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A LINK BETWEEN THE CELTIC NATIONS

NR43

60p

**AUTUMN 1983**

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**THE QUARTERLY PERIODICAL  
OF THE CELTIC LEAGUE  
IN ENGLISH & CELTIC LANGUAGES**

# CARN

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## editorial

### Festivals - spreading the message

As I pointed out in CARN 42, I spent what seemed like the whole summer travelling around three of the six nations with a Cornish dance team, Ros Keltek. In the space of four weeks I saw Mannin, part of Cymru and more of Breizh than I can remember. Throughout, the festival atmosphere was overwhelming - the same people, supporters as well as participants - kept turning up; the same mixture of languages greeted us in pubs, bars, cafés and squares; and everywhere was the all-pervading *Celticness* of it all. As one who is actively involved in other aspects of our movement, I am certain that the same degree of co-operation and camaraderie is vital in the political sphere as well. The report of the press conference, held at Lorient, demonstrates that the will is there - may the day soon come when political movements can enjoy the same degree of unity of purpose as do dance teams, musicians and sports men and women.

### Esperanto Keltek?

Talking of festivals leads me to language; as I have said, these occasions produce the broadest mixture of tongues, mostly Celtic but not all. Elsewhere in this issue of CARN will be found some correspondence extolling the virtues of **Esperanto as the inter-Celtic medium**. While not wishing to decry the good points of this language, I find it hard to believe that it can offer much to the Celtic movement. Far better to learn our own language well, and a few words of some other Celtic languages, than to take the easy way out and make no effort. I, for one, find it invigorating to manage to thank an Irish group in their own language - and I'm hardly a linguist! Exposure to all the Celtic languages can inspire us to at least learn our own well and even take the trouble to avoid forcing our cousins to speak English or French.

### Finally...

Some countries have rather more material in this issue of CARN than others. I haven't re-allocated space in any chauvinist manner - contributions have done the job for me. Please try to send your articles, etc. *typed*, and in time. The deadline for CARN 44 is December 12th - don't forget!

Sowyn,

*Pedyr*



*Greenpeace boat 'Cedarlea' in Douglas, Mann.*

## THANKS

On behalf of the Celtic League, I wish to express my sincerest thanks to both Jenefer Lowe and T. Ifor Williams for all the help they gave to our organisation during their terms respectively as Cornish and Welsh Branch Secretaries. Jenefer had to be replaced following her appointment to a post in Cymru. Ifor wanted to be relieved of his responsibilities for health reasons but he remains available to assist the new branch secretary. See the new addresses on P.24.

**A. Heusaff**



*Per Denez, speaking at the Ballon battlefield*

# Iomadh blar

*Tha daoine cairdeil  
- a nis 'cur fàilt' orm  
'Sa chànan Ghàidhlig  
- teanga m'athair  
Laghach nan nadur  
- le gaoirdean làidir  
Sheas an dùthaich  
- an iomadh blàr...*

Bha sinn a' seinn *Chì mi Muile* - an dearbh Eilean Muileach o'n d'fhàinig m'athair - agus stad na dearbh fhacail nam sgòrnan bho'n a bha iad a' cumail uiread de chuimhneachan na mo cheann.

Bha mi a' smaoinèachadh air na daoine cairdeil a bhiodh toilichte a chur fàilte orm ge be uair a bhiodh mi comasach a dhol ann. Seadh, agus na daoine cairdeil a sheas an dùthaich an iomadh blàr.

Thàinig na trì facail orm ... an iomadh blàr ... mar ord a' buailleadh m'inntinn. Bha cuimhne agam air na thacair dhomh ann am prìomh-bhaile na h-Ungair, baile Buda-pest, ann an 1949.

Bha Féil na h-Oigridh ann an sin. Phaidh mise a' phrìs agus bha mise am measg nan Albannach eile air na laithean-saora seo fad a' cholla-deug ann am Buda-pest.

Ged a bha Sasunnaich air an turus seo daonnan a' cumail a mach gun robh sinne nar Sasunnaich no nar Breatunnaich (an son rud); cha robh na h-Ungairich no eile gan creidsinn. Dhiult sinn dol leis na Sasunnaich. Bha an Crann (a' bhratach ghorm is gheal Albannach) agus bratach an Leòghainn Dheirg Albannach againn. Bha feile-beag mu gach gille agus ged nach robh òran Gàidhlig aca bha iad a' gabhail òrain mar gun robh sinn aig gheam bhall-coise eadar-nàiseanta.

Chuala sinn gun robh na Sasunnaich ri shuideachadh dheilbh-chluich air choireigin, ach bha sinne coma co-dhuibh a thaobh na bha iad ri dèanamh. Bha dannsairean agus piobaire againn.

Chord Buda-pest ruinn uamhasach math. Tha am baile seo cho mòr ri Glaschu agus Dun Eideann le chèile agus coltach ri Inbhir-nis, mar a tha e suidhichte air abhainn (Dunub) le eileanan taitneach ann am meadhan na h-aibhne. Bha na Ceiltich ann sna làithean a dh'aom roimh teachd nan Ungairich.

Bha ar dannsairean cho snog, leis na caileagan nan guintean geala agus bann de bhreacan thar na guailnean aca. Bha léine gheal agus feile-beag ioma-dathach mu gach gille. Bha iad a' dannsadh agus am piobaire a' cluich anns gach àite o moch gu dubh a nochdadh an fheadhain eile as gach cearn na cruinne-cé gum bheil Alba beò fhathast.

Bha iomadh rud math ri dèanamh agus ri fhaicinn a h-uile latha fad na colla-deug seo, ach thàinig latha de na làithean - bhiodh cuirm-chiùil mhór ann an Ard Thaigh-cluiche na h-Ungair anns a' mheadhoin Bhuda-pest.

Bhiodh gach dùthchas ann, a' gabhail òrain agus a' dannsadh gu sona. Bhiodh Duidsich ann nam brogan fiodha aca agus

Polaich leis na h-adan dubha aca agus Sinich nan trusgan sìoda aca, Edailtich, Greugaich, Turcaich agus mar sin air adhart...

Thachair gun do shuidh mi faisg air dithis oifigich Ruiseanaich. Bha na buinn (medals) aca a' gliogadaich mar chluig bhig.

'Sa cheud dol a mach bha a h-uile duine toilichte leis na h-òrain, ceòl agus dannsadh aig gach dùthchas, gu h-araidh leis na dannsairean agus am piobaire againn. Ach ann am prìobadh na sùla dh'atharraich an sòlas gu dòlas. Thàinig na Sasunnaich air an ard-ùrlar agus thog iad an dealbh-choltas (scenery) air son deilbh-chluich gun thlachd d'am b'ainm *Thàinig iad gu ruige baile mór* (They came to the city) le J. B. Priestly. Ach bho'n a bha iad cho pròiseil gun shaoil iad gum biodh an cruinne-cé gu leir toilichte a dh'èisdeachd ri rud-eigin gun fheum sa Bheurla. Cha b'urrainn daibh bhi fada ceàrr.

Thionnaidh an t-oifigear Ruiseanach a bha na shuide ri mo thaobh. Ba e cho mòr ri damh.

'Shotlandski? (Albannach?)' arsa esan.

'Seadh.'

'Speak English? (Bheil a Bheurla agad?)'

'Tha.'

'Speak Shotlandski? (Bheil a' Ghàidhlig agad?)'

'Gu dearbh tha!'

'Well, when the dancing girls (Cuine a thigean na caileagan dannsaidh?)'

Mhìnich mi sgeul an dealbh-chluich gòrach ris, mar nach biodh caileagan-dannsaidh ann idir bho'n a bha i mu dheighinn daoine a bha daonnan ag iarraidh baile nam brudair aca, ach nuair a thigean iad ann, cha rachadh iad a steach.

Nuair a chunnaic an t-oifigear Ruiseanach air mo thaobh eile nach robh a charaid tiugh a' tuigsinn, dh'eadar-theangaich e na thuirt mi, oir bha a'Bheurla fhoirfe aige. Bha e na dhuine eirmseach agus cho grinn tana ri earb.

'Na eisd ri Ivan agus na caileagan-dannsaidh aige. Shaoileadh daoine gun robh sinne, nar Ruiseanaich, borb. Chan eil sin fìor gu léir, idir.'

An sin arsa esan 'sa Bheurla, 'I understand from what you have said that you speak the Scottish language and are well aware of its culture as well' - gum bheil a' Ghàidhlig agad agus thusa fiosrach air a' chultar cuideachd?

'Tha gu dearbh,' fhreagair mise a rithist.

'Creididh mi gum bheil deichnear Sasunnaich ris a h-uile Albannach?'

'Ceart gu leòir.'

'Agus nach eil iad faoilidh rithe idir, idir?'

- Chruithachd bheannaichte! ar leam, nach fiosrach am bugair seo! Ma tà, chuir sin iongantas mòr orm, dhi-chuimhnich mi far an robh mi (is docha gun robh smùid orm cuideachd) agus dh'aithris mi a h-uile cail - mar nach robh pàipearan - naidheachd Ghàidhlig againn

## Scottish Gaelic classes in London

Commencing 26th September, 1983, three Scottish Gaelic classes will be held at the City Literary Centre for Adult Studies, Stukely St., Drury Lane, London WC2 E5LJ. The courses, for beginners, intermediate and advanced levels, will provide in Central London a firm base for speaking, hearing, writing and reading the language and for appreciating one of the oldest living cultures: a culture which contains much of value for the future, say the organisers. Join the Gaelic classes and activities, the tutors and students will make you welcome!

Similar classes were held at the centre last Spring. Further advice or information is available from the above address.

... mar nach robh a h-uile sgoil agus a h-uile oilthigh feadh na h-Albain gu léir a' teagsaisg troimh na cànan againn ... mar nach robh stèisean rèidio Gàidhlig againn (nam biodh TV ann aig an àm sin, bhiodh mi a' bruidhinn mar sin air a shon cuideachd...

Chuala mi dithis air mo chulaibh a' bruidhinn 'san Ungaireis.

'Tha mi duilich nach eil na Sasunnaich a' toirt cothrom na Fèinne do'n chànan Albannach.'

'Chuala mi gum bheil an t-Aonadh Sobhietach fada coibhneile ris na cànairean nach eil Ruiseanach ann,' arsa mise. Bha sin an rud modhail a ràdh.

'Ceart gu leòir,' fhreagair e, 'ach chan eil an leth de na daoine san Aonadh Sobhietach nan Ruiseanaich idir agus fuathaichidh iad ar mionaichean! Air an aobhar sin feumaidh sinn bhith nar daoine uasail!'

- Ma tà, ar leam, is docha gum bheil sin nan deagh phoileataic ach chan eil moran coibhneas ann, chan eil sin ach a' deanamh na tha feumail. Co dhuibh chan eil e ach neo-chealgach...

Chagair na h-Ungairich air mo chulaibh rud-eigin comhla. Gu grad thionndaidh iad rium. 'Trobadh, mas e do thoil e,' arsa an t-Ungaireach, na dheise dhuinn.

'Sa chiad dol a mach bha eagal orm gun robh iad nam polas diomhair, agus an deidh sin nach robh iad toilichte gun robh mi a' bruidhinn san taigh-cluiche re a' dhealbh-chluich sa Bheurla no gun robh mi a' bruidhinn ris na Ruiseanaich: ach cha b'urrain domh bhu fada ceàrr. Dh'ionnsaich mi gum robh iad ann an urrasairean an taigh-cluiche agus bha iad uamhasach coibhneil cairdeil rium.

'Chord ruinn a h-uile cail a thuirt thu do na h-oifigich Ruiseanaich a thaobh aiseirigh cànan na h-Albainn,' arsa am fear na's airde, 'na bi eagal oirnn. Bha ar seanairean agus ar sinn-seanairean daonnan strì air son na cànan Ungairich mar a tha thusa air sgath na cànan Albannach.'



## Iomadh Blar

Lean iad mise gu culaibh an àrd-urlair, gu preas fiodha far an robh leabhraichean beaga anns a' mhór-chuid de theangannan na cruinne-cé.

'Tha sinn duilich nach eil 'Eachdraidh Aiseirigh na h-Ungaireis' againn sa chàin Albannaich ach bithidh té againn fhathast, gun teagamh sam bith,' arsa am fear àrd. Bha e nas sine, corr is dà fhichead bliadhna a dh'aois.

'Chan eil ach beagan comhairle againn dut seach na bha thu ag ràdh, saor o na pàrtaidhean poileataicich; a reir Leabhar nan Sailm sa Bhioball 'na h-earbaibh a' h-uachdaranabhaibh', no á pàrtaidhean poileataicich idir, theirinn. Chan eil iad ach ri sìreadh nan guthan-taghaidh (votes) againn. Tha sinn cairdeil gu leòir dhaibh agus 's urrainn daibh bhi teumail do'n chàin. Ach cha bhiodh an sluagh Ungaireach asch a' bruidhinn sa Ghearmailteis anm diugh nan ròbh daoine mar ar sinnsearan a' toirt nam poileataic roimh ath-bheothachadh na càin againn!'

'Chan eil iad ach ag iarraidh na cumhachd. Tha iad ris an canar sinn 'san Ungair nam beòil móra,' arsa an duine nas oige na dheise dhuinn.

'Nam biodh luchd-ath-bheothachaidh na càin lag, fann, mi-riaghailteach no gun dìon, leigeadh iad seachad aiseirigh na càin,' arsa am bodach.

'Ciamar a bhios sinn a' deanamh na càin againn làidir?' dh'fhaighnich mi dha.

'Brosnaich a h-uile duine anns an Albainn gu leir gum bheil càin Albannach aca. Teagaisg a' chlann 'na chàin ga bruidhinn agus ga cleachdadh roimh àm dol do'n sgòil. Teagaisg iad mar sin sna bhun-sgoiltean, sna àrd-sgoiltean, sna cholaistean agus sna oilthigean! Tha sinn daonnas a' cogadh air sgath na càin againn air iomadh blàr, eadhon gus an latha an diugh,' fhreagair am bodach; agus, leis as sin, dhealaich sinn.

Thairis air na bliadhnachan fhuair mi deagh dhearbhadh ris na thuirt iad.

An dèidh trì laithean fhuair mi mo cheud dhearbhadh ann an Vienna (sic) san tilleadh dhachaidh. Thachair mi ri bodach aosda agus sinne nar suidhe air being san Ringsasse (an rathad cruinn ann am meadhon a' phrìomh-bhaile Ostaireach). Bha Georr is ceithir fichead 's a ceithir bliadhna a dh'aois agus bhas cù beag le bodhaig fhada agus casan ghoirid ris an canar *dachund* aige.

'Cia as a thàinig thu, roimh d'thàinig thu do'n Vienna (sic),' dh'fhaighnich am bodach aosda Ostaireach, 'leis an fheile-beag umad tha fios 'am gum bheil thu nad Albannach?'

'Ceart gu leòir, à Buda-pest,' fhreaghair mise.

'Aha! 'Sna laithean a dh'aom, bha mise anns an t-Seirbhis Shìobhalta Impireil ann am Buda-pest fad iomadh, iomadh bliadhna. 'Sa chiad dol a mach, gach àm a bhuailleadh duine air dorus na h-oifis agam dh'iarradh mise e a dhol a steach,' sa Ghearmailteis a-mhàin, mar bu

nòs is mar bu choir, 'sna laithean ud. Ach, beagan, troimh nam bliadhnachan thàinig atharrachadh mòr ann agus chaidh an t-òrdugh a mach gum b'freagair a thoirt 'sa chàin a bhruidhneadh an duine a bha a' gnogadh. Ma bha fear ag iarraidh tighinn a steach 'san Ungaireis dh'fheumainn a thoirt a chuireadh san Ungaireis. Air an laimh eile, le duine a' faighneachd 'san Ghearmailteis fhreagairinn 'sa Ghearmailteis.'

'De mu dheighinn duine a bha samach agus esan a' buaileadh aig dorus na h-oifis agaibh?'

'Dheanainn gnòsail mar muc ag ràdh. *Thig a steach!*'

Leis a sin dhealaich am bodach aosda agus mi-fhéin; bha iomadh nithean a dh'fhaicinn agus dh'fhàg mi e leis na meomhairean aige.

Tha sinn air faicinn iomadh blàr dìomhair agus follaiseach bho 1949 gus a seo. Choisinn sinn an latha aig uaireanan ach bha iomadh laithean mi-shealbhaich ann cuideachd.

Cluinnidh sinn mu dheighinn feadhainn gu follaiseach, rud nach eil ro dhona, bho'n is samhach an obair dol a dholaidh.

A reir aithris, tha iomadh blàr an diugh a' dol leis ar nàimhdean. Tha an cunnart agus an call ro mhór dhuinn. Thoir an aire. Tha ar nàimhdean a' cur dilse bun-os-chionn an fheadhainn glé òg (eadar dhà is còig bliadhna a dh'aois) a thaobh na càin. Tha iad a' stéidhicheadh

chròileagain far am bheil na leanabain sin a' cluich 'sa Bheurla, agus, leis a sin, tha iad a' treigsinn na càin eadhon roimh dol don sgòil.

Taing don Ni Math tha gaisgich ri còmhraig a' chunnairt seo, a' suidheachadh chròileagain Ghàidhlig feadh na h-Albainn. Ach bho'n a tha iad cho tearc tha cobhair mhór a dhith orra. Tha na gaisgich seo de Chomhairle nan Sgoiltean Araich. A reir na *Tim Oban* (16.6.83) tha Lisa Storey na ceannard aca agus Anna Lathurna NicIlliosa na bean-taice (patron) aca agus Cei Sgaimeal, 20 Carlaverock Terrace, Tranent, na rùnaire aca.

Ach nuair a dh'fhàgas an leanabh an cròileagan aig còig bliadhna a dh'aois b'fheadar dha dhol don sgòil far am bheil a Ghàidhlig ri fhaotainn. Leis a sin bithidh aonachadh (integration) eadar na cròileagan agus na sgoiltean. Mar eisimpleir, tha cròileagan a dhith oirnn ann an siorramachd Pheart far am bheil bunsgoiltean agus àrd-sgoiltean a nis a' tairgsinn na Ghàidhlig. Tha sinn an dochais gum biodh na cròileagain anns gach sràid anns an Albainn gu léir agus gum biodh an fheadhainn òg a' faotainn na Ghàidhlig tre nan sgoiltean gu ruige Sabhal Mór Ostaig, san Eilean Sgitheanach.

Gilleasbuig MacMhuirich

*A Discussion of language revival is given. It is a true story and ranges over the years from Hungary in the past to Scotland today.*

## 1983 - reshuffling the Scots

A mood of expectation has arisen after Thatcher's deceptively easy re-election to power in the June General Election. In Scotland 72% of voters rejected Toryism as the Alliance grabbed an increasing share of the reshuffled opposition pack from Labour and the SNP. There has been a widespread debate about what to do next. In the first test of opinion the recently formed Scottish Socialist Society(s) showed a broad demand on the left for co-operation while recognising that Labour, with 35.1% of the Scottish vote (27.6% for all the UK) even with its loss of 6.8% from 1979 figures, would have to take the initiative.

As CARN goes to print a joint Labour and Scottish TUC meeting is planned for 16th Sept. It will receive controversial proposals from leading devolutionists in the party which though watered down from their first draft, pose Labour with a real chance to force its Assembly plans to centre stage again, but "to raise expectations without achieving anything would play right into the hands of the SNP." With the election result in June showing that Labour's Scottish seats are a more fragile base than they used to be, bold thinking would pit Scots Labour MPs

and local councillors against the Tory overlords in St. Andrew's house - the near colonial administrators of a subject nation. Certainly the Tories' lack of a Scottish mandate with only 28.4% of the vote suggests that voters will be vigilant and sceptical of any lack of fight from Labour.

Whether a clear lead emerges, unlikely on its past record, Labour face an Alliance challenge in British terms which claims a greater likelihood of an Alliance government in future compared to Labour. They see a Scottish Parliament as a top priority and with 24.5% of the Scots vote, a jump of 16% from 1979, they pose an increasing threat to the old certainties. Meanwhile the Tories speed up their plans to dismantle any concept of a caring society and place burdens on the poor and the sick more like conditions in the 30s rather than the 1980s.

The Campaign for a Scottish Assembly arranged to meet on 16th September, before Labour arranged their meeting, to draft a Constitutional Convention plan. Labour's slap in the face serverly limits the CSA effectiveness as an unifying force at present. Back in June the increasingly presidential style of media election

# Eus Llangefni da Bondivi

E Llangefni an Enez Von e oa an Eisteddfod hevlene. E-pad an sizhunvezh kentañ a viz Eost, evel boas. Skourr Kembre ar C'hevre Keltiek an doa divizet aozañ un tamm bodadenn d'ar gwener 5 hag e oan bet pedet da gemer perzh enni. Tro am eus bet evel-se da dremen daou zevezh e Maes yr Eisteddfod ha da arvestiñ ouzh un nebeut abadennoù. N'on ket evit kelo-se em eus e-leizh a skiant-prenañ eus ar gouel brudet. Kemeret em eus bet perzh ennañ e bloavez-hioù all met bep tro e oa ur vodadeg-vloaz eus ar C'hevre Keltiek en ardremez. Tu a vez da gejañ en Eisteddfod gant a bep seurt tud deuret e doare pe zoare gant an darempredoù etrekeltiek. Ur mare zo bet ma feurmemp un deltann a-gevret gant skourr Kembre ar Panceltic met ne oa ket gounidus e gwirionez - daoust ma oa talvoudus evit ober bruderezh ar pezh a werzhemp n'hon digolle ket eus an hanter eus an dispign. En em glevet hon eus er bloaz-mañ evit lakaat CARN e gwerzh e peder zeltenn, o reiñ un diskont d'ar re o dalc'he. Re eo lavarout e vez kement a gevredigezhioù er park o kalsk gwerzhañ o embannadurioù ha brudañ o obererezh ma tremen an darn vrasañ eus an dud hep ober van, evel p'o defe graet o mennad c'hom hep

sellout zoken. Deut int da arvestiñ ouzh abadennoù kinniget gant aozerien an Eisteddfod, evit ar re-se o deus ezhomm eus o arc'hant. Koustañ a ra etre Stl. £2.50 ha £4.50 evit an abadennoù er babell bras!

Mizioù estlammus a vez evit aozañ ar gouel. Ar bebell-se, gant he frammoù kreñv a-walc'h da herzel ouzh kement seurt amzer, gant kadorioù a-walc'h enni evit pemp mil den, e koust war-dro Stl. £180,000 netra nemet evit he sevil hag he divontañ goude. En holl e oa ouzhpenn £800,000 a zispign hevlene. Deut eo an aoz erien a-benn da enkefiañ muioc'h eget ar sammad-se! E-leizh a dud zo deut da Llangefni, a-drugarez d'an amzer gaer ivez. Gant estreget gwerzh ar bilhedoù evit mont e-barzh er park hag e-barzh ar babell ez eo bet leuniet ar c'hef evelkent; dastumet e vez donezonoù ha yalc'hadoù-skoazell digant ar pennadurezhioù foran. An holl vrogarourien gembreat n'int ket laouen o tegemer ar seurt arc'hant ha paeroniezh, rak diwar goust ar frankiz da ziskleriañ fraezh o meno e c'haorvez. Ar re a glask ober trouz d da geñver an Eisteddfod evit tennañ evezh ar bobl war wallegezh ha mankoù ar Stad pe ar pennadurezhioù-se end-

eeun a vez enebet outo dres gant aozerien ar gouel. Levezonet eo ar remañ hep mar gant er preder na zeufe adarre un toull bras er c'hef evel ma oa un nebeut bloavezhioù 'zo ha na asantfe ket mui ar Stad e stankañ, evel ma reas neuze.

Hervek eo: ger saoznek ebet n'em eus klevet nag e-touez an dud-deut nag e-touz ar vugale a gantree dre ar Maez. Hag heñvel e oa er straed: Kembraeg gant an holl, war-bouez un toullad yaouankizoù safarus, ur wec'h — moarvet n'eo ket d'ar gouel e oant deut. Kement tra kemennet dre uhelgomzer pe diwar al leurenn a oa e Kembraeg. Brîd, hag a oa eno adalek ar penn kentañ peogwir e oa-hi bet dileuriet gant an Oireachtas, a yeas d'un abadenn-gan en un deltenn-c'hoariva. 400 arvester bennak a oa eno. Ur strollad breizhat a oa deut war al leurenn da ganañ sonioù brezhonek. Skodeget e voe o klevout ar paotr a oa e penn o tiskleriañ danvez ar re-se e saozneg. Dre sevender moarvat ne savas den ebet e vouez da huchal, met se a oa krenn a-enep da bleustr an Eisteddfod. Test on bet e Dulenn eus ar memes fazi a-berzh ur c'haner breizhat all war leurenn an Oireachtas, hag eñ ivez o tispiegañ e saozneg petra a oa o vont da ganañ. Dleet e vefe d'am c'henvroiz ker gouzout ez eo berzet ar Saozneg e displegadennoù ha kemennadennoù foran an Eisteddfod koulz hag e re an Oireachtas. Kerse eo ganin klevout n'eo ket evel-se e vez kont e-keñver ar galleg e Gouel ar Brezhoneg. Mat e vefe adembann e brezhoneg ar pezh a skriv Z.B. e CARN 42, p.7. Un nebeut arroudoù amañ:

*'Ar Strollad Kornog, a voe lavaret deomp, e oa o kanañ en davarn Amzer Zo; unan eus abadennoù ar Gouel e oa. Pegen sabatuet e voemp o klevout sonioù diganto an eil warlerc'h eben e saozneg! Ya Saozneg!... Ne oa hini ebet eus izili ar strollad gouest da ganañ na zoken da gomz brezhoneg. Seul wazh ma oa an holl dud yaouank en davarn o c'hallegañ!'*

Komz a ra Z.B. eus Jil Servat hag ar ganerien all, zoken ar re na ganent netra nemet e brezhoneg, o tispiegañ danves o sonioù e galleg. Hag eus Hervé Kerrain o klask en aner herzel ouzh alouberezh ar yezh-se.

*'Evel just ar re a oa eno en anv an aozadurioù brezhonek, gant o stalioù, a ziskleriañ holl doujañs d'o o divizoù ha war o met d'am meno e dleet dezho herzel*

## alba

## opposition

coverage helped Gordon Wilson to retain Dundee East for the SNP, his high profile TV image brought a personal triumph rather than a reasoned Nationalist vote in Dundee. Along with Donald Stewart in the Western Isles they join the anti-Thatcherite rump again in Westminster. It was Gordon Wilson who immediately after his victory urged co-operation of the anti-Thatcher forces in Scotland but leading a battle scarred rump of 11.8% of the electorate who voted SNP his battle cry was wishful thinking. Softening the SNP's image is his main proposal for the delayed SNP conference in Rothesay in late September. He is seeking a reappraisal of devolution as a stepping stone to independence and support for his personal belief that opposition to NATO and the EEC in a totally uncompromising fashion are too hard for the voters to swallow as a package.

The SNP expected a mauling, but the divergent voting pattern with English voters widened. So there is cause to believe that the Scottish dimension will become a central issue again. Alas the SNP seems destined for now to watch from the sidelines - sure punishment for unrealistic "independence, nothing less" attitudes after the

1979 defeat. With the witch hunt of the party's left only halted a month before the polls with the re-instatement of the expelled seven from the former 79 group it looks uncertain what the right will now do in a debate which promotes devolution to centre stage again.

In Scottish terms Labour have 41 MPs, the Tories 21, the Alliance 8 and SNP 2 MPs. The boundary changes created some opportunities to attack the old pattern but with the media hype for the Alliance many voters saw the latter as the most likely to upset Tory and Labour sitting members. The spectacular removal of energy minister Hamish Gray from Ross, Cromarty and Sky gave the Alliance a Highland clean sweep of an area which is as clearly anti-Tory in outlook as the Labour bastions of the Central Belt.

Building a distinctly Scottish resistance to English Tory values and policies is the aim, the outcome as yet cloudy. Labour has strung along Home Rule sentiment before, but any bi-election which presents itself could see the nats or more likely the Alliance jaggling labour into more resolute action.



## Eus Llangefni da Bondivi

*ouzh an doareoù mezhus-se. Ret dezho bout war evezh pe e troio buan ar Gouel da vezañ Gouel ar Brezhoneg dre an anv hepken.*

War am eus klevet e oa gant ar re a oa o c'hom e korn-bro Pondivi e oa ar garg da aozañ ar gouel. Ha marteze n'o deus ket kavet a-walc'h a emsaverien eus lec'h all d'o harpañ, evel ma c'hoarvezas ivez e Gwengamp warlene. Moarvat, o veskañ galleg ha saozneg gant ar brezhoneg e klasker dedennañ ar muian ma c'haller a dud, re yaouank dreist-holl, ha n'int ket eus an emsav. E Kembre ez eo aes ober gant ar c'hembraeg hep pellaat ar re yaouank, desket e vez ar yezh da galz anezho er gêr pe er skol. En Iwerzhon ez eo heñvel betek ur poent hepken: pa vez dalc'het an Oireachtas e Dulenn ne weler ket stank tud eus ar bobl, da lavarout eo nann-emsaverien, e-touez ar berzhidi. N'eus ket da nac'h koulskoude, en ur Gouel ar Brezhoneg e ranker reiñ al lec'h pouezusañ a-bell d'hor yezh pe ahendall e koll e ster. Ma vern diskleriañ traoù 'zo e yezhoù all e tleer ijinañ doareoù d'hen ober estreget a-ziwar al leurenn. En Eisteddfod e oa tu d'ar re na gomprenent ket kembraeg da amprestañ, en ur reiñ arrez, ur benveg bihan (ur seurt darbenner-skingomz) hag e oant gouest gantañ da selaou troidigezhioù a veze graet diouzhtu e saozneg. Un ardivink heñvel a oa en implij e Gouel Din Edin pa voe diskouzet ur pezh-c'hoari en hebraeg! Met eno e oa peptra ahendall e saozneg...

N'ouzon ket pegen sklaer e vez mouezh an troour: ma ve tennet evezh ar selaouer diwar ar pezh a vez da welout war al leurenn e vefe re a drabas d'an dud. Da gentañ-holl e vez ret kaout mailhed d'ober troidigezhioù war an tomm, un dro-vic'her ha n'eo ket bet pleustret kalz c'hoazh evit ar brezhoneg, din da c'houzout. Ezhomm a vefe da c'houlenn titour digant Kembreiz, da c'houzout peseurt skiant-prenañ o deus gounezet eus an araezioù-se, ha graet e vez ganto ivez e bodadegoù Kuzul Kontelezh Gwynedd da c'hrad an holl, peseurt mizoù a vez, hag all. Marteze ez eo dreist da c'halloud an Emsav embreger ur seurt servij, dre ziouer a arc'hant pe mod all. Da hetñ eo e vo kavet neuze doareoù all da lakaat hor yezh da drec'hiñ war ar galleg da vihanen e-pad Gouel ar Brezhoneg.

A. Heusaff

*The Welsh National Eisteddfod was most successful this year. Cymraeg ruled supreme there, with hardly a word of English to be heard, even in the streets of Llangefni. Judging by Z.B.'s account of the Gouel ar Brezhoneg in CARN 42, there is much to be learned from the Eisteddfod as to how to make Breton prevail over French during the Breton festival.*

## Radio Lower and Lower

The radio station Bretagne Occidentale/Breizh Izel\*, RBO/RBI, was established in August 1982 under the control of Radio-France. Its mission, stated the president of the Finistère Department Council was to develop the Breton language and culture. There were to be 5½ hours a day of broadcasting in Breton. Starved as the people were of such programmes, they greeted this promise as if it were already a firm reality. There was only one big shadow in the picture: Radio Armorique, Rennes, would cease broadcasting in Breton so that our language would no longer be heard on the air by more than half our population. The possibility for the people of Upper Brittany to get acquainted, however slightly, with a language which many of them want to learn, was thus greatly reduced. A new partition was added to the administrative separation existing between the Nantes area and the rest of Brittany.

Indeed, since April this year, Radio Armorique has ceased broadcasting in Breton. R. Abjean, the director of RBO/RBI, felt confident that he could arrange for the station to retransmit some of his programmes, but that has not happened. In BREMAÑ, the excellent Skol an Emsav monthly which reports on the various struggles and campaigns going on in our country, Herve ar Beg wondered why the Leftist Breton associations kept so quiet about this situation: they would have been up in arms had a rightist coalition been in power in Paris. He recognised the great trouble taken by many of the RBO/RBI producers of Breton language programmes, plagued as they are with the lack of assistants, training, money, time etc. (as one of them pointed out, they had to work 10-15 hours a day, every day of the week!). Apart from five news bulletins of a few minutes each, duplicating those in French, and two bi- or sometimes trilingual broadcasts, there is only ONE HOUR A DAY of Breton. Breizh "izel" indeed! Before RBO you could get Breton radio on Sunday mornings and middays; now it is on Saturday and Sunday nights: who listens at such times?

H. ar Beg asked R. Abjean if it was true that one of the producers of was being pressurised not to use Breton anymore in his bilingual programme "Dico'h"; that the number of Breton news bulletins was to be reduced; that the controller of programmes was trying to do away with "Tro-dro", the full one-hour broadcast on weekdays. He got no straight answer. H. ar Beg further refers to an investigation by Radio-France seeking

to show that there was no need to broadcast so much Breton and that the station should make room for renowned French singers. What mission did you say?

RBO could originally be heard as far as Muzillac, well East of Gwened/Vannes. Gradually its power was reduced so that to-day, according to BREIZH, it is difficult to get even in An Oriant/Lorient. The way it is going it will soon be restricted to listeners of the Kemper region. BREIZH readers were asked by the president of KENDALC'H to address an oddly worded petition to the director of Telediffusion-France (Rennes): "could he not see to it that a sufficiently strong booster be installed so that all of Morbihan might receive RBO and that a station covering the 5 Breton departments be set up". Could he not!! Have we not learned, after 80 years of respectful requests, that such language only confirms the French authorities in their contempt for the Breton movement?

J.Y. Drian, socialist M.P. for the Lorient constituency, questioned the minister of French Culture last November about the inadequacies of the media services in Breton. He drew a comparison with the Welsh situation. What measures were to be taken to end the glaring discrimination? The minister replied that the French broadcasting companies were "autonomous" since July 1982; he could intervene in laying down their overall policy, but not in their choice of programmes! If his 1983 budget allowed he would after consulting the regional authorities support the initiatives of local associations in the desired sense. The usual French bla bla bla. That was almost a year ago. Has anything happened since "in the desired sense"? Those who can still believe that the French State is going gracefully to help us to save our language after having almost eradicated it are extremely naive. If the minister and his colleagues wanted it, they could make it a matter of policy for RBO to broadcast all over Brittany a minimum of 5½ hours a day of Breton. There is no technical or financial reasons why we could not have as much media time as the Welsh. The difference in the two situations is that the French State ideology is more rigid and more intolerant of ethnical groups. But also that we lack the strong determination which led hundreds in Wales to risk their freedom and in Gwynfor Evans' case their life in order to make the enemies of their nation find the money and produce the necessary laws or regulations.

\* Breizh-Izel - Lower Brittany.

## Political prisoners on hunger strike

Youen Chaillou, Yannig ar Becheneg and Bernez Boulc's, in jail in Rennes for refusing to serve in the French army, went on hunger strike on June 6 in protest against being treated as ordinary criminals. They claimed rights relating to detention in a separate prison wing, visits, obtaining letters and books, body and cell searches which are normally enjoyed by political prisoners. After four weeks they were transferred to Fresnes near Paris, as support for their case was quickly developing in Brittany. Supporters of the "Mouvement d'Insoumission Bretonne" were staging hunger strikes in solidarity in Rennes, Nantes, Brest. However on July 6 the three resumed feeding. They had won only two concessions: they would be together in one cell and an external teacher would be allowed in to give them Breton tuition. They were brought back to Rennes.

Bernez Boulc'h was tried only on June 21. The court was well guarded with 60 policemen and two police dogs in attendance. Some 50 spectators were present. Witnesses for the defence included the fearless singer Jill Servat and ex-MIB prisoner Herve Kerrain. The latter started to speak in Breton but was stopped by an irate

court president who wanted proof that he did not know French. No interpreter! An interpreter could be provided for Irishman Micheal O'Brolchain whom the president assumed to be an English speaker. No, said Micheal. Eamonn O'Ciosain was at hand to translate from Irish to French how unjust it was to jail people for their ideas. Three days later the judge pronounced a 16-month sentence.

Jean F. Bidault who had refused service at the same time as B. Boulc'h but had remained a large until then was present at the judgement and was apprehended by the police. He is now together with the three others in the Jacques Cartier prison in Rennes awaiting trial.

The M.I.B. will continue its resistance. The campaign for political status will continue. MIB support committees ask sympathizers to send donations to help them carry their work of information and assistance to the prisoners to: Kuzul Skoazell, 22 rue St. Michel, 35000 Rennes.

A letter signed by about 80 people (Manx, Irish, Cornish, Welsh, Breton, including several C.L. members) taking part in the Cruinnaght festival in Mannin was sent to the minister of French justice on July 19 expressing support for the MIB prisoners. Postcard greetings were also sent to them individually by each of the signatories. Other letters of support were sent on behalf of the Irish, Manx and London branches of the Celtic League, and also on behalf of Conradh na Gaeilge (Gaelic League) by its secretary general, Seán MacMathúna, himself a C.L. member.

As EMGANN proclaims, objectively the French army is the enemy of Breton nationalism. When young Bretons refuse to serve in it, their action is political. When they are jailed as a result, they should be treated as political prisoners. Their action is non-violent resistance. We call on all who believe in inter-Celtic solidarity to back the campaign for political status by writing to the Minister of Justice, Paris.

The 50th anniversary of the death of Yann Sohier, a State teacher who did pioneering work in founding the association AR FALZ with the aim of winning the generally hostile teaching bodies to the cause of the Breton language, was marked on July 13 in Montroulez/Morlaix by an exhibition devoted to him. Sohier is honoured today by all in the Breton movement, left and right, but some seem to forget that he was an outspoken advocate of Breton independence. He accomplished a great deal in the few years before his death, at the age of 33.



*Statue of Nominoë, first king of Brittany*

On 26th of June, the great battle of BALLON was commemorated: organized by a special committee, BRETAGNE 845, a branch of Dalc'homp soñj, the Breton historical society, it a success: between 300 and 500 people were present. At Ballon, Nominoë and the Breton army founded the modern Brittany and the Breton State. So, it has been decided to celebrate this battle as the Breton National Day: all the Bretons were invited, all the organisations, societies, parties were invited on one condition, that they struggle for Brittany. 30 of them were present - Political parties like POBL, SPV; language societies like DIWAN, SKOL AN EMSAV; cultural societies like KENDALC'H, etc..... And invited by Dalc'homp soñj, a delegation of Cofiw was present, a sign of solidarity between the Celtic peoples. The different speeches presented the situation of Brittany nowadays concerning our language, our culture, our national history, the economy, etc..... PER DENEZ, during his speech at the battle field, said that there were 3 priorities in Brittany: the Breton language; the unity of the Breton people (Loire Atlantique in Brittany); a Breton assembly democratically elected by the Breton people, and, in fact, A FREE BRITTANY.....

Unhappily, the newspapers boycotted the rally, the "regional" T.V. too, but the police were there, taking photos of those present and of the cars.....

Next year, the Nominoë Rally will be organised again.

**In Loire Atlantique.** In a statement issued by the association AR FALZ, attention is drawn to the very marked deterioration in the number of secondary schools teaching Breton in this department, in particular in Nantes/Naoned. In 1974 all the lycées in this city provided Breton courses. In 1980 only 5 were left, and in 1982 it was down to 2. The regression is due to administrative opposition, pretending a lack of time or dismissing the language as being unimportant. But when the students are duly informed about the classes, there is always a demand. In the Lycée de Bourdonnières for instance the course was suppressed although there were at least 20 applicants.

The 1978 Cultural Charter had recognised Loire-Atlantique as a part of Brittany entitled to benefit from its provisions. That charter, which expired in 1982, was to be replaced by a new "Cultural Convention". There is no word about this now. "Compared with the Charter", says the Organisation of Breton Emigrants, "the measures taken by the present government are restrictive, and confusing with soothing texts. The fact is that 90% of the 50,000 young Bretons who have made it known that they want to learn their ancestral language are not allowed to do so. So long as this persists, Brittany remains victims of cultural and linguistic discrimination".



## Summer courses in Treglonou

As announced in Carn Nr 42, OALED DIWAN, the Breton cultural centre newly opened in Treglonou NW of Brest organised several courses during the summer. We have reports about three of them.

As an example of how the Breton language can be integrated in social life, Diwan arranged with the St. Pabu sailing club to run a course in sailing during the first fortnight of August. There is a rich association connecting the Breton culture with the sea. (A study by Loeiz Andouard, **Brezhoneg ar Mor**, and another by Per Denez on the Breton of the Douarnenez fishermen, have just been published by the magazine HOR YEZH). The course included a study of the Aber district around Treglonou as well as talks on tides, toponymy, sea birds, the evolution of the fishing industry, deep sea diving etc. A good contact was established with the local population. Ten people took part, all good Breton speakers but with little experience of sailing.

A dozen people, Welsh and Bretons, were gathered during the last part of July at the centre, helping one another to practise Brezhoneg and Cymraeg. Later in August, about 15 young men and women attended a training course to enable them to take up posts which need to be filled with the expected opening of 14 new Diwan classes in the autumn.

How these teachers will be paid poses a problem for DIWAN. The French authorities are going back on an agreement which they had reached

last February with the association. The State will cover the deficit of only those Diwan schools which where in existence for at least two years and not at the time of the agreement as was promised. Moreover, only those which had at least 12 pupils, and not 8 as promised by the Rennes Academy rector, will be considered for such assistance. The French Education ministry was to pay the full salaries of teachers in possession of the required diplomas, but now it will be only part of the salaries. There is no concrete proposal regarding the training of teachers.

On the basis of these new decisions, DIWAN will get only about 20% of its financial needs from the State in the present school year. They cannot accept this situation. But the rector said that the State will help would not be less in 1984 than in 1983. If there is a fall in percentage it is due to the opening of new Diwan schools.

In other words, Breton needs cannot be met while our country remains part of France. DIWAN is a public service and Bretons pay their taxes. Why should those who want their language to live have the additional burden of paying for their schools?

AN HERE is a new voluntary association setup to answer the crying need for more children's books in Breton. In a memorandum published in June, they state that while fifty years ago there were some 300,000 children whose mother tongue was Breton, the figure today does probably not exceed 1000 though the number of the households of which it is the family language has increased again in recent years. There are thousands of young parents who want their children to be educated in Breton or at least bilingually. AN HERE estimated that there is a market for about 5000 copies of any children's book that might be published. They plan to publish some twenty titles before the end of 1984. For this they need to find hundreds of thousands of francs. They have approached various public bodies for loans and subventions. The secretary is Daniel Le Doujet, 11 Rue A. Fournier, Lanester, Morbihan.

### REGIONAL ASSEMBLIES

Elected by universal suffrage, were promised by the Mitterand government some two years ago. No move has been made since in that direction. Asked by an UDB officer when and how the elections would take place, Minister G. Defferre replied on July 26 that no decision had yet been taken. The government would first have to submit proposals about the kind of ballot to be used. Mr. Defferre is the man whose job it is to stake that

## Emgann

EMGANN seems to have understood the futility of petitions.

On June 25 a dozen members of this "Movement for the National Liberation of Brittany and for Socialist Self-Management" occupied the RBO studio, and left only after they had got the station to broadcast a statement in both Breton and French outlining the reasons for their action. EMGANN, it said, was the only political organisation to have opposed, as early as July 27, 1982, the setting up of RBO because of its subordination to a Parisian direction, irresponsible to Breton needs. The latter had indeed taken no account of the existing local radio stations which formed a federation, the F.B.R.L.P. They had rejected all the proposals made by a majority of the Breton cultural and political associations which composed the Prograssist Cultural Front, demanding the setting up of a democratic, self-managing, pluralist radio and television service covering the whole of Brittany.

The statement listed the same grievances and asked the same questions a H. ar Beg in the BREMAN article. EMGANN was ready to make on RBO or together with other associations detailed proposals concerning the amount of Breton, the training of staff, the planning of programmes, internal democracy, for a radio service which would have studios in other towns and co-operate with the existing local radio network, the latter being endowed with the status of an autonomous public service.

EMGANN ended with a call to all listeners to join them in the struggle for a true FREE BRITTANY RADIO serving the needs of our people. That is indeed an aim to which all our organisations would do well to devote their energies and around which co-operation should be possible. Objections on the ground of left-right divergencies would be only an excuse for inaction. But let us remember what Gwynfor Evans said when he visited Brittany over a year ago: for the survival of our language, television service in Breton is indispensable. A Breton radio AND television service!

A. Heusal

### THE COMMITTEE FOR THE STUDY AND LIAISON OF BRETON INTERESTS

C.E.L.I.B. urges the adoption of the following measures to correct the disadvantages being suffered by the Breton economy;

- the immediate dismantling of the E.E.C. "Compensatory Monetary Tariffs" for which our country pays an enormous sum;
- the completion of the Breton Road Plan by using the European funds allocated to Brittany, but channelled by the French government into the State budget, and the electrification of the Breton railways before 1986 (85% of the initial Road Plan has been finished but additions were found to be necessary);
- the building of a motorway close to the coast to link the Low Countries with the Iberian Peninsula and the development of harbour infrastructure in prevision of the entry of Spain and Portugal into the E.E.C.;
- the postponement of all investment in prestige projects mooted for the French capital.

step. Clearly he would prefer to "defer it till doomsday! Says the patient U.D.B.: "The government will finally disgust completely those of the Bretons who thought that they could all the same have done a minimum in that direction". A minimum! We need so little to rekindle our faith! If the regional assemblies are as impotent as the other regional bodies which we have already, the regional council, the cultural council, etc., who should care about "a minimum"?



## Trade at Market price?

It will be remembered that in the course of demonstrations by Breton farmers last Winter, a lorry bringing Irish pork to a factory in Landivizio was hi-jacked and the meat distributed free to the population. The driver was fortunately not molested. This regrettable "inter-Celtic" incident underlines the inadequacies of the Common Market regulations. Importing pork into Brittany is like "bringing coal to Newcastle"! Much as it is desirable to develop international and therefore interceltic trade, it must not ignore our peoples' need for a stable livelihood. It must not disrupt the traditionally most important sectors of a country's economy for the sake of other sectional interests. If readaptation and reconversion is necessary in order to compete with other countries and to lower consumer prices, the social factors should be taken into account at least as much as the considerations of profit. If in a "common market" free enterprise is so beneficial to society it must be

tempered by an obligation to compensate those whom it drives out of business, through no neglect on their part, with something more equitable than unemployment benefits.

Some of our compatriots plead that it is not the E.E.C. which is to blame for such imbalances as the Breton farmers suffer from, but the egoism of some of its member-States. They argue that what is needed is a stronger European supra-national authority coupled with regional controls. There is certainly one lesson which the economists who conceived the E.E.C. should keep in mind: if it is to survive its workings cannot be left to the forces of the market, but must recognise the existence of certain vital community interests. We have no objection, on the contrary, to the idea of eliminating the borders of most of its present member-States but for us to give allegiance to the E.E.C. it will have to be reorganised on the basis of its ethnic components and give due weight to the requirements of their survival.

## Regionalisation - how serious?

In each of the 21 French administrative regions, there is a Regional Council, and an Economic and Social Council supposed to advise it. The composition of the new E.S.C. for Region-Brittany (4 Departments) was in the main decided in Paris. It takes little or no account of two important elements of the Breton situation: our maritime interests and our cultural identity.

From 1974 to 1976 the committee for the Study and Co-ordination of the Breton Interests (C.E.L.I.B.) which had played a leading role in the 50s and 60s in popularising the idea of regionalisation had three representatives on the E.S.C. In 1980 only one was left. Now there is NONE. This decision was announced in the Journal Officiel in December 1982. It was denounced as scandalous by the C.E.L.I.B. Bureau, and as indicative of how little determination there is on the part of the Mitterand government to pursue the policy of decentralisation or regionalisation begun in the seventies. Sever elected Breton representatives, both Left and Right, asked the Prime Minister the reason for the omission. Whatever his answer, party politics - rife in the Regional Councils - played their part. But "the Left" is not alone to blame. C.E.L.I.B. was in the early sixties bringing so much pressure on the French government to adopt a special plan for the development of Brittany that, fearing for the sacred French Unity -

and - indivisibility, its Gaullist-dominated parliamentary commission contrived to split and neutralise it, and since then it has been cold-shouldered in any official scheme. Still it plays an important role as a consultant body providing an advisory service to local communities and it enjoys the support of some 300 municipal councils (of all tendencies), several département councils, economic chambers, professional and cultural organisations.

Neither is there any longer a representative of the - for Brittany - important fishing industry on the E.S.C. Joseph Martray, who made his name as the first secretary of C.E.L.I.B. and is now one of the best French experts on maritime questions, was turned down by Mauroy in spite (or because?) of a recommendation by the arch-centralist Frenchman Marcellin whom the self-confidence-lacking Bretons allowed to preside their impotent Regional Council.

Only one of the E.S.C. members represent the Breton culture: this also is symptomatic of how serious the Mitterand government is when it talks about "the right to be different" and making reparations for the damage done to Brittany". Indeed the Regional Budget in 1982 allocated only the equivalent of £125,000 (i.e. 0.27%) from a total of £45 millions to "culture", a term vague enough to cover the offerings of such a colonialist outfit as the Rennes "Maison de la Culture" - see CARN Nr. 38 (p.8).

## Pan-Celtic Conference in New York

The Celtic League American Branch organises every year in the spring a week-end conference of which the agenda includes lecture and entertainments. I was able this year to attend it and I want to say that I enjoyed every bit of it. The two days, April 30 and May 1, were taken up fully with the various items on its programme. On Saturday, we had a well researched lecture on Seán Mac Diarmada whose discrete though determinant role in the events leading to the 1916 rising is not sufficiently recognised and we enjoyed a talk, interspersed with music, on the harp. I was invited to give an account of the present situation in the different Celtic countries: I endeavoured to cover all the aspects, perhaps too soberly (I believe in realistic stock-taking as the best basis for our activity).

I was most interested in the lecture on the Celtic Church given by A. Kondratiev and, on Sunday afternoon, by the "cuairt filíochta" which includes readings of his poetry by Kevin MacEneny - his Book of Curses is outrageously hilarious -, translations from Bobi Jones' and Gwyn Tomo's poems by Prof. Clancy and an account by An Br. Ó Cathina of the evolution of Irish poetry from its earliest days which would have delighted the most prosaic listener. A concert with Irish, Breton and Welsh musicians on the Saturday night, a show of the film "Under Milk Wood" (a pity the acoustics of the large hall did not allow a better appreciation of Dylan Thomas' word play), a céili on the Sunday night which, thanks to the performance of a Scottish piper and a Scottish dance group combined entertainment with learnings - all these features made the conference a rewarding experience and an example worth following in other branches of the C. League. The C.L.A.B. is to be congratulated for a venture which, obviously, involves for the branch committee entrusted with the task and in particular for Mickey Burke, former branch secretary, a lot of preparatory work. Given the perennial financial limitations, it is not impossible to advertise such a conference as it would deserve and this is a pity because there are surely at least ten times more people in the New York area who would, have found it very much worth their while attending if they could all have been informed of it. Thanks to our friend Gine of the radio station at Colombia University, we were able to reach some of those who missed it, and they really missed a lot!

To finish, I want to express my thanks to the American branch for its invitation and the hospitality and friendly welcome I got from its members during my all too short stay.

A. Heusaff

# Gwaredwr Hylifol?

Bu cryn gyffro yn Iwerddon yn ysted y misoedd diwethaf gyda datganiad cwmni olew Gulf eu bod wedi darganfod olew a nwy ugain milltir o'r arfordir ger Waterford. Nid dyma'r tro cyntaf i'r cynnwrf yma daro'r wlad wrth gwrs, gan i'r Gwyddelod gael eu siomi droeon gan addewidion am ddyfodol disgleiriach yn deillio o'r aur du a lifai i'r lan. Disgwyl maent o hyd am eu gwaredwr hylifol, er mae'n wir bod nwy eisoes yn cael ei bibellu i ddiwdiannau'r wlad o faes Kinsale. Fel ym mhrofiad y cwmnïau wrth archwilio dyfroedd Cymru, yn eu hymgais i sefydlu'r Môr Celtaidd fel y Mecca newydd i ddynion olew o Loegr a Thecas, 'does dim amheuaeth bod olew yn bresennol. Yr anhawster, i Gymru fel Iwerddon, yw nad oes yno ddigon i'w wneud yn fasnachol fuddiol i'w gludo i'r burfa. Ond mae'r gobeithion yn well i Iwerddon y tro yma, gyda dynion y Gyfnewidfa Cyfranddaliadau yn rhwbio'u dwylo mewn gorfoledd wrth ragweld yr elw a ddaw i'w coffrau. Mae gwerth cyfranddaliadau cwmnïau sydd ynghlwm a'r datblygiadau, fel Atlantic Resources ac Ynni Aran, wedi saethu i fynni ers datganiadau Gulf yn ystod Awst.

'Boed inni dderbyn bydd olew crai o'r Môr Celtaidd yn cyrraedd Whitegate, purfa sydd ym mherchnogaeth y wladwriaeth, erbyn tua 1988. Tybed beth fydd y canlyniadau i ardal Waterford,

a fydd mwy na thebyg yn ganolfan i'r holl weithgarwch, a beth fydd yr adwaith ar y wlad yn gyfangwbl-yn economaidd ac yn gymdeithasol.

Gadewch i ni ystyried yr anhawsterau cymdeithasol yn gyntaf. Wrth edrych ar brofiad un o'n cefndryd Celtaidd, sef yr Alban, gwelir yn eglur bod problemau dyrys yn medru deillio o sefydlu menter enfawr rhyngwladol mewn ardal a mwyafrif anferth o'r boblogaeth yn gynhenid. Gwelir datgymalu cynnar o hen draddodiadau, arferion a daliadau, gwelir sylfeini y gymdeithas leol yn cael eu chwalu. Yn rhannol gyfrifol am hyn mae'r mewnlifiad o estroniaid sy'n sicr o ddilyn unrhyw ddatblygiad yn y diwydiant olew (heblaw yn yr Undeb Sofietaidd, efallai). Hefyd, mae'r boblogaeth leol yn ceal blas ar y cyflogau eithriadol a delir gan y cwmnïau, a chan mai ond am amser gweddol fyr mae'r gwaith ar gael, buan iawn fydd y dynion ifanc (yn hytrach na merched) yn ymestyn eu gorwelion thua'r Dwyrain Canol y flasu mwy o'r cyffur arian. Ceisiwch ragweld y sefyllfa ddychrynlyd yn Ynysoedd Shetland ymhen ychydig flynyddoedd pan fydd ffynhonnellau olew Môr y Gogledd yn sych. Yr ifanc wedi dianc o'r tlodi cymharol-yr Alban wedi ei theisio a'i gadael yn waglaw unwaith eto gan Loegr. Er yn dref o eithaf maint, pobl y pridd, gwerin unigryw Iwerddon yw trwch poblogaeth

Waterford. Gobeithio'n arw na fydd trychineb cymdeithasol yn eu plagio, ond yn wahanol i'r Alban mae ganddynt o leiaf lywodraeth i'w hamddiffyn, os bydd yn effro i'r peryglon.

Gŵr arall a roddodd wên gyfrinachol, ynghyd a'r gwerthwyr cyfranddaliadau, oedd Gweinidog Cyllid y weriniaeth. Yn ddiamheuaeth buasai darganfyddiad fasnachol werthfawr o danwydd pwysicaf ein byd yn rhoi hwb sylweddol i economi y wlad. Credir y gall y Drysorlys yn Nulyn ddibynnu ar o leiaf hanner biliwn o bunnoedd y flwyddyn i lifo i mewn gyda'r olew. Ond wrth gryfhau'r economi, bydd gwerth y bunt Wyddelig yn codi hefyd, ac o'r herwydd ni fydd eu hallforion mor gystadleuol o ran pris. Ond cred yr arbennigwyr economaidd yw mai bendith i'r wlad dylai'r aur du fod, ond i'r dddefnyddio'n ffol, fel gostwng trethi yn ormodol i hel pleidleisiau adeg Etholiad, sy'n aclysur rheolaidd yn Iwerddon. Gyda saith biliwn o bunnoedd o ddyledion tramor, mawr yw'r gweddio mae'r olew fydd eu gwaredwr hylifol.

Ian Llyfni

*The recent speculation about the possible discovery of oil in the Irish sector of the Celtic Sea forces one to consider the economic implications to Éire and the social implications to the Waterford area.*

## Gŵyl Werin

### Pontardawe

The sixth Gŵyl Werin Pontardawe (Pontardawe Folk Festival) was held on the 19th - 21st August near Swansea. Despite attempts by the Welsh weather to dampen proceedings, an enjoyable time was had by a large crowd. They were able to listen to a wide variety of music from all Celtic nations except Kernow. The international flavour was enhanced by the participation of folk and dance groups from Euzkadi, Galicia and Hungary.

The marquee was full for the Cyngerdd Cymru (Welsh concert night), featuring Ar Log, Penderyn and Mabsant. The dance group Bock Yuan Fannee from Mannin were also highly popular (they will be appearing at Lowender Perran in Kernow). Personally, the highlight was the Galician band Raparigos, playing Gaitas (bagpipes) and Conchas (seashells).

The organisers are to be congratulated on a highly successful and professional festival. They have set a standard which will be hard to beat next year, when the festival will be held on August 17th - 19th.

David Fear, Kernow Branch

## Book review

MACSEN WLEDIG a Geni'r Genedl Gymreig gan Gwynfor Evans

MAGNUS MAXIMUS and the Birth of Wales the Nation (published by COFIWN. Price £1)

The teaching of history in the schools of Britain is at present a subject of close scrutiny and heated argument, but the debate is much more than a two-sided affair. The Tory establishment is, of course, anxious that history teaching should continue to play its traditional rôle as a glorifier of British (English) Imperial expansionism; the peace-movement would like to see a reversal of this type of propaganda with history lessons being used as a means of influencing the younger generation to seek peaceful solutions to international disputes; Celtic nationalists would no doubt like history lessons to promote a feeling of patriotism and pride in their own particular Celtic nation; others, mainly educationists, say that teachers should try to recognise their own prejudices and avoid letting these prejudices take over in the teaching of the subject.

Whilst reading Gwynfor Evan's *Magnus Maximus* we must remember that the author is by no means a disinterested, objective historian approaching his subject with an open mind. Besides being a politician who has dedicated his life to the struggle for self-government for a particular territory now called Wales, he is also an affirmed Christian. These facts may be sufficient to account for his apparent unwillingness to accept that the Welsh existed as inhabitants of other parts of Britain before they were confined to this particular peninsula

But why, one may ask, does Gwynfor Evans make such a hero of Maximus who, although apparently a Galician by birth, was representative of all that Roman domination meant to Wales? Was it not Maximus too who, according to Gildas, eventually denuded Britain of its soldiers, its military resources, and the cream of its youth, leaving the rest of the Britons to defend themselves the best they could? And did he not do this in pursuit of his own personal ambitions as a Roman emperor? Gwynfor Evans's interpretation is that by making the Welsh responsible for their own defence Maximus was unwittingly laying the foundations of the Welsh nation, although he concedes that in a couple of cases government was put in the hands of men who were not themselves Welsh.

Could it be that the author's high regard for Maximus stems in reality from the fact that this Roman emperor and his Welsh wife, Elen or Helena, and their descendants had much to do with the beginnings of Christianity in Wales. There is evidence to show that Maximus tried people for heresy, and churches in the Caernarfon area are dedicated to his sons. It appears that at one time there was something of a Macsen Wledig cult. In 1983 we have seen a faint revival of this cult both in Cymru and in Breizh, though most members of *Kelc'h Maken C'hledig* in the latter country appear to view Christianity in a less favourable light.

Gwynfor Evans, however, leaves us in no doubt about his prejudices in favour of 'the heritage of Rome and of the Celts and the Christian religion', the three influences which



# Féilte Ceilteacha agus Idircheilteacha

Tá an Samhradh thart agus séasúr na bhféilte tagtha chun críche nach mór. Níl fagtha romhainn anois ach Lowender Peran i Kernow, An Mod in Albain agus an tOireachtas in Éirinn. Is beag m'eolas ar Fhéile Kernow, ach maidir leis an Mod is An tOireachtas is féilte náisiúnta iad atá bunaithe go dlúth ar an gcultúr dúchasach, gan ar éigean aon ghné idircheilteach ag baint leo seachas malartú teachtaí bráithreachais. Tá na féilte idircheilteacha ag dul i méid (tuigtear dom go bhfuil féile da leithéid bunaithe i nGalicia anois, agus ceann sa Bhreatain Beag i nDolgellau sílim) agus cuid de na féilte náisiúnta ag casadh ina bhféilte idircheilteacha. Cruthú é seo go bhfuil ag éirí leis an gné idircheilteach chomh fada is a bhaineann le féilte de, ní fheadar i réimsí eile den chaidreamh idircheilteach! Is léir go bhfuil lucht leanúna sách fairsing - agus an tam is an tairgead acu - chun freastal ar furmhór na bhféilte Ceol, rinne is caitheamh aimsire na príomh imeachtaí, cé go bhfuil áit níos mó a tabhairt do gnéithe eile den chultúr ar nós ealaíona is ceardaíochta le tamall anuas.

## cymru

and before they were converted to Christianity. His booklet is characterised by such categorical but debateable statements as 'The territory on which the Welsh have always lived is a peninsula washed on three sides by the sea'; 'Wales is the only land the Welsh have ever lived in' and 'The Welsh nation has developed largely through the interaction of the Welsh language with its land; it has known no territory but Wales'.

It is difficult to correlate these statements with others elsewhere in the booklet which suggest a different interpretation. He tell us, for instance, that 'By the end of the century the Welsh and Latin heritage of most of England had been destroyed. The Welsh-speaking kingdoms of the Old North continued to fight heroically' and 'It was Cunedda from Scotland who ensured that Wales would be Welsh-speaking'. He also confirms that the 'German people' called all the Britons Welsh.

he claims determined the nature of Welsh civilization. However, despite his use of loaded adjectives ('fair', 'noble', and 'splendid') to describe the Welsh; 'German', 'pagan' and 'barbarian' to describe the English) and his playing with appellations to suit his own purposes, the author has produced a useful little booklet. He has collected together most of the known facts about Maximus and helped to throw some light on a somewhat obscure period of Welsh History. Magnus Maximus is a very readable publication, bilingual in nature, with Welsh on one side of the page and English on the other. It should prove of interest and value to all Celtic League members. Z.B.

Ní ar son caitheamh aimsire amháin a bunaíodh na féilte dar ndóigh agus is cinnte go bhfuil níos mó ná toradh amháin dearfa orthu. Tá eolas agus aithne i bhfad níos forleithne a chur ag na pobail Cheilteacha ar a chéile agus ar an oidhreacht ceoil atá acu. Tugann na féilte spreagadh chun an oidhreacht seo a chaomhnú agus a leathnú; spreagann cuid de na comórtais cumadóireacht nua ar nós na hamhráin Ceiltifise sa bhFéile Panchheilteach, agus an sraith Ceilteach a chum Shaun Davy le haghaidh Féile l'Orient; tá athbheochan a dhéanamh ar rinncí is ar thraidisiúin a bhí ar tí bás a fháil, go háirithe i Kernow agus i Mannin fiú i nGymru; spreagann na féilte taisteal idircheilteach agus tugtar deis aithne a chur ar thíortha a chéile. Muna bhfuil na sluaite ag treigean St. Tropez ar son An Oriant, nó ag teacht go Cill Árne in ionad Costa Brava nó go Mannin in ionad Miami, tá fás ag teacht ar an lucht saoire a dhéanann freastal ar na féilte idircheilteacha.

Agus cén bhaint atá ag an gConradh Ceilteach leo? Agus ceist eile cén tairbhe iad don ghluaiseacht?

Tá dlúthbhaint sa méid is go nglacann cuid mhór de bhaill an Chonartha páirt ins na féilte, nó go ndéanann siad freastal orthu - níos mó díobh go deimhin na mar a dhéanann freastal ar chruinniú cinnbiana an Chonartha féin. Is taithneamhaí i bhfad le daoine ceol is craic in áit cur is cúiteamh, ag plé rúin agus bunreacht na bealaigh le stadad polaitiúil ar dtíortha a fheabhsú. Tá go leor Ceiltigh, agus baill den Chonartha Ceilteach ina measc, go mb'fhearr leo fanacht glan ar chúrsaí polaitíochta, agus feileann na féilte go breá dóibh. Agus ní féidir a shéanagh ach go bhfuil cuid d'aidhmeanna an Chonartha a gcomhlíonadh acu, ag cur leis an gcaidreamh idircheilteach mar a dúirt mé cheana agus ag cabhrú le cur chun cinn an chultúir agus an dúchais. Nuair a déantar trácht ar chultúr is ar dúchas i mbunaidhmeanna an Chonartha

Ceiltigh tuigtear go speisialta an teanga náisiúnta. Ní léir i gconáí go gcuirtear béim sách láidir ar an teanga náisiúnta ins na féilte idircheilteacha. Tuigimid uilig go bhfuil fadhb ar leith leis an gcraidreamh idircheilteach ó thaobh teangan de; is minicí an Béarla nó an Fhraincis in úsáid ar na hócáidí seo in áit na teangan Ceiltigh. Cibé faoin caidreamh neamhoifigiúil, níl aon leithscal gan an teanga náisiúnta a úsáid ar gach ócáid oifigiúil. B'ionmholta an rud é rang teanga a reachtáil le linn na féile; sé atá i gceist agam rang Briotáinise a reachtáil le linn Féile an Oriant, rang Gaeilge i gCill Árne le linn na Féile Panchheilteach rang Manainnise le linn an Chruinnaght. Gan tús áite a thabhairt don teanga náisiúnta ní bheidh ins na féilte ar deireadh ach 'manifestations folkloriques' ar son na dturasóirí.

Is oth liom a rá nach ndearna mé fhéin freastal ar aon fhéile i mbliana seachas an Eisteddfod, agus ní mar chuairoteoir ach mar theachta na ndeacha mé ann. Ba dhoiligh d'aon cheann eile de na féilte aithris a dhéanamh ar an Eisteddfod ó thaobh méid, ilghnéitheacht agus saibhreas cultúir de; ach in aineoin foirmeáltacht agus an iomad stáitsíocht ar chuid de na ócáidí oifigiúla, is féile pobail go bunúsach é an Eisteddfod agus ar an léibheal sin sáraíonn sé na féilte eile, Ceilteach no Idircheilteach. Agus dár ndóigh sáraíonn sé gach féile eile ó thaobh castais de - isteach is amach le £1 milliún a chosnaíonn an Eisteddfod faoi láthair agus ní raibh aon fhadhb airgídeas i mbliana. Eiseamláir don todhchaí nuair a thiocfaidh an ola i dtír.

Brid Heusaff

A critical look at the festivals, Celtic and Interceltic, and how they may promote some of the aims of the Celtic League. Brid Heusaff warns of the need to pay greater attention to the national language element and to native culture, rather than to development along the lines of a tourist spectacle. There are some words of praise for the Eisteddfod as a genuine festival of the people.



Taealonon

# CELTIC LEAGUE AGM report



It was Kernow's turn this year to provide the venue for the AGM of the Celtic League. This was held during the weekend of September 2nd - 4th at Trelowarren, an impressive sixteenth century house situated in the middle of a wooded property not far from Helston, Falmouth and The Lizard. The participants included delegates from the League's branches in the six Celtic countries (except Wales) and London.

A rather heavy agenda made it impossible for the delegates to devote the Saturday afternoon and evening to a planned visit to Gorsedd Kernow, taking place 40 miles away in Wadebridge, but a number participants went there later in the day.

We had important internal matters to discuss, particularly in relation to CARN. Reports were first given by all branch and general officers, those from the Welsh and American branches being read by the Secretary General. They indicated that many members and subscribers were slow in renewing, a fact partially explained by the late publication of CARN 41. Yet, in spite of numerous

hitches, the new editor of CARN had succeeded in publishing four issues over the past twelve months, demonstrating that the League can be relied upon to fulfill its obligations to subscribers.

The fact is that, like our national organisations, we are operating with a dearth of active members and in a climate - an international climate - which is, in many ways, inimical to our aspirations. While Celtic music and cultural festivals continue to draw large numbers, it seems as if nothing more than this kind of carefree 'communion', where the worries of the world can be forgotten and the motto 'C'hwech Bro, Un Ene' (six nations, one soul) comes to mean nothing more than getting together once in a while around Celtic singers, dancers and musicians, is needed by the great majority of Celtic-minded people. We believe, however, that in today's circumstances, interculturalism requires permanent structures. We are trying to establish one through the Celtic League. We have reaffirmed our belief in the necessity of self-government for our peoples in order to safeguard all their interests,

and this in spite of the failure of the Dublin government to promote seriously the restoration of Irish in the past two or three decades.

During the past year, the Celtic League has acted in accordance with its aims by implementing its 1982 resolution on the monitoring of military activities in the Celtic countries - credit here must go to our Manx branch secretary, who has also done a lot to seek elucidation about the inability of rescue services to prevent the loss of the crew of the Breton trawler, 'Cite d'Aleth'. Our London branch secretary organised a successful conference in Llanrwst on July 31st to deal with housing co-operatives and associations and their possible value to Celtic-speaking families. Our American branch held an extremely interesting Weekend Conference in the Spring.

We called on our members to express their support for the Bretons imprisoned for refusing to serve in the French army; on the initiative of members of the Manx, Irish and Cornish branches gathered in Ramsey for Yn Chruinnaght, greetings were sent individually to them by some two dozen participants.

Our concern over various other matters is expressed by the resolutions passed by the AGM.

The AGM elected a new Chairman, Cathal Ó Luain, who, it will be remembered, was our editor for ten years. All the other general officers were re-elected, Bernard Moffatt now acting as Assistant Secretary General as well as the Manx branch secretary.

We believe that our members and other subscribers are generally satisfied with the new lay-out of CARN, as well as with its contents. The last two issues (No. 41 & 42) showed a marked improvement in many respects. Owing to the increase in size, however, our printing and postage costs have increased without any commensurate increase in subscription rates. We have decided to leave these latter unchanged in the hope that many of our members will continue to send donations over and above the minimum fees. We are grateful to all those who have done so in the past. There are problems with the British postal services which require attention.

Unfortunately, the Summer School which was to have followed the AGM had to be cancelled at a fortnight's notice due to an insufficient number of firm commitments to participate in it.

The 1984 AGM will be held in Scotland, the date having been provisionally fixed for some time during the first two weeks of July.

Alan Housaff

## A calendar for New World Celts

The American Branch of the Celtic League has brought out early its 1984 Celtic Calendar. It begins with November 1. In Irish the name of this month is Samhain; it derives from that of the first month of the ancient Celtic calendar, a copy of which was discovered in the last century in Coligny in the east of France where it was buried perhaps at the time of Caesar's invasion of Gaul. The Coligny calendar was based on the lunar month, but made adjustments to the solar year by means of two additional months in every five year period. It was shown by C. Laine-Kerjean, today known as Neven Hannaff, to begin with the last quarter of the moon following the autumn equinox. A further study by Hannaff shows that the calendar must have been in use very much earlier than the beginning of this era.

The CLAB calendar has only in common with it that its beginning is placed in the autumn. Its twelve months are the same as in the ordinary calendar, so that it can be used like it. The names of the months and week days are indicated alternatively in the Celtic languages. For each day there is a box, about 2/3 of which carry

history of the Celtic peoples down to recent years. Thus you may find the battles of Clontarf or Culloden and the rebellion of Illiam Dhone (Mannin) listed beside the births of Iolo Morgannwg or Caradar-Smith or the deaths of Roparz Hemon and Bobby Sands.

For each month there is a full-page black and white drawing in Celtic style using a plant or geometric motives by Geoffrey Davis. On the cover are drawings of the Poll na Brón dolmen (Co. Clare) and of the Ring of Brodgar (Orkneys) by S. de Villos. Celtic language proverbs, with English translations, are given on each page, using Gaelic lettering by Malachi McCormick. The publication of the calendar, now for the fourth or fifth year in succession, is due to the efforts of our member George Moran. There are also some brief notes about the old Celtic Festivals. Copies, costing \$5.00 post paid each, can be ordered from Mickey Burke, 2973 Valentine Ave., Bronx, N.Y. 10458. George and Mickey would be delighted if readers of CARN could help them to get orders from bookshops. The originality of the work and its numerous illustrations should make it very attractive to buyers.



# Resolutions passed at the 1983 AGM

## 1) Proposed by Alba Branch:

This AGM, in pursuance of the aim of the Celtic League as expressed in point 1,d of its Constitution, urges that:

a) steps be taken by the Irish and Manx parliaments to set up on a permanent basis a forum or council with a view to developing stronger economic and cultural ties between Ireland and the Isle of Man;

b) this forum or council to be open to parliamentarians from the other Celtic countries who are sympathetic to the idea of inter-Celtic co-operation, so as to form the nucleus of Celtic Interparliamentary Union.

## 2) Proposed by Breizh Branch:

The Celtic League expresses its support for Diwan in its efforts to revive the Breton language through teaching it to young Bretons and urges Diwan and Mudiad Ysgolion Meithrin (Welsh nursery school movement) further to develop their links.

## 3) Proposed by Cymru Branch:

The Celtic League urges the Welsh Office to support the request of Welsh officials of the European Community who are anxious to see some of the Community's official documents officially translated into Welsh.

## 4) Proposed by Éire Branch:

This AGM pledges the support of the Celtic League to the policy of neutrality of the Dublin Government and recommends the extension of this policy to a united Ireland, as well as to other Celtic countries on their attainment of political independence.

## 5) Proposed by Mannin Branch:

This AGM condemns the use of plastic bullets by British forces currently occupying the six North Eastern Counties of Ireland and also deplores their acquisition by any police or 'security' forces in the other Celtic areas. The Celtic League demands the withdrawal from use of this weapon.

## 6) Proposed by Kernow Branch:

The Celtic League urges Cornwall Council and Cornish district councils to explore all possible avenues of discouraging and reversing the gradual destruction of our coastal communities by holiday and second homes. In particular, we call upon councils to protest most vigorously at the London Government's decision to encourage further this trend by taxing income from holiday homes as earned instead of unearned income.

7) Proposed by the Secretary General: This AGM reaffirms the principle that

national government is the necessary condition for the survival of the Celtic countries as distinct entities and that its achievement requires the support of the great majority of our peoples; notes with concern the slowing-down in recent years of the movements for self-government in our countries; attributes this partly to the deceptive manoeuvres and counter-measures taken by the French and English Governments (alarmed by the rise of Celtic national feelings in the early seventies); believes, however, that the loss of momentum is also due to a weakness in the strategies of, and a lack of unity within, most of our national movements; therefore urges the protagonists of divergent views and methods for the achievement of self-government to establish the largest possible basis of co-operation with the other nationally-minded groups.

## 8) Proposed by Breizh Branch:

The Celtic League expresses its concern to the French Government that the amount of Breton broadcast on television has decreased during the Mitterand administration, despite its electoral promises to give greater respect to the Breton language, and that the area covered by Breton radio has been reduced. The Celtic League expresses its support to Kendalc'h, Skol an Emsav and other groups attempting to obtain a proper television service in Breton and urges Breton local authorities to support their campaign.

## 9) Proposed by Cymru Branch:

The Celtic League expresses to the Home Office its extreme concern about the increasing practice in Britain of treating suspects as guilty persons before any court of justice has found them to be guilty. We refer in particular to the case of the members of the Welsh Socialist Republican Movement at present awaiting trial. One of them has been detained at H.M. Prison Cardiff since May 1982 without being brought to trial and the others were imprisoned for up to nine months before being released on bail. We understand that when they were arrested they were not allowed to see a solicitor.

## 10) Proposed by Éire Branch:

This AGM welcomes the 4-year action

plan for the Irish language produced earlier this year by Bord na Gaeilge, despite certain shortcomings in it; the proposals themselves illustrate the perilous state of the language in the Gaeltacht, in education and in the sphere of rights for Irish speakers; The AGM condemns the fact that the Dublin government has not yet adopted this plan as a short term strategy and urges them to do so now and to provide the finance necessary for its implementation; The AGM suggests that the branches of the Celtic League in the Celtic countries other than Ireland examine the plan with a view to urging the relevant authorities to adopt and finance a similar but better plan in relation to their own languages.

## 11) Proposed by Kernow Branch:

The Celtic League notes with alarm the continued lack of success of the Cornish nationalist movement in gaining electoral support. We respectfully call on all those who believe in a *political* solution to the problems of England's first colony to initiate, as a matter of urgency, discussions aimed at exploring the long term organisation, strategy and future of political nationalism in Cornwall. From this it would be hoped that a more efficient basis for political action can be discovered. In particular such a basis would have to a) be seen as effective in fighting for the rights of the Cornish people; and b) be relevant to increasing the self confidence of the Cornish people.

## 12) Proposed by Cymru Branch:

The Celtic League expresses to the Welsh Tourist Board the disgust of its members at the way the Board has, by its 'Festival of Castles', used the year 1983 to celebrate the 700th anniversary of the military defeat of the Welsh people.

## 13) Proposed by Éire Branch:

This AGM deplores the restrictions imposed by Section 31 of the Broadcasting Act in the Republic of Ireland preventing Radio-Telefís Éireann from broadcasting interviews with elected representatives.

## 14) Proposed by Éire Branch:

This AGM calls upon the European Court of Human Rights to expedite the hearing of the case of Nicky Kelly.

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

# Gonysegeth yn Kernow

Pup prys pan vo bagas a bobel ow kewsyl yn kever gonysegeth Kernow sconna po dewetha neponen a wra govyn 'pandra yu gonysegeth Kernow Poran?'

Hem yu govyn pur gales y wortheby. Kensa pandra'vynny leverel pan wren ny defnythya an ger gonysegeth? Un styr a'n ger yu: *an forth may whra pobel bewa*. Rak ensompel, an chyow may whrons y tryga, an bos a wrons y dybry, an yeth a wrons y kewsyl. Yma ensompelow Kernewek a bup onen a'n re ma. Ny wrer gweles crowjow pry, hevel orth an re yn Kernow, yn gwlasow erel, ha kyn na wren ny dybry pastys ha figgy obbyn pup teth oll ny yller leverel nag yua bos Kernewek dyblans. Yma agan yeth genen ny whath, kyn fo nebes gwan wosa myl vledhen yndan an Sawson.

Pan gews nebes pobel yn kever

gonysegeth, ymons y ow kewsyl yn kever cana ha donsya hag ylow h.e. Y hyller om-wovyn, py ylow a wrer clewes yn Kernow moyha menough? Hep dowl an gorthyp yu ylow pop mes hem yu an cas yn pup kenethel oll yn Europ. Py ylow yu ylow Kernewek ytho? Pup onen a aswon an canow coth a glewer oll adro dhe Gernow, ha'gan menstrouthy brest yu murgerys gans pup den oll. Mes nys yu hemma gonysegeth Kernow yn unnyk. Rak ensompel, haneth, yma ow mam vy ow mos dhe'n chapel rak dhe woslowes orth cur lef gorow Lanhevren. Hon yu gonysegeth Kernow hep dowl, ty a lever. Mes yn keth termyn yma çansow a bobel yn Kembry ow cul an keth tra. Martesen hem a bref bos gonysegeth Kernow ran a wonysegeth brassa Keltek.

Forth es dhe dhesmygy pandra yu gonysegeth nep gwlas, a vya govyn

orth nep estren y vrys. Yn cas Alban po nep le bras sempel lowr vya cafos gorthyp. Alban? 'Hon yu an wlas may whrons seny an pybow sagh, ha gul donsyow an tyr ughel.' Mes a qurelles govyn orth an keth den yn kever Kernow, cales vya cafos gorthyp vyth. Mar pe gorthyp, y fya neppyth yn kever dehen, ha cyder ha tyogyon wokly.

A ble teth an tybyans goky ma a'gan gonysegeth? An gesva tourystyeth Kernewek? Novelys syansek? An bellwollok? An gouvrenans yn Westminster gans aga randyr fals an soth west? Pynak vo an acheson, nys us lyes a dryk mes a Gernow hag a wor mur yn kever hy gonysegeth.

Pandra'dro dho'n Gernowyon aga honen ytho? Py gemmys a wodhons y yn kever aga gonysegeth? Nans yu dek po pypthek bledhen, nys o mur. Y a wre cana ha donsya ha gwary del wren ny lemmyn, mes ny wodhyens y vos neppyth arbennek, neppyth dyblans, ha dres pup tra neppyth Keltek. Bytegens, y'n dedhyow ma taclow yu nebes gwel. Yma muvyansow kepar ha'n Orseth ha Mebyon Kernow ow cul ober da yn un dysky dhe bobel bos gonysegeth dyblans dhedha.

Hep ger a dhowt yma convedhes gwell a daclow Keltek yn Kernow yn tor'ma. Nys yu an yeth neppyth coynt, mes degemerer avel ran a vewnans usyes yu hy. Tus a wra henwel aga chyow y'n Kernewek, Consellow a wra y hynwyn Kernewek dhe'ga stretow noweth, hag yma nebes gwerthjow ha cowethasow gans an geryow Kernewek ha Keltek y'ga hynwyn. Yma lyes bagas donsya ha cana, ha lyes bagas ylow Keltek ow tos yn rak y'n dedhyow ma. Bucca (*squardyes lemmyn - Penskrivor*), Ros Keltek, Cam Kernewek ha'n Canoresow Kerensa yu nebes anedha. Stuth a'gan sportys Kernewek yu gwell lemmyn ynweth. Yma bagas omdowl Kernewek noweth yn Sythney ha'n revya yu murgerys arta yn Kernow West.

Yndella, ny a yl gweles bos gonysegeth gref yn Kernow rak gwlas a'y braster. Mar calla an bobel y'n bellwollok gweles hemma, ha martesen gul nebes towlennow yn hy hever, an bobel a dryk mes a Gernow a alsa dysky moy adro dhyn ny. Martesen yn termyn a dhe, nep den fur (mars us onen) y'n govynans a wra gweles bos Kernow moy ages nep bro Sawsnek. Gwlas dyblans yu hy, onen a dal hy sylwel.

John Pengilly

John Pengilly argues that 'Cornish culture', in the sense of a culture indigenous to Cornwall, is difficult to pin down because of the image of 'cream, cyder and daft farmers'. But the Celtic cultural roots of Cornwall are growing and more and more accepted by the Cornish people. It is now up to the media to recognise this fact.

## éire

# Yn Chruinnaght 1983

Bhí Yn Chruinnaght ar suil arís i mbliana sa trúi seachtain de Mhí Iúil, i mbliana Rhumsaa, Mannin. Tá fás mór tagtha ar an bhFéile seo ó athbunaidh é sé bliana ó shin, ní amháin ó thaobh na faide de (ó tá amháin go seachtain iomlán) ach ó thaobh feabhas agus caighdeán na n-imeachtaí de, freisin. Is léir go bhfuil bláth faoi láthair ar chúrsaí rince, ach go háirithe, gné den chultúr a bhíodh an-lag go dtí le déanaí. Maidir leis an teanga, bhí an Mhanannais le cloisteáil níos forleithne ag ócáidí poiblí i mbliana - i ag an Seirbhís in Eaglais Naomh Póil i lár na seachtaine; ar an taobh eile den scéal, b'ábhar díomá é do chuairteoirí a laghad Manannaise a bhí le cloisteáil i measc an phobail ag na himeachtaí caidrimh neamh fhoirm-eálta.

Fadhb nua ag an bhféile i mbliana is ea an fotheideal nua a ghabhann leis an teideal oifigiúil - i *Féile Idir Cheilteach Rhumsaa*. Is cosúil go raibh brú ann ón mBord Turasóireachta go nglacfaí leis an bhfotheideal seo in áit ainm oifigiúil na Féile (cuireann an Bord £4,000 stg ar fáil don choiste mar dheontas). Bheadh sé tubaisteach dá leagfaí an iomarca béime ar an ngné *idirCheilteach*, nó ar bhaile *Rhumsaa* féin; aitheantas mar *Fhéile Náisiúnta* atá de dhíth ar Yn Chruinnaght, agus tá go leor freastal á dhéanamh ar an ngné *idirCheilteach* ag féiltí eile cheana féin. Ní maith an rud ach oiread go gceanglófaí ainm aon bhaile amháin leis; ba chóir go mbeadh saoirse ag an bhFéile ionad a athrú ó bhliain go chéile, má bheartaíonn an coiste gurb é leas na Féile a leithéid a dhéanamh.

Ábhar imní é a laghad imeachtaí eagrithé (mn. sh., léachtanna) a bhí bainteach le stair an oileáin, seanálaiocht,

béaloidas, tlachteólaiocht, yr 1 - nó turasanna chuig láithreacha inspéise, a léireodh a mbaint le saol an lae inniu i Manainn. Ní raibh mórán trácht ar chúrsaí polaitíochta ach oiread, ó thaobh an chlár oifigiúil de, ar aon chuma, cé go raibh cruinniú ag baill an Chonartha Cheiltigh a bhí i láthair (as 5 cinn de na tíortha) i rith na seachtaine. Eagraíodh feachtas, tacaíochta cartái poist chuig an triúr príosúnach Briotanach atá ag diúltú don tsearbhis míleata in arm na Fraince, agus síníodh achainí chuig rialtas na Fraince ar a son.

Taispeánadh an chéad scannán Manannaise le linn na Féile freisin - Ny Kirree fo Niaghtey - scannán gairid 22 nóiméad ina dtugtar cuntas ar phríomhphearsain an amhráin cháiliúil seo; tá fothracha na bhfoirgneamh le feiceáil go fóill, agus cruthaíodh atmasféar bréa leis na leaganacha éagsúla den amhrán, idir sheinm agus chanadh. B'fhiú go mór cóipeanna a dhéanamh de le taispeáint sna tíortha eile; bheadh suas le £100 stg le n-íoc ar aon chóip amháin. áfach, agus is beag eagraíocht deonach a bheadh in ann an saghas seo airgid a sholáthar.

Ar an iomlán, bhí Yn Chruinnaght taitneamhach go maith, ach ní Féile Náisiúnta go fóill í.

M. Bhreathnach, Éire

*This year's Cruinnaght was very enjoyable. A feature of the festival was the increased use of Manx at public functions. However, the recent sub-title, Ramsey InterCeltic Festival, would appear to contradict the aspiration to become the Manx National Festival.*



# Has Cornish nationalism lost its way?

On June 10th the Union Jack was flying from the clock tower of a well known Cornish town. Done presumably to acknowledge the anniversary of some obscure member of the English ruling class the sight of it served to underline the electoral disaster just undergone by the Cornish nationalist movement. Let's not disguise the fact - the results of both MK and the CNP were pathetic. In the two western constituencies the MK vote fell from 3299 in 1979 to just 1151 this time, from 3.4% of the total to 1.1%.

James Whetter of the CNP moved from Truro to North Cornwall in order to escape the effect of media Cornishman David Penhaligon. However, in spite of being the only Cornish candidate, the electors of the North only gave the CNP 364 votes, or 0.7%, preferring to elect a Thatcherite British state nationalist who lives in Milton Keynes! Even comparing the Cornish performance with that of nationalist parties in the other countries does little to alleviate the gloom. Plaid's share of the vote held steady at around 7.7%, whilst the SNP only fell a few points to 11.8%. And in Brittany, despite the stampede to the Socialists in 1981, the UDB managed to increase its share of the vote from 1.9% to 2.2%.

Unfortunately the Westminster elections are not an isolated phenomenon. Despite one or two creditable results in the Penzance area local elections over the last few years have shown no marked increase in support for nationalist candidates, although to be fair there has been no obvious decrease either. More ominous is the fall in the number of candidates put forward. 19 MK candidates at the District Council elections of 1979 had evaporated to just 7 this year, for a total of around 190 seats. The CNP hardly filled the vacuum, with 5 candidates.

The urgent necessity for the Cornish political movement is to face this electoral verdict squarely, ask what went wrong, consider why the present nationalist parties are not even able to mobilise all political autonomists in Cornwall and attempt to sort out some broad strategy options for the coming decade. A policy of steady as she goes in clearly bearing no perceivable fruit. The national movement currently gives the impression of being fragmented, unsure of its direction and lacking confidence in its own message.

So what were the lessons of 1983? It is too easy to blame the policies, or the candidates. The candidates straddled the spectrum from right to left. And they did equally badly,

(including the editor of *Carn*)! Some of the blame for the result must be placed at the door of the level of organisation and financing, although even if organisation had been maintained at the 1979 level it is extremely doubtful that many more votes would have been gained. No, the reason for the low vote lies at a deeper level.

What can be concluded is that neither MK nor the CNP have a loyal core of votes. Whilst up to 20% of the electorate are willing to vote for them at local elections, *in the absence of one or more of the English parties*, this is not carried through to Westminster elections.

The problem is that there is no obvious symbol of nationality which Cornish people naturally identify with and which tends to lead to voting for a nationalist party - as with the language in Wales and the structural institutions of nationality in Scotland (legal, educational, church system, football, etc.) This itself leads to a weak self-perception of nationality on the part of the Cornish. In turn the lack of even a weak national consciousness means that, however intellectually compelling or pragmatically appealing nationalist parties' policies are, they are unable to successfully compete with the full range of media technology brought to bear on behalf of centralist politics.

What happened at the recent elections was that potential MK voters at least, who are more often working people and non-Conservatives - a fact the national movement has been stubbornly slow to recognise - felt that voting SDP offered a better chance to get the Tories out. That MK failed to prevent this or offer a credible alternative to the English opportunists of the SDP is a sad, but probably inevitable, fact. The absence of the national consciousness outlined above means that building up a loyal core of voters is a long and tedious process and, on the road to it, there will be times when MK suffers the fourth party marginalisation also experienced by Plaid Cymru in South Wales and encouraged by an insane and archaic electoral system.

Those who seek a political road to self-management for the Cornish must address themselves to this lack of national identification, along with peoples current perceptions of MK/CNP. In spite of carefully worded policies and candidates who can compete with the carpetbaggers offered by the other parties most peoples' perception of MK and the CNP remains that summed up by the slogan

'Cornwall for the Cornish'. Needless to say MK and the CNP are embarrassed by this and spend some time denying it and stressing their reasonableness. Indeed, even mention of the ultimate aim, presumably self-government, was played at a low key in the election. One MK candidate devoted just one line out of 91 in his leaflet to this and even then in the rather vague wording - "eventually Cornwall must have power to decide its own future." This timidity is the wrong response and serves merely to confuse the issue by blurring the essential difference between a Cornish and a British party. The response 'Cornwall for the Cornish' is an indication of the ethnic basis on which support for MK/CNP ultimately rests - that feeling of Cornish identity which manages to co-exist in most Cornish people with allegiance to the English connection, but without which there would never have been a political and cultural revival over the last century.

The task facing our political activists is that of building on that 'patriotic' feeling, linking it with a wider analysis of Cornwall's situation as a colony of England and showing the necessity for being Cornish and for economic and social policies that break the power of central finance/state bureaucracy and defend and expand the rights of the Cornish people. At the moment there is little or no coherent argument coming from the national movement which still tends to respond to issues as they arise, rather than construct a competing ideology and a vision that Cornish people can potentially identify with. This is no easy task but one well worth the undertaking.

Now is the time to discuss these over-riding issues and now is the opportunity for those committed to political action for autonomy, both inside and outside the established nationalist parties, to come together to review the whole future of the movement and discuss its strategy - for example the best organisational base, methods of propaganda, electoral tactics - which areas to concentrate on, which level to concentrate on (the prior existence of a tier of government covering our historic land area must have some relevance here), what is the connection between electoral activity and other forms of political action and community politics. There is plenty to discuss and a future to win but is there the will?

# We are not alone

In Nazi Germany Goebbels discovered that if a propaganda machine repeats a statement often enough it will be accepted by the population as a truism irrespective of whether it is true or false. The centralist media in Cornwall have learnt this lesson well. One 'fact' which is now transmitted regularly is that the Cornish are in a minority in Cornwall. Thus the controller of Radio Cornwall could state with sublime confidence earlier this year that the "non-Cornish" were now "in a majority" (see CARN 41). The moral is obvious. As the settler is in a majority media content must reflect this 'fact' and those who wish to fight for the rights of the Cornish people are defined as on a sure loser, outdated and downright undemocratic. Repeat it often enough and even those who should know better accept it. Thus it is not unusual to hear Cornish patriots repeating this 'fact'. At a conference on Cornish identity recently speaker after speaker categorically stated that we were now in a minority, one going so far as to suggest that the 'real' Cornish are now not to be found in Cornwall at all, but in North America or Australia!

Actual evidence to prove or disprove this apparent genocide is difficult to acquire. The last Census that gave the number born in Cornwall was that of 1951, which revealed that around 75% of the population in that year were Cornish born. Since then there has been a deafening silence. And even if birthplace statistics were available they would now mean little as, since the medical profession colonised and hospitalised the act of birth, people in East Cornwall get born in exile at a hospital in Plymouth.

However there is an indirect way of measuring the Cornish component of the population. The Cornish language has left many of our people with distinctive surnames and those

bearing those surnames are extremely unlikely to have just arrived from Birmingham. Fortunately in 1953, very soon after the 1951 Census, a major quantitative survey of Cornish names was undertaken by a retired St. Day teacher, R.R. Blewett. Using Blewett's work it is possible to roughly compare the component of the population with selected Celtic surnames in 1953 with an identical group nowadays and this is what I recently did with a view to casting some light on the prevailing theory that we are now a minority in our own country.

As well as taking all names beginning with the proverbial Tre, Pol, Pen, Ros and Car, I chose 175 other Celtic names fairly subjectively. This by no means includes all Celtic names but, as long as the same names are used for both periods, that is relatively unimportant. Blewett counted all the names on the electoral registers for 1953 and my chosen group of 175 names accounted for 17.81% of his total. Similarly I took the 1981 registers for comparison but, instead of counting all the names, a task that would take several months, extracted a 1 in 100 systematic sample of the electorate. This gave me a total of 3277 names. Those unfamiliar with sampling theory may question drawing any conclusions from such a proportion but I ask them to accept that this sample number is quite adequate for such an exercise.

(Remember that political opinion polls are normally conducted using a sample of only about 1000 for the whole British electorate.)

The same Celtic name group was then counted for 1981 and it was discovered that 438, or 13.37% of my sample bore those names. Now, if we assume that 75% of the population in 1953 were Cornish, (this may in fact underestimate the proportion of

Cornish at that time), that indicates a multiplier of 4.21 for the Celtic name group, i.e.  $75.0 \div 17.81 = 4.21$ , in order to find the total Cornish proportion of the population. As there is no particular reason to believe that the Cornish bearing these names should have shown a greater propensity to emigrate than those who have anglicised names we can apply this same multiplier of 4.21 to the 1981 result.

Doing that gives us a proportion of 56.3% of the total population as Cornish born. But let's remember this is based on a sample and is therefore not so precise a guide as Blewett's work. This is where statistical theory can again help. We can find out exactly how confident we can be about this figure by utilising a measure known as the standard error of a sample. By calculating that I found that I could be 95% confident that the proportion of Cornish in Cornwall is somewhere between 51.3% and 61.3%. So if we accept this logic and the assumptions I've made it appears that 50-60% of the people of Cornwall are Cornish. Although this suggests a reduction from the level of 1951 it is by no means on the scale of the demographic change somewhere described and the conclusion must be that the Cornish are still a majority in Cornwall.

Two questions remain. First, does it matter anyway? It shouldn't. Even if the Cornish were in a minority that is no reason for autonomists to pack up and head for Australia. If you're going to struggle for the liberation of your people you're going to continue to do so whether they are 99% or 33% of the population of the land area of Cornwall. And second, if we are in fact still in a majority, perhaps even by a proportion of 6-4, why are Cornish people so ready to believe the reverse?

The answer to that lies partly in the shifting nature of immigration over the last two decades. The modern white settler is much more likely to be in their late 20s or 30s, middle class, 'concerned' and articulate. In short they are more visible. But that isn't the only explanation. Our readiness to believe we're in a minority is a measure of our defeatism. It provides the convenient let-out clause for our own inactivity and acquiescence as our country is bought out from under our very feet. Resigned submission is in turn a consequence of lack of self-confidence and that is the area to which the national movement has to address itself. Until we confront our own lack of self-confidence as a people then any 'facts' are largely irrelevant. We will continue to believe what we want to believe and, more important, what our masters in London and elsewhere want us to believe.

Bernard Deacon

## Cornwall and Europe

Boundary changes for Euro constituencies in England and Wales have given Cornish nationalists the opportunity to make the forced electoral merger with the English city of Plymouth again an issue for next year's election. Mebyon Kernow has collected a petition which they hope will provoke a public debate as it contains more names than the 500 which the authorities specify are necessary for an official public enquiry into the boundaries.

MK has also chosen its prospective candidate for next year's election in Roger Holmes. As we write little has been heard from the candidate who will

have an uphill task to equal the near 6% of the vote gained by MK in 1979 unless the merger with Plymouth, condemned by virtually all Cornish based organisations at that time, can again become a live issue.

The local SDP has already called for representation for Cornwall to be on a par with Luxembourg (who have six seats) and one of their leaders has talked of Cornwall's "Celtic heritage quite separate from Plymouth." It has been left to the Cornish Assembly to point out the SDP's hypocrisy in view of their stated policy on devolution which includes the bastard offspring of a Cornwall and Devonshire sub-region.



## Cornwall

## - a living bequest

**Advance Notice: of Meeting at Truro,  
on 19th November, 1983**

During the weekend of 21 - 22 May, 1983, a Conference on Cornwall, arranged by Cowethas Flamank, took place at the Ponsmere Hotel, Perranporth. The event was well-supported and successful, and the organisers thank all those who attended and took part.

As a sequel, and to develop two of the themes apparent during discussion at Perranporth, a one-day meeting will be held at the St. Piran's Parish Hall, St. Austell Street, Truro, on Saturday 19th November, 1983, commencing at 10 a.m. under the chairmanship of Paul Smales. It is hoped that representatives of all Cornish organisations and any interested individuals will attend.

The two themes to be discussed will be:-

- (1) Education in Cornwall.
- (2) Cornwall's Constitutional Status.

At Perranporth deep concern was expressed at the absence of specifically Cornish subjects - history, tradition, language - in the teaching programmes of Cornwall's Schools. The morning session on 19th November will be devoted to a study of this problem and the consideration of possible remedies.

The afternoon session will consider Cornwall's constitutional status, a matter of prime importance in the context of a Cornish present and future when, on the one hand, many remaining powers of local authorities are being threatened and, on the other, there is far reaching political discussion on forms of regional government. For too long Cornwall has been disguised as an English County. How many of Cornwall's difficulties stem from that status?

The meeting will provide the opportunity for a preliminary exploration of both matters. It is anticipated that the immediate outcome will be the setting up of working parties which will study both matters in greater depth, initiating appropriate actions and reporting back to a further meeting planned for the spring of next year.

The hall will be available during the evening, to provide an opportunity for working parties, discussions and advance planning.

Comments and proposals will be welcome.

**John Fleet, Meeting Secretary, 47  
Lawrence Weston Road, Bristol.  
BS11 0QQ.**

## EXCHANGE PUBLICITY

**Irish Democrat**, monthly organ of the Conolly Association. 8pp, in English. The September issue has two full pages about the British Labour's attitude towards Ireland and the 6-County problem, optimistic comments about the discovery of oil off the Waterford Coast, reviews of Fr MacDyer of Glencolumcilles s'Auto-biography, which should be of great interest to those who see co-operatives as the solution to our economic problems, and of John Mitchell's famous Jail Journal. ST£5.00 per annum to 177 Lavender Hill, London SW11.

**Ninnau**, The North American Welsh newspaper. Monthly to keep you informed of happenings in the Welsh world in Canada and US. Most interesting reading. Will make you proud of your Welsh roots. Mostly in English. \$8.00 or ST£5.50 per annum to Nennau Publication, 11 Post Terrace, Basking Ridge, NJ 07920, U.S.A.

**Dalc'homp Soñj**. Revue Historique Bretonne, illustrated, quarterly, 28pp, mainly in French. Devoted to a popularisation of a knowledge of Breton history which the official teaching ignores. ("Hell", says Marvan Levesque in his book "Comment peut-on être Breton", "is deprivation of history"). Of particular interest is Nr 5: "Brittany under Colbert and Louvois", ministers of the Sun King, seeking to abolish the terms of the 1532 treaty in retaliation against the Breton rebellion in 1675. Also a synopsis of the circumstances surrounding the defeat of St. Aubin du Cormier which left Brittany almost defenceless in 1488.

The editor is J.Y. Le Touze, our Breton branch secretary, 3 Place P. Bert, Lorient 56100. 35Fr/annum.

**An Baner Kernewek/Cornish Banner**, C.N.P.'s quarterly magazine, 60p/copy. Subscr. £3.50 (£6.00 overseas airmail) to C.N.P. Publications, Trelispen, Gorran, St. Austell, Cornwall.

**Armor**, monthly, 70 - 80pp, in French. News/articles on all aspects of life in Brittany, echoes of the activities of the various Breton associations.

Referring to a statement by Mitterand (speaking about Tchad!), which said that "Federation is often better adapted to reality than formal unity", the editor remarks that this should also apply to Brittany. He quotes Fr. Guezous, president of the Agricultural Chamber of "Region-Brittany": "Brittany is in direct competition with the Netherlands, Denmark, West Germany. Brittany is only a region whereas those countries are sovereign states with a national policy. French policy is the result of compromises between the sometimes diverging interests of the regions; I am not thinking of agriculture only, but of the whole Breton economy, in particular the food industry. We find it very hard to make ourselves understood at national (French) level...". Subscr. 104 Fr. to Armor, 7 Rue St. Jacques, 22400 Lambal CCP 2691 - 70 Y Rennes.

Kernewek  
dre lyther

Are you one of those people fascinated by the very existence of the Cornish Language? Are you intrigued to find that there are people who have brought it back to life? Have you often thought you would like to have a go at learning it? Do you live tens or hundreds or thousands of miles away from the nearest Cornish class? Then read on. This is for you.

On behalf of Kesva and Tavas Kernewek (The Cornish Language Board) I am preparing "KERNEWEK DRE LYTHER" which is a correspondence course designed especially for YOU! it comes in three grades corresponding to the three examinations of the Kesva. Of course, you don't have to take the exams, but they are there as a challenge and an incentive.

At the moment, lessons for Grade 1 are ready and available. Grade 2 is still being finalized but there are enough lessons ready for anyone to make a start who wishes to do so. Grade 3 is still in the future.

The fee for each grade is £10.00 inland, £12.50 for Europe and £20.00 beyond. This barely covers the cost of duplicating & postage and may have to be increased, so don't delay enrolling too long.

If you would like more information, or if you would like to enrol, please write to me at the address below. The fee may be paid in full or in 2 instalments of £5.00. Please make cheques payable to Kesva an Tavas Kernewek.

Raymond Edwards  
6 Halton Road  
Sutton Coldfield  
West Midlands B73 6NP  
England.

# Manx fishery - a squandered asset?

On August 22nd, the 1983 Herring Season drew to a close. This summer fishing season, which traditionally has involved, in addition to local boats, vessels from Ireland, Scotland & Wales, was until recently, of great economic significance to Mann. As recently as the late '70's, the value of catches landed was £3. - 4. million, and there was the added bonus in earnings from processing on shore, and servicing the fleet which had arrived. Today, the season will be lucky to peak £1¼. million, and many of the workers who relied on this period for a significant part of their income, have only 'the dole'.

The recent history of the Manx Fishing industry (in particular the Herring section) is a classic example of the waste of a national asset, through government mismanagement. The excesses of over-fishing, evasion of quotas, and lack of research, were well

published throughout the seventies. In 1982, belatedly, Tynwald (Manx Government) resolved that, "In view of the present depressed state of the Manx Fishing Industry, and in view of it's continuing importance to the economy, Tynwald -

b) requests the Governor in Executive Council in Consultation with the Boards & Depts: concerned, to appoint a Commission to investigate and report on the Manx Fishing Industry, and make recommendations on it's future development.

The Commission duly heard evidence from many concerned parties, inside and outside the industry, and reported back to Tynwald in May 1983, with many major recommendations. Primary amongst these recommendations, was the extension of the area of fisheries jurisdiction (of the Manx Government), initially to the 12 mile

limit, and eventually to the median line. On this solid recommendation (along with it's effective policing) would seem to hang the long term survival of a viable industry for Mann.

Meaningful negotiations, despite a sense of urgency expressed by senior Manx Government members, have still to commence, though several months have passed since the report was received. The Manx Government seems serious in it's avowed intention of extending the limit, and yet one senses a lack of response from their U.K. counterparts. The U.K. finds itself in something of a 'cleft stick' on this issue. There is an inevitable conflict between their obligations to E.E.C. partners, in the formulation and implementation of a Common Fisheries Policy, and the desire of the Isle of Man to negotiate a satisfactory Fisheries agreement.

The I.O. Man Government expect to negotiate an arrangement, whereby vessels from the Continent and Eire, would be excluded from the newly extended Manx Fishing zone. Their partners however from U.K. (Scotland & N.E. Ireland) would be allowed access to the grounds to fish various species. It shows extreme naivety on the part of the I.O.M. Government (Executive Council), to expect this situation to be acceptable to the E.E.C. The facts are that at this time the U.K. is experiencing great difficulty concluding arrangements for it's home water Fishery. No agreement seems imminent!

To be realistic, the I.O. Man Government must either accept protracted talks, with all the attendant continuing disadvantages, and eventual unsatisfactory conclusion, or 'grasp the nettle'.

Unilaterally extend the limit and procure a vessel to enforce it's writ. It might seem unrealistic to adopt such a stance, but then, Iceland's stance in the so-called 'Cod War' was considered untenable.

ICELAND WAS SUCCESSFUL!

J.B. MOFFATT.

## Lettyragh Vritaananagh

Hug eh magh er jerrey 1982 lesh ny cloughyn *Al Liamm* lioar noa er ny screeu ayns y vritaananish. She lioar screeu lesh Hervé Herri eh as ta'n ennym echey *Evel-se e oamp* (Va shin gollrish shen).

She lioar cooinaghtyn eh (fer ny smool!). Cha nel shen red noa, son shicherys, tra ram lioar yn er nyn screeu ayns ny chengaghey celtiaghey. Agh ta'n lioar shoh cooinaghtyn dooinney ennagh va beaghey ayns ny valjyn vooarey as cha nel ayns ny valjyn cheerey gollrish ny fir elley. She yn chieid cheayrt dy vel lioar gollrish shen er ny screeu ayns y vritaananish. Ta'n lioar 221 duillag as ta three skeel ayn.

Rugg y screudeyr ayns y vlein 1904, as hooar eh toshiagh er e obbyr tra v'eh un vlein jeig d'eash. S'mie lesh ny cloughyn as dobbree eh ooillee y vea ayndae. Cha row feishtyn y mee-staatah ec y tra shen, eisht va ny lobbree aegey chynndaa lesh nyn obbyr feer meenick. B'egin daue chynndaa dy mennick son gysaghey nyn obbyr dy mie. Veet eh ramm sleih, sleih lieh-chiart dy mennick. As ta ymmodee skeealyn mychione dooinney quaagh veet eh ayns y vea hene. Son sempleyr skeel dooinney va toghtan tudjeen ennagh ec jeig dy kiart er y chlag dy chooillee laa. Keayrt ennagh renn guilley aeg ny cloughyn yn oor y hyndaa. As tra yeeagh y dooinney er y chlag, v'eh ny smoo jeh jeig er y chlag: cha ren eh abyl dy hoghtan (*Un oristal a zen*).

S'cosoylagh dy ren el laboragh dy mie son hug eh er bun e chloulan echey hene as ta paart jeh ny skeealyn mysh a tra v'eh ny ghoooinney reiltagh as paart elley mychione v'eh ny ghuilley beg gysaghey e obbyr.

She lioar taitnyssagh dy lhaih eh. Agh veagh eh y vea ny share. She lioar skeealyn naightyn eh. Ta ram reddyn veagh y vea symoil dy loayrt. T'eh screeu dy row eieyn britaanaghey echey hene dy kynjagh, agh cha nel eh son loayrt kre va ny laboree smoooinaghtyn mysh y PNB (Partee Ashoonagh Britaanagh); v'eshyn feer ardghooagh eddyr ny ghaa chaggey. As va y PNB soshiallagh er y hoshiagh as fashiastagh as yn cheu ny Germanyn er y yerrey. Kre va ny laborree smoooinaghtyn er e chione?

Ta feisht elley: feisht ny stholkyn ec tra ny *Front Populaire* (1936). Cha nel fockle erbee mychione shen.

Agh t'eh son loayrt mychione ta fys mie ain: v'eh laborit three feed oor dy chooillee haghtyn; cha keirt: heshaghyn erbee, as va shin shin gobbyragh dy kiune (shoh va y shenn tra mie!).

Agterbee she lioar taitnyssagh as feer hymoil eh. T'eh screeuist ayns chengey feer vie. She loayreydeyr dooghysagh ta y screeuist as veeinee eh e abbyrt dooghysagh lesh y chengey lettyragh.

Cha nel lioar cha mie as eshyn currit magh dy mennick.

A very good book about life in the printing offices between the two world wars has been printed in Breton.

Patrick le Besco

## Wanted

To improve and brighten-up CARN, we need many more photographs, cartoons, etc., etc.

Drawings should be in black ink; photographs should be black and white with strong contrast.



## Perree Bane

'Perree Bane' are a new Manks music and dance group formed in Mann early this year. There are a number of musicians, and also a dance team. Despite the brief period since formation, by this summer, they were performing at Fairs and Cultural Events throughout Mann. Practice sessions are held at weekends and midweek, for adults, and there is also a weekend practice for young children. The group has been well supported, and encouragingly, has expanded its base without dissipating the membership of other cultural groups. They derive their name from the white coats worn by the male dancers. The complete costume - (male/female) was compiled after extensive research into traditional dress at the Manx Museum.

'Perree Bane' welcomes co-operation with musicians/dancers, in other Celtic countries, and has already organized a successful weekend visit, earlier this year, with a group from N.E. Ireland.

More information about 'Perree Bane' can be obtained from Greg Joughin, Ballachrink Farm, Poortown, (Nr. Peel), I.O. Man.

J.B. MOFFATT.



'Perree Bane' holds a practice for young people most weekends



'Perree Bane' musicians



Hawk crash site, Clagh Uuyr

### DANGER IN THE SKIES (1)

Prize for the most stubborn Board of Tynwald (Isle of Man Government Dept.,) must undoubtedly go to the Isle of Man Airports Board. Despite repeated attempts by the League, to have them re-assess the safety of operations by R.A.F. Hawk trainers, at Ronaldsway (I.O.M. Airport), they are allowing these to continue. The operations involve practice landing approaches by the aircraft, which belong to units based at R.A.F. Valley in Anglesey. Following an incident a Valley last year, the League gathered information on the operational record of this, and presented it to the Airports Board. The Board rejected out of hand, our contention that continued operations would lead to a crash or serious incident. As a result of this attitude, we decided to commence observation on the Airport in January this year. This observation normally took place on all weekdays between 8.30 a.m. and 3.30 p.m. On Feb: 28th we recorded what we regard as a near miss, between a civil airliner and a military trainer. On making representations to the Board, we were again told 'these operations are safe'. On 30/5/83 we submitted detailed evidence on incidents involving Hawk aircraft, to the Board; as they were considering our letter on 24/6/83, the predicted accident occurred. A Hawk trainer crashed with the loss of both crew at Clagh Quyr in Mann; fortunately for the Manks people (and the I.O.M. Airports Board), the accident occurred in an unpopulated area. The cause of this and previous accidents is unexplained. One would have thought that in the light of this latest incident, the Airports authority, would have reconsidered their decision - but no! Not only are operations to continue, but they had the effrontery to invite League representatives to visit the Airport, to see how safe it is!

It is quite clear that the Airports Board, put the interests of the Royal Air Force (some of them are former members) before the safety of the Manks people. They gamble that another accident is unlikely to occur - a gamble which will inevitably cause more loss of life.

FOOTNOTE. On 29/7/83, three Hawk Aircraft crashed, one in Wales and two in Devon.

### DANGER IN THE SKIES (2)

High on our list of anti-military priorities, is the N.A.T.O. bombing range at Jurby in Mann. It is a dangerous nuisance, which has been inflicted on the people of the N.W. Mann for too long. Last year, when we realized that no elected representatives in the Keys - with the exception of Speaker Charles Kerruish - were prepared to do anything about it, we decided to try and do something ourselves. The only control on the range are a series of bye-laws; as no-one in government seemed bothered to implement these - we did. Incident report forms were issued to various concerned individuals, and despite a shaky start, information has trickled in. All overflights of the Island are reported to the Government Secretary, who must then bring these to the attention of the R.A.F. who operate the range. Latest news is that these bye-laws are being revised; this can mean one of two things -

- they are to tightened up to stop overflights
- they are to be relaxed so that present abuses can legally continue.

Either way, it is a vindication of the Leagues policy on this issue, and our response will be to continue observation. A new report form has been produced, which includes scope for reporting military activity generally.

## Military installations in Mann

In addition to campaigning and supporting international peace efforts the Isle of Mann Peace Group is investigating the possibility of a campaign against the military presence and military installations in Mann. The Celtic League which monitors military activity throughout the Celtic countries (including Mann), agreed to provide an information factsheet on all military and quasi/military presences, as follows:-

### Political choice

'The electorate in Mann are not politically motivated' - this is the impression that Manks Government bureaucrats would like to give the outside world.

Robert Quayle, Clerk of Tynwald, was explaining the absence of political dissent in Mann, and observed to visiting Left-wing hack, Martyn Harris - 'you see, there are really no political parties on Mann'. Harris writes for the Left-wing magazine 'New Society' a publication which is more 'pink' than red. Harris dutifully tripped out the usual 'kipper & tailless cats' type of article about Mann - more suitable for the U.K. gutter-press than for a publication which passes itself off as a serious weekly journal.

The true picture however, is somewhat less cosy than Quayle would like, and Harris has painted.

The era, when visiting journalists were only interested in 'tailless cats & the birch' is passing. Enquirers these days, to the League, and doubtless the political parties & trade unions, are more concerned about the administrations inability to come to terms with twentieth century social issues. This trend will continue making it increasingly difficult for politicians and civil servants, whatever their 'slippery' background, to walk the greasy tightrope, between internal and external pressures, for and against social change. The strength of the "know nothings & do nothings," in a majority in the present administration, is the lack of success recently by political parties. That Mann has a radical tradition, is not in doubt, and this tradition will manifest itself clearly, when the electorate are given a (party) political choice.

In 1976, the last occasion on which political organisations seriously contested election, approximately 1/3 of the voters chose the party political ticket. The lesson for Labour and Nationalists parties is clear - give the electorate a choice at the next general election. With a colourless, unimaginative Tynwald, and social discontent, fuelled by the continuing recession, party political success was never nearer.

**R.A.F. JURBY HEAD** is the principal, active, and manned military installation in Mann. The Headquarters is at Jurby Head. Approximately one dozen Royal Air Force personnel are stationed on the Island permanently to operate the Range, in addition U.S.A.F. Officers are usually on duty there. The Off-shore component of the range consists of two targets, moored 1½ and 2½ miles off Jurby Head. The range is used extensively for N.A.T.O. exercises. Typical users would be the 20th Tactical Fighter-Bomber Wing at Upper Heyford, where C.N.D. recently held a large demonstration.

**JURBY CAMP** (and land exercise facilities) on the site of the former airfield is owned by the Government Property Trustees, and leased to the M.O.D. (Army). It is used extensively by the Army, and its facilities have been expanded in recent years. It is generally accepted that the M.O.D. can use it for whatever purposes it desires. In addition to the 10.43 acres at Jurby Camp, the British Army has general training rights over approximately 20,000 acres of the Isle of Mann government land.

**RONALDSWAY AIRPORT.** Under an agreement with the I.O.M. Airports Board, this airport is used for simulated 'touch and go' landings by R.A.F. trainers from No.4 Flying Training School Valley, Anglesey. This activity is carried on throughout the year. Ronaldsway Airport is also used by R.A.F. Hercules transports on occasion - these seem to be connected with the British Army presence, as they are at their most frequent during the summer

months. The airfield is possibly assigned a dispersal role in a N.A.T.O. emergency.

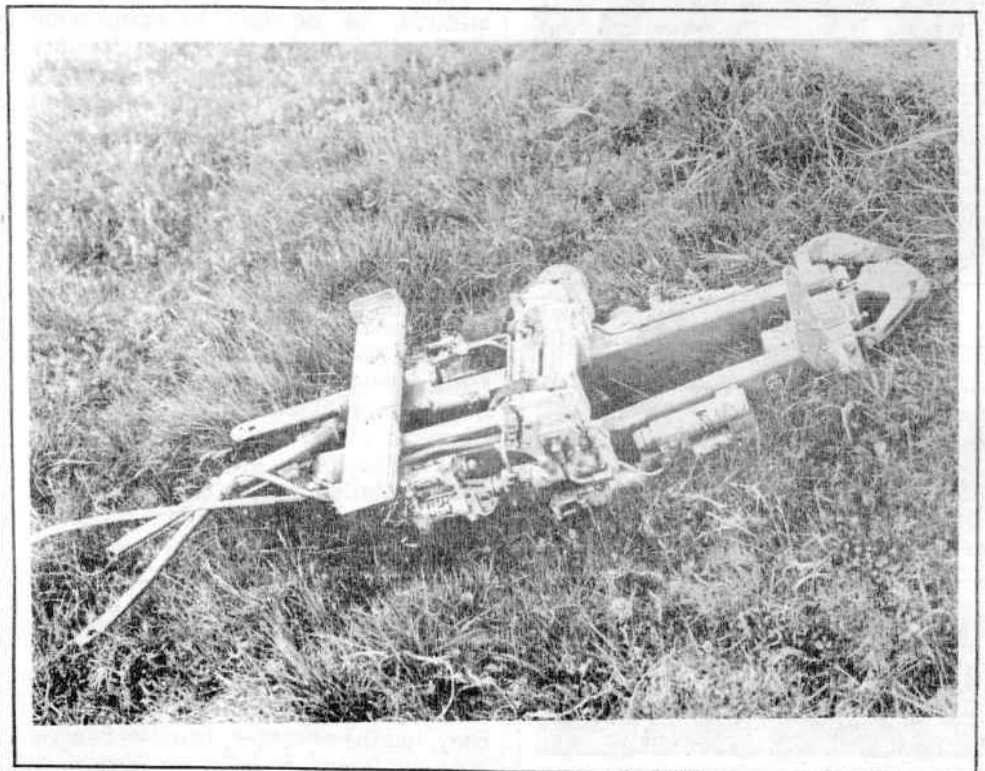
**MICRO WAVE STATIONS** (Carnegie, Glen Maje and Creg ny Baa). There are two micro-wave link stations in Mann, one at Creg ny Baa and another building at Carnegie. The stations are primarily military. The two in Mann, when both complete, will connect U.K. military operations centres in Southern England to the N.A.T.O. Radar Site at Bishops Court, Northern Ireland.

(\*P. Laurie - 'Beneath The City Streets' Granada p/back.)

**DEPT: OF ENVIRONMENT WIRELESS STATIONS.** Two of these installations exist - one at Cregneish - the other at Snaefell. They have a dual military/civil role.

**ROYAL NAVY RADIO - MONITORING STATION** (unbuilt). This installation, for which planning permission has been granted, at Langness, is shrouded in secrecy. The absence of extensive aerial array, in the planning application, suggests that the object is undersea communication monitoring.

**ROYAL OBSERVER CORPS POSTS.** There are 4 R.O.C. posts in Mann - at Peel, Ramsey, Castletown and Onchan. All posts are built underground and are 'fall-out' proof. They are manned by volunteers recruited locally, and administered by the Air Ministry. The posts are re-connected via a regional centre at Carlisle to High Wycombe, the Headquarters of U.K. R.A.F. Strike Command. The R.O.C. is a military/Auxiliary of the Royal Air Force.



Section of Hawk, crashed at Clagh Uuyr



Undeb y Myfyrrwr,  
Ffordd Dieniol,  
Bangor, Gwynedd

2 August 1983

Dear Editor,

The arguments in your columns about whether or not to use French in CARN and the preponderant use of English all point to the need for a common language for the Celts. Others may disagree but I would submit that Esperanto is such a language.

For me personally Esperanto has opened doors on worlds previously unknown. May I, for example, recommend 'Por la makedona lingvo', an Esperanto book published in Zagreb last year, a spirited defence of Macedonian?

Linguistic panaceas do not exist, but Esperanto does come close.

Yours faithfully,

Ifor Wyn Evans

Llain Fawr, Nebo, Aberystwyth.  
SY23 5LN. 6/9/83

Dear Sir,

I was very interested in Ifan Lloyd's letter in your last issue, but in particular I wish to comment on this sentence: "If ever there is a universal language (and I am glad that I shall not be alive to see that day of universal tyranny) it may be English, or Russian, or Chinese, or even Esperanto, but it will not be French".

It is not unreasonable to fear that a degree of universal tyranny might follow the establishment of English, Russian or Chinese as a universal language, but that would certainly not be the case if Esperanto filled that role, as it almost certainly will.

The difference is that Esperanto, not being a national language, gives equality to all people, and has no intention of superseding any language. Its aim is to be the second language for all, and a viable means of communication for all.

Minority languages can benefit from the adoption of Esperanto, and already Esperantists have a unique access to the literature of many countries. It is noteworthy that my friend Douglass Gregor, one of our leading Esperantists, is a strong supporter of minority languages. His book "Celtic - a comparative study" includes a wealth of historical and linguistic information relating to all six of the Celtic lands. This book, obtainable from the Oleander Press, Cambridge, should be on the shelves of your readers or obtainable from their nearest library. Who in this country has heard of Romagnol and

Friulan? Gregor has also worked on these obscure languages of Italy.

Another sentence that calls for comment is this: "We cannot afford to encourage another international language, which will replace not English, but the Celtic language". This would not apply, because Esperanto is so much easier to learn than any national language, but it does mean that for the Welsh 3 languages would be necessary, but only three, for mastery at home and worldwide. The same thing was recognized by the writer of an article in "La Espero", a good magazine in Esperanto produced in Korea. He says that Koreans need to know their mother tongue, the language of their nearest neighbour (China), and Esperanto.

It is significant that Esperanto has strong support in China, Japan, Brazil, in Eastern Europe and is being used by the E.E.C.

Yours faithfully,  
E.L.G. Powys.

6 Halton Road,  
Sutton Coldfield,  
West Midlands,  
England.  
24ns mys Est 1983

Peddyr ker,

Y carsen kemeres an chons-ma dhe scodhya tybyans Ifan Lloyd yn kever *Cymraeg Bew* (CARN 42). Nans yu nebes bledhynnow yth yth dhe glass Kembrek yn cres Pow Saws. Kens pell my a welas bos dhyveleptrow bras ynter Kembrek dyskys y'n class ha'n Kembrek re welys yn lyfrow Kembrek. An lyfrow usyes y'n class ny ros styryansow dyblans gramasek. Pan esen yn Aberystwyth yth assayys prena lyver gramasek da, mes an lyver unek y'n gwerthjy o *Cymraeg Cyfoes!*. Ha my hep mur a skyans an dra, my a'n prenas, mes nyns esa chons a dhysky Kembrek ganso, ha worteweth my a ervyras dysky Kernewek yn y le. Gans Kernewek Unyes y hyllyr cafos gothvos da lowr an teth yn termyn hyr hep mur a galetter.

Dhyso yn lel,  
Ray Edwards (Map Mercya).

Dear Carn,

The Cornish Nationalist Magazine, "AN BANER KERNEWEK" (The Cornish Banner), is looking for a voluntary Irish correspondent, a Welsh correspondent and a Manx correspondent. I am the Scottish correspondent and the magazine already has regular contributors from Brittany. Contributors would be expected to write notes for this Cornish quarterly regularly on the current issues and problems of their own country. If interested contact C.N.P. Publications, Trelispen, Gorran, St. Austell, Cornwall. Where a free sample copy of A.B.K. can be obtained on writing.

yours etc.

Alasdair M. Russell,  
Scottish Correspondent A.B.K.

Dear Carn,

Gaelic developments in the six counties are undoubtedly in a new phase of advancement with encouraging signs in many areas. That this is only the beginning of a hard road is no more in evidence than in the fate of 'Pres an Phobail', the Gaelic medium newspaper which after commencing publication for the third time in March this year was forced again to cease in June due to financial problems. Excellent progress has been made editorially since the 'Preas' first started publication as a weekly in October 1981. That same month saw the launching of the six counties first ever Gaelic language radio programme. Despite being a mere 15 minutes and at a bad time (6.45 - 7.00 p.m.) Tuesday) the programme, 'Anois' (Now), on BBC Radio Ulster (Uladh??) is well established with the fourth series of this initially experimental programme ending in June 1983. The BBC have also recently appointed a full time producer for Gaelic programmes as they intend (and well they should!) to increase their Gaelic output including learners programmes.

Finally, coupled with the great increase in Gaelic street signs we have the news of the opening of a Gaelic medium department in a Primary school in Derry (Doire), funded with Government money! This should encourage the demands of the expanding Belfast (Béal Feirste) Gaelic school at the Shaws Road Gaelic Community; the school has now over 150 pupils (nursery and primary) but no government money!

Diarmuid Ó Breasláin

## Apology

In the report on the first Conference organised by Cowethas Flamank (CARN 42) I pointed out that neither Mebyon Kernow nor the Cornish Nationalist Party were officially represented because they were both involved with elections. This comment was not intended to infer that the conference was less important than elections; rather it was intended to explain the absence of those two parties from the discussions. In fact, a number of individual members of both groups did attend the conference and have reported it as having been very worthwhile. *Editor*

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# Political festival?

Report on the press conference held during the Lorient Inter Celtic Festival, Brittany. August 1983.

Amidst the music, dancing and general merriment of the festival, a press conference was called, with invitations for one or two delegates from each of the six Celtic countries (or seven if Galicia is included) to attend. Unfortunately no representative from Scotland or Galicia was present, though there were two people from Italy, representing a group supporting linguistic minorities.

The chair was taken by Mr. Jecquele, a Breton and chairman of the Lorient Chamber of Trade. He was assisted by an interpreter. The chairman's opening remarks concerned links between the Celtic countries, population increases, and degrees of regional status. Not since the reign of Henry II, when Ireland, Wales and Brittany, were all under his control, had there been a grouping of the Celtic countries politically. He spoke of Galicia, and her claim to be Celtic, and of links between Brittany and Galicia, which had been quite strong in earlier times, and could be again, for example, as in the Brittany Ferries co-operation.

Each country had differing degrees of regional status, from Eire's independence, and Mann's near self-government, to

Brittany and Cornwall with the least regional representation.

The chairman asked the delegates from each country to say something about their own political situation. First came Thomas from Eire, who made the point that, although the chairman had been giving statistics for Ireland, only we must consider Ireland as a whole, including the six countries of the North, in which case Ireland's population would be 4¼ million, and therefore rank second only to Scotland's 5 million, in the Celtic population figures. He stated that the Irish delegation to the Lorient festival was far from the whole of Ireland; that people from both traditions within Ireland were participating, and there had been no problem in this situation. He wished that it could be so simple at home, and that culture could bring people together in the same way. He quoted Pádraig Pearse's theory, that there were three freedoms: political, cultural and economic freedom, and that cultural freedom was the most important of the three. Speaking on the Irish language situation, Thomas said that although more people than ever before, during this century, were able to speak Gaelic to some degree, the language was not used enough.

Next, Mr. T. Barron, of the Breton Separatist Party (P.S.B.), spoke of his disappointment with the lack of advance in

Breton regionalisation. He stressed that they must have direct proportional representation in regional elections. He was dissatisfied with promises, that he felt had been made and not kept, during the recent elections in France, by the Socialist Party. He did not feel that the Breton language and culture had been advanced with the Socialists. Several other members of various Breton cultural and nationalist groups present, expressed agreement with this statement. There followed a somewhat heated debate between Mr. Barron and a representative of the Local Socialist Party, who had heard about the meeting and attended, although, he stated, he was not involved in the festival. The Breton nationalist present remained somewhat sceptical, that socialist policies had advanced the cause of Breton culture and language.

The Mebyon Kernow spokesman, Roger Holmes, agreed with Mr. Barron's call for more regional autonomy. He said that his group wanted Cultural Freedom for Cornwall, but that this was impossible without the economic and political base. He saw the way to greater autonomy for his country, was through representation in Europe, but complained that Cornwall only had one shared representative to the European Parliament. This was not enough to represent Cornwall's interests in such issues as fishing grounds and rights.

Daffyd Williams, member for Plaid Cymru, sympathized with Mebyon-Kernow, agreeing that to survive as a nation, you must have some control over your own destiny. He said, the Welsh Nationalist Party did have links with the Cornish one, in answer to a question from the floor. He felt it unfair that, although his party had 8% of the vote in the last election, they only got 2 seats out of the 35 which represent Wales; the rest being mainly Labour held. On the Language situation, he felt that immigration obviously did not help, and also that their language was bound to decline over the next decade, as many of the speakers were over 60, even though there were now more speakers in the under 11 yrs. age group, than there has been for many years. He added, that he was surprised to find no bilingual road signs on his visit to Brittany. All the directions were in French. He suggested that the Bretons follow the example of the Welsh, who had gained these, even at the expense of 600 people going to prison. But the most important medium, he felt, for the preservation of the Celtic languages, was a modern TV Station, using the language for several hours a day. Everyone present agreed with this statement, and congratulated Wales on Channel 4.

The Isle of Man delegates questioned the assertion that a sound economy, and political freedom, necessarily create the conditions for the culture to flourish, as suggested by several of the countries. In their case, the Island had a great degree of

## The Celtic Congress in Aberystwyth

The International Celtic Congress was held this year in Aberystwyth from July 25th to 30th, under the auspices of the Centre for Advanced Welsh and Celtic Studies and the Extra Mural Department of the University College of Wales.

This year the theme was "Communication" and guest speakers from each Celtic country lectured in turn on some aspect of the subject, which was further discussed in various seminars. It is not possible to go into details of the proceedings, but two instances could be given because they concern developments that are going on now. One was a full and up-to-date account of that great success story, Sianel 4C, and the boost it has given to the language and employment in Wales. The other was a report on the struggle that has been going on in Brittany since the Lannion congress to make holders of a Breton degree eligible for a CAPES, which would put them on a par with other university graduates and enable them to become full-fledged teachers earning a living in their chosen subject. The congress decided to send an appeal to President Mitterrand and ask him to further this overdue measure. One of the resolutions passed this year by the Annual General Meeting concerned the sponsorship of an

Interceltic children's book. This is a new departure - initiated last year at Pensans. Until now, one of the criticisms levelled at the Congress has been its lack of activity between congresses. After the exertions - real - enough - of the last congress, nothing much happened apart from the preparation of the next by another national branch; the others lay dormant. The gap is now being filled by volunteers who are willing to work on special subjects between congresses. Another idea, which retained the attention of the Aberystwyth congress and resulted in several resolutions, was the need to develop an Interceltic connection with European and world-wide agencies like the European Commission and UNESCO. Sporadic efforts had already been made in this direction, but closer contacts were now required if only to benefit from liberal measures enacted by European organisations, e.g. the Charter of Ethnic Minorities of October 16, 1981.

The artistic and social side was not neglected at Aberystwyth: civic receptions, sight-seeing, noson lawen, exhibitions - the usual fare of a Celtic congress, culminating on the last evening in an international concert with prominent artists from all the Celtic countries.



## "Cite D'Aleth" cover-up?

independence, and a sound financial base, but no great interest in the culture among the general public or the government. For example, a move to obtain a Cultural Centre on the Island, for use by various groups, and financially aided by the Government, had recently been turned down. Hence, the naming of the group of musicians and dancers, currently performing at the Lorient festival as "Sleih Gyn Thie" - meaning "people without a home." The point was also made that although they did have their own Radio Station, Manx Radio, this only broadcast one programme a week in the Manx Language, and that even this was bilingual.

The chairman made a suggestion that delegates from the Celtic countries, could meet at the Lorient festival each year, in order to discuss their political situations. A European M.P. present answered, that he had organised a meeting in 1976, with Breton, Welsh and Irish Socialists, where they had discussed, among other things, the teaching of Welsh and Breton but that there had been no follow up to the meeting. A Breton Separatist Party spokesman stated that he thought this was because the meeting hadn't had enough publicity. The chairman's suggestion was left rather 'in the air', because the meeting had overrun, but it did seem a good idea to me because it is the one time in the year when there are a large number of people gathered together from all the Celtic countries, for cultural purposes. It is an ideal opportunity for the Celtic countries to meet and discuss their individual and collective problems, political and cultural. These are bound to be entwined, mainly in connection with the Celtic languages.

There was no mention of "The Celtic League" in discussion of links between the Celtic countries. Perhaps in future years the League could help organize, or at least, advertise a meeting at the Festival; not just for League members, but for representatives from Nationalist and Cultural groups, to discuss their problems, and explain their successes.

D.C. Moore  
(Mannin Branch)

### FROM THE NATIVE POINT OF VIEW

And what can we do,  
When conquest threatens?  
Where can we turn in our hour of need?  
What potions are there  
To give strength to our arms?  
What weapon is there  
To protect our nation?  
Are we not the desperate people?  
Are we not the race endangered?  
Are we the remnants of the native folk?  
We are the fallen people;  
Threatened, without and within,  
And what redress shall we exact,  
What compensation for our injuries?

Donn O'Déiseac

As reported in Carn 41, the League have been conducting an enquiry into the loss of the Breton trawler 'Cite D'Aleth'. The 'Cite D'Aleth' sank with the loss of all new crew, on January 12th, about 8 miles off the Wexford coast. Our enquiries have involved queries to both U.K. and Irish rescue centres; from neither have we been able to obtain a satisfactory answer, as to the reasons for delay in responding to the Mayday from the trawler.

The 'Cite d'Aleth' was a large trawler (120ft. length). She should have had little difficulty coping with the sea conditions pertaining at the time in the area. Nevertheless, at 0556 GMT she put out a distress call to Brest le Conquet Radio, stating that her propellers had been fouled, and she was capsizing. Such a call, one would think, should have sent rescue aircraft/helicopters, from any of the many surrounding bases rushing to her assistance. The U.K. rescue service confirm they received the SOS. Land's End Radio Station received the message, by intercept at 0556 GMT, they monitored the channel (2182Khz.) until 0640 GMT. when broadcast action was taken over by Ilfracombe Radio. Lands End say, nothing further was heard from the ship. (something, in itself, which should have caused a greater degree of urgency). Lands End would give no further details, and we were referred to their Head Office (British Telecom) in London. We then contacted the H.Q. Southern Maritime Air Region at R.A.F. Mount Batten, Plymouth, to find out if they had responded to the SOS. They confirmed that they had, although the rescue was the responsibility of the Irish government, they had offered ships and aircraft, and had searched for a considerable time. Mount Batten were a little reluctant however, to give details about times. Eventually, via the Ministry of Defence, we received confirmation of the time of departure of the first British helicopter. 1600 hours - a staggering ten hours, after the SOS was received, the U.K. sent a search helicopter from Brawdy - then, only in response to a formal request from Shannon Maritime Rescue Co-ordination centre. It was, after all, 'an Irish controlled rescue', they explained!

Undeterred, we contacted Shannon on 24/3/83, and waited... on 20/7/83a reply came from - not Shannon - but the Dept. of Transport, Marine Division, Dublin. Apologising for the delay, the department explained that R.A.F. assistance was not requested immediately, because 'adequate surface craft were within short sailing

distance', and in a punchline, which, were this not a serious tragedy, would be amusing. The dept: go on - 'furthermore, due to poor weather conditions in the area, the presence of a number of aircraft, would introduce a danger of collision'. An Irish maritime accident investigator was reported in the Irish papers as saying, that Irish Army Air Corps helicopters could not fly in the dark, and normally, R.A.F. Sea Kings are called for. With two hours to go before daybreak, one would think that Shannon M.R.C.C. could have requested assistance from the R.A.F.

Our final query to the Dept. of Transport, asked if an enquiry was to be held? Answer - 'the Dept. is not holding an enquiry, and has not compiled a report! Irish participation in the rescue was, say the Dept. requested by the French, who have set up a commission of enquiry.

The League, have not, as yet, approached the French Authorities for their version of these events. If, as the Irish Dept: of Transport infer, the French were co-ordinating the rescue, it is strange that no French aircraft were on the scene within the hour.

Bases in Brittany, though they may seem remote, are in fact less than an hour's flying time away for Aeronavele Bregeat Atlantic Patrol aircraft. These aircraft could have given immense assistance in pin-pointing any survivors. Prior to first light, they could have used flares (which are carried for search and rescue missions) to illuminate the darkened sea, for lifeboats and other surface craft, trying to locate survivors. Armee de L'Air and Aeronavale helicopters, would also have been able to reach the scene, some considerable time in advance of the Irish helicopter.

The enquiry into the loss of the 'Cite D'Aleth', raises serious doubts, as to the efficiency of the maritime rescue services, of the U.K. Eire and France. More disturbingly, the evasiveness of the U.K. and Irish authorities, begs the question, was the sinking simply an accident at sea? The mayday from the 'Cite D'Aleth', said her propellers had been fouled, and she was capsizing. The fouling of a ship's propellers, particularly a fishing vessel with her own gear, does occasionally occur, but this, in itself, is unlikely to cause at 120ft. boat, to capsize. It is for the Fench enquiry to conclude what combination of circumstances, caused the loss of then Breton lives, and if every effort possible, was made to save them.

The League await publication of their report with interest!

**Gwenn-ha-Du**, Journal nationaliste Breton, 28pp, roneotyped in French, 6 issues a year. 60Fr to J. Le Maho, 190 bis, Av. de Clichy, 75017 Paris.

## review

**Dr Somhairle MacGill-Eain -  
new publication**

Acair Ltd., the Gaelic publishing company, has announced a new publication: Dr Somhairle MacGill-Eain (Sorley MacLean) 'The Prose Writings of Sorley MacLean'. This book is a (first time) compilation of important essays by Dr. S. MacGill-Eain on the subject of poetry. It will include 'Realism in Gaelic Poetry', 'The Poetry of the Clearances' - and 'Sea Imagery in Gaelic Poetry' along with critical essays on Gaelic poets such as Silis of Keppoch, Mairead Nighean Lachlainn, Alasdair MacMhurchaidh and Uilleam Livingstone etc. The provisional price of the book (Gaelic and English) is listed 5. -. For details, contact: Acair Ltd, Unit 8a, Sràid a 'Sheumais, Steòrnabhagh (Stornoway), Leodhas (Lewis), Alba.

Incidentally, this internationally acclaimed Gaelic poet has been made recently an Honorary President of the Saltire Society of Scotland, as a mark of respect for his contribution to Gaelic Poetry. (See also CARN 36, p4).

R.A. MacM. (June 83)

## EXCHANGE PUBLICITY

**Nouvell Voix dalsace-Lorraine/Neue Stimme**. Monthly newspaper, 8pp. German and French. Takes a clear stand in defence of the identity of A-L and in favour of the Europe-2000 federalist movement. 80Fr/40DM to 25 Rue del la Fidélité, F 68200, Mulhouse.

**Europa Ethnica**, quarterly, 64pp. In German, but with summaries of main articles and some other contributions in English or French. Numerous biographical notes about personalities, documents issues by cultural association and official bodies, reports on "The Life of Ethnical Groups". In Issue 2/1983, an account of the position of "The European Peoples and Ethnic Groups in the Soviet Union", Part II. Subscr. DM41.00/ annum, to Wilhelm Braumeueller, Univeritatetshbuchhandlung, A-1092 Wien, Servitengasse 5, Austria.

**Lu Lygar**, quarterly, 24pp, mainly in French. Organ of the Occitan National Party. In the Summer 1983 issue, advice is given on how you can promote our causes by means of individual actions such as putting up a poster where you work, saying: Occitan, Breton, etc is spoken here. 45Fr/annum to Lu Lygar, account CCP 795-57 W, Montpellier. Editor: BP 1084, F-87051 Limoges-Cedex.

**Etnismo**. 3 issues a year, in Esperanto. Organ of the IKEL (= International Committee for Ethnic Liberation). In the Summer issue: a long article on the problems of linguistic minorities in Hungary; a denunciation of ethnocide in Chile; reports on Catalonia, the Walachsw of SE Europe. 10 DM/annum or 11 International Coupon-Reponse.

## CELTIC VISION

When we use the words 'Celtic Vision' we do not mean 'Celtic' in a nationalistic, ethnic or racial sense, but to incorporate a wider frame of reference than is contained or every was contained within the boundaries of the Celtic World. Therefore, Celtic Vision, formed in 1982, sees itself not as a challenge to established Arts Councils and Galleris, but as complementry to them. Thus by providing an independent non-political platform it seeks to be an alternative route, through which Celtic Artists can be brought before the general public.

We see the Celts as representing the all engulfing primal matrix from which a succession of European civilizations have emerged. For 300 years the Celtic peoples have been a bright thread in the tapestry of European civilization. It is the 300 years of unbroken continuity in Celtic Art which Celtic Vision seeks to safeguard and promote before the general public.

D.R. Cully



# CELTIC LEAGUE

## MEMBERSHIP & SUBSCRIPTIONS

All those who agree with the Constitution and Aims of the Celtic League are eligible for membership. The membership fee (including CARN) and subscription rates are: IR£5 (Ireland), St£4 (Britain), 50FF (Continental Europe) and \$12 (North America); postage to non-European countries is by air mail.

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

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**The General Secretary of the Celtic League is:**

Alan Heusaff, 9 Br. Cnoc Sion, Dromchonnach, Ath Cliath 9, Éire.

## CARN

The Editor welcomes articles, reports, letters, etc. for CARN. Material should be typed (double-spaced) or clearly written - illegible copy will not be considered for publication.

Photographs should be in black and white. No material will be returned unless postage is included. Articles written in languages other than English or Cornish should be marked to ease editing (for length). Contributions should be sent to the Editor and, while deadlines are set for each issue, material may be submitted at any time.

Help to sell CARN at gatherings or by finding bookshops or newsagents to stock it (20% retail allowance, sale or return); advertise it in national periodicals.

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