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A LINK BETWEEN THE CELTIC NATIONS

Nr. 60

WINTER 1987/88

£1

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CELTIC LEAGUE



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



ALBA

AN FHIDEAG AIRGID

le Gilleasbuig MacMuirich

'S co sheinneas an fhideag airgid?
Co theireadh nach seinninn, sheinninn,
Co theireadh nach seinninn fhin i?

Mur eil uirsgeulan no nobhailean daonnan air am foillseachadh seargaidh a' chànan againn. Sin bho nach eil na leabhraichean seo a' stiùireadh agus a' leasachadh na canain.

A nise, tha an TV sa Bheurla a' tanachadh na Gaidhlig a h-uile latha. Taing do na sgoiltean, colaistean agus oilthighean agus iad a' teagasg tre na Beurla chan eil sinn cho fileanta mar a bha ar n'athraichean agus cha robh iadsan cho fileanta ris an seanairean, taing do Achd an Fhoghlaim 1872 a bhreab a-mach a' Ghàidhlig feadh a h-uile sgoil ann an Albainn.

Tha iomadh Gaidheal fileanta sgapte fad is farsaing feadh Alba gu leir far nach eil facal na canain Albannaich — a' Ghaidhlig — ri cluinntinn. Seadh, feadhainn eile sgapte feadh a' chruinne — cé, uile gu leir.

Dé nì sinn, tha na naimhdean againn a' cumail a-mach nach eil canain Albannach ann idir — seach nach eil i na Beurla no seòrsa de Bheurla.

Chan eil daoine san Roinn Eorpa na ann an aite sam bith eile comasach craobh-sgaoileadh a Radio Alba no Radio nan Gaidheil a chluinntinn bho nach eil a' Ghàidhlig ach air FM/VHF. Eadhon ged a tha na programan 'sa Ghàidhlig air TV ach teara (agus gu tric ro anamoch, faisg air da-uair-dheug — meadhon oidhche —) chan eil iad ri fhaicinn ach ann an Alba a-mhàin.

Dé nì sinn leis a' chunnart seo a tha a' tanachadh na canain aig an taigh agus a' diùltadh a cliù thall thairis?

Nì sinn an aon rud a rinn iomadh cinneadh ceannsaichte eile feadh an t-saoghail anns gach ghinealach — sgrìobhadh sinn uirsgeulan cho math is gum bi iad air an eadar-theangachadh a steach do gach cànan eile sa chruinne-cé seach don Bheurla. Coisinnidh ar n-ughdairean duais leis gach eadar-theangachadh nach biodh sinn comasach gam paigheadh. Coisinnidh iad cliù agus onair airson na h-Alba agus a' chànan Albannach againn.

Co aig nach eil fios gun do sgrìobh Cervantes "Don Quixote" san t-Spàinnis?

Nuair a bha a' Pholainn ceannaichte eadar luchd na Ruisis 'san airde an ear agus luchd na Gearmailt 'san airde an iar, shàbhail iad a' Pholais taing do trì gnìomharan —

Sa chiad àite: oideas na cloinne (sa Pholais aig an taigh, nuair a thill na pàisdean on sgoiltean far an robh iad air an teagasg troimh na Gearmailt no Ruisis).

Sa darna àite: searmonachadh sa Pholais. Bha Eaglais na Pholainn daonnan fada nas dìlse don chànan aca na iomadh eaglais feadh na h-Alba!

San àite mu dheireadh — Uirsgeulan sa Pholais — bha na h-uirsgeulan seo daonnan a' tighinn a-mach agus, abair, gun robh iad a' toileachadh agus a' brosnachadh na leughadairean agus ag aontachadh agus a' neartachadh a' chànan aca comhla. Eadar-theangaich iad "Quo Vadis?" le Sienkiewicz don gach cànan gu ìre bhig san Roinn Eorpa.

De mu dheighinn uirsgeulan Gàidhlig?

Tha sinn uabhasach bronach a radh gum bheil iad fada fada ro thearc. Sgrìobh Ruairidh MacThomais m'an deighinn san leabhar-mor-eolais aige d'am b'ainm "The Companion to Gaelic Scotland" air taobh-duilleige 218.

Thainig a' chiad fear a-mach anns a' bhliadhna 1908 "Gun d'thug i speis do'n Armunn" agus "Dun-Aluinn 7c" (1912). Sgrìobh Iain MacCormaich iad le cheile. An deidh sin thainig "An t-Ogha Mor" le Angus Robertson (1912) a-mach.

An deidh a' chiad Chogadh Mhór shuair sinn "Cailin Sgiathanach" le Seumas MacLeòid (1923).

Bha aiseirigh bheag nar laithean againne, "A' Leth Eile" le Cailin MacCoinnich (1970); "Gainmheach on Fhasaich" le Màiri NicGill-Eathain (1971); "Raonaid" le Cairistiona Dick (1981); "Co ghoid am bogha-froise?" le Fearghas MacFhionnlaigh (1978); "Deireadh an Fhoghair" le Tormod Caimbeul (1979) agus a tri a sgrìobh Iain Mac a' Ghobhainn — "Iain an measg nan reultan" (1970); "An t-Aonaran" (1976) agus "Murchadh" (1979).

Seo agaibh trì uirsgeulan deug air feadh re tri fichead 'san seachd bhliadhnaichean!

Rinn na Cuimrich cheart cho math ris a sin sa bhliadhna 1985-6 nuair a sgrìobh iad seachd uirsgeulan deug inbheach agus a bharrachd air sin dh'fhoillsich iad a sia airson an fheadhainn og.

Eadar na bliadhnachan 1972 agus 1986 thainig 343 nobailean agus leabhraichean le sgeulachdan inbheach sa Chuimris am mach. Se sin ri radh gun robh 22 uirsgeulan gnathach air an clo-bhualadh a h-uile bliadhna!

"Obh, Obh", theireadh an Gaidheal Albannach, "bruidhaidh leth-mhuillion a' Chuimreis!" Ceart gu leoir, ach leis na figearan seo bhiodh sinne cho math nan robh sinn a' sgrìobhadh a 3.52 uirsgeulan a h-uile bliadhna. Mata, an do sgrìobh sinn a 52.8 uirsgeulan eadar 1972 agus 1986. Cha d'rinn sinn sin idir, idir . . . is mór am beud.

Eadar 1981 agus 1986 dh'fhoillsich iad 90 uirsgeulan agus leabhraichean lan de sgeulachdan air son an fheadhainn og — se sin ri radh gun robh a 15 gnathach air an clò bhualadh gach bliadhna. Carson nach do sgrìobh sinn cho math, 2.4 uirsgeulan a h-uile bliadhna air son nam pàisdean againn?

Bhon a chuir iad am mach beagan leabhraichean de sgeulachdan san aireamh, am measg nan uirsgeul, chì sinn na bha air fhoillseachadh fad bliadhna gnathach sa Chuimreis eadar toiseach an Gheamhraidh 1985 agus deireadh an Fhoghair 1986. Fhuair sinn a h-uile fios mu dheighinn nan leabhar sa Chuimreis on Chomann Leabhraichean Chuimreach (Cyngor Llyfrau Cymraeg) agus tha sinn fada nur comunn, a chairdean.

Bithidh "bog" a' ciallachadh nach eil còmhach an leabhair "cruaidh".

Tha fios againn cia meud àireamh nan duilleag ach chan eil fios againn a leithid de fhacal a tha anns gach duilleag — tomhaiseamaid trì ceud facal air gach duilleig.

Mata, Am Foghar 1986 (Inbheach) thainig dà uirsgeul am mach, mar gun robh e anns an am ri teachd, an darna nobhail le Cliff Bere agus a' Chuimrich na poblachd an deidh cogaidh nuicleich (nuclear), bha 186 duilleagan aige agus theagamh 55,000 facal, le còmhach bog aig £3.95.

. . . Agus an t-uirsgeul eile . . . le Marion Eames a thaobh caraid phosda eucoltach — deich bliadhna fichead air ais, bha 204 duilleagan aige agus theagamh 61,000 facal agus co còmhach cruaidh aig £6.75.

Agus leabhar-latha den ughdair sa phrìosan, le Angharad Tomos le 128 duilleagan, agus theagamh 38,000 facal. 'S e gaisgeach ainmeil a tha ann an Angharad Tomos, san darna àite chaidh e dhan phrìosan air sgath na Cuimreis agus san àite eile sgrìobh e dà leabhar air son an fheadhainn òg comhla ri Fionnlagh MacLeòid againn. Dh'fhoillsich Acair iad.

An deidh sin bha trì leabhraichean lan de sgeulachdan . . . agus air sgath na feadhna oig . . . uirsgeul le Emrys Evans mu euchdan (exploits) dàna le 120 duilleagan, agus theagamh 36,000 facal (còmhach bog) aig £1.75. . . .

. . . agus euchdan dàna eile le Elgan Philip Davies le 128 duilleagan agus theagamh 38,000 facal aig £1.75 le còmhach bog. . . .

Bha dà leabhar mu dheighinn oigridh spòrsail trioblaideach an darna fear le Angharad Tomos 48 duilleagan, can 14,000 facal aig 95 sgillinn (bog) — agus Beryl Steeden Jones aig an robh 26 duilleagan, le theagamh 8,000 facal (bog) . . . agus dà

leabhar eile a bha air an eadar-theangachadh. San *Earrach 1986* thàinig trì uirsgeulan am mach. Sgrìobh Irma Chilton air son na feadhna oig le 101 duilleag, is theagamh 30,000 facal (bog) aig £1.75 . . . agus rinn Penri Jones fear eile mar sin le 145 duilleagan agus theagamh 43,000 facal aig £1.75 (bog) . . . agus bha uirsgeul le Sian M. Jones a choisinn bonn oir air son rosg aig an Eisteddfod (Mòd Cuimreach) sa bhliadhna 1986 le 68 duilleagan aig an robh theagamh 20,000 facal, airson £1.50, le còmhach bog.

San *Samhradh 1986* dh'fhoillsich iad uirsgeul lorg-phoileasach (detective) le Cliff Cyfues aig an robh 223 duilleagan, agus can 66,000 facal, aig £3.45 le còmhach bog . . . thàinig nobhail bog am mach le Judith Maro mu daoine diomhair ann am Meirionethshire . . . bha uirsgeul eadar-theangaichte o'n Bheurla aig an robh 191 duilleagan theagamh le 57,000 facal aig £3.25 (bog) . . . agus dà nobhail air sgath nan leanabh eadar seachd is deich bliadhnan a dh'aois . . . agus uirsgeul eachdraidheil air son na h-oigridh le Elizabeth Watkin-Jones le 118 duilleagan — theagamh le 35,000 facal aig £2.50.

San àite mu dheireadh . . . an *Geamhradh 1986* nuair a bhiodh Nollaig a' dluthachadh oirnn, thàinig seachd uirsgeulan am mach le còmhachan boga cho goirid ri fear, air sgath na h-oigridh, aig an robh 87 duilleagan (theagamh 26,000 facal) le M.P. Jones aig £1.75 agus uirsgeul a rinn Margaret Pritchard aig 148 duilleagan (can 44,000 facal) airson £3.75 . . . agus nobhail air an sgrìobhadh air sgath leughadairean òg le Doreen Wynne aig an robh 94 duilleagan air son £1.75 le còmhach bog.

Sin agaibh e, dìreach mar a tha iad a' sgrìobhadh sa Chuimrigh ann am bliadhna gnathach agus mar a tha sinn a' dèanamh aig an taigh ann an Albainn.

Gun teagamh sam bith tha uirsgeulan Gàidhlig a dlùth oirnn. Leughaidh "Gairm" agus chì sibh gum bheil deagh sgrìobhadairean comasach againn. Chan eil iad gòrach idir. Carson nach eil pailteas de dh'uirsgaichean againn . . . chanaibh nach eil iad eolach air doigh sgrìobhaidh an uirsgeoil . . . no mar a theireadh iad *technique* (no doigh sgrìobhaidh) mar eisimpleir . . . de an diofar eadar an gaisgeach, pearsachan eile agus càch . . . mata, nochdaidh an t-ùghdair na smaointean agus na briathran aig an gaisgeach ach taisbeanadh e na faclan aig pearsachan eile a-mhain agus bithidh càch (mar eisimpleir . . . draibhear-tacsaidh . . . bhiodh e balbh, gu ìre bhig) dìreach mar a chì sinn an dealbh.

Tuigidh Sabhal Mòr Ostaig gu bheil ùghdaran an uirsgeoil Gàidhlig a dhìth oirnn agus, a reir an "Stornoway Gazette", bithidh cursa air *technique* an uirsgeoil, anns an Iuchair 1988 fad seachduinn.

Ma bhios sibh deònach sgrìobh gun dail gu Tormod Domhnullach, Sgrìobhadair, Sabhal Mòr Ostaig, Teanga, An t-Eilean Sgitheanach (Skye), Alba IV44 8 BQ.

Thog Sabhal Mòr Ostaig crann-tara nan ughdair Gàidhlig — an lean sinn e? Bithidh a h-uile cail sa Ghàidhlig.

"S'co sheinneas an fhìdeag airgid?"

GILLEASBUIG MacMHURICH
(Gilleasbuig Lachlainn 'Illeasbuig)

The novel, one of the most vital of literary art forms, may be witnessing a renaissance in Scottish (Gaelic) now that facilities for study of creative writing technique are being provided. A comparison with the novel in Welsh is illuminating and inspiring.

INTENSIVE COURSE

For the first time ever a one month intensive course in Breton will be held in 1988. It will be organized by STUMDI and will take place in Teglou around Easter. Information from Stumdi, Tregloun, BP 22, F-29214 Lanniliz.

THE LOWLAND CLEARANCES

le Phil Mac Giolla Bháin

The real danger of the Poll Tax is not in the iniquitous way it will further penalise the poor by charging them irrespective of their ability to pay.¹ It is the consequences that the mechanics of its collection will entail for participatory democracy. The Poll Tax demands that every adult Scot will have to be tabulated and catalogued to an extent unknown in peacetime. The co-ordination of information on every adult from a variety of sources will bring forward the day when mass surveillance is a practical option. For the first time since the advent of universal suffrage the voter will have a price on his head.

For a young Scot to register on the electoral roll in 1988 it will cost between £250-£300.

For the same youth to register in England in 1988 it will cost nothing. The Poll Tax re-confirms Scotland's colonial status within the UK state. As the date of implementation in England looks a long way off and the first bills in Scotland are imminent there will undoubtedly be a rush south by the young, mobile poor.

These Lowland Clearances will, of course, fuel the coolie labour market that the imperial capital's big bang economy thrives on.

For those who don't take the low road down the A74 there are two choices. Pay, or avoid Registration. At present failure to register on the voters roll in Strathclyde among 18-year-olds runs at about a third.

Now, boosted by a cash incentive scheme to be non-persons, that third is bound to grow.² The Poll Tax will create an under-class of, in the main, young, poor Scots without the franchise.

Well, if you don't have the vote — even in an election where your voice is drowned by millions of English ones — how can you effect change?

Quite.

If ever there where a country, a people, in desperate need of principled leadership — it's Scotland now. So, to whom does the youth on the Castlemilk omnibus turn?³

The Labour Party have to abide by the result of the UK election. As a party of the Union they can do no other. Faced, as they are, by the triumphant English National Party in control of the English Parliament all they can reasonably do is what they have done: whine, bleat and warn their fellow unionists of the dangers of ignoring discontented natives.

What then of the SNP? It is quite logical and proper that labour MP's travel south to sit in the UK Parliament, it is the proper and fitting place for unionist politicians to go.

However, it is equally illogical, surely, for Scottish Nationalists to confer legitimacy on a parliament that denies Scottish independence.

If you are to recreate a country where the

politics of the English Parliament are as irrelevant to the day-to-day existence of our people, as are the politics of the French or German legislatures, then you must lead the people towards that by first setting an example.

Before you can make that foreign Parliament irrelevant you must first consciously and deliberately ignore it.

Attending the halls of the English great only reinforces our own peripheral psychosis. The problems of Castlemilk, of the Poll Tax and of the bus South are all problems of a periphery. It is time to stop being someone else's periphery and again become our own centre.

The first step in that process is to openly deny the legitimacy of that metropolitan centre. So what should the SNP be addressing itself to after its third successive electoral flop?⁴

A useful agenda could, perhaps, be gleaned from the organisation's title.

SCOTTISH

The SNP has never said what it means by "Scottish" — what it is to be a Scot — what, in essence, constitutes Scottishness as a distinct identity.

NATIONAL

All nationalists are by definition united in their belief that they are part of a nation. Therefore they must surely concern themselves with strengthening those areas of life where that nationality expresses itself.

Every other stateless nation in Europe possess movements that concern themselves with the language and culture of their national community — not here.

PARTY

This organisation is a party when what is needed is a movement. Instead of a broad-based movement stating and articulating Scottishness in every strand of daily life we have a narrow political party. A party playing to Westminster's rules and consequently limping irrelevantly from Brit polling day to Brit polling day.

Soon the Poll Tax won't even leave that fig leaf to cover its nakedness.

In the meantime, while the SNP's solicitor generals build electoral Maginot lines in the age of the helicopter, a relevant movement is dangerously absent from the scene.

It is time to build a movement that will reconstruct the national identity and wrest our people from the control of Westminster. Such a movement is also clearly incompatible with a cosy Westminster-attending existence.

For those wishing to see the re-emergence of a Scottish Scotland the real enemy is time.

References

1. Officially called "The Community Charge". It will shift the burden of local authority finance away from property on to people. The basic criteria for inclusion on the Community Charge register is to be: over 18 years old and breathing.

2. Recently Jimmy Wray, MP for Glasgow Provan, stated that "... at present I have 40,000 constituents, but if the Poll Tax is introduced I'll be left with 4,000 registered electors." — *Glasgow Herald* 11/8/87.

3. Castlemilk — Europe's largest housing estate. Situated on the South side of Glasgow it houses most of the Gorbals evacuees of the 50's. Like most of Glasgow's housing "schemes" it's an area of horrific multiple deprivation.

4. The SNP remains at the bottom of the heap in Scottish politics. Despite the fact that 30% of Scots want independence only 14% of the electorate trust the party with their votes. In the 1987 election the party polled marginally fewer votes than they did in '83. 1983 is generally regarded as an electoral disaster for the SNP. Out of 72 Scottish constituencies the SNP hold 3.

ON THE GAELIC FRONT

le Frang MacThomais

While it might be too early yet to assess the impact made on the Gaelic scene in Scotland of Comunn na Gaidhlig (CnaG), it is certainly on the ball so far as getting a high public profile is concerned.

From its stable last September was produced a Ten Year Development Plan for Gaelic in the Western Isles. This document follows on the tail of a number of other proposals which are, at last, getting into words what has been talked about for years if not decades. Though its actual general public membership is still small, its Executive are keen on the identification of those areas in which Gaelic can play some significant role.

The Western Isles are, of course, an area in which Gaelic is spoken by an average of over 80 percent of the population. In some rural parts the percentage is as high as 95+ percent. Gaelic is used daily by the islanders in, firstly, areas of social intercourse and then in areas where business is conducted. But English still dominates the media, education and a number of social areas in which Gaelic is resorted to under pressure of, say, an English monoglot in the company.

CnaG's ten-year plan is based on a major conference on Gaelic in the Western Isles which was held last year in Stornoway and is derived from the recommendations made at that meeting.

The main aim of the Plan is that within ten years Gaelic speakers in the Western Isles should be able to use Gaelic in as many situations as they wish. The Plan includes areas such as education, personal services, development and the arts. Under education, there is a recommendation for support for Gaelic playgroups, Gaelic-medium primary schools in response to parental demand, and a comprehensive system of bilingual primary and secondary schools, with appropriate official support.

Basic training for young people in music and drama is seen as a key element under the Arts heading. This area is certainly one which needs development. There is a dearth of traditional music teaching in the islands. Dozens if not hundreds of young folk are anxious to get some training in musical instruments, yet the Local Authority has little in the way of resources to meet the demand. Among the CnaG recommendations are visiting tutors in the schools, supplemented by Further Education classes, and the setting up of local Feis such as the Feis Bharraidh.

The Plan stresses the inter-relationship between culture and development. Under the heading Personal Services, the Plan points out that "Gaelic is often an aid to achieving the close and trusting relationship that is essential in the caring professions". Arrangements for personnel to learn Gaelic in their working time are recommended. There is a stress laid on the public use and recognition of Gaelic, as an important factor in enhancing its prestige and it asks that all public notices be produced in Gaelic as well as English.

The role played by the Churches in the islands is highlighted and among specific suggestions are the retention of the "Gaelic essential" category of parishes coupled with opportunities for the clergy to learn Gaelic. In recent years many former "Gaelic essential" charges have been diluted to "Gaelic desirable". If Gaelic disappears in the Church, it loses a significant element of prestige.

The Plan is now to be used as a basis for negotiations with many public and private bodies.

Though there is nothing greatly new in the Plan — the topics have been suggested many times in the past — the document now forms a useful platform from which to launch definite initiatives to ensure that, at the very least, one part of Scotland can remain as a bank of language, living, lively and looking with confidence to the future.

"Y FANER GOCH"

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REPUBLICAN BAND ALLIANCE SCOTLAND

Republican marching bands are now a common sight on republican marches — whether in the Six Counties or here in Scotland.

They have consistently proved that they are capable of mobilising large numbers of people on the streets in support of revolutionary aims. The organisation that co-ordinates the activities of the bands is the Republican Band Alliance Scotland (RBAS).

Given the almost universal hostility that they get from the media this organisation, understandably, is not noted for its willingness to grant interviews. Recently, however, their PRO agreed to be interviewed by CARN.

Joseph Pearse O'Kane, 38, a Glaswegian, is living proof of a community that many in Scotland like to pretend doesn't exist — the Irish.

Joe's grandfather was "... out in 1916 ..." and both his parents are from the staunchly republican village of Kilrea in South Derry.

He has been active in the Band Alliance since its inception.

CARN:

How long has the Band Alliance been in existence?

J.P. O'K:

1981. The hunger-strike generated a furnace effect here on the Clyde. Our young people were so angry and frustrated at existing institutions' inability or reluctance to do anything that they went out and formed their own.

CARN:

Therefore the Hunger-Strike had an important effect on this part of Scotland?

J.P. O'K:

Certainly. A whole new generation of Irish youth was politicised to the struggle for democracy in Ireland. Which is, of course, exactly what happened in Ireland at the same time for the same reasons.

CARN:

It is common for the media to connect republican bands with the marching bands of the Orange Order and, therefore, with sectarianism — is that an accurate reflection of the RBAS's stand?

J.P. O'K:

Nothing could be further from the truth. Membership of the bands is open to anyone who agrees with our ideals. Although many of our members come from a Catholic background, many do not. We are a political organisation and, because of that, a non-religious organisation.

However you are right in pointing out that this image has been fabricated by the Brit Media. They wouldn't be bothered to find out,

for example, that the Rising Phoenix Republican Flute Band from Edinburgh has a membership that has a majority of Protestants.

CARN:

What, would you say, is the main problem facing the Bands Alliance at the moment?

J.P. O'K:

Without doubt it is the harassment contained in the New Public Order legislation.

CARN:

How does it effect you?

J.P. O'K:

Well, for example, the RUC have written to the Chief Constable of Stathclyde police here in Scotland requesting the names and addresses of all secretaries of all the republican bands.

CARN:

Why?

J.P. O'K:

The letter also requested a commitment not to attend or to play in "illegal" parades in Northern Ireland.

The penalty for non-compliance would be a prison sentence and/or an exclusion order ON THE BAND's SECRETARY!

It's quite clear that they aim to "take out" the organisers of the Band Alliance.

CARN:

You seem to be implying that you're being singled out for special treatment.

J.P. O'K:

Well, I'll give you an example. At the internment rally in Belfast last year we had 27 Bands members arrested in Belfast and Larne.

At the same time there wasn't any attempt to arrest, say, the NORAIID delegation from the US.

We were clearly singled out for special "consideration".

CARN:

What role do you see the Band Alliance playing in the future?



Sons of Ireland Flute Band.

J.P. O'K:

Our main work will be, as it has been, solidarity work with the struggle in the Six Counties.

I mentioned harassment of our members — well to add to that — we've got members in our bands now who — as teenagers — witnessed the murder of Sean Downes by the RUC in August 1984.

The RUC drove armoured jeeps at them — they also were hit with Plastics themselves.

The RUC, perhaps, thought that would intimidate us into staying away — it didn't. It won't.

CARN:

Do you think there's any other area that the Bands could work in?

J.P. O'K:

There certainly is. We recently led the march of the Broadwater Farm Civil Rights Association to 10 Downing Street. There was an immediate affinity between ourselves and the people of Broadwater — a great deal in common.

CARN:

Do you see any role in Scotland emerging?

J.P. O'K:

As republicans we reject constitutional politics. Constitutional politics have failed to deliver democracy in Ireland — that's why we're Irish republicans.

Constitutional politics are also a failure in Scotland where democracy is also denied.

Playing politics at Westminster might give a few traitors a nice wee living but it will do nothing for the people.

Our message hasn't altered since Wolfe Tone, because the problem hasn't, in essence, altered — i.e. English power in Ireland.

We, an Irish people, remember Wolfe Tone — I don't see many Scots remembering his contemporary Thomas Muir of the United Scotsmen.

Yes, I think we might be able to show Scottish people a thing or two about being Scottish!

The trouble is many of them have gotten so used to looking down at us it would be a shock to the system to learn from us — but they'll have to learn from somewhere.

CARN:

Go raibh míle maith agat mo chara.

J.P. O'Kane:

Fáilte romhat!

CELTIC LANGUAGES COURSE IN NANT GWRTHEYRN

An article in CARN 58 reported on a weekend course in the Celtic languages organised by the Celtic League last March in Nant Gwrtheyrn Language Centre in North Wales. The article reported that it was hoped to hold similar courses in the future. This hope has now been realised through the organising of courses at the end of October and in March 1988.

All languages are offered to complete beginners, Cymraeg to learners from outside

Cymru only (since there are so many alternative courses available at other times in the centre), and the other five languages through the medium of Cymraeg and English. Thereby it is intended that this course will become a regular fixture in the diary of Nant Gwrtheyrn and will enable Celts from Cymru and elsewhere to meet fellow learners and fluent speakers.

A warm welcome is extended to all who wish to attend the courses. They should contact:

Meic Raimant
Tiwtor, Canolfan Iaith Nant
Gwrtheyrn, Llithfaen, Pwllheli,
Gwynedd, Cymru.

● An annual film festival devoted to ethnic minorities takes place every year in Douarnenez, W. Brittany. This year it was devoted mainly to Arctic peoples, especially the Inuit (Eskimos). A day was reserved to films in Breton. The prize went to a selection of the TAOL LAGAD series broadcast once a week on FR3: it is a close look on present-day Brittany. Commentators were surprised that no mention was made of J.L. Le Tacon's film devoted to an interview with Fr. Bourdelles, an old priest who throws light on the failure of the Catholic Church to stand for the Breton culture. Why no recognition for this master piece. Was the jury not sufficiently competent in Breton?

A.H.

BREIZH

GOUEL AR SEVENADUR IWERZHONAT

E-pad nav devezh bep bloaz e dibenn miz Here e vez gouel bras ar sevenadur iwerzhonat, An tOirechtas*: sonerezh ha ken a vez evel just hag ivez prezegennoù, kendaeloù, danevelladur, divizou-daou, kement-se holl e stumm kenstrivadegoù. Un nebeut sizhunvezhioù a-raok embannet disoc'hoù kenstrivadegoù lennegel a bep seurt, e vez aozet un diskouezadeg arz koulz ha kenstrivadegoù sport iwerzhonat. Pep tra en holl c'hoarvoudoù-se a vez displeget en iwerhoneg — n'emaomp ket aman e Gouel "etrekeltiek" an Oriant. . . . Degas a ra da soñj ar bodadegoù-bloaz a veze graet gwechall-gozh en Iwerzhon, pa veze enoret barlegezh ar varzhed koulz ha hini ar c'hourenerien nemet, siwazh, ar re a zo hiziv an deiz e penn ar vro ne zeuont ket tost d'an Oireachtas.

Betek 1974 e veze bepred e Dulenn. Gouezelegerien 'oa a gave e oa re lidus hag e tleje bezañ dalc'het, neket en ur gêr vras saoznekaet met e-lec'h ma oa an iwerzhoneg ar yezh pemdeziek. Mat! e-pad daou pe dri bloaz e voe aozet gouelioù gwerineloc'h gant an dispac'herien, er Gouzelva. Ne zeujont ket a-benn avat da ober eus "Oireachtas na nGael", na bade nemet tri devezh d'ar muiañ, un dra bostek, gouest da amsavin an Oireachtas ofisiel.

En un doare e tizhont o fal koulskoude, rak divizet e voe derc'hel ar gouel a bep eil e Dulenn hag er Gouzelva. E Dulenn e oa aesoc'h kavout salioù bras a-walc'h. Niverus a-walc'h eo an iwerzhonegerien evit talout ar boan d'e aozañ eno bep ar mare. Aesoc'h eo ivez da dud ar Gouzelva mont da Zulenn eget beajiñ eus an eil gorn-bro gouezelek d'egile, peogwir ned a tren na karr-boutin na karr-nij ebet war-eeun etre gouzelvaoù ar walarn, ar c'hornog hag ar mervent. A-bouez eo koulskoude e welfent e vez prizet ar sevenadur iwerzhonek gant an holl eus o c'henvroiz, pe da vihanañ gant tud eus a bep korn a'r vro. Bodet e vez an Oireachtas, bremañ, gwech e Tír Chonaill, gwech e Conamara, gwech all e Mumhan (Munster) koulz hag e Dulenn.

En Daingean, ur gêriadenn a 2000 annezad bennak, 50 km eus Trá Lí, e oa hevlene. N'emañ ket dres er Gouzelva me bez'ez eus gouezelegerien a-vihanik eno hag en ardremez. Pelloc'h er c'hornog, en tu hont d'un aridennad menezioù, emañ gouzelva Corca Duibhne, ur gorread strizh oc'h emastenn war-hed 15 km bennak. An Daingean zo anavezet moarvat gant pesketaerien 'zo e Breizh, ur porzh-pesketaerezh goudoret-mat zo eno. Pa vez sklaer an oabl n'eus ket kaeroc'h korn-bro eget hemañ en Iwerzhon a-bezh. Siwazh n'eo ket e dibenn Here e tleer dont da zizoleiñ ar gened-se, dremmwelioù mor ha menez o kemmañ da bep korntroenn.

D'an devezhioù diwezhañ eus ar gouel eo ez omp deut, an devezhioù ma vez ar c'henstrivadegoù heverkañ, re ar c'han doare-

kozh (sean nós). Ar re n'int ket boas da glevout kanañ evel-se a c'hallfe bout techet da grediñ e vez kanet fall pe faos — gwelet em eus bet selaouerien bec'h warno o kas mirout a c'hoarzhin daoust d'ar c'haner bout arroudetmat. Ober a ra ar ganerien gant o mouezh evit benveg sonerezh, vogalennoù'zo er gwerzennoù o vezañ kanet war veur a notenn. Arabat paouez e-kerzh ar poz da dennañ e anal. Pep kaner a c'hall kinklañ an ton gant adnotennoù. E Conamara eo emañ ar gwellañ kanerien sean nós. Dleet eo derc'hel d'un distagadur rannyezhel pe ne vo ket naturel. Gant se ne vo ket tapet buan ar maout gant un Dulennad! Dek vloaz'zo e toujed e oa ar sean nós o vont da get, met bev-mat eo atav. Pleustret e vez bremañ gant kalzig tud yaouank. Bez'ez eus koulskoude kenstrivadegoù evit doareou-kan all, kan a-unanoù, eilet pe dieil, ha keurioù ivez.

En holl e oa tost da 70 kenstrivadeg en Daingean, etre sonerezh, kan ha displegadurioù dre gomz hepken. Un toullad mat anezho evit krennarded, da vintin pe d'enderv. Da brizioù e kinniget d'ar re-se kiboù pe medalennoù, arc'hant pe kouevr, dibaot avat prizioù argant. Ar sonerien a oa rummadet hervez ar binvioù, pib ilin, binioù bras, fleüt staen, fleüt vras sonet a-gorn, telenn, rebed, ha re all diouzh dibab.

Netra nemet evit ar c'han doare-kozh e oa c'hwec'h kenstrivadeg. An hini diwezhañ, hini an drec'hourien, zo digor da gement den hag en deus bet ar c'hentañ priz pe an eil er c'henstrivadegoù sean nós en div nozvezh a-raok (merc'hed, gwazed) pe er bloavezhioù tremenet. Leun-chouk e oa ar sal gant 700 selaouer. Pevazek kaner oa o kevezañ, muioc'h a verc'hed eget a wazed. Da gentañ e kaner ur son war un ton gorrek, diwar-benn ur gwall-zarvoud bennak, an divroañ, un istor a garantez droukverzhuz, marv unan garet.

Divizet e voe gant ar varnerien gervel c'hwec'h eus ar genstriverien un eil gwech war al leurenn. Ar wech-mañ e oa dezho kanañ ur son war un ton skañv. Atodet e voe neuze an notennoù roet gant pep barner dezho

hag evel ma oa kaer gortoz gant div c'hoar genidik eus Camus, Conamara eo ez eas an daou briz kentañ, £300 ha £150. Dispar eo doare an div-se da ganañ, asur o mouezhioù, gourel a-walc'h (!), tregernus evel sonerezh orglez gouest da sevel dreist d'an torgennoù!

Labour eus an eil penn bloaz d'egile en devez komite lec'hel ar gouel koulz hag ar poellgor broadel evit aozañ kement tra rekis. Laouen-tre e oant gant ar berzh graet hevlene: deut e oa tud ar c'hornad da gemer perzh er gouel a-gevret gant "Gaeilgeoiri" Corcaigh, Dulenn ha lec'h all, fichet e oa ouzhpenn an dri c'hard eus stalioù ar gêriadenn gant enskrivadurioù ha skritelloù en iwerzhoneg. Da gerik e teu an holl genstrivadegoù-se. Kontet em eus e oa bet roet en holl £3,460 a brizioù evit kenstrivadegoù ar sizhun, ha £6,335 a-raok evit ar c'henstrivadegoù lennegezh. Dispignoù all a oa hep mar, da skouer £2,000 pe £3,000 evit lojeiz ar genstriverien. Evit mont tre e ranked paeañ £1, £2 pe £3 hervez live an abadennoù. Ahendall e oa bet dastumet profoù digant hiniennnoù ha kevredigezhioù, 150 anezho en holl o vezañ roet £5,630. Koll bras ebet, 'michañs.

Gant un dra e voe lakaet diaes an aozerien: ar c'helenner eus Corcaigh pedet da ober darlizehenn (prezegenn) an Oireachtas a dlee prezeg a-zivout ar meizad o deus ar Gouezelegerien eus o yezh. A-vec'h ma pledas gant an destenn-se; ne voe ket evit mirout avat a dagañ an aozerien geriadurioù iwerzhoneg arnevez, ha da c'houzout anv dreist-holl e Tomás de Bhaldraithe, aozer an English-Irish Dictionary bras embannet tregont vloaz'zo. Brud un tabuter diseven en doa gounezet dija. Gouez dezhañ en doa graet De Bhaldraithe dave d'ar saozneg komzet e Bro-Saoz e-lec'h d'an hini a vez komzet en Iwerzhon. An dense zo istorour, embann a ra un tamm kelaouenn arbennik, dibaot enni ar pennadoù en iwerzhoneg avat. Ul labourer zo gwelloc'h eget dek abeger.

**Gerious diaes.* An tOireachtas, distaget an teu-rac'h-tas; amsaviñ: lakaat e-lec'h; sean nós dist. chann no:s; atodet: e sng, added up.

Summary. Every year at the end of October the great festival of the Irish-Gaelic culture known as the Oireachtas takes place in Dublin or in a Gaeltacht area. This year's event in Dingle was a great success. Some 70 competitions were organised for musicians, singers, dancers, story tellers, etc. The festival culminated in the Seán Ó Riada Cup being bestowed on the best sean nós singer. Literary competitions, Gaelic sports events and an art exhibition are also part of the Oireachtas although they occur a few weeks earlier.

A. HEUSAFF

HELP THEM WIN THEIR CASE!

Ronan Tremel and Serge Richard have occupied posts of teachers of Breton in secondary schools of respectively the Paris and Versailles Educational Regions (Academies) for several years. Repeated attempts have been made to transfer them to other subjects and elsewhere. S. Richard was ordered to take up a post as French teacher in Lille last September. He refused, threatened a hunger strike, mobilised MPs support. He then got a written authorisation from the Minister of Education to resume his Breton teaching in three secondary schools. The Versailles recteur still opposed it. The minister then changed his mind and appointed Serge to teach French, taking no account of his degree in Breton.

Ronan Tremel has taught the language in several schools of the Paris Academie during the last 10 or 12 years. For the past 5 years he has been subjected to pressures to discontinue this teaching. In September 1987 he was threatened by the Academie recteur with dismissal if he did not take up a post as teacher of English.

800,000 to one million people of Breton origin live in the Paris area. They have countless associations. A large number remain attached to the home country and many take an active part in the struggle for Brittany. Investigations carried out in five schools showed that the number of students interested in attending beginners' classes varied from 15 to 70. When classes were available, some 400

attended.

France, unlike other multilingual European countries, accords no legal status to its "regional" languages, but ministerial circulars authorise the teaching of Breton in the Paris area and students can choose it as a living language in the baccalauréat exam: 50 did it in 1985, 102 in 1986 and 131 in 1987, a marked progression.

R. Tremel is the only person ever to have been appointed to teach Breton in this Academie. But although on full time in 1982-84 they wanted to give him only half his salary; in 1984 he was transferred to another subject. He refused and was then allowed to resume his teaching — two months late. The same happened in 1985, 2½ months were lost. In 1986 he was ordered to teach physics and forbidden access to the lycées where he had taught Breton: he succeeded again in overcoming official disruption but not until the end of January 1987, after he had staged classes in the street and in the Montparnasse railway station. He then taught 18 hours in three schools and was assured by the recteur that there would be no problem in September. These assurances were repeated during the Spring and Summer but early in September after schools had reopened he was told to teach English in other schools. He has a degree in English but has never taught it nor been "inspected" in it. He has a diploma in Celtic studies and a degree in Breton. Inspectors have acknowledged him as an excellent teacher of Breton. So he refused to shift and asked for reconsideration. Replied the recteur: take up the English post or you will be considered as having abandoned it. That was on September 18.

Elected representatives as well as the secretaries of the Organisation of Breton Emigrants and the International Committee for the Defense of the Breton Language wrote on Ronan's behalf to the French Minister of Education early in October. He himself wrote at length to the minister showing that all the obstacles put in his way aimed at getting rid of the teaching of Breton in the Paris area. There was no justification for this. It was contrary to the regulations, there was a considerable demand for Breton classes and the million of Bretons in Paris paid enough taxes to remunerate a teacher. It was clear that the aim remains the liquidation of a language that is not recognised as being part of the French heritage. It happened to the teaching of Basque, Catalan and Occitan in Paris two years ago. France claimed to be "the homeland of human rights" but it would be more appropriately called a "Prison de Langues".

Considering that the French Education Services were thus violating the protocol of the International Agreement on civil and political rights, R. Tremel informed the minister that he was addressing a complaint to the U.N. Human Rights Centre in Geneva. He repeated his demand for establishment as a teacher of Breton in Paris.

We hope that it will be granted before this appeal is published but going by precedent **WE URGE ALL OUR READERS TO WRITE TO FRENCH EMBASSIES EXPRESSING SUPPORT FOR HIS DEMAND** and for S. Richard's. R. Tremel would appreciate hearing about the reaction of the French authorities. His address is 13 rue Garibaldi, F-93400 St-Ouen, France.

AT A GLANCE

DIWAN. The 18 DIWAN schools reopened in September 1987 with 430 pupils in their classes, an increase of 15% on September 1986. There was enough money to go on for a month. Then, with financial help from the Finistère and Côtes-du-Nord département councils, they were able to continue till the end of November. £5 million francs are needed yearly and there is a debt of 3.5 million to be paid to the URSAF (social security). How much can be contributed by the local authorities? A meeting took place on August 31 in Daoulas, with 20 representatives of the above mentioned councils, of the Regional Council and of communal councils. They insisted that the State should bear the main burden because they are not endowed for such a purpose. BREMAN (October) said the State "might" be prepared to contribute 2.5 million Francs towards the cost of maintaining 9 to 12 classes which satisfy, or are not subject to, regulations relative to the amount of French to be taught in public schools. "Live, horse, and you will get grass!" says an Irish proverb.

BILINGUAL ROAD SIGNS

More Breton-French roadsigns were put up by the Côtes-du-Nord département Council during the summer of 1987 in implementation of a vote passed in November 1986 when it decided that such signs would be erected along the 327 km of local roads under its



Dudi children on a trip to St-Malo (by courtesy of BREMAN).

jurisdiction. The other départements are slow to follow the lead. In other parts of Brittany (NW, E and SE) hundreds of French-only signs were daubed in the Summer. Stourm ar Brezhoneg members were arrested: three of them went on trial in Roazon on November 15, another is due for trial in Brest in January. Stourm ar Brezhoneg had a stand at the Lorient Festival where they distributed leaflets about their aims printed in ten languages including Irish, Welsh and Scottish.

DUDI

For the second year, every Wednesday for 4 hours in the afternoon a centre called *Dudi* (meaning "pleasure") is open in Roazon/Rennes to enable Breton-speaking children aged 5 to 11 to play, sing, enjoy themselves in their own language, that they may see also that it can be spoken in Roazon outside the home and school environment. Plans were being made in the autumn for them to get together on other days, for excursions, parties, etc.

The Breton Cultural Council held a meeting in St-Malo on September 19 and 20. It was attended by 30 people representing 20 cultural associations, and presided over by Per Denez. The aim was to hear from each an analysis of the work of these associations, how they could improve their coordination and their relations with the population. Three needs were being felt: ensuring continuity by involving young people, training for the work to be done, finding means to pay full time officers. They should ask themselves whether they had a strategy which took account of important changes happening in Brittany, in Europe and in the world at large. They should exploit the opportunities offered by the increasing importance of the "region" and by the gradual building of "Europe".



Meeting of the Breton Cultural Council (by courtesy of BREMAN).

BILINGUAL SCHOOLS. These State schools have Breton streams side by side with French-only ones. A new one was opened in Kawan, Treger, bringing the number up to six. While last year there were 10 classes with 170 pupils (nursery and primary level), there are now 13 classes with 212 pupils. An improvement. This type of schools was said to be experimental. If the authorities are planning to develop it on a wide scale, it is a well-guarded secret.

DICTIONARY

Breton-speakers had up to now no monolingual dictionary at their disposal but only bilingual Breton-French or French-Breton ones. The publishing house AN HERE has started working, with a number of collaborators, on our first all-Breton dictionary. Consultations took place with the editor of the all-Irish dictionary.

FOR YOUNG PEOPLE

A new Breton magazine for youngsters, TALABAO, was launched in January 1987 by AN HERE. This company now publishes two illustrated periodicals in Breton: CHOLORI for the 5-to-9 year olds and TALABAO for the 9-to-13 year olds. This provides an essential service to the Breton schools.

NUCLEAR POWER

Plans for building a nuclear power plant at Le Carnet near Naoned/Nantes are being carried on by EDF, the French Electricity Board, in spite of strong opposition from the local population. The (Socialist-run) Département Council of Côtes-du-Nord has now expressed its desire for a similar station somewhere in its own district on the Northern coast of Brittany. Here also resistance is likely to come from the people and local elected representatives.

IWAN KADORED/A.H.

A MISLEADING ANSWER

At a meeting of representatives of the "Lesser Spoken European Languages" held in October 1986 in Ireland we Bretons had exposed the measures taken by the French government apparently in favour of the Breton language as a sham designed to protect a certain image of France abroad while the aim of its educational system in Brittany remained the destruction of our language and personality.

When several of the Celtic League members wrote last Spring to the French embassy in London in support of the DIWAN demand for recognition as a public service, they received from its linguistic attaché, M. René Cotte, the following answer:

"For many years, the teaching of regional languages — Alsatian, Basque, Breton, Corsican, Occitan, Provençal — has been the responsibility of the various French authorities, mainly the Minister of Education (cf Circular No. 82261 of June 21, 1982 . . .) and the Minister for Culture and Communication. Thus, from primary school to the baccalaureate, children are able to study their regional language. In addition, last year, there was a recruitment drive in an attempt to find teachers of Breton for secondary education.

Moreover, in 1985, the "Conseil National des langues et cultures régionales" was established under the control of the Prime Minister. The vice-president is Prof. Michel Denis of the University of Rennes and is himself a former president of the Cultural Council of Brittany. This organisation, concerned with all matters relating to the support and promotion of regional languages and cultures, will certainly not neglect the very real interest in Breton language and culture."

The letter goes on to boast of the time devoted to broadcasts in a dozen regional languages: in Breton by FR3 (TV) — 1½

hours a week — and by Radio France stations — one hour forty minutes daily in less than half of Brittany, and 2 hours a week in the East, plus two hours a week in Breton by Radio Pays in the Paris area.

"I think that all this will show that the French government is very keen to support and develop all regional languages and cultures.

"As for the particular case of DIWAN a private association, this would seem to be a strictly regional matter, and comes under the jurisdiction of the local Breton authorities democratically elected, rather than that of Central Government. I have therefore no further details about that subject."

When one considers the dramatic situation of the DIWAN schools subsequent to the French government having once more reneged the undertaking given in February 1986, the quasi non-existence of any teaching of Breton in the primary schools, its plight in the secondary schools, the refusal to allow a DEUG (diplôme universitaire) in Breton which would make it possible to recruit teachers, the slow strangling of the Celtic Department of the Rennes University, the scandalous lack of facilities and time available for radio and TV in Breton, one will appreciate how much hypocrisy and cynicism is contained in the attaché's answer.

YANN BOUESSEL DU BOURG

There are many misleading claims in that letter. A recruitment drive! In St Brieg and Gwened, to give but two examples, the number of hours or teachers available falls very short of the requirements; the number of graduates in Breton allowed to do a CAPES is strictly limited. How many children, of the thousands whose parents would want them to learn Breton, are able to do so? What has the Conseil National done in the past 2 years? Broadcasting time: what is 1½ hours/week of Breton on TV compared to the total of 595 hours in French, or 2 to 16 hours a week (depending on the district) on radio compared to more than 1,000 hours in French available from the various stations? Very keen. . . .

A. HEUSAFF

ANYTHING NEW IN PARIS?

"Petra 'zo nevez e Pariz?" The question echoes a verse in the famous folk song about the submerged Breton city of Ker Is. I must say that there is more activity among the Breton-speakers here than among our Frenchified countrymen back in Brittany. Apart from that it is clear to me that the work being done on the initiative of the Bretons themselves has greater chances of success than the schemes which depend on official agencies or authorities. Will this lesson, which is pretty obvious, be learned by those concerned?

Recently, Ti Jos, a pub which is well-known among the Bretons of the French capital, celebrated its 50th anniversary. Our most famous singers, Glenmor, Servat, Stivell, and others who started their career here, took part in the commemoration. We must not forget however that the Montparnasse area is no longer a "Little Brittany". I'm afraid the majority of our compatriots settled there are now fully assimilated. Those in whose hearts a Celtic spark still burns enjoy meeting in the smoke-filled atmosphere of "Ti ar Vretoned" (The Bretons' Home), 22 rue Delambre, with the blessing of An Tad Kemener, the chaplain of the Bretons in Paris. It is an opportunity to dance a few gavottes and downing a few good pints of beer! You could get worse, the kind that is described by Glenmor in his satirical song "The Amicalistes" — countless examples of them exist in the suburbs.

Attention is drawn elsewhere in this issue to the recurring problems of the teachers of Breton in the Paris area. Obviously we can expect nothing positive from the French State? Yet we pay our taxes: should that not give us rights too?

We must not despair: the picture is not completely black. I shall mention a few important things which bear testimony to the will and goodwill of the Breton-speakers in Paris. Tir ar Brezhoneg has just been opened, to enable them to get together in this centre, talks, lectures, projections of TV films made in Brittany will take place.* This venture would not have been possible but for a group of people who agreed to contribute on a monthly basis towards the rent of an apartment in the 20th "arrondissement". One may well regret that it is not "Kervreizh" that provided the location: that centre was opened in 1938 but it was forsaken more and more by the Bretons in recent years; today it is mainly lectures in French, about politics and Europe, which take place there. For personal and political reasons no agreement is possible, once more, unfortunately.

We must congratulate the team of Radio Bro (Radio Pays, in French) which operates a service for immigrants from the six nations, other than the French, included in the State. The Breton broadcasts, in Breton and in French, take place on Fridays. The time and range available to them have recently increased. We must also mention "Kommoder", an association which puts computerising in the service of our language (as "Kelaouenn" does in Brittany); the rock

group "Dazont" which took part in the intercultural record edited by the Celtic League assistant general secretary and published by Sain (see this issue); as well as three weekend courses in Breton and a first-time Welsh course which are being planned now.

There is no denying that there are many people in Paris who are capable of teaching and of creative writing in Breton. Most of them are young. They have a role to play in the Breton movement alongside their compatriots in the home country.

GWENAELE EMELYANOFF

*Phone Mark Gwilhou, Paris 39 68 28 98 for further information.

DISRESPECT FOR MARC'HARID GOURLAOUEN'S WILL

CARN 59 reported the death of Marc'harid Gourlaouen, who for 50 years untiringly worked for the survival of the Breton language as the principal teacher of the OBER correspondence school.

In her will she formally requested that her funeral be conducted in Breton and in Latin in conformity with the directives of the Vatican II Council. This was brought to the attention of the Douarnenez parish priest who was in charge of the funeral mass to be celebrated on June 2. He chose to ignore the request: the mass was celebrated in French except for the first lesson, a prayer and a hymn which were in Breton, and a little Latin. The prayers at the grave side were also in French. In rejecting so brazenly the deceased's last wish, the priest went against the rights of the Christian in the Church as reiterated by Pope John Paul II as well as against human rights enshrined in international declarations. It mocked the memory of a person who devoted herself entirely to the cause of the Breton language, while leading an exemplary Christian life. No one who cares for human dignity can tolerate such contempt for the meaning of a whole life. Unfortunately this behaviour is characteristic of the disregard for the rights of people who hold no power, whose voice is stifled. Too many members of the Catholic clergy share this attitude or condone it. As a result the Breton language, which Yann Vari Perrot proclaimed as inseparable from the Christian faith in Brittany in the early parts of this century, is no longer accorded any place in the vast majority of the churches.

A group of priests however have come together under the name of Beleien Breizh to oppose this Gallican subservience. Their secretary, Fr. Yann Talbot, parish priest of Rostrenen, is appealing to all the Christians who respect the teaching of the Church and of Pope John Paul II on the rights of minorities, indeed to all people of good will whatever their religious beliefs but who are concerned for these rights, to write to the parish priest (M. Le Recteur/An Aotrou Person, Presbital, 10 straed E. Renan, 29100 Douarnenez) in protest against his disrespect for the will of Marc'harid Gourlaouen. Alternatively, the expression of concern could

be addressed to the bishop of Kemper (An Ao. 'n Eskob, 3 straed Rozmadeg, 29000 Kemper. Copies of a protest letter may be obtained from An Ao. Y. Talbot, Presbital, 22110 Rostrenen, in English, French or Breton. Get as many as possible to sign it).

BRETON HISTORY

L'ETAT BRETON (1341-1532), 240 pp., published by SKOL VREIZH, 6 rue Longue, 29210 Montroulez/Morlaix. 85 Ff.

Skol Vreizh has published a series of five volumes covering the history of Brittany, each with a chapter devoted to the history of the other Celtic countries for the corresponding period. The last two volumes, titled "La Bretagne au 19e siècle" and "La Bretagne au 20e siècle" are of 280 viz. 288 pp. They are designed for the secondary schools. "L'ETAT BRETON" is the second volume in the series. It uses the results of recent research, in particular, material from a successful thesis by one of the contributors, Jean Kerherve of the Brest University. In all seven historians or teachers have contributed to this work, the coordination being done by J. J. Monnier, editor of Le Peuple Breton.

The period from 1341 to about 1480 saw the independence of Brittany being consolidated by a succession of rulers (dukes) who constantly upheld that our country was not a fief of the French crown. Faced with the latter's pretensions, they strove to perfect a centralised State structure while on the ideological side they stimulated the Breton national feeling with the help of chroniclers. The working of their elaborate system of government is depicted here very clearly and readably: such aspects as finances, justice, defence, external affairs are surveyed in detail. So is the interplay of forces between the rulers, the aristocracy, the clergy and at a later stage the bourgeoisie. Several chapters deal with the state of Breton society (including the peasantry), the economy, which was marked by the development of an impressive merchant navy, the intellectual and artistic production. In no other history of Brittany have I come across so lucid an exposé of the reasons which led to the collapse of independence: the country's prosperity was not sufficiently based on its own production, the burden of maintaining its military apparatus when faced with prolonged French aggression became too heavy and the last duke was unable to control strong elements in the aristocracy who resented restrictions to their privileges and had become vulnerable to French pressure on account of lands they held in France. After the 1488 defeat, efforts to safeguard some measure of independence continued but they were doomed in the absence of an army to back them. Yet bribery and blackmail together with firm guarantees of self-government had to be used to bring the Breton representative assembly to agree to union with France (1532). It would take more than 250 years to fully erode our autonomy.

It is to be hoped that this book will be read widely in Brittany. All in all, it should make its people proud of their past.

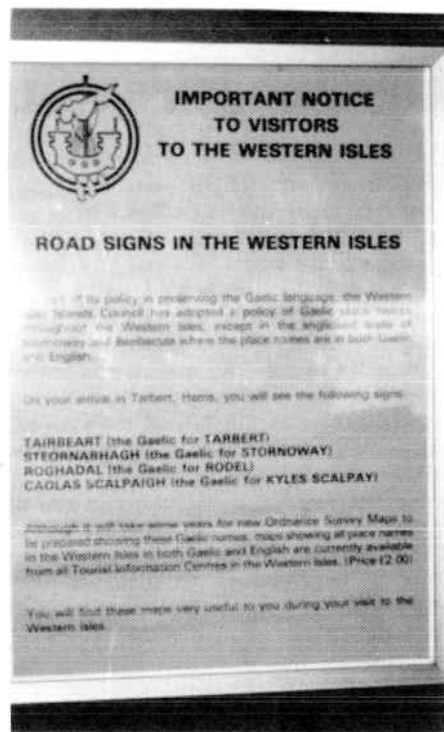
CYMRU

PIGION CELTAIDD

Ynys Mull, Yr Alban. Tybeg iawn 'does dim un plentyn iaith gyntaf Gaeleg ar ol ar yr ynys! Dysgir yr iaith frodorol fel ail iaith yn ysgol uwchradd yr ynys — mae rhaid i'r plant ddewis rhwng Gaeleg a Ffrangeg — gyda'r athrawes Gaeleg yn ymweld a thri ysgol gynradd. Does dim Gaeleg o gwbl yn y chwech ysgol gynradd arall ar yr ynys. Eleni agorwyd ysgol feithrin ar yr ynys. Ar hyn o bryd mae grwp bach o ynyswyr yn paratoi cynllun iechydol ar gyfer yr ynys.

Caeredin — Prif-Ddinas Rwan. Mae Cyngor Rhanbarth Lothian yn hysbysebu am athro ar gyfer dosbarth dwyieithog (Gaeleg-Saesneg) yn ysgol gynradd Tollcross yn y ddinas.

Geiriadur Newydd Cyhoeddwyd yn ddiweddar, gan Hor Yezh, geiriadur Gwyddeleg-Llydaweg. Dysgir Gwyddeleg trwy gyfrwng y Llydaweg gan Skol Ober gyda chymorth dau werslyr Gwyddeleg-Llydaweg, a dysgir Llydaweg ym mhrifysgolion Rennes a Brest. Yn Iwerddon dysgir Llydaweg ym mhrifysgolion Gaiway a Belfast a chynhelir dosbarth nos yn Nulyn. Gwaith Loeiz Andouard (1904-1985) a wedyn Éamon Ó Cíosáin yw'r gyfrol 230 tudalen. Cyfieithir gan Andouard rai o waith Pearse, Hyde ac Ó Conaire o'r Wyddeleg i'r Llydaweg. Hefyd, cyfieithir gan Éamon Ó Cíosáin, darthlithydd ym mhrifysgol Rennes, ddau gyfrol o farddoniaeth Wyddeleg i'r Llydaweg ac i'r Ffrangeg.



M.V. The Hebridean Isles.

Arolwg Ymwelwyr. Fel rhan o arolwg o ymwelwyr i'r Ynys Hir gan fyfyrwyr o Goleg Addysg Moray House yng Nghaeredin, gofynwyd ganddynt am farn o'r arwyddion ffyrdd uniaith Gaeleg.

Arolwg Myfyrwyr. Cyhoeddwyd canlyniadau arolwg ar agwedd disgyblion ysgolion uwchradd ar yr Ynys Hir at yr Aeleg. Gwelir agwedd mwy ffaithiol ar yr iaith na mewn arolwg arall ychydig yn ol. Y prif reswm yw'r cynydd mewn defnydd addysgol ers sefydlu Cyngor Comhairle nan Eilean ym 1975.

Ysgol Wyddeleg Newydd. Ym mis Medi 1987 agorwyd ail ysgol gynradd Wyddeleg ym Melfast mewn hen felin ar y Springfield Road. Agorwyd yr ysgol gyntaf yn 1971 ar Shaw's Road. Ar ol disgwyi 13 mlynedd, derbyniwyd arian cyhoeddus at y 'bunscoil' gyntaf, a bydd rhaid disgwyi o leiaf tan bydd dros 200 o blant ar y rol cyn derbyn arian cyhoeddus at yr ail ysgol. Dechreuir yr ysgol gyda chwech o blant o ysgol feithrin Wyddeleg y Falls Road a disgwyliar cynydd sydyn yn y rol o bedwar ysgol leol arall.

Cynllun Iaith Ynys Skye. Cyhoeddwyd cynllun iaith 10 mlynedd gan Comunn na Gaidhlig ar gyfer dyfodol yr iaith ar yr ynys. Cynhelir cynhadledd a chyfarfod cyhoeddus ar yr ynys cyn paratoi'r cynllun. Prif neges y cynllun yw'r angen i Gyngor Rhanbarth yr Ucheildiroedd i weithredu eu polisi o addysg gynradd ddwyieithog yn llawn trwy'r ynys trwy sicrhau digon o adnoddau a sefydlu unedau meithrin mewn pob ysgol gynradd ar gyfer plant 4-5 oed. Hefyd Gwelir angen ymestyn rol coleg addysg pellach yn yr Ynys. — Sabhal Mor Ostaig.

CLIVE JAMES

NEWS FROM WALES

B.B.C. RADIO CYMRU. Following protests from Cymdeithas yr Iaith Gymraeg a new Saturday morning radio programme, Bambu, now broadcasts for Welsh teenagers on Saturday mornings from 9.10 to 12 noon. The new autumn lineout also includes new comedy and draw series. A survey in 1982 showed that 45% of Welsh speakers listen to Radio Cymru five days or more per week and 63% at least once per week.

BILINGUAL COLLEGE LINKS. The Church in Wales' bilingual Trinity College in Carmarthen has launched a new 4-year teacher training course. Included in the course are visits to Limerick's College of Mary Immaculate to see developments in Irish, the L'École Normal in Quimper for the Breton Scene and a Birmingham college to study bilingual education for immigrants to England.

GAELIC T.V. ROW! S4C has criticised Scottish Television for seeking to end their £2 million a year payments which help keep S4C going. Currently S.T.V. broadcasts less than one hour per week in Gaelic. Before S4C was established H.T.V. produced seven hours per week in Welsh and BBC eight hours. S.T.V. should practice what they preach and increase their broadcasts in Gaelic and then join in the campaign for a more orderly provision of increased Gaelic viewing time.

TELEVISION HELPS FLUENCY. It appears that Welsh language television on S4C is responsible for higher reading and writing standards in Welsh since the launch of the channel five years ago. The same survey also confirmed that second language Welsh pupils can obtain the same levels of achievement as their Welsh first language friends.

SECOND HOMES. The 1986 Welsh Office Inter-census survey reveals that Gwynedd has 9,000 second homes — half the total for Wales — almost 10% of the housing stock. Meiriernydd's dwellings are in excess of 16% in second homes, nearly 16% in Dwyfer and 7% in Aberonwy. The highest level outside Gwynedd is 6.5% in South Pembrokeshire.

CLIVE JAMES



REVIEW **KELTIA-ROK** **(SAIN** **1412M/C612M)**

Few records are reviewed within the pages of CARN but here is a new record which should be of interest to the majority of readers, even if the music is not to their taste. This, then, is the first compilation of contemporary music from the six Celtic nations, all songs being sung in the Celtic languages.

attention in Breizh. With luck this group's modern sound will take them far, especially after they record their first LP later this year.

Cymru provides two standard rock songs from Eirin Peryglus with "Glawogydd", electronic romanticism with synthesizers, and Yr Anhrefn, going great guns as the leaders in bringing Celtic rock to the masses, their new LP having reached the English independent rock charts, who provide a punk anthem with "Cornel".

Three songs from Éire: "Raithneach A Bhean Bheag" from Blasket Sound is much folkier and was recorded live in Dublin, Na Firéin from Dublin have an LP out on Gael Linn and provide an uptempo number with

on the album for me. His death late last year was a great loss for Cornish culture and it's nice to report that at last he has a song on vinyl. Ragamuffin's "Gowlwryans" is a strange, rambling yet compelling, vaguely African track, totally different from their Celtavision winner "An Wrannen" or their cassettes. Davyth Hicks' group An Gof hail from Manchester, and their song "Ma Kan Y'n Mein" shows a heavy influence by "The Doors".

Finally Ny Slommaghyn's "O Vanninnee" is a well-behaved yet interesting pop song. Several members of the group were involved with the "Perree Bane" cassette a couple of years ago. The track includes a recording of Ned Madrell, last of the old generation of Manx speakers.

The record has provoked much interest in the Celtic countries, although sad to report has been pushed very little in Cymru. Its launch at the Porthmadog Eisteddfod and at Lorient, a week later, was not well planned by the record company. However, by and large, media attention has been very favourable. The New Musical Express, an English rock paper, summed up the record thus: "Ultimately the record's real significance is that these languages are alive and not dead museum fodder". This record has provided a launching-pad for these 14 groups and has shown that it could be done. There is no reason why it could not be done with other groups in the future. Many of the groups are now interested in trying to tour in the other Celtic countries. What is needed now is a response from the media and recording industry to pay attention to and foster these developments.

Anyone with queries or comments can contact Davyth Fear at the following address:

58 Ffordd Eryri,
 Parc Hendre,
 Caernarfon,
 Gwynedd,
 Cymru LL55 2UR.



Blasket Sound (Éire).

The record has been organised by Celtic League Assistant Secretary General, Davyth Fear, and released by the major Welsh recording label SAIN. Both record and cassette are available, although the record includes the added bonuses of a bilingual (Welsh/English) lyric sheet and advertisements for various Celtic organisations on the cover.

The record breaks new ground in a number of areas. Not only does it bring together for the first time such a range of contemporary Celtic music, but it also includes the first contemporary songs in Cornish and Manx. Altogether there are 14 groups represented on the record.

The one song from Alba, "Suas Leis A'Ghaidhlig", is by Gael Force, led by Calum Martin, a light folk rock group from Stornoway, who have already published cassettes and records on Croft Recordings.

Breizh is well represented with four groups. Both Pentothal (led by Bernez Tangi) and Mona Jaouen have emerged from the ashes of the much-missed blues group Storlok. Pentothal's post-punk offering, "Plac'h Ar Gwele Kloz" gives the record a modern "alternative" rock song, whilst Mona Jaouen's "Pell War An Hent" draws on jazz and blues for its inspiration.

E.V. from Naoned, who have just released their first LP on their own label, sound rather like "The Cure" or "U2" with their "Ar Gwener (E Gwer)", but it is Dazont's "Lazhadeg Ar Yezh" which has drawn most

"Deireadh Na Seachtaine", and best of the bunch, Rinne Mamai Ciste Milis from Belfast with a slice of heavy metal in "Brionglóidí".

Kernow's offerings are not to be sneezed at either. In recent reviews by the English music press, Brian Webb's "Tan Y'n Golon" received special attention and is the best song



EV (Breizh)

EIRE

MONA DOUGLAS 1898 – 1987

An an 8ú lá Deireadh Fómhair na bliana seo d'imigh Mona uainn go ciúin síochánta in Ospidéal Nobles i nDubhlaois ar an Oileán gur thug sí grá dó agus ar a chaith sí saol fada fiúntach i measc a muinntire féin ag scríobh agus ag saothrú dóibh go dtí gur tháinig an gloach deireannach chuici. Cé go bhfuil a corp anois mar chuid de thalamh an Oileáin mairfidh a hanam sna sléibhte agus sna gleannta a tháinig beo ina cuid filíochta.

Chuala mé trácht ar Mona Douglas an chéad uair ón Ollamh Úna Ní Fhaicheallaigh sna tríochadaí. Bhí sí féin agus Mona agus daoine eile an obair le chéile sa Chomhdháil Cheilteach a tháinig i mbláth sa bhliain 1917. Bhí Mona ina Rúnaí ar an gComhdháil a tháinig le chéile ar Oileán Mhanainn sa bhliain 1921. Tháinig sí go hÉireann sna blianta sin agus casadh uirthi daoine mar Éamonn de Valera, An Doctúir Dubhghlas de hÍde, W.B. Yeats, an Tighearna Ashbourne agus a lán eile mar iad. Is cuimhin liom go maith an meas a bhí fós uirthi ag cuid acu deich mbliana níos fuide anonn. Mar cáilín óg ar foillsíodh a céad iarrachtaí filíochta sa bhliain 1915. Dhá bhliain ina dhiaidh sin bhronn na Breathnaigh an onóir is mó atá acu do lucht ealaíne, í a ghlacadh isteach sa Ghorsedd sa bhliain 1917.

Uaidh sin amach lean Mona uirthi ag scríobh agus ag bailiú a raibh fágtha d'oidhreacht a sinsear ar an Oileán. Bhailigh sí na sean-amhráin agus i gcomhar le Arnold Foster foillsíodh trí imleabhair díobh. Bhailigh sí na rincí agus arís i gcomhar le Leighton Stowell foillsíodh iad agus múineadh iad do na daoine óga ar an Oileán. Bhailigh sí na scéalta agus d'fhoillsigh sí go foirleathan iad in irisleabhair agus ar pháipéir nuachta agus ar pháipéar léannta.

Chuir mé féin aithne ar Mhona insna tríochadaí agus ó shoin i leith bhí sí mar chara caoin agam. Nuair a bhínn ag fanacht lei i dThie ny Garrey is minic a rinne sí cur síos ar an am fadó nuair a bhíodh sí ag dul timcheall i measc na gcainteoirí Mhanainnis sa chuid ó dheas den Oileán agus faoi mar a d'fhoghlaim sí an teanga uatha. Bhí an teanga go líofa aici agus do b'é an dá mar a chéile di dán a cheapadh sa teanga sin nó i Ó tharla an teanga a bheith ag imeacht agus imithe ó chuid mhaith áiteacha san Oileán bhí Mona cfocrach ag foillsiú na seanscéalta agus an Bhéaloideas i mBéarla i dtreo go mbéadh a fhios ag an Óige céir daoibh iad. Ach gan amhras bhí sí páirteach insna hiarrachtaí a bhí á dhéanamh chun an teanga a choinneáil beo agus a athbheochan. Tá pictiúr agam d'Oscailt an Aonad Cultúra ar an Oileán agus tá Mona istigh i lár na ndaoine agus í comhbródúil gur mhair sí go bhfeicfeadh sí an gníomh sin.

Is deacair cothrom na Féinne a thabhairt do Mona Douglas in aon alt amháin ach is ceart

go dtuigimís conas a thuill sí a slí beatha. Feicimid gur líon sí an iliomad saghasanna postanna. Níor cuireadh ar scoil riamh í ach hoileadh sa bhaile í i measc na sléibhte ar an bhfeirm. Chaith sí tamall ag déanamh obair rúnaíochta i gCaisleán Rushen i dtús a saoil. Chaith sí tamall taobh amuigh den Oileán nuair a bhí sí ina Rúnaí ar an Drama League i Londain agus tamall eile mar Rúnaí Príomháideach ag Arthur Percival Graves. Bhí sí ina Leabharlannaí ar an Oileán agus chríocnaigh sí sa phost ba rogha lei díobh ar fad, mar thuairisceoir agus mar scríobhneoir ar an Manx Star.



Mona Douglas.

Ach cén saghas duine a bhí innti — bean bheag nár bhrúgh sí í féin ar aghaidh riamh. Bhí sí séimh agus éirimiúil, bhí dínit agus seasamh aice nárbh fhéidir neamhshuim a dhéanamh de in aon comhlúadar. Ba chara dílis í agus bhí sí ullamh le cahbrú le duine ar bith a bhí i dtíoblóid. Bhí croí mhór na féile aici agus ba bhreá léi comhlúadar carad sa tigh aici nó fleá a chur ar bun do Theachtaí Bráthrachais ó na tíortha Ceilteacha go dtí Yn Chruinnaght. Bhí an t-adh uirthi comh maith mar ó thús ama tugadh aithint di agus don obair a bhí idir lámhaibh aici — foillsíodh a lán de ó 1915 ar aghaidh. Bronnadh an Trófaí Mhanannach uirthi de bharr a cuid oibre dá cultúir féin. Tá sí ina hUachtarán Buan ar an

gCumann Rince Manannach. Tógadh í ina hUachtarán Buan ar an gCruinnaght. Tógadh í ina hUachtarán Idirnáisiúnta ar an bhFéile Pan Ceilteach i gCill Áirne i 1980. Agus mar sin de ar aghaidh.

Sa dá úrscéal a scríobh Mona — Song of Mannin (1976) agus Rallying Song (1981) — tá cur síos ar an saol a thuig sí agus ar an saol a mhothaigh sí ar an Oileán agus iad bunaithe ar an seanscéal agus an seanamhrán "Ny Kirree fo Niaghtey".

Deich mbliain ó shoin bhailigh Mona slua idir óg is aosta timcheall uirthi agus bunafodh Yn Chruinnaght i Rhumsaa. Mhair sí fada go leor leis an bhFéile Mhór atá anois ann a fheiceáil, fiú i mbliana féin.

Ach cé go ndearna Mona mórán oibre, ag scríobh, ag léiriú drámaí, ag eagrú féilte, ag foillsiú agus ag múineadh ceoil tá a fhios agam gurab í an obair b'annsa lena croí an chuid sin de a roinn sí leis na daoine óga. Bhí sí mar duine díobh féin ina measc agus do réir mar a d'fhás siad suas agus go raibh páistí dá gchuid féin acu lean siad ag teacht ar ais go dtí an sár-mhúinteoir a d'oscail dóirsí an iontais dóibh ina óige. Fágaim ansin í ina measc agus guím suaimhneas sfórtaí dá hanam uasal agus ar Dheas-Lámh Dé go raibh sí.

EIBHLÍN NÍ CHATHAILRIABHAIGH

TA MANNIN LOAYRT

Ta mish Mannin
Shenn as treih;
Keayrt va mee maynrey
Lesh graithderyn my haie.

My lomarcen nish
Ta me shassoo 'sy theill;
lesh y tidey tuitym
Ta roie sheese my uill;

Agh ta feallagh foast
Lesh aile ayns nyn gree
Streeu er mo hon
Gys seyrnys as shee.

Ta nyn graih lossey
Ta jannoo mee seyr
As niartal as shicky
Myr ushag 'syn aer.

Tra bee adsyn maroo
Bee'n aile shen bio,
Soilsean trooid y cheer oc
Myr rollage ayns rio;

Aile yndyssagh, aalin,
Soilsean foddey magh;
Ersdyn onagh as baase
Bio dy bragh.

MONA DOUGLAS 1919

NEW PRIVATE RADIO BILL

Specific Guidelines Sought for Irish in new Radio Bill

The Bill under which a network of independent radio stations is to be established is nothing short of utter capitulation on the Government's part to the illegal pirate radio stations, their financial backers and certain sections of the newspaper industry.

This Bill simply provides the framework for a rampant commercialisation of the broadcasting services. It will inevitably lead to the lowering of standards as they are at present in relation to public service broadcasting. That has been the experience of all countries where profit making has become the driving force behind broadcasting and where the profits made are not injected back into broadcasting to improve the quality and range of the service provided for the public.

The Bill's provisions relating to the Irish language are totally inadequate. They do not reflect the general public's knowledge of Irish nor their willingness to listen to good programmes in Irish.

Conradh na Gaeilge calls on the Minister for Communications to amend the Bill so that those granted broadcasting licences would be obliged to ensure that not less than 15% of transmission time is devoted to programmes in the Irish language. Such programmes ought to be broadcast between 7 a.m. and 9 p.m. as laid down in the Bill for news and current affairs' programmes. The Bill as it stands at present merely states that the Advisory Committee dealing with licence applications "shall have regard to the extent to which programmes in the Irish language and relating to Irish culture are to be provided."

There are, however, no guide-lines in the Bill as to the amount of transmission time for such programmes which would be deemed acceptable. Nor is transmission time for Irish language programmes referred to specifically among the conditions to be laid down in the broadcasting licences.

Conradh na Gaeilge welcomes the inclusion of a reference to the Gaeltacht in this Bill. The reference needs, however, to be expanded and made more definite to ensure that those granted licences do not undermine the Gaeltacht as an Irish-speaking area.

Instead of licensing new stations which would compete with Raidió na Gaeltachta the Minister should allow Raidió na Gaeltachta to be on the air throughout the day and subvert it accordingly.

There should be a National Broadcasting Policy which would set objectives to be attained by the entire broadcasting system.

A proper Authority, not an Advisory Committee, should be established to draw up that Policy and to see to its implementation.

SEÁN MAC MATHÚNA

IRISH LANGUAGE ON T.V.

A Working Group on Irish Language Television Broadcasting established by the Ministers for the Gaeltacht and Communications in March 1986 issued its Report recently.

The Report deals basically with three aspects of broadcasting:

MINIMUM OUTPUT

Stating that R.T.É. should broadcast a wide range of Irish language television programmes throughout the whole year, the Report goes on to quantify the service required as 10 hours of Irish language television programmes per week for adults and 4 hours per week for children and young people.

Welcoming that analysis of the minimum output required in the Irish language, Conradh na Gaeilge said it was in stark contrast to what R.T.É. provides.

R.T.É. television's Irish language output from October to March is approximately 4 hours per week for adults and less than 1 hour per week for children and young people. That output then decreases drastically for the April-September period.

COSTS

The Report places great emphasis on the extra finances which R.T.É. would need to provide such a service. It estimates the running costs per annum for such a service as £10,250,000 and the initial capital outlay as £8,450,000.

Conradh na Gaeilge rejected that line of argument out of hand saying it was simply meant to excuse R.T.É.'s continued evasion of its obligations to Irish speakers.

Figures obtained from R.T.É. by the Working Party and given in the Report show that R.T.É. spent the princely sum of £280,000 on producing Irish language television programmes in 1985/86. That amounts to just under 0.3% of R.T.É.'s income of £95 million.

AN IRISH LANGUAGE TELEVISION CHANNEL

The Report has been most severely criticised for its absolute rejection of the proposal to establish an all-Irish T.V. channel. Not only did it come out against such a proposal but it even rejected the much more limited idea

of local television channels for Gaeltacht areas. It even "concluded that no useful purpose would be served by the introduction of a Pilot Irish language television service".

The establishment of an Irish language T.V. channel available throughout the country would be of tremendous importance. It would:

- enable Irish language television programmes to be broadcast at peak-viewing times;
- ensure that a substantial amount of Irish language programmes be broadcast daily throughout the year;
- mean that the actual programmes could be made through Irish and that the channel's administrative staff would be Irish speaking.

The Working Group's rejection of an Irish language T.V. channel is a complete misreading of what is needed to give Irish speakers their rights and to boost the language. The establishment of Welsh, Catalan, Basque and Galician Television channels in recent years should have made the importance for the Irish language of such a development crystal clear to the Working Group.

Allocation of the National Lottery profit included £4 million to be spent on Irish language projects. (Main allocations were Sport £26.3 million, Arts and Culture, £8 million, Health £6 million, Contingencies £10 million). Many of these projects of course had expenditure cuts imposed on them already. Among the language allocation was £½ million for "an Irish language television pilot scheme" which is "intended to extend the availability of Irish Language T.V. programmes". Bob Quinn, a member of Telefís na Gaeltachta action group (who operated a pirate T.V. station for a period earlier this year) said the money should be used to set up a Gaeltacht T.V. service.

CONRADH NA GAEILGE'S FIRST TRAVELLING ORGANISER

Tomás Bán Ua Coincheannain was the first "timire" or travelling organiser of Conradh na Gaeilge. He started on his labours in January 1899 and initially his work was confined to those counties where there were still Irish speakers, i.e. the "Gaeltacht". He spent 12 years on his bicycle doing this work. Over that period many more timirí and travelling teachers were appointed.

In his first year he visited 80 places from Sligo southwards down to Cork. He visited 22 existing branches of the Conradh and set up 29 new ones. What follows here comes after his more formal report as to his methods of work and also his report on the schools which he visited wherever he went. He entitled the following "General Observations and Incidents".

"THE SCHOOLS

Roughly speaking I visited no fewer than 150 schools, and in the majority of these I found a large percentage of the children ashamed of the language. Often not many as five per cent would confess that they knew it. In one school in particular, with an attendance of 135 there were but six courageous enough to admit to a knowledge of Irish after a vigorous lecture

and considerable persuasion, I discovered that 125 of them felt more at home in Irish than the bearla (bearlar = English). The remainder were children of the R.I.C. and other local non-sympathisers.

This state of affairs could be largely remedied by the teachers, since, wherever Irish is taught, and indeed, where it is only used in explanation, the shame is not so noticeable. In fact, one might go further and say it is almost unknown. The teacher who teaches Irish for its own sake, with his heart in the work, finds that his pupils take pride in it also. In such schools the child who cannot read or write it is looked upon as inferior as the other pupils who can.

By personal examination, and a study of the reports of Inspectors', I am convinced beyond a doubt that children so taught — through the medium of their native tongue — are much more intelligent than those educated according to the ordinary method. The advantage of bilingual education is clearly apparent, and the more practical of the school-teachers agree as to the necessity of it if the Irish-speaking pupils are to receive even the scantiest justice.

The effect of public meetings in Irish-speaking districts is little short of miraculous. The novelty of hearing addresses in the language has caused quite a revolution of feeling in these places, and the speaker is welcomed in the most enthusiastic fashion. The people feel that he is one of themselves, that he is not a stranger using a foreign tongue, and a far greater result is obtained than would be by the very best oration delivered to them in English. An Irish speaker, even without previous practice, can literally twist an Irish audience around his fingers. It is to be wondered at that politicians who speak the language do not avail themselves of this well-known fact when addressing their constituents."

It would appear from this that Tomás was unaware of his highly reputed oratorical powers and that this ability might well have been peculiar to himself.

During my first attempts at organising I often came across pitiful examples of the false shame that has destroyed the language. In County Clare one day I met an old woman and two girls, presumably her daughters, on the road. I addressed her in Irish. 'Bail ó Dia orraibh' (The blessing of God on you). Her answer was in English. 'Go way, ye lad ye, can't we spake Aynghlish as well as yirsel.'

Shortly afterwards I met another woman, and asked her the distance to the nearest town (Ennistymon) in Irish. For a wonder her reply was in the same: 'Nuair thiucfas tú ann beidh fhios agat féin é.' (When you get there you will know yourself).

"At Milltown-Malbay on the Market-day, before we held our meeting, I went among the people, and although about ninety per cent of them knew Irish, hardly a word could be heard except indifferent English. After the

meeting I was cycling one day from Milltown to Lahinch and met many cars bound for the races. The occupants, recognising me, all saluted me in Irish. This was a gratifying result of the speeches they had heard a short time previous, pointing out to them the disgrace of neglecting their native tongue.

The impetus given to the movement at Lisdoonvarna was remarkable. Crowds of men and women afterwards exhibiting their O Growney primers and saying they had never understood before the necessity for saving the language. They had been discouraged by the contempt in which it had been held for years and had ceased to regard it as worth preserving. As an instance of this I may mention the following occurrence.

On my rambles one day I met two women — one young, the other middle-aged. 'How are ye Mrs. Delaney,' said the younger. 'Musha, I am not very well. How is yours?' was the answer. I entered into the conversation with: 'Why don't you speak Irish?' 'Musha, I can do that same. It is not long since they were trying to drive it away entirely and who will we believe now!'

One great cause of decay is the departure of the young men and women to the harvests in England and Scotland. While away they imbibe many foreign ideas, and on their return strive to spread the new impressions. I was particularly and sorrowfully struck last summer in Achill to hear that one young girl who was in the second stage sixth, had passed two examinations in Irish, and each time won the Cleaver prize, was away in Scotland at the harvest. Her earnings were needed at home, and for the sake of the few pounds she would bring back her studies were being interrupted, and her intellectual development nipped in the bud. But in contra-distinction to this sad state of affairs I have often seen the study of Irish conducted with great perseverance under difficult enough circumstances.

A certain man who I visited at Ballinalacken, I found seated beside a boulder, studying An Claidheamh as a recreation after cutting a field of fern, who told me that his house was filled at night by people who came to hear him read Irish. He had the O Growney 'Simple Lessons' too and was teaching his friends to read out of them."

An Claidheamh Solais (The Sword of Light) was the bilingual weekly of Conradh na Gaeilge at the time.

The native speakers of Irish, in the main, could neither read nor write Irish as it was not taught in the schools, although from 1879 it could be taught on a voluntary basis and after the regular school hours. I don't know how widely this concession was availed of. The Gaeltacht schools were conducted wholly in English which the great majority of the children didn't understand. When an Claidheamh Solais was first published the native speakers could hardly believe that here was Irish in print.

Tomás Bán continues: "Leaving this man I crossed a few fields to the house of a Seanachie". (A Seanachai is a teller of stories in Irish — few survive). "He was eating his dinner on my arrival, with his wife, an old lady of seventy, superintending the repast. In order to entertain me she sang several live songs, and patriotic ballads in Irish — amongst the latter being old versions of 'Seaghan Ó Duibhir an Ghleanna' (Seán Ó Duibhir of the Valley).

The old spirit of learning things by tradition is still alive in Irish-speaking communities. Time after time I have heard a song which appeared in the Claidheamh sung by the people weeks after its publication, although only one man in the place, perhaps, knows how to read. The others learnt it off by heart from him, and perpetuated it. Mr. Casey, of Cross National School (near Carrigahold), told me that 37 years ago, when he went to teach there, he had to call the roll in Irish — none of his pupils understood English. Now the case is almost completely reversed."

Tosaíonn a chéad chuntas bliana leis an réamhrá seo:

"Organiser's Report 1899 Methods of Work

"My ordinary methods of work are as follows:

"First I endeavour to obtain all information possible before going to a place as to the likelihood of finding sympathisers there. Then on arrival I pay a round of visits to the priests, teachers, professional men and shopkeepers. I make it always a point to see every influential person in the community, talk the cause over with them and distribute propagandist literature.

"After having secured the support of the clergy it is necessary to find a teacher willing to give his services. When this difficulty is surmounted we then settle upon the best way of drawing public attention to the matter. In almost every case it has been found expedient to announce our meeting from the altar a week previous, so as to give the people time for reflection and as a result this arrangement usually ensures a large gathering. In some instances the local bellman has been our herald on market days.

"It is my invariable custom to talk to the people I meet with along the roads — stonebreakers, farmers, cartmen, children going to and from school, women herding, and to exhort those who know the language to speak it on every possible occasion in the house and out of it; and these casual conversations have been a great benefit as a rule, since the story is carried from one to another and causes the subject of the Revival to come under discussion."

PÁDRAIG Ó CLÉIRIGH

KERNOW

EUS LES PO DADER ADHIWORTH GEVELLYANS

gans Wella Brown

Yn pub sorn a Vreten Veur yma trevow yw gevellys gans trevow erell tramor, trevow yw kehaval po gohaval an eyl dh'y ben war neb kor. Homm yw an kas omma yn Kernow ha'n brassa rann a'n trevow ma yw gevelly gans trevow yn hons dhe Vreten Vyghan.

Yndella mardj yw hi, res yw traweythyow mires orth an dra yn un omwovynn pana dhader a'gan beus adhiworth an gevrenn ma.

Wostalleth ha'n towl nowydh venegys yma kolonnekter ha nerth a du an tybyans. Bagas bras a dus a dheu warbarth yn pub a'n dhyw dre ha "Kowetha Gevellyans" yw drehevys yn skon. Wodja misyow a ober uth yw ordenys "Dydh an Solempnita" may fo dustunys an Chartour-Gevellyans. Hemm yw an kynsa poynt a strif traweythyow. Py yethow ynna y fydh skrivys an Chartour — Frynkek po Bretonek, Sawsnek po Kernewek? Po martesen y'n peder yeth.

Gwynn agan bys klywes bos usys an dhyw keltek adenwan an yethow erell yn lies le.

Ena, an dhew Jartour dustunys, pandr'a siw? Gwaryow peldroes, kuryow, flegthes ow mos dhe bedja seythyng yn tjiow aga gevel-dre. Vyajyow gans bagasow unwyth y'n vlydhen?

Nyndj eus diant a leverel bos chons da a wodhvos meur adro agan kendrewi ha kenitterywi geltek, aga bywnans ha'ga huddennow. An gwella fordh oll a vydh tus dhe vos onyn orth onyn rag keskewsel yn town, dhe gonvedhes an eyl y gila. My a

vynsa klywes hemma gwrys yn neb yeth keltek kyns y vos gwrys po yn Sawsnek po yn Frynkek. Da via genev adjwonn tybyans ha kusul redyoryon CARN y'n dra ma.

pub/pup Veur/Vur yw/yl erell/erel eyl/yl neb/nep kor/cor Homm/hom kas/cas rann/ran mardj/mars traweythyow/traweythyow mires/myras omwovynn/omwovyn beus/bus nowydh/noweth kolonnekter/colonnekter dheu/dhe Kowetha/Cowetha skon/scon Wodja/Wosa misyow/misyow Dydh/Deth hemm/hem kynsa/kensa strif/stryf fydh/fyth skrifys/scryfys Gwynn/gwyn klywes/clews lies/lyes dhew/dheu siw/sew peldroes/peldros kuryow/curyow bedja/besya seythyng/seythen tjiow/chyow vlydhen/vledhen Nyndj/nyns wodhvos/wothvos kendrewi/kendrewy kenitterywi/kenytherywy bywnans/bewnans fordh/forth onyn/onen eyl-gila/yl-gyla gwrys/gwres kyns/kens via/vya genev/genev adjwonn/aswon kusul/cusul NEW FORM/OLD FORM.

KERNEWEK

Ma mar tho ve pezeal a deez en Kernow welaz "The Fate of the Language", (canel pager, meez East, 4a journa tho 6 ower).

Dreaz trei igans minizan e fee disquethed do nei menz vee gwreze gen clappiers an Kimbrack rag sowia a tavaz angye durt mernas, ha geele tho'n ri eze dothans a ner ha an governance drezon nei tho adgan bounas a tavaz, ha gara thotha spathe war an television.

Ha ma mar tho ve pezeal ahanan nei en Kernow via parez tho voaz towlez en pressen rag crenga gon tavaz, pocara vee gwreze gen a Gembreean. Rag en Kimbra, pemp blethan warn igans lebba, e fee teez leb a raze oberow bedn a laha os geele tho'n powers tho woera spale warnothans, ha en difik a hedda tho vreae angye tho dermen dadn alwheth.

Pandra raze angye, etho, rag drei warnothans zoer a laha? Ri nonge reg marhogath war mar'horn, deaw thean warbar war edn jin, ha pa vee angye gelwez derag a gort na vanga angye gwereby mas en Kimbrack, na beth moy na vanga angye adgan ownder a gort ha an gwithrezow oll en Zowsnack. Ri erol reg gunnes dro tho woera doar arwethow-vor Zowsnack, pi zenge croffol e'n letherva. Keen ri na vanga pea toll an drea menas boaz gwreze an quarel en Kimbrack. Gwynfor Evans, an dean broaze na, a humthisquethaz parez tho verwall dre nown rag geele tho'n governance cawos tho Gimbra canel Gimbrack e hunnan.

Pandr' a raze tho'n deez ma tho weele car tra reg angye? E fee crei a vee gwreze gen an barth Saunders Lewis spathe erava delifra areth e'n radio, leba riga idnia a deez

Kimbrack tho humrei tho withres freath os sowia tavaz angye rag merwall ha geele tho e hunnan boaz adganez en tavaz official.

Soweth, nag on nei boz bohes en Kernow, ha an Gembreean peb preez dothans bagaz broaze a deez ha angye parez tho rei colon tho'n ri stowt ha mentena angye. Na whaeth, nag on nei radn a eze peb preez cressia gon niver? Ha nag igge toaz an termen pa vethon nei broaze lower gon niver ra' geele warlerh ensompel a Gembreean?

Solabreez theron nei gweles patel igge rozadnow an zeenis vee derevez aman gen "Ertach Zowsnack" destriez pi dueheze nebbaz ha nebbaz. Gen pew? Pew a oar! Boz dallath ew hedda.

RICHARD GENDALL

THE CORNISH LANGUAGE TODAY

On the subject of Cornish Language writing, Graham Sandercock, in *Carn* of summer 1987, emphasises the need to write about the *present and living issues* rather than to immerse ourselves nostalgically in the past. He could not have said a wiser thing about our Cornish literature, and I am all the keener to support him as I have been trying to make the same point for years. Folksy stories, quaint anecdotes, a romantic yearning for the Dark Ages and a mesmeric concern with the mediaeval religious drama have effectively stunted any literary growth we might have had in recent generations.

Yet this question of what we should write about involves issues far wider than those concerned with literature, for if we are to

think, speak and write as people of our own time we need to do so in a language that is as appropriate as possible to that time. There is only one Cornish language which, as is well known, gradually evolved over the centuries until it came to a temporary halt with the last native speakers. This is the Cornish language as it was left to us, and this is what we should be using; it is not only the language of identifiable ancestors but of people who lived in modern, scientific times. When Bodener wrote his letter in Cornish in the late 1700's steam pumps had already been in use in the tin mines for nearly a hundred years!

This *traditional* Cornish, so often referred to as "late Cornish" in a way that seems to want to make us believe it was inadequate and corrupt, has its own well developed and simplified grammar and vocabulary, and a spelling system that not only already goes a long way to tell us how to pronounce our Cornish but was also the way in which those who lived while the language was still a vernacular, if restricted one, wrote down what they thought or heard. Problems of decision such as whether to pronounce an *s* as a *j* are already solved when one finds in traditional Cornish that the spelling clearly indicates the sound of an *s* or a *j*.

There was never any need for Nance to have constructed his *Unified Cornish*, and in the process so bedevilled the later life of the language; but he did so because like the writers that Graham chides for having buried their brains in the past he too was hypnotised by our mediaeval Cornish drama, not seeming able to think of the language out of its context.

This brings us on to Ken George's philological masterpiece which, although scientifically fascinating and unquestionably deserving of the highest academic praise, does

little to further the cause of a modern Cornish language. Indeed, his recent proposal that we not only take a compromise date of around 1500 A.D. for our model of modern Cornish but also use yet another invented spelling system is no more to the point than that we discard Cornish altogether and learn Breton, and have done with it. And surely, are not all Cornish camps already criticising Nance for his spelling system, and is this not one of the factors that has hitherto withheld from Cornish the seal of approval of the academics?

There is also the issue of the vocabulary. Graham seems to be warning us against the adoption of English words; but if we consider the English language itself, its flexibility and subtlety and thus its very vitality are due to its having borrowed from so many different languages; and our own Cornish, even that of the 'golden' mediaeval period, is laced with words borrowed from Latin, English and French, and is all the richer for it.

There are indeed many new expressions that can be formed by the extension of meaning of Cornish words already in existence, and more again that can be constructed by the use of prefixes and suffixes; but in the face of the vast new world-wide vocabulary that modern technology has engendered there is a limit to the use that can be made of one single basic language — that is why in European languages there is always such recourse to Latin and Greek for the construction of new words.

As to the complaint that people do not seem to make much use of the specially issued dictionary supplements of new words, this is not to be wondered at. Whoever wants to be handed such committee-lists and be expected to use them? For new words in any language are taken up by popular usage, by their aptness or catchy appeal, just as is the case with slang, or are the product of some scientific jargon or the other. But of course it is the very scarcity of Cornish speakers or writers that makes the process of assimilation of new words such a lame affair.

Finally, as a young friend of mine recently pointed out, although we can find great comfort and support, and who knows what ultimate political advantage, from our Celtic roots and the keeping up of our Celtic connections, it is far more important to be *Cornish* than to be *Celtic*, and the two do not always share the same bed: there is *much* that is not Celtic that is nevertheless Cornish, and we do well to remember that.

RICHARD GENDALL

BREMAN, monthly in Breton, 20 pp. news of the Breton language struggle, also about other people fighting for their rights. In the October issue, a four-page study "Ar brezhoneg hag ar gwir" reviewing the position of our language in relation to French law and of its use in court, in the administration, in education. (The official stance is: No wrong is done to the Bretons since they are allowed to use French, like everybody. . . .) Subscription 120 FF Brittany/France, 150 FF other countries, to 8 Straed Hoche, 35000 Roazon/Rennes.

CORNISH NEWS IN BRIEF

LOWENDER PERAN

The largest number ever, nearly three thousand people, attended the 1987 Lowender Peran festival of Celtic culture (14th-18th October). Eleven dance teams and six folk bands took part in the festival and by far the largest group of participants, 120 artists and supporters, came from Ireland.

TOURIST BOARD FUNDING FOR BRETON FESTIVAL

The Cornwall Tourist Board are to donate £2,000 towards the Lorient Festival over a two year period. The tourist board acknowledged that Cornwall receives much publicity from tourist brochures distributed and displayed during the Breton festival.

COUNCIL SUPPORT FOR CELTIC CHOIR FESTIVAL

Neil Plummer, a Mebyon Kernow district councillor, has won official support from his council to organise a Celtic choir festival in April 1988. Some Welsh and Breton choirs have already indicated they wish to participate, including "La Choral du bout du Monde" from Brittany and the organisers now want to make contact with choirs in Ireland, Scotland and Mann. Neil Plummer has asked for anyone who can put him in touch with choirs in these countries to contact him at: 28 Peverell Road, Porthleven, Kernow/Cornwall.

CORNISH ON RADIO CORNWALL

John King, the Labour Party candidate for Truro in the general election has been presenting a new 10 minute Cornish language spot on Radio Cornwall. The programme is presented through the medium of English, but is interspersed with conventional expressions and phrases in Cornish, with the aim of introducing the language to the general listening public rather than being purely for those already involved in the language movement.

SKEUSOW

The Cornish National Committee for Films and Television in Celtic Countries, SKEUSOW, organised a showing in October of Carl Francis' *BOY SOLDIER* at a public cinema in Newquay. The showing of the Welsh film was organised as a taster to the Celtic Film Festival which it is hoped will be held in Cornwall in the near future.

CONFERENCE ON CORNWALL

A two-day conference on Cornwall was held on 14th and 15th November in Perranporth. Subjects covered were "Europe — what does it mean for Cornwall" and "Cornwall's constitutional status". Members of both the public and Cornish activists were able to question and listen to politicians, historians, sociologists and council officers.

It is hoped that a full report on the conference will be carried in a future edition of *Carn*.

AGAN TAVAS

A new language organisation "AGAN TAVAS" has been formed with the sole aim of strengthening and encouraging the use of Cornish as a spoken tongue. The organisation was initiated over a year ago but has only recently made itself known to the general public. Membership is by invitation only — and only to those who have "proved themselves to be fluent in the language, and who use it whenever and wherever possible."

Agan Tavas has at present a small but interesting membership. Its youngest member is about 10 years of age and other members include the chairman of "Cwethas an Yeth Kernewek", a much older organisation, which originally was thought to have a similar aim of promoting spoken Cornish (?).

CORNISH OFFICE OF INFORMATION

The idea of establishing a C.O.I. ("Cornish Office of Information") was mooted some time ago and developed from the concept of a resource centre for the Cornish people (mentioned in *Carn* 56, p. 18). It has now reached a stage at which a draft proposal for consultation and comment has been published. According to the introduction to the draft document, the proposal to establish a C.O.I. came from a "... non aligned group of people who met at the Conference on Cornwall in May 1986 and has been made in response to a growing interest in Cornish culture."

The document continues: "... In order to fulfil its role the office would:

- (i) publicise, co-ordinate and promote cultural activities and events;
- (ii) provide administrative support and resources for Cornish cultural bodies;
- (iii) encourage open, informed debate and discussion on Cornish issues;
- (iv) observe, research and disseminate information on all aspects of Cornish life;
- (v) help the media in its coverage of Cornish issues and events.

The fact that the COI group has applied for charitable and company status and states that it will not involve itself with any political party or form policies of a political nature begs the question, how useful will it be to the Cornish movement generally? And indeed, because it intends consulting a wide spectrum of individuals, groups and bodies — many of whom will have diametrically opposite views on Cornwall's future to those of the COI groups — is it doomed to failure even before it gets off the ground?

The COIs consultation document will answer many potential queries and can be acquired from: Neil Kennedy, Tregenza Vean, Antron Hill, MABE, Penryn.



CORNISH WRESTLING

The following article was put together from answers given to a series of questions from the secretary of the Celtic League in Cornwall to Dave Dunkley, secretary of the Cornish Wrestling Association.

Wrestling is one of "Britain's" oldest sports. An improbable traditional story has it that wrestling's starting point, at least with regard to Cornwall, was about 1000 B.C. when Corinaeus a displaced Trojan hero, fought the Cornish giant Gog-Magog for the lands west of the Tamar and won.

Since that date however, Trojans displaced or otherwise, have disappeared from the Cornish wrestling scene and under various pressures throughout Cornish history, it is Cornishmen who have taken the sport to all parts of the world (Bretons may disagree). The collapse of the mining industry over 100 years ago saw the sport flourishing in the USA, Canada, Australia and South Africa.

Under various English monarchs wrestling either flourished or was ignored. Records prove that several were very strong supporters of the sport. English King Henry VIII enlisted Cornish wrestlers to compete at "The field of the cloth of gold" at Calais and wrestlers were prominent in a previous era to that at Agincourt. It seems a great shame though that the first real comprehensive historical catalogue on the British Isles — that inaugurated by "William the Conqueror" — ignored the sport totally. Instead we rely on historical snippets from the writings, in later years, of Carew, Drayton and others.

The C.W.A. (Cornish Wrestling Association) was formed in 1926. Before that all areas of Cornwall had their own rules. The formation of the C.W.A., instigated by a Mr. Luke — a Cornishman associated with the Plymouth based newspaper the Western Morning News — was to formalise the sport into a general acceptance to all.

Since "World War I" the sport has had many peaks and troughs. The 1920s and 30s saw it flourish with profitable cash prizes (people were hungry in the "Great Depression"). The 1939-45 war period depressed the sport within Cornwall as had the exodus of hard-rock miners and their families to the mining camps of the world in the latter part of the 1800s.

In the years after 1945 wrestling resumed again but the numbers of wrestlers were greatly reduced. Wrestling has traditionally been passed down from father to son and there are many great wrestling families in Cornwall still. Today however, it has to compete with the television in the home and those sports promoted by T.V. Over the past five years the CWA has seen fit to start up schools for youngsters, something not done previously, the aim being to broaden the base for the future. In the 1950s and 60s there were quite a number of senior wrestlers but very few boys and any relatively young person then who wished to be taught wrestling, and the present CWA secretary was one, learnt the



Cornish Wrestling — Gwary Whek Yn Gwary Tek.

hard way fighting much older and experienced wrestlers.

Today there are only about 25 senior wrestlers but the juniors number around 60. Although these numbers are small the quality is there as has been proved in recent exchanges with the champions of Brittany. The CWA anticipates that they will have 80-100 registered wrestlers by the end of 1987 along with 20 sticklers (umpires) plus the necessary officials. The organisation insists that all those who wish to compete in CWA organised contests on a regular basis are registered with them for insurance purposes.

Cornish wrestling is now popular over two-thirds of Cornwall but mainly confined to an area between Lostwithiel in the east of Cornwall to Helston. The CWA has no women wrestlers registered with it.

Now and again we manage to get a foothold in a school. The difficulty has always been in finding a sympathetic sports master in conjunction with an understanding headmaster.

Naturally the CWA would like more support from public bodies. Official sports bodies are helpful in an advisory capacity but financial aid from them is not so forthcoming. One club starting up has had some help from the local authorities.

Apart from a few contests in Brittany there is little wrestling under the auspices of the CWA done outside of Cornwall although in recent years they have supplied a few wrestlers for films at home and abroad. The Scottish seem to join with the Cumberland style but this is not a Celtic sport. The Welsh and Manx have never had a tradition of wrestling. Other than Brittany there is no other Celtic area where wrestling is practiced. As for the development of Cornish/Breton wrestling in the other Celtic countries: this would seem to be a non-starter and the most important thing for the CWA is to promote the sport in Cornwall. The exchanges with our brothers in Brittany, FALSAB, is an extra bonus, as we have the same traditions and aims for the future.

The Cornish Wrestling Associations relationship with FALSAB is at an all time

high and the future holds a lot of promise for the young people of both countries. The Bretons have their own wrestling centre at Rostrennen where they can sleep 20 people. They also have generous grant aid!! In 1987 Brittany has been host to the Cornish at two tournaments in both Breton and Cornish styles and exchanges between us are frequent.

The most informative source on Cornish wrestling is the Royal Institute of Cornwall at Truro. The only book on the sport to have been published in recent years is "The Art of Cornish Wrestling" by Bryan Kendall which is now out of print.

For information on wrestling and the CWA contact:

**Dave Dunkley,
Wild Thyme,
Grenville Road,
Lostwithiel,
Kernow/Cornwall.**

C.N.P. NEWS

Veronica Mariani of Bodmin who now lives in Switzerland has become the Cornish Nationalist Party's new European Organiser in succession to Kurt Duwe of Hamburg who has held the post for the past four years. Mr. Duwe, whose interest in the Celtic countries stems from the fact that he has a Welsh grandmother, has contributed greatly in publicising awareness of the Cornish identity and problems on the continent. He also played a big part in raising funds for CNP election efforts and for his work deserves perpetual Cornish thanks. Mrs. Mariani who has represented the CNP at conferences of the European Federalist Party — to which the party is affiliated — in the past, can be contacted at Haldenrain 15, 5630 Muri/AG, Switzerland by Cornish people who have interests or associations on the continent.

J.C.A. WHETTER

KESVA AN TAVAS KERNEWEK

Kesva an Tavas Kernewek (the Cornish Language Board), "the Kesva" as most people say, has come a long way since the early days when all its meetings were conducted in English. The work done then of course paved the way for the later developments so that now the Kesva does all its business in Cornish and the topics discussed are wide ranging, from finance to Cornish in schools and on the radio. Thus the fancy sometimes expressed that because modern Revived Cornish is structurally identical to Middle Cornish, its speakers are confined to conversations on mediaeval subjects is shown by this single instance alone to be no more than a whimsical misconception.

Like all developed languages Revived Cornish exists on many levels and in many styles, complex or simple, ornate or plain and those who use it can choose that mode which best suits their purpose or ability.

There are several strands of development perceptible in Cornish today, a healthy sign of vigour we think. The emergence of "dialect" forms of the language is no bad thing so long as there is a standard to which all can refer and which we hold in common. This is one reason why the Kesva takes the question of pronunciation and spelling very seriously and why in recent years the interest of its members and many others outside its membership has been focussed on a possible scheme of improvement without altering the basic structure of Cornish, which has served us so well.

Readers of CARN will know of the researches of Dr. Ken George, one of the most fluent speakers of Cornish and a competent speaker of Breton. He has in his book "The Pronunciation and Spelling of Revived Cornish" (reviewed in a recent issue of CARN) made a number of proposals which will eliminate inconsistencies which exist in the system devised by Morton Nance. The new scheme has not got mathematical preciseness of course and there are a few departures from absolute adherence to rule. The new effect of the changes will be to make learning easier, to give practised speakers a greater confidence in the language and to make the language itself more effective by distinguishing between words of different meaning but which today are spelt alike.

It is not proposed that there should be any break in the tradition nor sudden jump from one mode of speaking and writing to another. No one will encounter particular difficulty in switching from one system to the other. They will exist in parallel until the majority of Cornish speakers have become quite familiar with and are using the new system.

Revived Cornish as it now is, is comfortably English in its manner of pronunciation and spelling. This is no doubt a deliberately planned feature of the language to ease learning. One result of this however is that people quite happily impose their own

English accents on to the Cornish and give it English sounds whether those sounds are the ones native to West, Mid or East Cornwall or even places "further up the line". So be it, but the need to set a standard for Cornish pronunciation which is as accurate as possible and appropriate to the form of the language which we have adopted has induced the Kesva to support the system put forward by Ken George as being the best we are likely to get.

Some of these genuine Cornish sounds have not before been recognised though they occur in other Celtic languages. Such a pair are the "tj" and "dj" of the new system where the "j" acts like the glide vowels "i" and "e" of Gaelic in palatising the preceding sound. Another change banishes the unnecessary duplication of "c" and "k" for the same sound.

Although the new forms looks somewhat strange at first glance, closer inspection shows that it is not so very different that anyone need be baffled by it. Elsewhere in this issue of CARN appears a short article in Cornish in which the new forms are used with the equivalent older forms shown below.

WELLA BROWN

AN BYS KELTEK HA'N MOR

Plans are well ahead for the next International Celtic Congress to be held in Newquay, Cornwall, from 4-9 April, 1988. The theme "The Celtic World and the Sea", is not to be considered retrospectively, though entertainments during the week may reflect the past. Speakers will have an opportunity to emphasise how our Celtic culture can, and must, survive, despite external economic pressures in the twentieth century.

The programme will be varied to include seminars, Celtic films, talks, concerts, a Celtic Dance evening, a church service in Cornish, children's events and a young people's concert, a Gorsedd Proclamation etc. as well as stalls, exhibitions and displays, and visits to local places of interest.

Most Cornish organisations and many local councils and individuals are coming together to support this six-yearly event. We hope to fill Newquay at Easter with Celtic visitors. Do come!

For further details, send a SAE to:

Mrs. Ann Trevenen Jenkin,
An Gernyk, Leedstown,
Hayle, Kernow, Great Britain.
(0736/850332).

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C.N.P. NEWS

Mikhail Gorbachov's policy of Glasnost is having an impact on Cornwall. The Novosti Press Agency in London has invited Dr. James Whetter, the chairman of the Cornish Nationalist Party, to write a 750-word article on the Cornish background and the present situation in Cornwall for a Soviet periodical. In return they provided the CNP with an article on "Nationalities and Languages of the Soviet Union" for the party's magazine, An Baner Kernewek and the eminent Soviet scholar, Professor Semyon Ghitlin, also contributed an article on the native languages of the USSR. The CNP works for regional status for Cornwall in a united Europe in which there is a considerable measure of decentralisation to the regions and Dr. Whetter says the vision of a united Europe has never precluded the possibility that countries and peoples of eastern Europe would not also join.

AN GRESN GERNEWEK

THE CORNISH LANGUAGE CENTRE

Set up in the summer of 1987 with the aid of a Government Enterprise allowance, An Gresen Gernewek was established to provide a resource centre for Cornish people and those wishing to discover more about Cornwall and its Celtic identity.

The centre is situated in the heart of the old industrial and mining area between Truro, Redruth and Falmouth in a pleasant rural setting and is based in a large house with a meeting room, a committee room and a library (with books, slides, tapes and videos) on the ground floor, with sleeping accommodation for 8-10 people. Extra accommodation can be arranged. Limited bed and breakfast facilities will be available for those interested in discovering the real Cornwall.

Lectures will be given on the Cornish language and the natural environment, with visiting speakers, to interested groups and school parties, whilst courses in all aspects of Cornwall and Celtic culture can be arranged at the Centre or other venues on demand.

We specialise in the Cornish language and will arrange Cornish language courses for beginners and specialist groups, as well as activity days. Translations and materials produced in the Cornish language are available at reasonable rates. We have many books on Cornwall for sale.

The meeting room and library are available for suitable activities and organisations connected with Cornwall. The library can be used by appointment.

For information, offers of help, donations, contact Loveady Jenkin, An Gresen Gernewek, Tregarne, Cusgarne, Truro, Kernow.

MANNIN

GYNSAGHEY AYNS BUILL FADANEAGH

Cheayll mee hoshiaght mysh Nant Gwrtheyrn woish Cailean Spencer, ec y toshiaght jeh'n vlein shoh. Ta Nant Gwrtheyrn ny ynnyd ry hoi gysaghey Bretnish t'ayns lieh-inshey Llyn ayns Bretin twoaie, my yiaass woish balley Caernarfon. Va mee goaill yindys dy chlashtyn woish Cailean as eh chellvane y veih'n Nant. Va kiartey shallidaghe eche y ayns shen. Y keayrt s'jerree va mee er nakin y dooinney eddyr-Cheltiagh shoh, v'eh ec y chaglym UNESCO mysh studeyrns Celtiagh ayns Divlyn paart dy vleeantyn er dy henney. Ec y traas shen, va Cailean gobbyr son y Ghailck Albinagh.

Vrie eh jeems beign arryltagh dy heet gys Nant Gwrtheyrn son jerrey shiaghtin Celtiagh, dy ynsaghey Gailck rish possan dy leih. Veagh shoh ayns Mee Vart. Sy jerrey, hie mee marish Phil Gawne woish Poyll Vaaish as Manninagh elley. Va ny Manninee elley laccal gysaghey Bretnish. Agh ghow shin yindys tra raink shin y boayl fadaneagh shohas hooar shin magh dy row dy chooilley hengey Cheltiagh er lhimme yeh Bretnish goll er ynsaghey y jerrey shiaghtin shen! Beign da ny Manninee elley gysaghey paart dy Ghailck ayns ynnyd ny Bretnish.

Ta shennaghys symoil ec y Nant. Hooar eh

yn ennym "Gwrtheyrn" ayns onnor jeh fer-toshee jeh ny shenn Vretnee va ny Rauee gra "Vortigern" rish. She boayl garroo, fadaneagh t'ayn, agh t'eh aalin er agh ennagh. Va quarralyn clagh hryal ayns shoh keayrt dy row, agh v'ad dooint sy jerrey roish y nah chaggey mooar. Ta'n balley beg hene bunnys er y traie, ec y veal jeh glion beg ta keeadyn dy hrieyn fo mulleeyn ny cruink claghagh ta cruinnaghey stiagh er y voayl. Gys 1978, cha dod oo gimman gleashtan sheese gys Nant Gwrtheyrn. Va cassan garroo tuittym dy camstram sheese cronk gys y valley beg. Tra va'n balley beg treigit lurg y nah chaggey mooar va sleih foast tayrn nyn gooid neose seose er sleaydyn. Va'n cassan cho eaynagh as gaueagh as nagh dod queeylyn goll er. Hie mee gys jerrey shiaghtin Celtiagh elley sy Nant ayns Jerrey Fouyir as ta'n raad coon er ve tarmacit. Agh foast cha nod oo gra dy vel oo gennaghtyn sauchey as oo gimman sheese ayns gleashtan.

Myr dooyrt mee, va Nant Gwrtheyrn treigit sy jerrey myr balley dooghyssagh mysh daeed vlein er dy henney. Agh nish ta bioys noa ayn kyndagh rish yn ynnyd-chengey. Ny veggan as ny veggan, ta ny thieyn goll er jannoo ass y noa. Ta'n chabbar er ve jeant ass y noa, ga nagh vel ee myr cabbal firrinagh reesht. Sorch dy halley as thie tashtee t'ayn nish. Ta'n boayl myr symbol niartal jeh aa-vioghey mastey buill elley ayns Llyn.

Ta buill myr Nant Gwrtheyrn feer vie son gysaghey chengaghyn er un agh. T'ad fadaneagh as doillee dy roshtyn. As doillee dy scapail woish! Tra va mee marish ny

Manninee elley ayns shen ayns Mee Vart, v'eh feayr dy liooar (cha row chiass kiart ayns ny thieyn) as feer fluigh. As cha hoig ny Manninee dy beign daue cur lhiu y bee oc hene. Myr fer-ynsee va mish geddyn been ayns shen. Agh ayns Jerrey Fouyir cha row eh myr shen: v'eh er gagh peiagh cur lesh e vee hene. Red mie dy row Bretnee feoilt ayns shen va cur been dou!

Ayns Jerrey Fouyir, va Cornagh enmyssit Davyth Fear gysaghey Gailck voym. Ta Davyth er nysaghey Bretnish chammah as dy vel eh gobbyr myr fer-ynsee ayns scoill Vretnish faggys da balley Caernarfon. Goll rhym pene, ga dy vel eh coontey ram jeh Nant Gwrtheyrn, t'eh smooingaghtyn dy nhegin dooin cur er nyn doshiaght ny hynnydyn-chengey ayns ny baljyn neesht. Ta shin toiggal dy mie yn agh dy vel sleih currit da buill fadaneagh kiune as "Celtiagh". Agh ec y traas cheddin shegin dooin jannoo nyn gooid share dy chur caa dy ynsaghey ny chengaghyn Celtiagh dauesyn ta cummal ayns ny baljyn as nagh vel laccal goll gys buill t'ad coontey y ve "garroo". Ren un ven voght goll er chea veih'n Nant yn oie roish Oie Houney er y fa dy row ee riojit. Cha nodmayd ooilley ve creoi as Celtiagh.

Personal impressions are given of the excellent work being done at the Welsh language centre at Nant Gwrtheyrn. The importance of language-learning centres in more populated areas is also stressed.

BRIAN MAC STOYLL

SMOONAGHTYN ER MY LAGHYN- SEYREY

Va mee er Ellan Eeley mleeaney, yn chied cheayrt va mee er shen. Va'n turrys yindyssagh, er-lhimme yeh shey ooryn jeig as feed va shin ceau ec yn phurt aer Glaschu, agh va eer yn skeal shen aitt er agh ennagh. Aghterbee, cha nel mee er-chee g'insh yn skeal mychione yn turrys-hene, ga dy vel palchey oddin gra, reddyn nagh been er-my-yarrood son dy bragh. Ta mee g'earree screeu sheese my smoonaghtyn mychione red haink hym er'n ellan.

Erreish dou ve er shen rish laa ny jees va mee gennaghtyn dy row ee sheer gollrish Ellan Vannin yn agh v'ee quiege bleaney as feed er-dy-henney. Va'n sleih ynnydaghe beaghey bunnys er'n agh cheddin, cha nee er agh oddagh oo fakyn, va'd coamrit er agh jeinagh, va'd g'imman gleashtanyn noa as myr shen, agh va hy-chooilley red goll ny s'melley dyn driss erbee orroo. Ga nagh row siyr agglagh orroo, va dy-chooilley red jeant oc.

Ta shin dy-kinjagh gra dy vel traas dy liooar ayn, agh cha row fys aym dy row wheesh dy hraa. Tra raink mee Ellan Vannin reesht va mee g'ennaghtyn dy row mee ayns Sostyn, ny boayl ennagh elley, boayl nagh vel traas ec peiagh erbee dy jannoo veg. Shen yn agh ta caghlaa er jeet dys Ellan Vannin dyn mish tastey y ghooill jeh. S'treisht lhiam nagh jig yn caghlaa shen dys Eeley.

Ta fys ain ooilley cre voish haink yn caghlaa as cre'n oyr. Vodmayd cur lhietrymys er, vodmayd aa-croo yn shenn agh beaghey reesht? Gyn ourys, bee eh lane dooillee, agh ta mee g'obbal credjal dy vel eh neuyantagh. Keayrt dy row dooyrt Doolish y Karagher rhym dy row eh smoonaghtyn er goll dys fer jeh ny Inshyn Goal er-yn oyr dy row eh g'aase skee jeh streppey noi Sostnaghey jeh e Heer-hene. Cha jagh eh, bwooise da Jee, as er-lhiams dy beagh eh er ve neu-kiart dasyng goll. Cha vod peiagh erbee cosney ersooyl voish yn olk shoh. Myr t'ou goll dys boayl elley, hig ee geiyrt ort traas ennagh. Shegin da dagh ashoionagh streppey noi'n olk ayns e Heer-hene, er'n agh shen ta shin cooney lesh dagh ashoon Celtiagh elley. Tra ta shin cosney barraight veg dooin-hene ayns nyn Jeer-hene, ta shin cosney barraight da dagh Cheer elley.

Cha nel eh jeh ymmyd erbee goll dys Cheer elley yn caggey y haghney. Hig yn caggey shirrey ort, S'foddey share eh jannoo dy chooid share caggey boayl ta fys eu er'n noid, nagh cur oarlagh da fegooish caggey eulyssagh Myr shen, myr t'ou speideilagh foddey nagh jig yn noid as ooilley e h'olk dys ny buill elley chioce as bee ad foast er-mayrn, as foddey oo goaill soylyeu jeh er son dy bragh.

Seeing how people are living in another Celtic country should strengthen your resolve to resist further dilution of your own culture because by so doing you also defend the other country's culture.

COLIN Y JERREE

YN CHESHAGHT GHAILCKAGH

THE MANX LANGUAGE SOCIETY

Books, cassettes and further information from — Mnr. J. C. Crellin, Thie ny Gaelgey, St. Jude's, Ramsey, Isle of Mann.

THE MANX-SOUTH AFRICAN CONNECTION

On Tuesday 22nd January, 1987 the British newspaper the "Independent" revealed details of secret meetings between the Isle of Man Government and South African business investors. The joint talks had involved plans to utilise the Island's embryonic "Freeport" site for the laundering goods to and from South Africa.

With the project exposed, the Manx Government could only issue denials, and let the issue fade. In April however, after the dust had settled, the Manx Government once again resumed contacts which have been ongoing.*

In late May 1987, the "Observer" released details of further alleged "Sanctions Busting" via an Isle of Man registered company I.A.S. I.A.S. is a complex company registered in the Isle of Man — Guernsey — Shannon (Eire). The company leases three Hercules Transport Aircraft from a company called Southern Air Transport, Miami, Florida. S.A.T. is believed to have connections with the American Central Intelligence Agency — it was mentioned in connection with the "Irangate" hearings, and is currently under investigation by the U.S. Federal Authorities. S.A.T. first hit the news flying arms into the U.N.I.T.A. held areas of Angola on behalf of South Africa (and the U.S.).

The Isle of Man based end of the I.A.S. Triangle is registered at Derby House. The share capital is £2,000.

I.A.S. also has links with the Pro. South African Tory M.P. John Carlisle.

B. MOFFATT

*With Vesco Plastics and Saflec.

COLLECTION OR THEFT?

We have been informed by the Director, Special Collections of the British Library, that it may not disperse its collections, which include the Cotton manuscripts in which the Chronicle of the Kings of Mann and the Isles is included. The Cotton MSS form one of the foundation collections of the British Museum which were transferred to the British Library by the British Library Act, 1973. Previous to that, ownership was established by Act of Parliament as early as 1701 and vested in trustees for the public benefit and in 1753, ownership was vested by a further Act when the British Museum was founded. The British Library "holds its collections in trust for the nation".

Just how the MS found its way to the Cotton Library in London in the first place is not certain, although there are plausible theories. What would be interesting to discover is, whether the manuscript of the Chronicle was in the rightful possession of the Cotton Library

when its collection was taken over by Parliamentary Act. The time we are talking about is the late sixteenth, early seventeenth centuries, when there was a blossoming of interest in antiquarian matters. The fact remains that there is no other known manuscript of the Chronicle existing and in any case it is surely contrary to natural justice that a unique historical document, morally the property of another country, should be taken possession of simply because, by accident of history, it was somehow acquired by one of the aforementioned antiquarians who was known to frequent the Cotton Library.

In 1970 an agreement was reached between the British Museum and the Manx Museum that items originating in the Isle of Mann, offered to the British Museum, would be offered on to the Manx Museum because it was recognised that it had a prior claim to them. Whereas the Chronicle does not fall into this category, and there is no certain proof that it originated in the Isle of Man, it should at least be given consideration in the light of the 1970 agreement.

C.J.K.

CELTIC CONGRESS — INVERNESS

Manx musicians "Shennaghys" were among those attending the Celtic Congress at Inverness this August.

This year's Congress seems to have been regarded as one of the most successful to be held recently. Its main theme was "Bilingualism and the Mother Tongue", and a good deal of time was given to exchanging ideas about how this could be developed in each Celtic country. Much discussion resulted from the "keynote speeches", when a representative of each country put forward his/her ideas on what has happened to his native language. Chris Sheard, the Manx speaker, presented an excellent analysis of the situation in Mann and put forward some of his own ideas for establishing a small Gaelic speaking community. Generally I think the quality of the speeches was high with some original and provocative ideas being introduced.

There was also a discussion of the role of young people in the Celtic countries; indeed it was very much a "young people's" Congress, part of a deliberate decision to involve younger people in presenting their ideas, leading to discussion groups etc. This may have ruffled a few feathers, but seems to have succeeded on the whole. There was a great deal of common ground between the speakers when they addressed such issues as immigration, emigration, language decay, education, as indeed one would expect. Perhaps next year, more time might be given to considering practical methods of coping with these issues.

We were shown great hospitality by the Scottish Branch of the Congress and enjoyed sharing our music as well as talk (lots of that) with fellow Celts.

ANNE KISSACK

CO-OPERATION BETWEEN ÉIRE AND MANX GOVERNMENTS

Post Chernobyl, radioactive cesium levels remain high on the upland pastures in Mann and elsewhere. Government experts here and in the U.K. have expressed surprise at this, despite warnings from the anti-nuclear action group, MANIAC (see CARN 56).

At the time there high levels were receiving press coverage, British Nuclear Fuels Ltd. was conducting a public relations exercise in Mann. While preparing a press statement condemning such an exercise, as being in bad taste and poorly timed, the Mannin Branch heard the announcement that B.N.F.L. planned to investigate storage of intermediate-level nuclear waste, in repositories under the Irish Sea. Following recent speculation of just such a proposal, B.N.F.L. had previously given assurances to the Manx Government, that they had no such plan.

Following a letter to the Chief Minister urging co-operation with governments opposed to Sellafield, in light of these possible developments; the Mannin Branch was informed that the Manx Government had not been notified by B.N.F.L. of these proposals and had learned of them through the media.

We are gratified, subsequent to Mannin Branch recommendations, that meetings have taken place between the Chief Minister Mr. Miles Walker MHK and Mr. Dominic Delaney MHK, Minister for the Environment and members of the Irish Government.

CRISTL JERRY

BISHOP OF SODOR AND MAN — VOWS IN GAELIC

In a letter from the Bishop of Sodor and Man to the Mannin Branch, he says "I am happy to see the increased use of the Manx language and would be happy to see more marriage vows taken in Manx provided its official translation was used."

Following representations made by us to the Speaker of the House of Keys, seeking an amendment to the 1984 Marriage Act, the Government Secretary took up the question of whether a marriage according to the rites of the Church of England could be solemnised in Gaelic, with the Vicar General. In his consultation with the Bishop, the Vicar General received the reply that in the opinion of the Bishop, anyone who wished to make their vows in Manx should be permitted to do so.

In the circumstances the Attorney General does not consider that any amendment of the Marriage Act 1984 is necessary.

THE LOSS OF THE HERRING FLEET

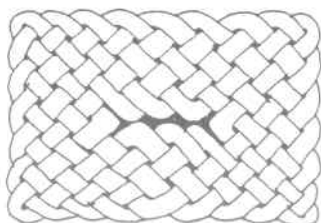
On the 21st September, 1787 the worst maritime disaster in Manx history happened. The herring fleet, which was fishing about 8 miles north of Douglas, was caught in a violent storm which came on them quite without warning. The fleet made for port immediately, but one of the first vessels to gain the harbour knocked down the lantern on a pole at the end of the breakwater which was the only leading light to guide the fleet to safety. The proper lighthouse had been destroyed along with the end of the quay the previous year and had not been repaired. The British Government had assumed responsibility for the condition of the Island's harbours at the time of the Revestment Act in 1765. Revenue had been collected but little or none of it had been used for its proper purpose.

In the confusion and darkness of the storm most of the boats were either damaged or destroyed and nobody knows exactly how many lives were lost. Contemporary estimates made the toll to be between 70 and 100 but it may have been many more. Scarcely a family on the Island was not touched in some way or another. All business and trading ceased in Douglas on the following day so great was the shock felt.

No memorial has been erected to record the nation's sorrow at this terrible event until now. However, on Sunday 20th September, the eve of the 200th anniversary of the disaster, a simple slate plaque was unveiled on the wall of the South Quay at Douglas.

The Lord Bishop led those who had gathered to mark the occasion in a short but moving ceremony. We were reminded that the seamen lost would undoubtedly have been speakers of Manx Gaelic, and it was fitting that the two hymns chosen were sung bilingually and the blessing also was given in Manx and English. The plaque itself is inscribed in both languages and it is a sign of the way that Manx is slowly winning its way back to a position of respect in official use. Part of the ballad which narrates the course of the disaster was read during the ceremony. This song must have been very widely known at one time as no less than seven versions of the air are known to exist. It brought a simple solemnity and dignity to the event in language and terms that the victims of the tragedy would have understood.

COLIN JERRY



1988 PAN-CELTIC CALENDAR



The Other World Feast — Travellers on the Seas of the Otherworld hope to reach Emhain Abhlach, the Land of Apples, where Manannán Mac Lir presides over the Divine Feast in neverending bliss. The pigs in his cauldron are self-renewing after they have been consumed.

November 1st marks the beginning of the traditional Celtic New Year, and for the eighth consecutive year the Celtic League American Branch has marked the occasion with a special Pan-Celtic Calendar that begins on that date.

Inside this unique calendar are twelve illustrations of Celtic myths and legends drawn in the Celtic style by noted artists and illustrators. This year each of the calendar's four artists have produced three illustrations on a theme appropriate to a season of the year, and each illustration is printed with a caption explaining the story. Each of the months is headlined in one of the six Celtic languages,

and bears a traditional proverb in the language of the month. And every day of the year is marked with one or more anniversaries of important persons and events from the histories of the Celtic nations, from the Battle of the Allia in 390BC to the return of the Calf of Mann in 1986.

A useful and informative addition to the wall of any Celtic home or office, the 1988 Pan-Celtic Calendar can be ordered for \$7.00 US per copy from: Pan-Celtic Calendar, 2973 Valentine Avenue, Bronx, New York, 10458, USA.

PEN PAL WANTED

Teutono-Celtic Canadian, 30, sports and (pan-) Celtic music enthusiast, stepdancer, repertory cinema goer, amateur linguist, gourmand, and traveller, seeks female (and male) correspondents. Promise to send postcard to everyone who writes.

I was formerly a freestyle wrestler, (Scots) Gaelic student, teacher of English as a second language, contributor to a Quebec multisports magazine, and militia soldier.

I'm still a hockey goalie, swimmer and snowshoer and love the outdoors. I have visited Éire and Brittany, Cornwall, Devon, London and West Berlin and would love to return to Celtic "fringe".

I can respond in English, French or Breton, but I am willing to attempt Gaelic.

May exchange letters, postcards or cassette tapes ("electric mail").

Would love to hear from Gaels, Cornish (wo)men, and others. (I'm ignorant about Manx. My former minister is a native Welsh speaker (a characteristic I do not share) and

the son of a coal miner. I say this merely as an indication of childhood influence and not as a sleeve badge).

Brent Galster,
73 McGill Street 7
Toronto, Ontario,
Canada
M5B 1H3.

AL LIAMM, literary magazine in Breton, published 6 times a year. 80 pages. Sub 130 FF/annum but outside French State 140/180 FF surface/airmail to P. Le Bihan, 16 r. des Fours a Chaux, 35400 St-Malo. In Nr 244 a moving 5-page poem by Y. E. Jarl about the ill-treatment meted to the Bretons imprisoned in Camp Marguerite near Rennes in 1944-45 — the author, who had not been involved in the political national movement during the war years, came very near to losing his life there. In the same issue, the beginning of a study of developments in Gauguin's painting inspired by the simplicity of life in Brittany in the 1880s; also a very enjoyable story by Yann Gerven, from whose humorous pen we hope to read a lot more!

CELTICA

DRAMATIC DEVELOPMENTS IN CAPE BRETON GÀIDHEALTACHD

by Peter Berresford Ellis

The most important event in the history of the Cape Breton (Nova Scotia, Canada) Gàidhealtachd! Those were the words chosen by Dr. Robert Morgan, chairman of the three-day International Conference on Gaelic Language and Culture, hosted by Cape Breton University College, Sydney (October 15-17, 1987), to describe the results of that conference. The event was no mere academic philosophising on the decline of North America's most vibrant Scottish Gàidhealtachd. It produced a radical new movement to fight for language retention and development with a programme of twelve specific points and demands aimed at municipal, provincial and federal Government. And with Canada's progressive multi-cultural policies, the Cape Bretoners have every hope of achieving their aims.

In the aftermath of Culloden and during the "Highland Clearances", thousands of Gàidhlig-speakers settled the area called "New Scotland", Nova Scotia, now a province of Canada. During the 19th century, Nova Scotia was, in fact, a centre of Gàidhlig publishing — *Mac Talla* (The Echo) was the first all-Gàidhlig newspaper published from Nova Scotia. It was here that Gàidhlig translations of popular novels such as "Robinson Crusoe", "Treasure Island" etc., were published. So strong was the language that in 1939 the Nova Scotia Government appointed a Gàidhlig Advisor and in 1941 Gàidhlig was allowed as a subject in the Nova Scotia school curriculum at the discretion of the local School Boards.

But the language has declined rapidly in recent decades. A generation ago 30,708 spoke Gàidhlig there. Today it is estimated there are scarcely more than a few thousand and these are confined to Cape Breton Island, at the north end of Nova Scotia. Yet on crossing the Canso Causeway, passing the "Ciad Mìle Fáilte" sign, there is evidence of Gàidhlig vibrancy still.

I was privileged to be invited to Sydney, the capital of Cape Breton Island, to be one of the four main speakers at the conference, addressing them on "Language, Politics and Celtic Survival".

The other main speakers were John MacInnes, of the School of Scottish Studies, Edinburgh, on "Gaelic Language and Cultural Politics"; Dr. Fionnlagh MacLeoid, of Comhairle na Sgoiltean Araich, Inverness, on "Cultural Maintenance in Gaelic Scotland" and Donald MacAuley, of the Department of Celtic, Kings College, Aberdeen, on "Publishing and Gaelic Culture". In addition to these four main

speeches, there were numerous panels comprising luminaries from the Gaelic world such as Iain Noble of Skye, Hugh Cheape of the Royal Museum of Scotland, Professor MacLennan, chair of Celtic Studies at Ottawa.

One of the most dynamic presentations was given by Diarmuid Ó Tuama of the famous Bunscoil Phobal Feirste, on Belfast's Shaws Road.

Of the official delegates to the conference, 56 were from Cape Breton Island, 27 were from the rest of Nova Scotia, Prince Edward Island and Newfoundland, 18 were from Central and Western Canada; 9 from the United States and 11 were from Scotland and Ireland.

On the final day of the conference, the plenary session was open to the general public and a series of proposals were discussed and adopted by the conference with the request that the organisers of the conference implement them in whatever way they considered most appropriate. The organisers represent all the Gàidhlig language societies and groups on Cape Breton Island.

It was decided that the promotion of Gàidhlig as a living language in Cape Breton was important not only for the culture and heritage of the island but for the morale and self-confidence of its community. Emphasis should therefore be placed on the immersion process of language learning for pre-school, elementary and adult age groups.

It was agreed that a Gàidhlig nursery/ playschool group be established in Cape Breton with a full-time executive and a secure salary for a minimum period of three years.

An Investigative Committee would be formed with a remit to examine language developments in French Canada and also in other Celtic communities and to report within

six months on the form of an effective Gàidhlig policy for the island, investigating all practical proposals, including, in particular, the following:

a) that a formal Gaelic Development Organisation be established with representatives from Official bodies with a full-time Gàidhlig-speaking executive staff and an adequate budget for a minimum of five years.

b) that a Parents' Association should be formed to encourage the formation of Gàidhlig immersion schools in Nova Scotia.

c) That the Gaelic College of St. Ann's should become an effective Gaelic College with a programme of Gàidhlig immersion summer schools and a full-time course at post school level for Gàidhlig learners.

d) that a Gàidhlig Teacher-Training Unit and curriculum development centre be established in Cape Breton.

e) That the Nova Scotia Department of Education should continue the Gàidhlig Language Course on the Nova Scotia Curriculum for all grade levels, particularly the primary ones. (This was allowed in 1941).

f) that the CBC (Canadian Broadcasting Company) establish a Gàidhlig Department in Sydney with full-time producers to provide an adequate radio and television service for the Maritimes, a minimum of five hours a week, and to a lesser extent for the whole of Canada. (There are several other places in Canada where Scottish Gàidhlig has survived, i.e. Glengarry, Ontario, etc., though not to the same extent as in Cape Breton).

g) that road signs, signposts and notices on Cape Breton Island should be bilingual wherever there is demand.

h) that the Cape Breton Development Corporation be asked to investigate the link between the language and entrepreneurial vigour so that community pride and enthusiasm can be harnessed to stimulate business enterprise and economic developments, as has occurred in other places in the wake of the revival of a minority language.

Finally, it was agreed, that a declaration of intent and of positive help was required from the Municipal, Provincial and Federal Governments, with their access to public resources and financial backing. Because of Canada's progressive policies towards languages and language teaching and their general multi-cultural policies, the Cape Bretoners were hopeful of a positive outcome.

There is a rising young radical generation in Cape Breton which is aware of the importance of cultural identity and especially of their place in the Celtic World. During the course of my speech at the conference, I was able to outline the activities of the Celtic League, its aims and constitution. Following this, I was approached by two dozen Cape

Bretoners wishing to become involved. It was decided that certain members of the conference organising committee would be responsible for the establishment of a Cape Breton Branch of the Celtic League and names have now been passed to the General Secretary who is currently in the process of negotiating the branch's establishment.

John J. MacEachern, of the Mabou Gaelic Society, Mabou, Cape Breton Island, Nova Scotia, has taken on the mantle as chief co-ordinator of a Cape Breton Branch of the League.

The Cape Bretoners are anxious to take their historic place as part of the Celtic Movement and it is right that the Cape Breton Gàidhealtachd should function as a separate branch of the Celtic League rather than be

incorporated as either part of the International Branch or "North American" Branch out of New York. Cape Breton Island, after over 200 years of settlement and continuous Gàidhlig culture, has as much right to be deemed a "Celtic country" as the Celtic homelands.

For me, the visit to Cape Breton Island was both an education and a re-endorsement of my belief and hope in Celtic survival. On the last night conference delegates and the general public were invited to a concert and ceilidh. It ended in an emotional stirring, with the singing of a song which is the Cape Breton anthem. A local priest (the Cape Breton community comprises of Catholic and Presbyterian Gaels, living comfortably side by side, joined by their deep commitment to language and culture) lead each verse and then

came the deep throated unison of the chorus from Cape Bretoners, young and old alike:

'S e Ceap Breatunn tir mo ghraidh,
Tir nan craobh 's nam beanntan ard;
'S e Ceap Breatunn tir mo ghraidh,
Tir a's aillidh leinn air thalamh.

Cape Breton is the land of my love,
the land of trees and mountains high;
Cape Breton is the land of my love,
the loveliest land on earth (in our opinion).

I recall General Charles de Gaulle, on a visit to Québec in the 1960s, exclaimed: "Vive Québec libre!" Perhaps, therefore, I may be permitted to echo him with "Ceap Breatunn cha'n ann saor a mhaoin ach Gàidhlig!"



First Anniversary of the Calf of Man

On invitation of the Mannin Branch of the Celtic League, a 2-man delegation from the League's London Branch visited the Island last November.

The 2 men, who played an important role in the campaign to persuade the English National Trust to part with the deeds of the Calf of Man, were Séamas Ó Coileáin (left), the Celtic League's Director of Information and London Branch Secretary, and Pádraig Ó Conchúir, London Branch Press Officer.



BLOODY SUNDAY: DERRY — 30.1.72

It has long been established that the massacre of thirteen peaceful demonstrators in Derry fifteen years ago was carried out deliberately and cold-bloodedly by the British army. The initial reportage of the event even in the "Guardian", "The Times" and the "Financial Times" left little doubt in this respect.

A tribunal was set up subsequent to the outrage which apart from anything else was used as a device to "gag" the not over-reluctant British media on the non-applicable pretext, in the main, of "contempt of court".

The ensuing "Widgery report" was the kind of white-wash job with which the Irish are too familiar. It conveyed that the British troops were first shot upon by the I.R.A. (It is rather sad to see a major Irish historian F.S.L. Lyons accepting, without question, this fallacious conclusion in his much-read and generally very good history of "Ireland since the Famine").

The publication of the "Widgery report" provided the anti-Irish British press with a

field-day with such headings as "Widgery blames the I.R.A. and clears the army"; "Sniper blamed for Bloody Sunday"; "A Myth Defused" etc. But the prize for the most contemptible and malicious mendacity goes to the respectable "Annual Register", which published by Longmans reports, in its fashion, on world affairs.

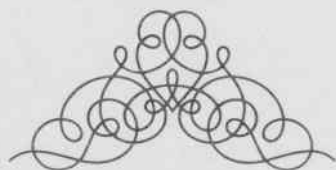
"The worst year," the Annual Register reported, "in Northern Ireland's history began with some slight hope of peace, but any such prospect was soon dispelled when the Civil Rights' Association announced that it was organising a demonstration to take place in Londonderry on 30th January. The security forces knew that the I.R.A. would use the march to provoke clashes with the troops. Massive military precautions were taken and the march (which was illegal) was confined to the Bogside. As the 10,000 demonstrators dispersed gangs of youths, began to stone the troops. The first battalion of the Parachute Regiment was ordered to pursue the rioters, and came under heavy fire from I.R.A. snipers. The fire was returned and 13 men were shot dead. There was an immediate outcry from Catholic Ireland, mobs burned down the British Embassy in Dublin, and the

army was represented throughout the world as shooting down peaceful demonstrators. The British Government reacted nervously to Catholic opinion abroad, and a tribunal of inquiry was set up under Lord Widgery, the Lord Chief Justice, to determine the facts. On 19th April it reported that the I.R.A. had fired first, but that some paratroops had returned fire very recklessly. The report was rejected by the Catholic community in Derry. Catholic reaction to "Bloody Sunday" surpassed the most ambitious hopes of the Provisional I.R.A. and put further restraints on the army."

The Annual Register is distributed throughout the world to universities and libraries and it portrays an utterly distorted version of Irish affairs. It is to be found in Dublin public libraries and it sits on the reference shelves in the reading room of the National Library in Dublin alongside works as reputable as Encyclopaedia Britannica, the Cambridge Modern History and Duinnín's Irish-English Dictionary. One might well ask why such eminence is thus conferred upon it. Perhaps, it should be placed with the thousands of other works in the archives available, like any other work, on request.

BASQUES EXPELLED FROM THEIR OWN COUNTRY

The French government's indiscriminate handing over to Spain of 40 Basques (men, women and children) on October 5, as well as the expulsion without trial of more than 100 others before and after that date, was contrary to Articles 9, 10 and 11 of the Universal Declaration of Human Rights. Yet, on the same day, Mitterand and Chirac brought to the Pantheon in Paris the ashes of René Cassin, a Basque pioneer of human rights. Do words still mean anything? "In France the like of Bokassa and Duvalier can enjoy political asylum but not those who struggle for their national rights and seek refuge from torture are persecuted," writes a Basque.



BOOK REVIEW A LIVELY COMMUNITY

"Discovering Lewis and Harris" by James Grant; £7.50; John Donald, Edinburgh.

There is the fond belief, deeply held, that communities which choose to live in remote areas, quite inaccessible to the urban city dweller, are dullards, lacking in initiative (who do they WANT to live there?) and a heavy drain on the taxpayers money.

The fact is that remote communities, because of their inter-dependence on their neighbours, are peopled by folk who possess rather special attitudes to life and living. Indeed, living on the knife edge, as some communities do, produces characters who have a much healthier attitude to their fellow humans.

Some of this flavour comes out in James Grant's book on the islands of Lewis and Harris. Part of an island chain, located off the north-west coast of the Scottish mainland, these islands have made a contribution to the outside world far greater than many larger urban communities. Men and women from these islands have made an impact on national and world history, literature, maritime commerce and have even achieved positions of high social and political significance in America, Canada, New Zealand and on the Indian and African continents.

How have they achieved this? What makes these islanders tick? What special characteristics do they possess that makes them shrug off all the disadvantages associated with remoteness and rise to the top in their adopted countries? Well, James Grant paints a very large canvas, peopled by the islanders, which gives a whole horizon of clues for the reader.

The thread of history runs through this book, from the early Norse invasions to the current impact of world affairs on the islands. The impact of the Norse is seen today in the placenames which survive today after a thousand years. Yet there is hardly any trace of Norse significance such as is found in the Orkney and Shetland islands. Rather Gaelic has diffused the original Norse influence to become the dominant language.

Gaelic is spoken by well over 90 per cent of the population and, indeed, the islands represent the real heartland of the language. How long this will continue, with the media so dominated by English, one can only guess, but with the current work going on to strengthen the use of Gaelic in all aspects of daily life, the language will take an extremely long time to die out.

Both depth and detail are found in the book, drawn from James Grant's lifetime association with Lewis and more than thirty years as editor of "The Stornoway Gazette". His fund of intimate knowledge is distilled to entertain the reader, even those who only have a vague idea where the Hebrides are located.

What comes across is a vivid description of lively people living in equally lively communities. And whether the natives of the islands' townships live at home or in Tierra del Fuego, Easter Island, Hong Kong or India, Grant connects both islander and expatriate in stories which create in the reader a hunger for more of the same.

It was a Lewisman, Alexander MacKenzie, who discovered Canada's MacKenzie River. It was a Lewisman who became Surveyor-General of all India last century. A minister of religion in Harris was an ancestor of Lord MacAulay, the English essayist and historian. There was a Lewisman involved in the Mutiny on the "Bounty". The Victorian politician, W. E. Gladstone, had Lewis connections. The figure on the statue in London erected to the memory of the merchant seamen lost in the last war was modelled on a Lewisman. Tschiffeley, the Swiss schoolteacher who trekked on horseback over the Andes and the Mexican plateau in the longest horseback ride in history (10,000 miles) spent a week with a Lewis friend who managed a sheep farm in the Argentine.

These are just a few of the world-wide connections which Lewis and Harris have with the four corners of the earth.

As I have said, being a small and remote (what, indeed, is "remote"?) community is no bar to making contributions to the global village in which we live. What James Grant has done in this book is to paint in the background, to give the reader some reasons why the islands of Lewis and Harris have over the centuries produced the men and women they did.

There's nothing like a good read and this book will satisfy the most demanding of readers. Peopled as it is with island characters, it is really all about the human spirit, the will to live, the will to achieve. And if you've never heard of Lewis and Harris, now's the time to make their acquaintance.

FRANK THOMPSON

Membership and Subscriptions

All those who agree with the Constitution and Aims of the Celtic League are eligible for membership. The membership fee (including Carn) and subscription rates are: IR£6, Stg£6, 60FF or US\$15. Postage outside Europe is by air mail.

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Our next deadline for CARN 58 will be 8th February, 1988. I would ask regular or new contributors to meet this due date and would appeal especially for more photographs/illustrations (not necessarily accompanying articles).

Materials sent for publication in CARN must relate to our aims, be clearly written; if in languages other than English articles should be marked to ease editing (bracket sentences/paragraphs which may be omitted in case of need to shorten).

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