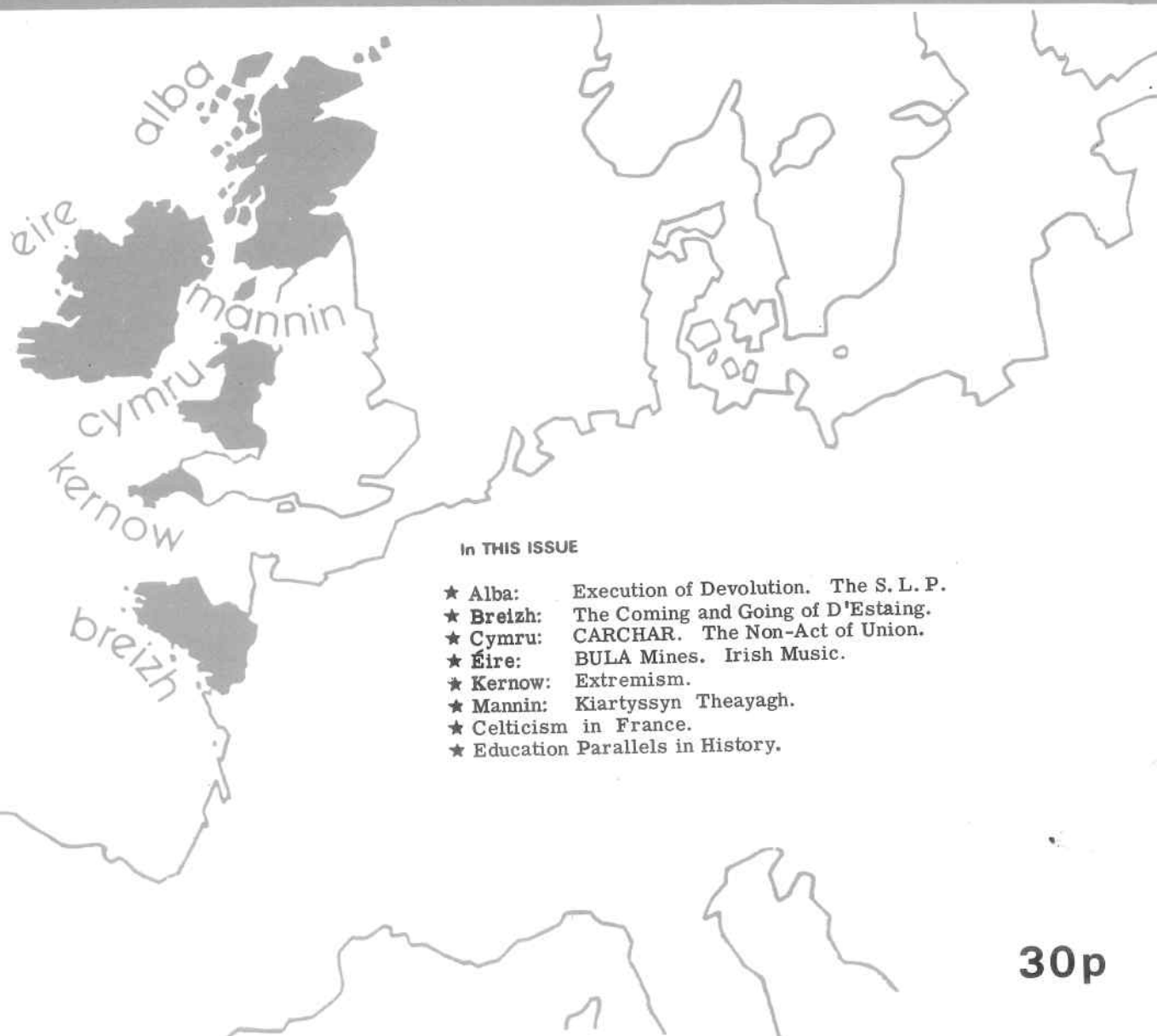


coypn

Spring
1977

No. 17

A LINK BETWEEN THE CELTIC NATIONS



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30p

QUARTERLY PERIODICAL IN ENGLISH & IN CELTIC LANGUAGES
PUBLISHED BY THE "CELTIC LEAGUE"

ALBA

GAELIC CORRESPONDENCE COURSE

"Gàidhlig Bheò":- available from the National Extension College, 131 Hills Road, Cambridge, England.

On the first of March the new audio-lingual correspondence course for Gaelic learners was officially launched by the singer, Anne Lorne Gillies, on behalf of An Comunn Gaidhealach.

The new course, "Gàidhlig Bheò" (Living Gaelic), consists of extensive written material and a number of reel or cassette tapes of spoken Gaelic, arranged in thirty units. Throughout the course the student is guided by a qualified tutor. The course is specifically designed to meet the needs of part-time home students who need have no previous knowledge of Gaelic. Students will be taken up to 'O' grade standard and, on completion of the course, will have the ability to read, write, understand and speak Gaelic with a fair degree of fluency. At a cost of £27 (credit terms are available) the course is extremely low-priced considering that all the necessary materials are included.

"Gàidhlig Bheò" is being handled by the National Extension College, a non profit-making educational body. A spokesman for NEC stated that "Gàidhlig Bheò" had already become the college's most popular language course:

"There is a lot of demand for it from Scots in England and overseas, particularly in the United States and Canada where there is a phenomenal cultural interest in Scotland."

It is hoped that the course will be used in schools, colleges, and libraries in Scotland, as well as by individual students. Details are available from NEC at the above address.

TWO VIEWS OF LALLANS

RECENT DEVELOPMENTS.

The review in **CARN 16** of the book 'Linguistic Minorities in Western Europe' mentioned the Lowland Scots dialect and gave the impression that there was no movement acting for this language. However there is a group, the Scots Language Society, whose primary aim is to 'foster and promote the emergence of Scots as a language'.

Scots is greatly differentiated from Standard English and has its own independent literary tradition of 600 years standing. For a large part of that time it was Scots, and not English, which replaced the Gàidhlig language over much of Scotland. The history and development of 'Scots' or 'lallans' was succinctly discussed in the article 'Scotland's Other Language' by Iain Mac William in **CARN** No. 3 where he correctly observed that the conflict is now 'between English - the official language of the British State - on the one hand, and Scots and Gaelic - the officially unrecognised languages of ordinary Scottish people - on the other'.

When that article was published in 1973 the Scots Language Society (at that time called the Lallans Society) had only just been formed. Celtic League members may be interested in developments since then in the history of the society:

- 1) The publication of a magazine called "Lallans". Written entirely in Scots from the editorial to the book reviews it appears twice a year with support from the Government-financed Scottish Arts Council. The emphasis is on modern Scots prose but among the poems in 1976 were Scots translations of Gàidhlig poems and a Scots poem by George Campbell Hay (Deorsa Mac Iain Deorsa) the noted Gàidhlig poet.
- 2) A slowly growing recognition of Scots Language and literature by schools and Universities. This was reflected by the Society's 1976 conference on 'the Scots Tongue in Education'. One address delivered there is to be published soon in the Scottish literary magazine, Akros.
- 3) Regional branches have been started.
- 4) Literary competitions have been organised by the Society last year for poetry and this year for poetry, short stories and plays. There is a special section for children.

The Scots Language Society has not acted as a political pressure group, although recently a delegation did meet with the Controller of the B.B.C. in Scotland to press for more use of Scots in broadcasting. A central feature of this year's Conference will be a discussion of the future policies of the society and this could lead to a more political approach. Gordon McFarlane.

THE LALLANS MOVEMENT

Recently the Lallans Society, a small cultural group which is subsidised by the Scottish Arts Council, changed its name to the Scots Language Society. Not an earth-shattering event perhaps, but the only practical effect of the change of name is to add another element of confusion to an already confusing situation.

What is Lallans, and what is the significance of the Lallans movement? This requires a lengthy explanation.

Scotland was originally Gaelic in speech and, although English made serious inroads from the 12th century onwards, Gaelic was the majority language and still recognised, and referred to, as the Scottish language throughout the medieval period. However the Scottish Reformation of the latter 16th century was essentially pro-English. The English language became the vehicle of the Reformation ideology while Gaelic was seen as an obstacle to it. Gaelic was subjected to almost every form of attack. It was blamed for being one of the chief causes of "barbarism", and its detractors generally referred to it as "Irish" which weakened its identification with Scottish nationality and strengthened its identification with the "Irish religion", i. e. Roman Catholicism. For these reasons, attitudes of hostility and blind, unreasoning prejudice against Gaelic became the accepted norm for the average Presbyterian. Scottish Gaelic, the national language, was called "Irish" and treated as alien, while, in a linguistic context, "Scottish" was now being used only in connection with the English dialects of Scotland. (An early example of what are now known as "double-think" tactics.)

As a result, when reaction to the Union of 1707 inspired a surge of cultural nationalism it was largely expressed through a revival of interest in Anglo-Scottish dialect, not through Gaelic which was still beyond the pale. The influence of Ramsay, Fergusson and, above all, Robert Burns ensured that the cultural nationalism of the English-speaking Scots would be directed towards their own distinctive dialects.

The English dialects of Scotland, which are many and varied, were, and still are, described collectively

as "Scots". The term is unfortunate and misleading. For example, there are people who appear to believe that "Scots" signifies a single uniform dialect, while others support the view that "Scots" is a language distinct from English. The latter idea is based largely on a nationalist outlook. Many Scots feel that a national identity demands an independent national language, but, unable to come to terms with Gaelic, they claim recognition for "Scots" as a separate national language. These claims do not stand up under close examination, but where does Lallans come in?

The word "Lallans" itself appears to have been coined by Robert Burns (in order to rhyme with "callans" and "balance") and means Lowland speech. By the early 1900's a small number of dialect poets were beginning to experiment with "synthetic Scots"; instead of writing in a genuine local or regional dialect they used an entirely artificial medium created by combining vocabulary, vernacular usages and idioms from a variety of different dialects, and by reviving words (long since obsolete) from Early Northern English. This synthetic dialect came to be known as "Plastic Scots" but later was re-named Lallans, and several poets (notably MacDiarmid) have used it successfully although most attempts have ended in dismal failure.

It is vitally important to differentiate between "Scots" and "Lallans"; "Scots" means the Scottish vernacular dialects while "Lallans" means the artificial medium.

Unfortunately the distinction was soon lost to the general public which, as the result of a Press campaign which tried to ridicule the Lallans poets, had been amused and bemused by the situation. Furthermore certain elements in the Lallans camp deliberately encouraged the erroneous identification between the two. Nowadays most people do not even realise that there is a distinction between "Scots" and "Lallans". It is quite common, even in supposedly well-informed circles, to hear people mention "16th century Lallans", or discuss the "preservation" and the "revival of Lallans".

The Lallans Society, formed several years ago, has never attempted to clarify the issue and, indeed, in a number of ways, such as re-naming itself the Scots Language Society, has succeeded in clouding the issue even further. The Society's aim (according to its constitution) is "to promote the emergence" of Lallans as a language. In practice, of course, this means the promotion of a bogus and essentially English cultural nationalism. (Not surprising that some Lallans Society members are known for their less-than-sympathetic attitudes to things Celtic, and to Gaelic in particular.) The significance of the Lallans Society lies not in its ability to promote Lallans (which is a forlorn hope anyway), but in its persistent and petty attempts to reduce and deny the status of Gaelic. For this reason alone the Lallans Society deserves our attention.

A. B.

THE DEFEAT OF THE BRITISH S.L.P. CONGRESS REPORT.

Norman Easton.

The Scottish Labour Party launched itself in fine style at its First Annual Congress on 30/31st Oct. 1976.

For some months it had been common knowledge in Scottish political circles that the SLP had been infiltrated by the "International Marxist Group" - a British ultra-left organisation, characteristically London based. Well before the Congress this British element had caused trouble in a number of quarters and was alleging a "Witch-hunt" against "The Left" in the SLP. This surprised many loyal SLP members who thought themselves 'left', but knew

of no witch-hunt. This self-appointed, allegedly persecuted 'left-wing' set up its own journal, misleadingly titled 'Scottish' Socialist, the intention being to polarise and split Congress for or against their maximalist, pious, instant-revolution, creed. In taking this approach they plainly showed that they were not Marxists but agents of English Imperialism. They expected total acceptance of a collection of wild slogans and empty clichés (instead of a party programme), but they had done nothing to help build the SLP in the previous 9 months.

And what kind of 'Marxism' justifies the attempt of an English/British organisation to create an arm of itself within a Scottish Party. (The IMG even offered a member of the SLP £10,000 to assist in this task!) John Maclean, the greatest marxist of his day in the whole island of Britain, warned long ago 'We in Scotland must not let ourselves play second fiddle to any organisation with headquarters in London'. The English IMG had infiltrated the Scottish Labour Party to gain leverage and recruits in Scotland, and to tone down our alarming tendency to be Scottish (Nationalist).

So it was only right that Congress expelled the known IMG members. But in the process of expulsion a minority aligned itself with the IMG, supporting their right to exist within a Scottish party. So the battle began again until they also were expelled by Congress. This struggle severely disrupted Congress agenda, but during a lull in hostilities the Scottish Government debate took place. Ironically the British party were too involved in their ultra-left battle to take note of this debate. It was irrelevant to them, since they held that a fight for 'socialism' automatically precluded 'nationalism'. And they let the matter slip, many of them not even being present (so busy were they plotting a coup) when the Stewarton/Bonnybridge Composite calling for Socialist Independence for Scotland was unanimously passed by Congress.

Naturally the expelled Britishers poured venom on this policy when they discovered what had happened. The IMG's 'Red Weekly' called the SLP "openly nationalist" and claimed we were going to join the SNP. The present writer confesses to some bias, having been singled out in this attack for the accolade of "a right-wing bourgeois nationalist". (This makes a pleasant change from previous descriptions, e.g. "Celtic Chauvinist", "Scottish Racist", etc. So who cares if they pile on "Fascist" as well!)

Shortly after the IMG analysis, the spokesman for the expelled Britishers, John Nairn of Cumbernauld, said on Radio Clyde that his Britishers were the Socialist wing and that us SLPers were the Nationalist wing. Well, we certainly are nationalists, but we are socialists as well and not likely to merge with the SNP. That Mr. Nairn can make such a statement, counterposing Nationalism to Socialism, indicates the Imperialist (British) nature of his group.

By their expulsion a resounding defeat has been inflicted on the British, and a great Scottish victory won. The SLP is now truly an Independent Scottish Socialist party. It has been toughened under fire.

But much of the Congress business, due to the time consumed by the British problem, remained on the table for a reconvened Congress on Jan. 15th 1977. This time there were no problems from troublemakers, the expelled minority contenting themselves with selling literature outside the door of Glasgow's City Halls. Among policy decisions taken that day, the Party committed itself to . . .

. . . a 200 mile fishing limit for Scottish waters comprising 100 mile inshore limit for Scottish fishermen only, and a further 100 miles for all EEC fishermen, the Scottish Assembly/Government to set quotas.

- total unionisation of the oil and related industries.
- taking the land of Scotland into community ownership,
- nationalisation of banks, building societies, insurance companies.
- the defence of women's rights and the equality of the sexes.
- recognition that "Scotland's long term economic and political interests may not be served best by continuing membership of the EEC".
- the fight against racism and the fight for a multi-racial Scotland,
- Self-determination for all nations worldwide.
- Statud Oifigeil airson a 'Ghàidhlig (Official status for Gaidhlig).

The last-named of these was incorporated in a resolution from the Bonnybridge Branch which read...

"The SLP will oppose any political trend which has as its aim whether explicitly or implicitly, discrimination against minority cultures. Of special importance in this field is Scotland's native language Gaelic (Gàidhlig). The SLP sees the task of obtaining an equal status for Gaelic (Gàidhlig) as being a vital one for the Scottish people."

Voting on this resolution was overwhelmingly in favour. Out of 140 delegates at Congress, on a hand vote, on 4 delegates voted against. There were no abstentions. 136 voted for. Those against, principally Roddy McKenzie (hardly a 'Lallans' name) from Aberdeen, could not get it out of their heads that somehow the resolution was to force English-speakers to speak Gàidhlig instead. But this irrational belief that Equality means Dominance is a classical one in language revival situations.

It was good that there was opposition, since it meant that the debate was a real one, and the decision was therefore taken on the basis of a full understanding of what was being voted on. This makes the vote all the more remarkable. Sometimes it is all too easy to pass unanimous resolutions, especially, as in this case, when they have the support of the party executive.

In all, over both sessions, Congress was a great success. And a solid achievement is evident in our Independence policy. We see the road to genuine (socialist) Independence as being through a two-pronged assault: 1) the maximum 'devolution' that can be wrung from Westminster, and .. 2) the achieving of Independent National Status within the EEC (together ultimately with Breiz, Euskadi, Catalunya, Corsica, etc.) The two tactics naturally balance each other, and lead only one way - to Scottish Independence. Norman Easton.

BREIZH

HERITAGE FOR THE TOURISTS, OR: CLIMATE FOR CHARTICULTURE.

Like in Wales, Mann and Ireland, there is a campaign in Brittany aimed at getting the place names on signposts indicated in their correct forms. Corruptions such as the grotesque "Garce ar Sauce" for Garzh ar Saoz, or "Poule Canard" for Poull-Kannañ, would not be tolerated by any self-respecting people, but whereas in Wales the "do it yourself" stage has long been reached, in Brittany the prevailing attitude is to ask the French administration to be so good and listen to sweet reason.

In October 1975, Giscard d'Estaing instructed his secretary of State for Culture to see to it that the heritage represented by public place names - things like the above-mentioned Englishman's Hedge and Washpond - be protected.

Could he have had other than French names in mind?

T. Kalvez, chairman of the Kelc'h Sevenadurel Gwened, (Breizh. Nr. 220), decided to test it. Here is the diary: 11-11-75. T. K. to G. d'E., pointing out the distortion of Breton place names by frenchification, multiple requests by local, departmental, regional councils, refusal of the ministry of Equipment to put up bilingual signposts.

26-11-75. Reply: "Your letter passed on to competent administration for examination of case, with greatest care". 5-1-76. Competent administration quiet as mouse. Repeat of request to secretary of State, who passed it on to Equipment ministry official.

14-1-76. The latter requests TK to supply a memorandum on the subject.

Immediately, TK writes to 38 individuals or organisations requesting local specific details. Replies received from 21 correspondents by 30-4-76.

23-1-76. Outline of case submitted to official involved. a) examples, location of place names, their frenchified/distorted forms as well as the correct ones; b) instancing refusals by the local authorities (strictly Paris-controlled) to put up bilingual signs; c) insisting on need for revision of policy leading to general solution, with recognition of the right to have bilingual signposts, implementation first on the outskirts of large towns, villages, then an indication of farm, river, site names; subsidising smaller communities' expenses in the matter; d) urging the formation of study groups and commissions in each of the five Breton departments.

14-7-76. No reply. TK enquires from ministry what happened, and reports to State secretary. "Any hope of recognition?" In reply, TK is informed of his repeat request (5-1-76) having been passed on.

1-11-76. Still no reply from Equipment. TK sends letter to new State secretary for Culture, with details of all steps taken so far; expressing disappointment, impatience in Brittany, in context of refusal to satisfy the more general cultural demands.

7-12-76. Reply from Equipment to letter of 23-1. "Your problem comes within the realm of information for road-users and information of a touristic-cultural nature. We are working on how to fix the practical modalities of implementation and the limits within which we have to set it, because we have to avoid distracting the attention of road users from signals of vital importance."

"We" knows the limits within which the Breton heritage should be protected. Preferably in museums. For tourists and road users' sake. The natives don't matter. Their place is perhaps also in the museums. The Breton names of towns and communes, of farms and fields, of rivers and hills, are of no practical use. Only a few particular cases will be considered, but no general regulation. It might cause a set back for the French language, endanger national unity. They are such delicate plants!

T. K. urges that a campaign be organised for a generalised signalisation in Breton, and that elected representatives be canvassed. He suggests that actions similar to those of Cymdeithas yr Iaith be carried out; previous efforts have been too sporadic, and successful only locally; they lacked planning and concurrence; here is a field for co-operation, a field in which the Bretons could, with a bit of diligence, finally score some positive results.

BUT LET NO ONE TAKE ADVANTAGE OF SPELLING DIFFERENCES TO WRECK THE UNDERTAKING. First establish the principle. Better spelling can be discussed later.

LIZHER

A-zivout reiñ un amkan (= pal) gwerinelour (1) d'ar C'Hevre Keltiek: "Anaout a rez ma soñj er c'heñver-se. ... Ne vin biken a-du gant lakepoded hag a laka sevenidigezh treuzmenozioù boutinelour (1) a-raok ar pal dieubiñ ar Vretoned hag ar Gelted. Ne vin ket muioc'h a -du gant ar re a venn tizhout rezid broadel Breizh hep klask war un dro ar c'hempouez, pe mar karez ar rezid, gwerinel. Ne zegemeran ket emzalc'h an UDB, en deus klasket stagañ kunenn Vreizh ouzh an Etrevroadelouriezh hervez keallioù ar Varksourien ha dismegañset ur soudard brezhon nevez-lazhet hep gortoz zoken ma vije sebeliet. (Kaer a vo lavarout na oa ket un disklêri-adur kefridiel a-berzh an UDB, n'eo ket bet dislavaret gante goude ...) N'on ket kennebeut a-du gant dehouerien an Emsav, daoust d'ar vignoniezh personel a zo etrezon ha hiniennou anezho.

D'am soñj, ar gapitouriezh prevez hag ar gapita-louriezh - Stad zo da lakaat kevatal, ken noazus an eil hag eben. Dre natur e klask an den perc'hennañ; al loened doñv koulz hag ar re ouez a ra heñvel o domani o vez dezho. An digempouez eo ar pezh zo fall, diouzh un tu an dud dic'hlad, diouzh an tu all ar re o deus danvez dreist-goñvor. A-du-krenn on gant darnaouiñ (kevrenniñ) ingaloc'h an danvezioù, o reiñ galloud (= tu?) da bep den da yevañ hervez an dellezegezh (= dereat?), da berc'hennañ ivez; a-du on, eta, evit lakaat bevennoù d'ar perc'hennañ, evit mirout ouz tud (ha kompagnunezhioù?) bevc'hennañ en tuhont d'ur c'hemented 'zo. Evit an dra-se n'eus ket ezhomm da gaout un "doktrin" (kealiadurezh) hogen reolennoù - kempouezañ.

Emañ ar Strollad Sokialour Gall o paouez embann ur pennad diwar-benn ur raktres eus reolennadur an diazezoù a ginnigont evit al labour-douar. Kaset em eus an evezhiadennoù-mañ da heul, ha n'em eus ket kavet ur sokialour, hini ebet, o terc'hel d'ar mennad perc'hennañ an douar a-stroll. Er c'hontrol kement hini am eus divizet gantañ a añzav ez eo mat lezel an dud da berc'hennañ douar, en ur lakaat bevennoù strishoc'h eget bremañ e-keñver gorread an douaroù perc'hennet dre zen hag e-keñver gwirioù an implij. Pep hini en deus lavaret e oa pal ar Strollad herzel ouzh ar c'hreizenniñ - perc'hennadur ha harpañ pep den da zont da vout mestr war e dra.

Setu ar pezh am eus kinniget dezho e-lec'h ar perc'hennañ a-stroll hag a zo un tu da ziwriziennañ an dud:

1) Krouiñ ur servij-diberc'hennañ hag a zeufe da vout perc'henn-hanterour d'an douaroù. Setu dres ar pezh a fell d'ar werinelourien ober; 2) lakaat diouzhtu an holl zouaroù perc'hennet gant 'nannkorvoerien' (tud ha ne c'hounezont ket anezhañ) e dalc'h hanterour ar servij-se, pezh na ginnig ket ar P. S. en e raktres; ar biaouerien-se en eskemm a vefe roet lodennoù dezho kevatal da dalvoudegezh o douar, betek ma vefe gallet o adprenañ diganto, en un taol pe damm-ha-tamm. 3) an douar a vefe feurmet da c'hounideien, pazenn-ha-pazenn, hervez o barregezh - vicher ha-tamm ebet hervez o galloud-arc'hant; a) un arnodenn-studi o defe d'ober; b) un enklask a vefe graet war o labour, o galloud, h. a.; k) bez'e vefe ur prantad-amprouin; d) ur prantad-feurmin; e) en diwezh e vefe tu da zibab etre chom da feurmerien (merourien) war an dachenn hag adprenañ lodennoù an atant, dindan ur skourrad na vefe ket nebeutoc'h eget un niver 've a vloavezhioù, da skouer dek vloaz; al lodennoù-se o chom gant o bugale da herezh, pe da vezan gwerzhet tamm-ha-tamm, pe e c'hellfent kaout leve diwarne diwezhatoc'h. Kement-se a vefe digoustus-merubet ha den ne sammfe dle er stumm-se evit ar peurrest eus e vehez. An her en defe da adprenañ al lodennoù doe dro. 4) krouiñ an

herezh gwerinourel (gwerinel, kevredel ?) en ur ober diouzh niver ar vugale dre familh well-wazh er vro a-bezh. (Da vezan displeget ur wech all.)

Hervez ar reizhadur-se ne vefe lamet e frankiz digant den. Ar pezh zo fall n'eo ket perc'hennan met re-berc'hennan. Ken fall hag an dra-man avat eo ar peurziberc'hennan hag a lak an den da vezan digenseurt ha diwrizienn, hep kontan ma tenn da voutan ar sevenadur hengounel.

Y. K.

[Me 'gav din e ra Y. K. gant "gwerinel (our)" evit "sokial (our)", ha gant "boutinelour" evit "Komunour". "Gwerin" a dalvez "tud vunut". Moarvat e tle sokialourien pledin dreistholl da ezhommou ar seurt tud, met o freder zo gant aozadur ar vuhez kevredel; ober a rafen neuze gant "kevredel (our)" evit "sokial (our)" ur gen ha ne gavan ket dezhan un neuz vrezhonek. Lakaet em eus etre klochedou gerioù kenster hag a vo aesoc'h marteze da gompren, met en arroud ma komz eus lakaat bevennoù d'ar berc'hentiezh e sav kudenn gant ar c'hompagnunezhioù. Ur gompagnunezh, savet gant un niver bras a dud dezho lodennoù enni, a c'hoari an hevelep roll hag ur "c'hevalour bras".

HOW DID THE SHOW GO?

The President of the French Republic was in Brittany on February 7th and 8th. It was the right place to go, dedicated as it is officially to tourism, thought not the right time: the weather, like most of the people, were not in good mood. Giscard came to seek a testimony of Brittany's allegiance to France. He visited rather minor population centres as if his stage managers expected the show could be spoiled in the bigger towns. Television, on which the State keeps a jealous control, was to be used to maximum effect. Measures were taken therefore, to prevent multiple expressions of opposition being heard or seen in the vicinity of the illustrious man and inadvertently caught by the cameras. For the most part this opposition came from the farmers and workers unions as well as from leftist parties which saw the visit as pre-electoral exercise. Many of the slogans and mottoes used by the demonstrators could be taken as signs of Breton consciousness.

GLOSS OVER A GLOOMY PICTURE. In his speeches, Giscard d'Estaing as usual on such occasions exploited the wonderful resources of the French language to try to give the impression that there is no province which the French State cares as much about as Brittany: "Brittany is no longer isolated from the rest of France, she has now all the trump cards to enable her to look fearlessly towards the sea". (Few Bretons know that it is precisely in the periods when our country was under dominant influences from the East that our seafaring activities declined) - "The West (') is actually being given priority. Gas will be brought from the South; ship repairs in Brest will get subsidies; ports will be modernised (for the yachters?); the big motor way from Le Mans to Rennes is going to be built by 1980 (for the armed forces and the tourists rather than for farmers); the environment is going to be safeguarded (at the expense of employment?); the telecommunications industry will be developed in the area.

CULTURAL CHART. The time had come, said the President in substance, when the State should adopt a new attitude towards the Breton culture. He promised a chart "which will help to maintain the Breton culture in all its forms". It would be signed in about a year by the French government and "les instances régionales".

It would confirm that there was no contradiction between the "will to live (according to the norms) of the Breton culture" and the consciousness of being fully French. * [see foot note] Nobody will be so naïve as to believe there has been a change of policy. This declaration means of course that the French government feels it is safe to relax the process of assimilation or even that it is wise from a security viewpoint. And it could be used, like the 1951 Deixonne law, to delude a new generation into thinking that with a little patience further progress can be made through non-political approaches. Vague though it is, it leaves no doubt about the limits within which it could be implemented. When asked whether the credits required for the work of the Breton Cultural Institute - on which there is semi-official talk for some time now - could be placed under the control of the "regional Establishment", Giscard refused: the functioning of cultural organisms, even Breton ones, MUST be assured by the State. Otherwise parallel administrative networks would develop. (That was not to be feared in the case of the financial concertation between State and "region" to which the gas pipeline and a geo-architectural institute (for the safeguard of the environment) will owe their existence. Clearly, the French State intends reserving to itself means of regulating the amount and quality of life Brittany should be permitted.

The seriousness and urgency attaching to the promised cultural chart may be judged from the fact that not a word was said about instituting a university degree in Breton or Celtic studies, nor about an increase in the time allowed to Breton on television. Yet these are two important steps for the maintenance of the Breton language: the former in view of the dearth of teachers of Breton; the latter on account of the apportioning of only one minute of Breton for every 4 hours of French on TV.

Reactions to the visit: The announcement of a "chart" was received with scepticism by the most active of the language organisations. Wait for concrete measures! The Finistère Socialists' Federation considered that the only way to tackle our linguistic problem was to allow the French National Assembly to vote on a bill, prepared by the Kemperle deputy Le Pensec which visualises a general statute for the "regional" languages - the French government has opposed the tabling of such a bill since the early sixties.

[* In this context the ritual references to the sacrifices made, willy-nilly, in two world wars, to the French Fatherland were duly trotted out. Neven Henaff when founding the military unit Bezen Perrot in 1943 saw that step as necessary, while the war was on, if only to knock the myth of the Bretons being ever ready to die for France, while politicians exploit so shamelessly, though without the frankness of a General Mangin ("It is amazing, the number of Bretons I have consumed"). It is not surprising that the patriotic French propagandaists should persist in vilifying the founder of that unit, going recently to such lengths as to offer free copies of de-luxe editions of Aziz's "research work".]

The Breton branches of French Leftist parties saw in Giscard's trip an attempt to demonstrate his regime's popularity. Their elected representatives boycotted the functions to which they were invited. The farmers' unions also refused to lend their support to the show of prestige. In Roscoff the response to a call to welcome

the President was poor, while in Kemper his sympathisers were well outnumbered by the 10,000 protesters, mainly consisting of factory and other industrial workers. Protest marches were simultaneously held in towns which were not visited - Brest, Morlaix, Rennes, Redon. One of the slogans chanted in Dinan, Rennes and Kemper was "Giscard t'es foutu, Les Bretons sont dans la rue" (G., you are finished, the Bretons are on the streets), while all the demonstrations had one common theme, the wish to "vivre et travailler au pays" (live and work in Brittany).

FLB. In mid-January, this clandestine organisation had warned of a hardening of its operations and that it would strike in France as well as in Brittany: "we will secure the total independence of Brittany by force of arms, and affirm our rights in the face of the world".

On January 27, a dozen people were detained in a police swoop affecting all parts of Brittany, including the Nantes area. Two of them were secondary school teachers, one was a member of the pro-autonomist Parti Socialiste Unifié. They were questioned about their whereabouts during the night of 19th to 20th December, when the St-Malo Customs office was severely damaged. They were all released the following day.

60 people gathered in front of the St-Nazaire police station to claim for the released of L'Hostis, member of the pro-Breton teachers' organisation. Ar Falz pointed out that the French government, having long oppressed the Breton-speakers, now looked passively on the death struggle of our language but Giscard's stage managers had the cheek to invite, at public expense, 1,000 pipers to welcome him at Ploermel for the show of allegiance, while Radio-Television Breton broadcasts suffered from a revolting starvation in terms of time and subsidies. "Whatever his promises, Giscard's visit could only be negative as far as the cultural interests of our people were concerned. The Pipers' Association, Bodadeg ar Sonerien, was to be congratulated for refusing to lend themselves to the masquerade. All Bretons should adopt the same attitude of reserve and dignity."

In a statement to the press, Dr. G. Caro drew attention to certain characteristics of the police raids supposed to be for the purpose of getting the FLB members but resulting in fact in disrupting the life of people known for their legal activities, the great majority of whom were released, after several days detention, without being charged, or without trial. The numerous cases of harassment and the conditions under which people were held suggested strongly the existence of a political police in France and justified the question whether the law was applied differently in Brittany and in France.

A few days before Giscard came to Brittany, bombs extensively damaged the television license office in Rennes "cité administrative". During the visit, a statue in Broons commemorating Duguesclin, the 14th century Breton-born condottiere who helped the French in a premature attempt to annex Brittany, was blown up. This action was considered by a close observer of the opposition to the coming of a French Chief of State by an organisation rejecting the claim of this State to rule in Brittany.

Four bomb attacks - of which three were claimed by the FLB - (or attributed to them ?) - were carried out against material belonging to the firm Lagadec, contractors for the building of the military barracks at Ti'r Voujered, Dineol (see CARN 16). This has caused grave disquiet among the firm's workers. 150 of them demonstrated on January 14th in Landernevel to express their concern that these attacks may cause them to lose

their jobs, and to urge an end to them. The kind of damage inflicted is not covered by insurance. If the firm loses too heavily, the workers risk being dismissed. In an area of acute unemployment, they place their job first. They insisted that their motives were not political, they carried no posters, they said nothing about the FLB.

Regulations Governing the Teaching of 'Minority' Languages in FRENCH EDUCATION.

It often appears to outsiders that the French Government ignores the 'Regional' (minority) languages spoken within its frontiers. One would be forgiven for thinking this. However one would be very much mistaken.

The central government, which has only really existed since the Revolution, has taken two generalised attitudes towards the various languages. Firstly if the language was that of a national minority such as Alsatian (German), Flemish, or Corsican (Italian), it was obvious that the languages should not be encouraged as they had official status in neighbouring countries. Languages such as Breton, Basque, Catalan and Occitan ought not to exist because they disrupted the homogeneity of a state founded on "egalite". As the languages did not 'exist' they did not appear in the national syllabus.

This was the situation under the Third Republic (1871-1940) during which period no instruction in 'dialects' was given in French schools. Consequently languages such as Breton and Occitan, which could not make use of the flood of newspapers, books and radio programmes, lost ground considerably compared with Flemish, Alsatian (1919-1940), and Corsican which could all draw on the resources of the 'parent' language across the border.

In 1951, under the Fourth Republic, the Loi Deixonne appeared to promote a favourable attitude towards the study of 4 local languages, Breton, Basque, Catalan and Occitan.

Various circulars have since apparently liberalised the application of this law, the latest being issued in March 1976. But there are still many obstacles to the application of this 'freedom' and in many cases the freedom is illusory. The official situation today in the French education system is as follows:-

Primary Schools: One hour a week may be used for the teaching of regional languages in the 'activités d'éveil' (initiation to life) if the parents request it and the education inspectorate for the region gives permission.

Secondary Education (11-15 years): One hour a week may be given to the study of the local language during "directed leisure" periods. Regional studies may, however, appear in History, Geography, French and Art, if time allows.

Secondary Education (15-18 years): If at least ten pupils can be found who wish to study the same language and whose timetables allow it, who happen to have a teacher in the school who can teach that language, whose timetable allows it, then the law allows up to three hours a week to be used in the teaching of the language.

Baccalaureat: Regional languages may be offered as optional subjects but, in common with other optional subjects, they will only be included in the marks if a certain standard is attained.

In-Service Training: Each Ecole Normale (Primary School teacher training college) and educational region is supposed to offer courses and teach-

ing materials for use by teachers of regional languages, but naturally the zeal with which these rights are taken up varies greatly.

N.B. No teacher actually specialises in a regional language, he or she teaches it in addition to their main subject or subjects.

Tertiary Education: Certain universities have chairs the regional languages and some even accept regional languages as the second 'foreign' language for language degrees. However, at most universities the language is merely an option fitted into the timetable. For example: Level One Breton 17.30 to 19.00; Second Level 19.15 to 20.45, the lecturer needs the fifteen minutes break not for a rest but to give him time to get to the hut in the university grounds where he has to give the second lecture!

At present 14,600 pupils officially study regional languages at state schools:

8,400	Occitan*	(officially langues d'oc)
3,000	Breton	1,000 Basque
2,000	Corsican	1,000 Catalan.

* In 1975 6,711 pupils in the whole of France offered Occitan as an option for the Baccalaureat.

The results of F. Favereau's investigation (Carn 15, p.7) and the report by J.A. Gw. (Carn 16, p.9) are confirmed by an enquiry which has been carried out at my request in the nuns' school here in Kemperle (S. Brittany). 32% of the secondary school pupils, 1st and 2nd classes enrolled for Breton class last Autumn. As frequently happens, a certain number of them did not continue (for lack of time, incentives, ...) but the publicity given in the papers resulted in the opening of classes in three other schools. In one of them 100 pupils enrolled. It is disheartening to teach Breton under the available conditions but the movement is spreading gradually. Breton has never been taught so much as now in the Kemperle area: as said, in 3 Kemperle schools in Banaleg, Kleuharz, Pondaven, Skaer, Konk-Kernev. Whether it will last, no one knows, but it shows that no shame attaches any longer to Breton as far as a considerable number of young people are concerned.

I have found A. MacKillop's article on the use of wood energy most interesting. For the future of the Celtic countries, in its economic but equally its cultural aspects, it would be a boon to return to "the culture of the wood"; it would be much healthier from every point of view; less pollution, work in the land, reduction in foreign spending, reshaping of the landscape, and consequently of mental outlooks. Have you heard about the new outlook that is gaining strength here, concerned with environment and ecology, and tending to become a real political movement capable of challenging marxism? It is concerned precisely with balance. It is too soon to say how it will develop, but I expect it to spread. Brittany, Keltia can only gain from it.

Y. K.

(Summary of article in Breton)

[Y.K. refers to the position adopted at the C.L. AGM on social matters. He favours a middle course in matters of public-versus-private ownership, disagrees with any kind of dogmatic socialism, knows no socialist who would advocate land collectivisation; himself a part-time small farmer, he outlines the proposals he made to the French Socialist Party in his area and which would enable each farmer to buy his land without indebting himself while ensuring against the "cumulation" of land by non-farmers.]

CYMRU

COLLI IAITH, COLLI CENEDL?

Yn ei lyfr, "Y Wlad: ei bywyd, ei haddysg a'i chrefydd", dywedodd David Evans, Aberystwyth; "Cymro i mi yw'r hyn sydd yn siarad Cymraeg, i'r hwn y mae'r heniaith yn brif arf i fynegi a datgan ei feddyliau - iaith ei deimladau - yr iaith y mae holl draddodiad Cymru yn ystyr iddi: a heb y traddodiad hwn, nid oes iddi ystyr".

Y mae'n ffaith trist bod dim ond 20 y cant o bobl Cymru yn siarad eu hiaith genedlaethol. Y mae'n ffaith llon bod y mudiad i'w hadfer yn un sionc, fywiog ac ifanc.

Ond un peth sydd wedi bod yn fy mhoeni ydyw'r tebygrwydd y bydd hi'n anodd iawn adfer, neu achub, cymoedd y genedl. Bydd hyn yn llawer nwy anodd nac adfer iaith.

Pe gawsom ni adfywiad cenedlaethol syfrdanol yn ystod y ddwy flynedd nesaf, yn diweddu a holl bobl y Cymoedd ac arfordir diwydiannol De Cymru yn siarad y Gymraeg yn iaith bob dydd, beth fyddai'r dylanwad ar gymeriad y genedl?

Mae'n debyg y byddai'r Gymru Gymraeg honno yn wlad wedi ei llwyr ddiethrio oddiwrth y traddodiad a'i chynhaliodd trwy'r canrifoedd.

Ond os âi'r adfywiad yn weddol araf (fel y bydd hi mae'n debyg), a fydd ei gynnyrch yn llawer well?

I wlad fychan mewn Marchnad Gyffredin o wledydd mawr fel Lloegr, Ffrainc a'r Almaen, a gawsom ni "annibyniaeth diwylliannol"? Yn y maes hwn bydd hi'n anodd iawn osgoi o'r Gwrthban Eingl-Americanaidd sydd wedi boi yn disgyn ar ddiwylliannau Ewrop am flynyddoedd.

Y mae llawer o Gymry ifanc, Cymraeg a di-Gymraeg, yn cael eu bodddhad diwylliannol o'r Gwrthban Eingl-Americanaidd hwn - fel y mae ieuenctid yr Almaen, yr Ysbaen, Denmarc, Brwsel a llawer gwlad arall, hyd yn oed y tu hwnt i'r Llen Haearn.

Nid ydyw Cymru wedi cynhyrchu cerddoriaeth fodern o'r un safon a'r grŵpiau "pop" Americanaidd a "Phrydeinig" ac nad yw'n ddigon i geisio i geisio lenwi'r bwlch diwylliannol hwn gyda phetau traddodiadol.

Ond pa bell fydd yr effaith estronol hyn yn mynd? A fyddwn ni, wrth adfywio iaith ein tadau ac adennill ein rhyddid gwleidyddol, yn creu dim ond cenedl gyda diwylliant Eingl-Americanaidd wedi ei chyfieithu i'r Gymraeg?

Dechreuodd y problem hwn gyda'r Chwyldro Diwydiannol - ni chynigodd y diwylliant Cymreig digon i dynnu'r Cymry yn ôl o'r Seisnigeiddio oedd yn treiddio'r gymdeithas ddiwydiannol.

Yn y dyfodol, gall y byd masnachol Saesneg ei iaith gael yr un effaith.

Cenedlaetholwyr Cymru ydyw rhyngwladolwyr y wlad - a fyddem ni yn gyfrifol am ddinistrio'r traddodiad Cymreig wrth fynd i mewn i'r byd fel cenedy? Yn ôl David Evans nid oes ystyr iddi hebddo.

Efallai fy mod yn swnio'n rhy bryderus. Ar y llaw arall i hyn mae'n rhaid i Gymry ddysgu eu hiaith cyn iddynt ddeal yn llwyr y traddodiad y tu ôl iddi. Gosod y men o flaen y ceffyl ydyw hyn i raddau, ond dyna beth sy'n rhaid i ni ei wneud yn y safle bresennol.

Y gorau a gawsom yn y trefi a'r dinasoedd sydd yn awr yn Saesneg eu hiaith fydd diwylliant "Eingl-Americanaidd" gyda "blas" cymreig arno fel y ame blas diwylliant yr Ysbaen neu'r Almean ar y Gwrthban yn y gwledydd hynny. Clywch chiw'r ganiadau "pop" y cenedloedd hyn. Mae swm cerddoriaeth draddodiadol y wlad yn dangos trwy lawer ohonynt.

Nid ydywif yn eisiau weld ein diwylliant yn camu'n ôl at y ganrif ddiwethaf, ond ofni ydywif y bydd yr effaith estronol yn ormod i ni ei wrthsefyll os nid ydym yn ofalus.

Yn *The Welsh Extremist* soniodd Ned Thomas am rhyw "bwysigrwydd mawr" a welodd yng nghymeriad D. J. Williams, Rhydcymerau:

"He was naturally Welsh as a tree is naturally green; he never doubted his identity... The committed Welshman is very often a deep, introspective kind of person, who has gained an inner strength at the expense of withdrawal from the ordinary non-political life of everyday, and who cannot but feel a kind of personal bitterness in the circumstances in which we have to live as Welshmen. But DJ stands as a pole of positive attraction, someone perfectly sure of himself, the best kind of Welsh personality, produced, as it were, in the natural state."

Mae dydd y DJ iaid wedi mynd, fe aeth pan ddechreuodd y mwyafrif o'n pobl gael eu dŵyn i fyny trwy gyfrwng y Saesneg. One pe awn ymlaen yn gywir, gan sicrhaw bod plant Cymru yn dysgu'r traddodiad ochr yn ochr â ddysgu'r iaith, ac wrth gynnig diwylliant ifanc, fyw iddynt, bydd gan Gymru peth amhrisiadwy i rhoi i'r byd ei bod hi'n ymuno ag ef. A. ab Osborn.

[In his book: "The Country: her life, her education and her religion", David Evans, of Aberystwyth, said: "A Welshman to me is one who speaks Welsh, to him, his language is his main weapon to indicate and express his thoughts - the language of his feelings - the language that the whole tradition of Wales gives meaning to; and without this tradition, it does not have meaning."

With only 20 per cent of the population of Wales speakers of the national language, much of the tradition which, according to Evans, gives meaning to the language, has been lost.

Unless the children of Wales are taught their tradition along with the language, the country may be in danger of being smothered by the blanket of Anglo-American mass culture.

CONCLUSION OF DEVOLUTION?

On Tuesday, February 22nd, 1977, the First Welsh and Scottish Home Rule Bill was effectively defeated in the House of Commons by a margin of 29 votes. The actual occasion was an attempt to get Commons approval for a timetable to curtail discussion of the Committee Stage of the Scotland and Wales Bill. Since only three clauses had been dealt with in the first eight days of consideration by a committee of the whole house (more than a third of the time allocated for discussion of the whole Bill having been used up thereby) it was plain that this was a vote of crucial importance to the survival of the measure. The motion having been defeated the Bill is generally recognised to be dead and the bottom has suddenly fallen out of the government's legislative programme for the session.

The cause of the dramatic reverse which the Bill and the government suffered was the small but vital number of Labour back-benchers who either abstained or in the case of 20 Labour M. P. 's (including two representing Welsh seats) actually voted against their own party whip. The Conservative opposition was implacably opposed to the Bill. More surprising was the decision of the Liberals, who have been seen in recent years as supporters of the devolution principle, to vote against the motion. To their great credit the two Welsh Liberal M. P. 's, Emlyn Hooson and Geraint Howells refused to change course at the last minute in common with their English

and Scottish party colleagues and both supported the motion. Three Welsh Labour M. P. 's abstained and two, Leo Abse and Fred Evans voted against. But the crucial blow to the Bill came from the group of English Labour members representing seats in the North of England and in the London area who had fought to wreck the Bill all along, and who were in a large measure responsible for prolonging discussion in committee far beyond the needs of thorough and constructive criticism. There should be no illusions that their opposition was only to the curtailment of discussion. The Labour rebels were out to destroy the Bill and to prevent any devolution of power, however tentative, to Wales and Scotland.

Plaid Cymru, like the SNP, differed from all three English parties in that they presented a unified front, all three Plaid members voting for the motion. Although Plaid Cymru have consistently criticised what they see as the defects in the Bill, particularly its failure to provide legislative powers for the proposed Welsh Assembly, they have always voted to keep the Bill alive, on the grounds that there was always a possibility that the Bill would be strengthened, and that in any case any form of devolution was a step in the right direction.

A point which cannot be over-stressed is that M. P. 's representing Wales and Scotland gave decisive approval to the motion, and by implication to the Bill. Welsh M. P. 's voted two to one in favour of the time-table motion as did Scots M. P. 's. This was a clear case of the future of Wales and Scotland being decided by English M. P. 's and in a manner contrary to the will of the people of those two countries as expressed through the ballot-box and through their elected representatives.

Since their defeat the government have been going through the motions of holding talks with other parties ostensibly in order to explore the possibility of modifying the devolution proposals so as to make them acceptable to the opposition. Since the really effective enemies of the Bill are within the Labour Party itself this exercise seems rather unreal. The necessity for pretending that the Bill is not really stone dead stems from the dangerous position in which the government now finds itself, the reason for the nationalists' acquiescence in the continued tenure of office by the government having been dissipated. The only way in which the cause of self-government for Wales and Scotland can be advanced now is by the precipitation of a General Election resulting in an increase in the number of nationalist M. P. 's. Keith Bush.

CARCHAR

Mae'n rhaid mai un o'r merched mwyaf penderfynol - a'r ddewraf - yng Nghymru ar hyn o bryd yw merch ifanc o'r Waunfawr o'r enw Teresa Pierce. Ar Fawrth 7fed fe'i carcharwyd am chwe mis gan Lys Ynadon Chorley, Swydd Gaerhirfryn, ar ôl iddi hi a thri arall dorri i mewn i orsaf drosglwyddo Winter Hill a pheri difrod i offer yno. Amharwyd ar y darllediadau yn y rhan honno o Loegr am tua 15 eiliad o ganlyniad i'r weithred.

Ymddangosodd Teresa, a thri arall - Alan Phillips, Sion Aled ac Angharad Tomos - o flaen y llys ddiwrnod a hanner ar ôl y weithred, a dedfrydwyd Teresa i chwe mis o garchar. Cafodd y lleill ddedfrydau o garchar gohiriedig a dirwyon, yn bennaf mae'n debyg oherwydd fod eu 'record' flaenorol yn llai difrifol yng ngolwg y llys.

Does ond ychydig o wythnosau ers i Teresa Pierce gael ei rhyddhau o garchar o'r blaen, y tro hwnnw hefyd am gymryd rhan yn un o ymgyrchoedd Cymdeithas yr Iaith. Yn y cyfnod rhwng ei dau garchariad bu'n amlwg

iawn mewn nifer o brotestiadau ac ymgyrchoedd. Efallai fod yr awdurdodau'n credu mai drwy ei charcharu mae ei thawelu. Duw a'u helpo!

Ychydig dros wythnos cyn y weithred yn Winter Hill cyhoeddodd yr Ysgrifennydd Cartref, Mr. Merlyn Rees, fod y llywodraeth wedi penderfynu gohirio unwaith eto sefydlu'r sianel deledu Gymraeg, a hynny fel o'r blaen am resymau ariannol. Dywed rhai fod raid i bobl Cymru fod yn amyneddgar ac aros i'r sefyllfa economaidd wella. Nid yw'r bobl hynny yn sylweddoli natur yr argyfwng sy'n wynebu'r iaith a pha mor hanfodol yw cael gwasanaeth darlledu cyflawn i Gymru, gydag Awdurdod Darlledu cyflawn annibynnol.

Yn y cyfamsar mae'r heddlu'n dal i wneud ymholiadau ynglŷn â gweithred arall yng ngorsaf drosglwyddo Blaen Plwyf, ger Aberystwyth, ym mis Chwefror. Roedd yr awdurdodau yn honni fod gwerth £25,000 o ddifrod wedi ei wneud yno. Lywyddodd y rhai a weithredodd yno i ddianc a chymerwyd y cyfrifoldeb yn gyhoeddus gan Senedd y Gymdeithas. Y si yn ddiweddar yw fod yr heddlu'n paratoi achos mawr yn erbyn y Gymdeithas. Os na allant ddwyn cyhuddiad yn erbyn yn union rai a wnaeth y difrod, yr unig ddewis arall sydd ganddynt yn dwyn achos o gynllwyn yn erbyn swyddogion y Gymdeithas, neu yn erbyn aelodau'r senedd.

[Teresa Pierce, a young girl from Waunfawr, near Caernarfon, was sentenced on March 7th to six months imprisonment. As a member of Cymdeithas yr Iaith, she and three others, Sion Aled, Alan Phillips, and Angharad Tomos, had broken into the transmitting station at Winter Hill in Lancashire, as part of the campaign for a Welsh language television channel. They damaged equipment there and broadcasts in the area were disrupted for 15 seconds.

A week earlier the Home Secretary, Mr. Merlyn Rees, had announced in the House of Commons that the setting up of the Welsh language TV channel had to be deferred once again, for financial reasons. Cymdeithas yr Iaith immediately announced that it would step up its broadcasting campaign.

Meanwhile, police are still continuing with their enquiries into the raid on Blaen Plwyf transmitting station near Aberystwyth. No one has yet been charged for the damage caused to equipment there, but the 'senedd' of Cymdeithas has taken full responsibility. It is rumoured that the police are preparing a case against several leading members and officials. Watch this space]

A.G.

"ACT OF UNION" - FACT OR FICTION ???

With regard to all this commotion concerning Devolution, Referendum and unequal concessions to Cymru and Scotland etc. the publicising of a crucial but well hushed up factor is long overdue.

With regard to the Wales/Scotland issue. The establishment is correct in stating that the status of the two nations is unequal, but it is in fact the very opposite to what they imply.

The treaty of the Act of Union between Scotland and England was ratified by Scotland and finalised in 1707 and the flags of Scotland and England were merged to form the original Union Flag. (The same thing happened with regard to Ireland at a later date.) Thus legally Scotland is a part of the U.K. until such time as the majority of Scots wish to dissolve the union. When this happens, she is entitled to reinstate her own parliament without further formality.

With regard to Cymru however the situation is very different. The 'Act of Union' of 1536 which abolished

Welsh Law, sought to extirpate the language and ceded parts of Cymru to England, was never ratified by any representative of our nation, as is the prime requisite of International and ethical law.

Cymru never gave her consent, nor was she ever consulted in the issue. The absence of the Welsh insignia on the Union Flag is relevant. The implications of this is that Cymru, under the Geneva terminology, is not a part of the U.K., but a country under alien administration. This being so, it automatically concludes that Welsh Law (Hywel Dda) is still valid where applicable, and several regions generally recognised as being in England, i.e. Eryng, Clun, etc., are in fact still part of Cymru, but most important of all, we are still entitled to reinstate our own parliament without approaching Westminster, or even 'referenda', as would need to be the case with Scotland.

One must admit that all this makes the issues of 'Devolution' and 'Referendum' laughable in the extreme, if it were not so pathetic. Added to this is the U.N. charter, and the 'Rights of Nations'. Sovereignty, Freedom and the right to self-determination are the inherent rights of every nation. This is above all argument, and it is the duty of the real Cymry - whatever their language - that we will tolerate no argument.

Eurig ap Gwilym, Ygrifennydd, COFTWN.

ÉIRE

RADIO 7RL

Géarófar ar an argóint leanúnachsa Bhreatain Bheag ar pholasáí craolacháin as na figiúirí is déanaí foilsithe ann, figiúirí a léiríonn gur lucht éisteachta níos lú atá ann faoi lathair do. Is chláracha i mBreatain thar mar a bhíodh, Eascraíonn seo as stáisiún amháin a bheith lán - Breatnais anois agus an Bhreatnais imithe beagnach ó na stáisiún eile. An cheist atá le plé agus á plé ná an cás de post hoc propter hoc é seo; an toradh nádúrtha é; an as 'brand loyalty' mar a thugann lucht fograíochta air - a tharla seo (má's é, tig le feachtas gairmiúil é sin a athrú); agus sa deireadh thiar an fearr caomhnú nó insiothlú a bheith mar bhun le polasáí athréimnithe teanga.

COMHOIBRÍÚ

Is fada muid ag moladh go mba cóir níos mó chomhoibríú a thionscnamh, ar an talamh, mar adéarfá, idir na tíortha Ceilteacha éagsúla.

Déanfar san san léinn Cheilteach sna hOllscoileanna, ach seans go mb'amhlaidh san agus na teangacha go léir marbh.

Is i réimeas na foilsitheoireachta atá na torthaí is tapúla agus is éasca le baint amach. Thagair muid cheana do leabhar do leanaí a d'fhoilsigh Sairséal agus Dill le téacs i nGaeilge agus i nGaidhílic. Don bhliain 1977 ta féilire Gaeilge/Breatnaise ar fáil as an chomhoibríú idir Clódhanna Teo (Comhlucht foilsitheoireachta Chonradh na Gaeilge) agus an Welsh Books Council. 'Áilleacht Cymru' is teidiol dó (dornán ar fáil fós ar 30p). Anois tá an Council céanna as eagrú seimíneár ar cheist na foilsitheoireachta i mBaile Átha Cliath i gcomhar le Bord na Gaeilge.

Le linn na hócáide san foilseofar leabhar oibre do leanaí - leabhar dathadóireachta - go mbeidh eagrán amháin curtha ar fáil i mBreatain agus eagrán eile i nGaeilge. An Welsh Books Council agus Clódhanna Teo, a d'eagraigh an comh-fhoilseachán seo chomh maith.

ATHBHEOCHAIT TEANGA

Áit eile san eagrán seo tá fógra faoi chúrsa in Ollscoil Aberystwyth le linn an tSamhraidh - cúrsa a chuirfidh chuile dhuine gur cás leis staid ar dteangacha speis ann. Jac L. Williams atá i mbun an chúrsa agus an téama atá leis ná Caomhnú agus Athbheochaint Teanga. Ní eol dúinne cúrsa mar seo a bheith curtha ar fáil cheana san taobh seo domhain agus tá súil againn go mbeidh rath air mar chúrsa agus torthaí as de réir dóchas an stiurthóra.

LANGUAGE AGITATION

At the time of going to press of CARN 16 in Jan. we managed to insert, as late news, the fact that two Irish speakers had been jailed. One of these was Domhnall Ó Lubhlaí, President of Comhdháil Náisiunta na Gaeilge (the co-ordinating body for Irish language organisations). He was arrested following his refusal to pay a fine arising from the serving of an all-English parking offence notice, despite the fact that his car is taxed in Irish and had Irish language insignia displayed on it. He was released after two days in Limerick jail when the authorities claimed that his fine had been paid anonymously. The other person jailed was Íte Ní Chionnaith, who was taken to Mountjoy Jail in Dublin after she refused to pay a fine imposed for having no television licence. She was partaking in a campaign against the dismal amount of Irish on RTÉ, and in pursuit of obtaining a full spectrum of Irish programmes on the station. It served a full seven days sentence imposed and during her imprisonment there were pickets of up to ninety people outside the jail each evening. The evening after her arrest a poster parade took place from the prison to the G. P. O. in the centre of Dublin. Later in the week a sit-in protest was staged by 12 members of Conradh na Gaeilge at the RTÉ studios. After about 45 minutes the protesters were forcibly removed by the Gardaí. On the Sat. a motorcade of about 50 cars went through the centre of Dublin to the Dáil where a short meeting took place. The Broadcasting Campaign of the Conradh continued in February when seven protesters chained themselves across the main entrance of the General Post Office in the middle of Dublin. After some hours they were removed by the Gardaí to Store St. station where they were charged under the Forcible Entry Act, which could carry a penalty if convicted of six months jail.

The difficulties of publishing in Irish were outlined by speakers at a symposium on that subject held by the Merriman Winter School at the end of Jan. Costs have escalated in the last ten years and grants are no longer adequate. The publishing of text books and research material for third level students was so bad that no private publisher would attempt to deal with them. A call was made for a review of the publishing grants system to prevent private publishing companies from going out of business.

The weekly Conamara-based Gaeltacht paper Amárach is in danger again following the refusal of the Minister for the Gaeltacht to increase his Department's grant of £200 per issue. The paper, taken over by the Cois Fharraige Co-Op two years ago, ceased publication for a period last year because it felt the then grant of £120 inadequate. Following discussions the grant was increased to its present level and efforts were to be made

to make the paper a widely accepted Gaeltacht paper. It is said that the Minister feels this has not progressed enough to justify another increase. However it is being suggested locally that the reason could be discontent on the Minister's part with some of the contributors and article contents and that he was also unhappy with the political connections of some of the writers. A case of 'toe the line and you'll get the bread'?



Picket in protest against the paucity of Irish language programmes on Radio and Television. Two of the demonstrators chained to the doors (entrances) of the General Post Office, Dublin.

BRITAIN ADMITS TORTURE

At the hearing at the European Court of Human Rights in Strasbourg in February of the Irish Governments case against Britain, alleging violations of the European Convention on Human Rights, in Northern Ireland, the British Government in effect admitted it used torture and inhuman treatment in interrogation techniques used during and after internment. The case had been brought by Ireland to the Court following the finding of the European Commission of Human Rights that Britain was guilty of violation of the Convention (see **CARN 15**). The admission by the British came in their submission to the Court which revealed that they would not contest the facts as found by the Commission. Britain however challenged the Court's right to exercise jurisdiction on the grounds that they were not contesting the findings of the Commission and that the practice of interrogation in-depth had been discontinued. If that were accepted Britain would not have the embarrassment of having to produce witnesses. The strongly argued Irish submission demanded prosecution of members of the security forces found guilty of torture and inhuman treatment. The Irish also demanded that the five interrogation techniques (wall-standing, hooding, white noise, deprivation of food and sleep) be outlawed in British law and pointed out that their implementation in the North had obviously been part of a carefully planned programme. The initial rulings of the Court favoured Ireland's case by rejecting the British submission that it should not rule on the torture findings and by accepting Irish submissions that it should rule on a further 228 al-

leged breaches of Article 3 of the Convention in the North between 1971 and 1974. The Court will set again in late April. The case is a legal precedent for the Court, being the first inter-state case to come before it.

The "unqualified undertaking" given by the British that the use of the five techniques would not in any circumstances be re-introduced in the U.K. has a very hollow sound about it in view of reports in March that the methods supposedly banned were still in use. This was reported in a BBC TV programme in which a teacher and a production controller claimed they were submitted to beating, humiliations, wall-standing, and hooding. Mr. Frank MacManus, who was independent M.P. for Mid-Ulster from 1971-74, also stated that these techniques were still used and said torture continues daily in Northern Ireland. It might be added that in view of allegations of brutal Garda methods (though differing from those used in the North in extent and in lack of scientific application and perhaps planning) in the Republic, it could be time the Irish Attorney General addressed himself to some of his Cabinet colleagues before he finds himself defending instead of prosecuting at Strasbourg.

BULA MINE DEAL

The large Zinc deposits at Navan, Co. Meath, are controlled by two companies, Tara Mines Ltd. (controlled by multi-nations) and Bula Ltd. In 1973 a Minerals Acquisition Order by which the Minister for Industry and Commerce sought to acquire the deposit owned by Bula was declared invalid by the High Court and in 1974 this decision was upheld by the Supreme Court who ruled that the minerals were privately owned. In the meantime Bula Ltd., which was controlled by three native entrepreneurs to the extent of 80% with the original landowner holding the remaining 20%, had declared that it would welcome State participation and this was agreed in principle with the Dept. of Industry and Commerce in July of 1974. In Dec. 1975 an agreement was signed under which the State acquired 25% of the equity in the company 'free' and undertook to purchase a further 24%. The amount was to be based on a valuation on the company determined by an arbitrator and the Minister also acquired the right to appoint two directors to the Board of Bula Ltd. The London-based Institute of Arbitrators appointed a board of consultants to prepare a report on the company's valuation on the basis of submissions to be made by the Dept. and Bula. The agreement stipulated that both parties accept the arbitrator's valuation.

The value put on the mine by the board of consultants eventually was nearly £40 million which meant that the Government would have to pay some £9.5 million for 24%. In recent months the Bill enabling the payment to be made has been making its way through the Dail (Parliament) and has raised a good deal of controversy and caused many questions to be asked. Amongst those brought up are the questions of the numbers of greatly varying valuations (from £7.7 million to £105 million) and the remarkable difference in these valuations in their assumptions about metal prices and discount rates. The valuers employed by the Government, Lazard Bros. - London merchant bankers, expressed reservations about Bula's plans and expressed doubt about their technical reports; their submitted valuation was much less than the £40 million finally set by the arbitrators. It might also be asked why so little time was given to Lazards to prepare their report. So little time in fact that they had to use the mine development plan prepared by the Canadian Bechtel Ltd. (mining engineering consultants) for Bula and associated costs, with modifications, to form the basis of the cash flows

they used. The technical report for the Government by an American Mining engineer, R. E. Thurmond, states that he would have liked 'to develop a completely independent and in depth study but circumstances did not permit this approach'. Why not? Why the haste? He mentions reservations or cautions about a number of points in the Bechtel report. One of the most controversial aspects of the whole affair is that the details of the agreement between the Government and Bula are not given in the Bill and have not been revealed! The minister, Mr. Keating, has attempted to uphold this by saying that its revelation would prejudice future dealings with other gas and oil companies. The Fianna Fáil Opposition Party's attempt to make capital out of the affair however, mainly only revealed their own poor performance on mineral wealth when in office and their attachment to private enterprise.

The Resources Protection Campaign in a statement called on the Minister, in the light of his stated intention to increase state ownership of mineral resources, to set up a genuine State mining Company which would control the exploitation of natural resources. The Chairman, Dr. D. Neligan, dismissed the controversy as irrelevant and said that the only form of State ownership which would be meaningful would be a majority shareholding. Being a minor shareholder, he said, the State had no control over the ultimate use of the ore which could be used to develop Irish industry instead of being shipped abroad to create jobs there. The R. P. C. has produced statistics showing that although 83,000 tons of zinc is mined each year in Ireland no use is made of ore in processing and in fact 4,000 tons of zinc is imported annually for industry. Belgium - with no mineral deposits - has seven smelters and processes 278,000 tons of zinc every year and uses another 150,000 tons in industry. Ireland could produce as much as two thirds of Europe's zinc for the next decade but without any processing plants would lose the potential to create employment.

● **Pan Celtic Week:** Killarney, Éire. 7-15 May.
Shinty, Music, Dancing, Song and Chess.

IRISH MUSIC

Native Irish Music, - "Folk" music, if you will, has always been a live force throughout Ireland, though it did have its weak periods; notably in the 1920's, & 30's, when it retreated somewhat before the flood of commercial "popular" music, from outside, being spread, - previously, by the "Music Halls", then by gramophone records and latterly by cinema & radio. You can include in the above tide, certain airs (songs), of a maudlin, or vulgar, or ribald nature, - such as: "When Irish eyes are smiling", "If you'r Irish come into the parlour", which were mainly composed in America - generally by non-Irish, for the 2nd & 3rd generation Irish-American population, who sang (sing) them with great fervour & tears in their eyes, not knowing that they are an insult to the Irish. (I think, that generally, if you find the adjective "Irish", in a song in English, you can take it as having been composed outside). We call this type "Stage Irish". They are in no way Irish, musically or otherwise, - but, unfortunately, you will find them being sung by ignorant people in Ireland, as Irish.

During the last "Great" War, there was a certain recovery in popularity of Irish music, song, & dance, and then a retreat began again, until, in 1951 "Comhaltas

Ceoltóirí Éireann", i. e. "Association of Musicians of Ireland", was formed, with the purpose of fostering, keeping alive, & spreading Irish music. This was done by forming a branch (or Club), in any townland, parish, or village, that had a nucleus (minimum 5) of traditional musicians, - or even of non-musicians interested in Irish music.

In the early years, they held an annual hosting, at the weekend of Whit (in early Summer), in some country town, in a different province each year. This gathering was called a "Fleadh Cheoil", i. e. "Feast of Music", at which was held competitions in various grades (according to age) for every instrument - solo, duet, trio and bands (dance & marching). There were also competitions for singing in Irish & English, lilting (dance music sung without words), & whistling (with the lips). Over the years these gatherings and the amount of competitors, grew to such an extent that Provincial gatherings had to be held - 4 - Ulster, Munster, Leinster & Connacht, the winners of which, 1st & 2nd, went forward to the National Fleadh. Nowadays, county Fleadhanna are held to provide the best for the Provincial competitions. One is held in Britain, which has the status of Province. There are many branches in America and as far away as Australia.

There is more than competitions at a Fleadh, they are the excuse to get the musicians together. Hundreds come, never to compete, and where ever they meet, there is music. But the competitions have raised the standard of playing, - especially amongst the youth.

The instruments catered for at present are: violin (fiddle), Uilleann Pipes (bellows blown bagpipes), concert flute, flageolet (tinwhistle), banjo, piano, piano-accordeon, chromatic button accordeon, concertina, mouth organ (harmonica), harp, piob mhor (mouth blown bagpipe - "war" pipe), which all have their own competitions. There is a section - "Miscellaneous", for instruments not so covered.

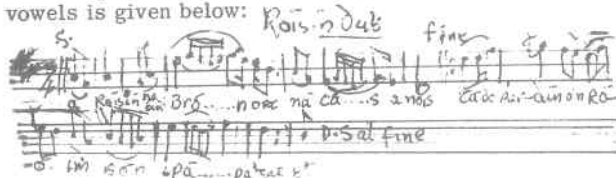
The music to be chosen from includes: slow airs, (generally song airs), jigs, - double in 6/8, single in 12/8, 'slip' in 9/8, hornpipes in 4/4, reels in C, marches 6/8, 4/4, 2/4, and some in 3/4, 'Set dances', a special dance (usually solo) composed to suit a certain tune and no other. Often in the old days, when an air (sometimes slow) became popular, steps, often very intricate, would be set to it, by the itinerant "Dancing Masters". Of course, slow tunes would be speeded up.

The jigs are said to be purely native. The first horn-pipes are supposed to have originally come from England, the reels from Scotland. If this is so they certainly have been added to by the "home brew", and most of those which can be identified as originally Scottish, have had their character very much altered. More reels are played nowadays, by traditional musicians, in Ireland, than anything else, and in any collection of Irish dance music, they preponderate: - I'd venture to state that we have more reels being played in Ireland today, than ever in Scotland!

A definite importation that has been accepted into the national repertoire and is very popular in the south, where, with the single jig, it is looked on as typically Kerry music, is the polka, which spread from Bohemia, through Europe and is still used in Ireland, in what are called "Kerry Sets", - sets of quadrilles, - also imported, but don't say that to a Kerryman! Some polkas are original foreigners, others have been composed here, and have an Irish stamp on them, and others are original Irish tunes in 2/4, or 4/4, which were here before ever the polka emigrated, but which have been twisted into shape, even to the Hop!

Most of the dance music is in D major and G major, and some in A major - the "Fiddle" keys (clefs); but much in the minor keys A and E. Similar to the 'folk' music of Britain (England, Wales, Cornwall, Scotland) ours is founded on the "modal" system, modes Do, Re, So, La, being used. Dance tunes are still being composed and played.

The 'Slow Airs', are of songs, (not necessarily very slow) - love songs, laments & others, - some of which are very old, going back centuries. Some people maintain that they should not be written with bars or time signatures, but just be divided into phrases. Whenever you see time signature 3/4 be sure you do not play it with any semblance of Waltz Time. Some authorities state that these should not be classed as "Folk" songs, though they have been orally transmitted, traditionally, - but as "classical". They are still being sung in Irish. There are of course, plenty lighter songs, - drinking songs, humorous songs, national patriotic songs, (ballads). The latter are mainly in English. These songs are still being turned out (composed), often to existing airs, or versions of them, dance tunes, etc. Some new song tunes get composed, approximating to the old style or type, but many diverge from it. An example of ornamentation in a slow air, on single vowels is given below:

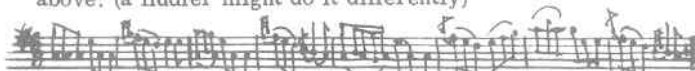


The big difference between our traditional music, and that of the neighbouring isle, is in the amount and type of ornamentations and variations. Simple dance tunes that have come to us from Scotland or England, have been added to and embroidered almost out of recognition. We don't like blank spaces between notes, or between lines, or even between verses. We don't care for long, unadorned notes (except to put them in now and again, for a 'shock effect', maybe). Traditional singers often put in a "Glottal stop" in the middle of a word. In fact there is a similarity to Mediterranean music - Spanish, North African, Greek, especially in traditional singing in the Gaeltacht, (Irish speaking areas). A notable feature is the "slide" of a semi-tone (Glissando (?)) (which cannot be done on keyboard instruments) on certain notes. From E to F, F to G, B to C.

Most collections of dance music published, show only the skeleton of the tune. One reason being that the same ornamentation is not used on all instruments. It is left to the player to put the meat on the bones, which he'll do - instinctively. He can't stand repetition. You may notice that certain collections of notes might recur in one of these simple dance tunes. For instance:-
From a book:



As I would play it, on my 'tinwhistle', while reading the above: (a fiddler might do it differently)



On the repeat I might just put in 2 dotted crotchets A-E in Bar 1 or 5, "shock effect" They

don't bother to put in the slurs in the books in these dance tunes, but that's the way its played, all the notes in one beat, are in one slur if they are of different pitch. If however, at least 2 of them, consecutively, are on the same note, of course they have to be tongued (stacatto). In the triplets above, the 1st note is longest and the 2nd shortest. Almost

As I have said a fiddler might ornament the above tune differently, and an accordeonist would treat it differently still. For this reason the sign \cap above or below a note has been introduced into most recent publications, to denote ornamentation (not to be confused with \cap or \cap). It is called Rollán or Rollsign.


If it is placed over a crotchet, it is called a 'short roll' (mainly used in reels), and would be played (on a flageolet). If over a dotted crotchet it is a 'long roll', mainly used in jigs, and would be played

The instruments of most antiquity, still in use, are: 1) The Harp. There were two sorts, the cruit, or small kneeharp, and the cláirseach, or large harp. They differed from the modern type, in that the strings were of wire (brass), and the sound box was made from a solid piece of wood (willow) hollowed out. Nowadays, strings are of gut and the box is built. The players were whole-time professionals who did no other work and therefore could let their finger nails grow long. These they used as plectrums. Harpers held an honoured place in the Clan or Tribe, - being poets and historians (Bards), also. The custom of patronage of harpers was continued into the times of foreign occupation, being adopted by the Anglo-Normans who settled here and eventually became 'more Irish than the Irish'. Turloch O'Carolan, 1670-1738, is the most famous, being known as "The Last of the Bards". Several hundreds of his compositions have been collected and published and are becoming increasingly popular over the last few years. Many of them have been put on record by groups like O Riada's Ceoltóirí Cualann and The Chieftains, and Ceoltóirí Laighean, and of course present day harpers.

2) The "War" Pipes, - mouthblown bagpipes. These had 2 drones (carried on the shoulder) as distinct from those in use today, in Scotland, Ireland and Brittany. The Scots are supposed to have added the 3rd drone. Píob Mhor - pronounced Peeb Vore, - is the name in Gaelic (Scots & Irish). It means "Great Pipe". And as they were mainly heard by English speakers, in war and raids on the English invaders and settlers, it is easy to see how "Peeb Vore" could become 'Pipe of War' and then "War pipes". Well such is my theory, for they were used for other things. Dancing, merrymaking, etc.

We, and the Scots, have a class of tunes called 'Clan Marches'. "Clann" - family, meant a sub-tribe of related people, generally with the same surname, presided over by a Chief (elected) and each clann had its own "Gathering Tune", and could be called together by the piper. The tradition of piping in Ireland and Scotland was solo playing. Whereas in Brittany, Galicia, Italy, etc. it is apparently duet (bagpipe and another instrument). Pipe bands are a fairly recent innovation, being invented by the British Army, not much more than a century ago, for the purpose of enticing Scots to join and fight for them. The British (English) Military Band used to be Fife (flute) & Drum, with the drum corps in front. So they just put a corps of pipers in front of that. That's how the Drums always follow the pipes in a pipeband. As Bretons are no doubt aware, the same type of Pipes & Band was imported into Brittany, after the last war, a corps of Bombardiers being added to it.

The Irish adopted the 'pipeband' in the early part of this century, and nowadays there are many all over the country, - copying the Scots in uniform - kilts, shawls, etc., and in music also, playing at least as much Scottish music as Irish.

The gamut of these pipes is  The 2 small (tenor) drones, are tuned to the low A, and the Bass, or large drone, an octave lower.

The playing of this instrument died out in Ireland, except in some isolated pockets (remote), during the period called the "Penal Times" (1695-1829), when the status of the native Irish (Catholic - the majority), was lower than that of the black African in South Africa. Almost slaves or worse. Priests and pipers had a price on their heads and these pipes are made to be heard. In the wars, the English had had a rule to try to shoot the piper first and that the rest would (could) be put to rout. The old traditional Irish style of piping was lost and when we took up pipebands, we also imported Scottish instruments and their orthodox Band fingering. (It was in this (above) period that the quieter Uilleann Pipes was developed.)

It is known that the ancient Romans used this instruments (pictures on old pottery, etc) and it is a theory of mine that they spread the use of it over Europe, where ever they colonized, having acquired it in the East (Persia, India). (Some people say it was the other way round - that the Irish invented it, and that the pipers on the pottery were Irish! An old joke has it "The Irish invented the Bagpipes, but being musical gave it to the Scots, who have not seen the joke yet!") 2000 years ago they (the Romans) conquered most of Britain. The North they found inhabited by Picts & Scots, warlike people, and found it more economical to build a "Wall" across the narrow part, to keep them out, than to fight them (Hadrian's Wall). They recognised some of these people as a colony of natives of the neighbouring island - Scotia, as they called Ireland, - (Hence Scotland of today.) It actually was a province of Ireland, called Alba, having the same High King.

The Píob Uilleann (Bellows blown bag pipe) is a modern development, in its present form, not more than 300 years. There were bellows pipes in existence here and in Britain and on the Continent prior to this. The big difference is a scale of 2 octaves, the necessary semitones, and a separate section (called regulators, I know not why) which can be attached, of pipes with keys arranged in chords, to give harmonic accompaniment. This section and the drones, all in one stock, attached to the bag, are held on the knees and the player can stop the melody pipe (chanter) on a piece of soft leather on one knee, when playing staccato notes. Consequently he has to be seated. When fingering top hand on chanter he can use fingers of other hand on keys of regulators in harmony (specially in slow airs, nowadays). Otherwise he uses wrist of low hand across sets of keys in chords (see picture).



3 drones, treble (small drone) tuned to bottom note of chanter, (also called tenor baritone bass). Tenor (middle drone) an octave below and bass (long drone) an octave below that, (also called tenor, bariton, bass),

There are also 3 separate pipes for the "Regulators" bass - baritone - tenor - no note sounding until a key is depressed. The pipes are side by side and the keys are arranged across them in threes. 13 keys on a full set:



The picture is of a piper of some 200 years ago - a left-handed piper - not usual.

The commonest instruments in Ireland at the present day are: the "Generation" Flageolet (Tinwhistle) made in England (!), and the Piano Accordeon.

Piarsas Ó Greágain. [A small but concise work "Folk Music and Dances in Ireland" by Breandán Breathnach is published by the "Educational Company of Ireland", Dublin at £1.50p.

A sound recording of examples in it is also available. Also, "The Irish Song Tradition", by Seán O Boyle, £1.65. The O'Brien Press, 11 Clare Street, Dublin 1. "Treoir" the magazine of Comhaltas Ceoltoirí Éireann on Irish Traditional music, is available from, C.C.E., An Culturlann, Belgrave Sq., Baile na Manach, Co. Átha Cliath - published 6 times yearly.



"Damn you! Will you speak Breton!" From a poster expressing impatience at the lack of Breton language programmes on the French State Controlled television.

KERNOW

THE THREAT OF EXTREMISM, by P. G. Prior,

Mebyon Kernow has now been in existence for almost 26 years, 1 year longer than Elizabeth II has been Queen of England, and 19 years longer than Charles has been Prince of Wales.

During that time, the Cornish people have ridiculed, insulted and argued with us, but all the time have become more aware that what we have been saying is true, and that our policies are the answer to many of Cornwall's problems. This has been shown by our increasing successes at the polls, with official M. K. candidates being elected to 'County', District and Town councils.

The English establishment, too, have become increasingly aware that Celtic Cornwall exists, and the Nationalism is not confined to Scotland and Wales. Both our rulers, the politicians, and our media, the journalists, are coming round to the idea of Cornish control over Cornish affairs, and to the fact that Cornwall is not and never has been, part of England. In the following pieces taken from English Sunday papers, the evidence of this awareness is apparent:-

- 1) The Sunday Times, 5/12/'76, a review by J. W. Lambert of A. L. Rowse's 'A Cornishman Abroad': "Much of the new volume also passes in Oxford (which perhaps counts as abroad to a Cornishman), ..."
- 2) The Sunday Express, 5/12/'76, 'Can our Nation Survive', by Hugh Fraser, M. P.: "Every appeasement of Edinburgh by Westminster will lead to more calls for local autonomy ... Why not legislative powers for the Welsh Assembly, to bring them into line with Scotland? They at least can boast of a living Celtic culture. Why not for Cornwall? ..."

The mere presence of these thoughts and sentiments in the established English press is a sign of the way in which Cornish Nationalism has become intellectually fashionable and politically dangerous. Members of Parliament are even going so far as to show some respect to Cornwall's National Movement:- At a recent Liberal Party seminar to discuss Devolution, held at St. Austell, David Penhaligon, M. P., said that if anyone knew what was best for Cornwall, it ought to be Mebyon Kernow.

Throughout our 26 years of working towards a self-governing Cornwall, we in Mebyon Kernow have always followed 2 main principles:-

- a) Never to allow any non-Cornish group to dictate to us, even if that meant refusing financial help;
- b) To use only democratic and constitutional methods to achieve our aims.

During the last 2 years, however, a group of nationalists have emerged as an extremist element in Cornish politics. I am referring to the Cornish Nationalist Party who openly advocate militancy, and who refuse to deny that they support the use of violence. Their press-statements continually refer to the troubles in the 6 counties as if there was some parallel with Cornwall, and their officers go to great pains to try and create divisions within M. K. so that the C. N. P. can become the only nationalist body in Cornwall. There is strong evidence to show that they have some links with the English National Front, a position similar to that of Strollad ar Vro in Brittany a few years ago.

Now, we in Mebyon Kernow do not dispute the right of any group of people to disagree with our methods, even if they seem to spend a lot of time trying to destroy us, and

even if we believe that they are being used by a non-Cornish body. But when this group begins to advocate the use of force, and to talk of setting up a Cornish State 'with the aid of our Celtic brothers' (obviously a reference to the I. R. A.) we start to fear for the whole of Cornish Nationalism.

Few people would disagree that it was not the I. R. A. which won Eire's independence, but the simple fact that most of that nation's M. P. 's in the U. K. parliament were Nationalists, and that only the 1st World War prevented some sort of 'Devolution' legislation going before the House of Commons. Similarly, few would dispute that it has been the democratic and constitutional activities of the S. N. P., and not the extreme views of the 1320 club or of the Tartan Army which have brought Scotland to her present position of independence within 10 years.

It must be apparent, therefore, that extreme views and actions will not benefit Cornwall in the long run, and that only by using the accepted and proven methods will Cornwall ever regain her freedom.

I believe the C. N. P. to be an extremist group on the very fringe of Celtic Nationalism, and that whatever they may say, their main concern is not the establishment of a self-governing Cornwall, but the establishment of an undemocratic Cornwall, using the Cornish people in the same way as they have been used in the past, merely as a stepping stone to power, and I would urge all responsible Celtic Nationalists to think very hard before they support any action taken by this small group.

It is only by gaining the whole-hearted support of our fellow-countrymen that we in Cornwall will ever realise our aims, and to do this, we must persuade and convince, not force and abuse them.

P. G. Prior.

Dr. Whetter, Chairman of the C. N. P., in a letter to the Editor, replies:-

"Thank you for letting me see the Mebyon Kernow article and giving me the opportunity to reply to it. Over the past few months Mebyon Kernow have been conducting a campaign of vilification and denigration of our movement in the English media, presumably to cover up their own ineffectiveness and to divert attention from our growing strength. Naturally we do not like attacking any body that is supposed to be representing Cornish interests but we must put the record straight. The publicity regarding Cornwall in the English and International press has largely been achieved as a result of C. N. P. activities in the last 20 months - i. e. since our formation on 28th May 1975. It is interesting to note that they quote an English liberal M. P. Mebyon Kernow pursues policies which are indistinguishable from Cornish liberals - perhaps they will in time merge with them. The C. N. P. has had no contacts with the English National Front. We try and establish links with nationalist groups in the other five Celtic nations. If one was to judge by Mebyon Kernow activities within Cornwall, you would not think Brittany or Ireland existed. The Cornish Nationalist Party works to achieve self-government for Cornwall by democratic and constitutional methods. We are attracting into our ranks students and young people, working people, both employed and self-employed. We pursue realistic and common-sense policies on behalf of the Cornish people and work for Cornish fulfilment as a Celtic nation."

[It is not desirable, as far as the C. L. is concerned, to have the differences between M. K. and C. N. P. being further thrashed out in CARN, as they are of an internal nature. I for one disagree with the strange thesis advanced by Mr. Prior about the course of Irish history.

- Editor.]

MANNIN

KIARTYSSYN THEAYAGH - HUMAN RIGHTS.

Britain has been found guilty of torture of prisoners in Ireland. To avoid further embarrassment at the European Court of Human Rights in Strasbourg the U.K. government might draw up a Bill of Rights for Northern Ireland. How effective would such a bill be?

Ta'n Barrantys Europagh cour Kairtyssyn Theayagh er vriwnys dy vel y Ghoal Vooar er dorçhaghey pryssoonee ayns twoaie ny hErin. Ec y traa t'ayn, ta'n chooish cheddin gool er resooney magh sy Chooirt Europagh cour Kairtyssyn Theayagh ayns Strasbourg. Ta reiltys Divlyn shirrey er y chooyrt, eh dy ockley magh dy row reiltys ny Goal oolee jeh torçhaghey paart dy phryssoonee, janoo reddyng barbaragh rish pryssoonee elley as janoo reddyng mee-chiart rish sleih elley. By vie lesh ny Yerne un vriwnys jeh'n Varrantys y chaghlau: ga dy dooyrt y Barrantys nurree dy row y Ghoal oolee jeh'n torçhagh, cha ren eh briwnys dy ren ny Goaldee lhietrymys noi Catolee ayns twoaie ny hErin ayns 1971 tra va'n ym-chagliaght (internment) goit ayns laue ec ny Goaldee. Ta reiltys Divlyn shirrey er y Chooirt Europagh, eh dy ockley magh neesht dy row ny Goaldee jannoo lhietrymys noi ny Catolee as dy lhisagh gagh reiltys ta er chur e ennym gys y Conaant Europagh (European Convention) geill y chur da ny slattyssyn sy Chonaant shen.

Ta reiltys Divlyn gra dy lhisagh gagh reiltys shickyraghey dy vel ny leighyn echey hene coardail rish slattyssyn y Chonaant Europagh. Son shickyrys, cha row ny reddyng ren y reiltys Goadagh rish pryssoonee Yernagh coardail rish y Conaant. Va'd bwoaillt gyn myghin, v'ad eginit dy hassoo noi bwoallaghyn rish ymmodee ooryn; cha dooar ad jough ny beaghey, as v'ad er nyn moirey lesh sheeanyn moorey as soilshaghyn lajer. Va poagaghyn currit harrish king ny pryssoonee neesht as v'ad freillit myr shen.

Ta ny Goaldee er ngoaill rish dy ren ad lheid ny reddyng shen, agh cha jean ad gra dy nee "torçhagh" v'agn. Gyn ourys, va fys ec ymmodee politickeyryn Goadagh as sharvaantyn-theayagh dy row y torçhagh shoh goll er. Ga dy vel y Barrantys Europagh er vriwnys dy vel y Ghoal oolee, cha nel fer erbee ren y torçhagh er ny cherraghey foast. Dy jaroo, ta ny Goaldee jiarg-chorree er y fa dy vel Nerin goll er lesh y chooish. Agh she red mie eh dy vel reiltys Divlyn goll er: er y chooid sloo, ta'n Ghoal er ghra nagh jean ee ymmyd jeh ny "saaseyn-feyshtey" (she shen, torçhagh) shoh maghey shoh. As ta leighderyn Goadagh goaill toshiaght dy screeu sheese Slattys cour Kairtyssyn Theayagh ayns twoaie ny hErin. Shimmey sheshaght ta er ghra dy lhisagh y lheid ve ry gheddyn fud ny Goal neesht. Agh rish keeadyn dy vleeantyn, ta lught-reill Hostyn er ve noi red goll rish Slattys cour Kairtyssyn (Bill of Rights): ta shen casley rish burnraght (constitution) screeut, as ta shen ny red neu-Hostynagh, myr ta fys ec gagh peiagh! Foddee dy beagh Slattys cour Kairtyssyn foaysagh ayns twoaie ny hErin, agh shegin dooin ve er nyn twoaie. Y slattys share, shen y Slattys cour Faagail Nerin dy Bollagh.

Brian Mac Stoyll.

CYMDEITHAS VISIT

The weekend of Fri. 28th Jan. - Mon. 1st Feb., is likely to be heralded as a memorable occasion by the Gaelic brethren in Mann, and a beginning of the strengthe-

ning of ties between two Celtic cultures. It was on this occasion that two leading members of Cymdeithas yr Iaith Gymraeg - the Welsh Language Society - Wynfford James and Arfon Gwilym, following an invitation made by the Manx delegation at the Celtic Languages Conference at Rath Cairn in Co. Meath the previous August - addressed a meeting hosted by Yn Cheshaght Ghaelagh - the Manx Language Society - at the Guild Room, Peel, on the Friday evening. The first address was given by Arfon Gwilym who outlined the history of the Welsh Language over the past hundred years, tracing its decline and monitoring the forces that militated against it, and paying particular attention to its treatment at the hands of the education system. Although Welsh, he said, had made progress in recent years in the schools and in official local government, literature, etc. it was nevertheless losing c10,000 speakers a year and this figure was not being replenished; at present there are some 500,000 Welsh speakers. The point was made later by the chairman of YCG that, as Welsh, the strongest of the Celtic languages, was experiencing decay, even though on the surface its appearance was one of expansion, the road to building up Manx as a vehicle for communication, albeit limited, with strong Government support would be long - Manx is the other official language in Mann - a man is legally entitled, even today, to plead his case in Manx in a court of law.

Wynfford James's oration dwelt entirely on the activities of Cymdeithas, outlining its origins, its aims, its achievements, and its aspirations. He indicated that their first task had been to try to remove all obstacles that prevented the growth of Welsh, i.e., the negative attitudes of local government, and consequently this was the first target. Demonstrations were held, roadsigns daubed or removed, and members had been sent to gaol for the cause. It became apparent that the flavour of certain activities undertaken by Cymdeithas proved a little strong for some more senior YCG members present. Afterwards there was an interesting discussion. It was suggested as a possible avenue for exploration in the Manx Language struggle, that a more systematic campaign be conducted with discretion against the Manx Government to put into practice what it preaches at Tynwald.

Shorys Y Creayrie.

MANX UNDER ATTACK

During recent years Manx has enjoyed a growth in popular support unknown in its previous history, and it can be said that more people are able to use Manx now than has been the case since c1930. Nevertheless, the movement in this direction has not gone without opposition, and more recently has taken on a more sinister form - leading to violence. At the January meeting of the Yn Cheshaght Ghaelagh committee, held at the Bowling Green Hotel, Douglas, in one of the bars, a man in his fifties, who appeared to be a little the worse for drink, took objection to some of the members using Manx and enquired of them after a fashion why they should use Manx and not use English like every other decent citizen. He reminded them of his Manxness, reciting his genealogy in the manner of the older Gaelic bards back to about 1400. He ended his spiel with a slap on the face of one YCG member; who was about to rise to plant his adversary among the whisky bottles when it was suggested by other members that he shouldn't bother.

Later the same week Manx was spoken at a party at which someone took objection. Unable to give satisfactory answers as to why it should not be used your man became more antagonistic and earned himself a bruised

head for his labours.

These are not the first incidents of this nature. The most notorious one occurred some four or five years ago when four young men were asked to leave a public house in Peel for speaking Manx. One of the men concerned was the son of a prominent local journalist and the entire story received front page coverage the following week. In this case the whole matter was a joke.

It is noticeable in all the cases brought to light that those who objected to Manx being spoken were locals, i.e. people who had long established roots in the place. In a sense it is understandable that they take this course of action, since their fathers and their grandfathers may have suffered the stigma of being able to speak Manx, and who may have undergone some traumatic experience at the hands of the education system because of it. The first reaction to a language you don't understand when spoken round about you is one of fear, and a feeling of being threatened envelopes you. On the other there is the attitude, also prevalent, of regarding Manx, and other languages indigenous to the Celto-English Isles, as of little or no consequence, and the protagonistics of this philosophy feel justified in objecting to their use. It is acceptable for people to speak German or Russian, Urdu or Chibemba, but not Welsh, or Manx.

There are many people today who are proud of being Manx and of being able to speak Manx. Manx is not exclusive to a particular section of the community, but is used by people from different backgrounds who make their contribution to society - schoolteachers, builders, joiners, chartered accountants, university teachers, government officials, civil servants, doctors, clergymen, advocates, etc. Whilst some may brush off taunts of this nature there may be others who may feel insulted and prepared to do something about it. It could be considered a healthy sign for the language that people are ready to defend their use of it.

Shorys Y Creayrie.

ALBA Late Report ●

THE EXECUTION OF DEVOLUTION

The Devolution Bill was introduced in the Commons with as much enthusiasm as one would expect from people being pushed relentlessly from behind to give something they were reluctant to give while trying to reassure others that they were not giving anything at all. Their cynicism and lack of commitment were obvious. Having taken 8 years to get to this stage they were not going to speed up now. (30th Nov. 1976) The Assembly was to be financed by a Block Grant from the Treasury and apart from the objections to this on principle it would not be satisfactory. Of the suggested £2000 M., £1390 M. would go to local Gov. and £70 M. to Special agencies such as the S.S.H.A. (Scottish Special Housing Assoc.) This would leave the Assembly with the fabulous sum of about £770 M. to set up shop with. This and the lack of promise of any reform of electoral methods drew the first criticisms. The Ass. of Univ. Teachers were delighted that the 8 universities were to remain "free", but others on the educational scene were not. Mr. Pollock of the Educational Institute of Scotland was far from pleased that the much criticised powers of veto of the Sec. of State for Scotland could be wielded on school teachers salaries, and the students voiced concern as reported before in Carn on the whole plan. In the interval between the uproar caused by these powers of veto when the White Paper came out and the presenting of the Bill we were given to understand that the

powers of veto had been considerably curtailed but this was not so. The newspaper headlines were "Veto casts, long shadow over Assembly" and as reported in Carn previously the whole emphasis was on the negative side, what the Assembly could not do.

When it became obvious that the Tory leadership was going to make a very strong stand against the Bill Mr. Alick Buchanan Smith, the Shadow Sec. of State, resigned from office and was followed by Mr. Malcolm Gifford, Mr. Teddy Taylor, the arch anti-devolutionist became the shadow Sec. of State, taking up his banner to fight "the twin evils of socialism and nationalism".

The introduction of the Bill as distinct from its mention in the Queen's Speech came on the 14th Dec. and two days previously the Gov. had presented a consultative document - "Devolution - the English Dimension" - feebly and limply, and feebly and limply it was received.

A few days later it was obvious that the Bill was in great difficulties. Mr. Sproat (Tory) started off with an amendment that Scotland be taken out of the Bill and that set the tone for the many and varied amendments which it was claimed were for the improvement of this bad Bill. Bad the Bill certainly was but levity and wit were hardly going to improve it. In response to pressure referenda in Scotland, Wales were promised then every one had a field day debating the wording of same. The Bill got through its second reading with the Tories voting against but protesting they were still "for" devolution.

The year of 1977 began with great publicity for the Anti-Devolutionists. Shetland had to be saved from the wicked Scots and the final irony was the Tories (whom we always thought were "Unionists") taking a lead in the struggle to ensure that if Scotland got her Assembly Shetland could devolve further! Shetland did get 3 safeguards written in to the Bill. That she could keep her special status gained under the local government re-organisation, that her grants would not be reduced because of her oil revenues and that Shetland and Orkney would get separate representation. An area which had always been very vociferous in its antipathy to the Bill was the N.E. of England or rather certain people on the Regional Council who were supported by certain others, Scots (some of whom organised the "Scotland is British" campaign - of which more anon). It was a rather strange sensation to read that the good councillors of Tyne and Wear considered - "the Scottish and Welsh people are tourist gimmicks". This because all they could see was less economic aid to their obviously needy area. Their lack of any enlightened policy or radical change for their own area is only matched by their abysmal ignorance of, our situation. They would not support the "wholly unrealistic demand for the restoration of NATIONHOOD to the Scots and the Welsh".

The Bill began its committee stage on the 13th of January. By this time it had acquired 350 amendments and its fate looked less and less bright.

On the 18th S.N.P. sought an amendment to assist fishing - a minister separate from that of agriculture and a university chair probably at Aberdeen. The S.N.P. all this time had acted in an adult and constructive manner, which contrasted with the antics of others. If, as seemed to be the case, the proceedings in Parliament were boring, this was not the case north of the border. The media had an ongoing discussion on all subjects followed up by lively debate in the correspondence columns - government in general - electoral reform - referenda, etc. Unionist apologists kept telling us that the people of Scotland were more concerned with the dreadful state of the economy, unemployment, health, education, etc. but none of them

explained how it was they considered devolution a different thing all together. Sib however was in no doubt that there was a connection. "Scotland is British" is a slogan that had been staring at us from the hoardings since last year. They will no doubt rate an In Memoriam some time in the future but for readers at the moment we will give space to one of their more fatuous quotes - on independence - "the economic consequences for Scotland would be disastrous".

By the beginning of February the government was getting really worried - the 7th day of debate had brought parliament to the 3rd of 115 clauses, and the next piece of ballast to be thrown overboard was the possible reduction of the number of Scottish M.P.'s at Westminster. As this would mean reorganising some of the smaller constituency seats in the decaying urban areas of Glasgow and Edinburgh Labour's loss would be greatest.

Also at the beginning of Feb. the S.N.P. announced that they would contest all the District seats in the Glasgow District at the May elections. "The Democratic Road to Self-Government" was published and the S.N.P. were confident that M.P.'s from other parties would with them for the "better government" of Scotland if they got a majority of seats at the next election. Mr. William Wolfe called on the government to make the guillotine motion which was so obviously coming an issue of confidence. An O.R.C. poll on the 9th showed that in a referendum then, 66% would say YES and 21% NO, and 40% would like to go further. There was no sign of reaction to devolution and though it was presented negatively, if a third now want independence that it a very substantial minority. Again on the 10th the SNP through their spokesman Stephen Maxwell, re-iterated the necessity of making the guillotine motion a vote of confidence. This cannot be stressed too much as the government will try to blame everyone else for the demise of the Bill but it lies squarely with them.

On the 16th of Feb. in response to the parliamentary mandarins it was announced that the much publicised referendum would be "consultative, not mandatory". This is now an academic point as the vote on the 22nd killed the Devolution Bill. By a majority of 29,312 votes to 283 those against a guillotine motion carried the day to great cheering. Mr. Pym, the Tory spokesman on "devolution" called it a momentous decision and that it will certainly prove to be. The only parties to come out of this with any dignity were the S.N.P. and Plaid, and individuals of other parties. The Welsh Liberals retain some sort of links with their principles but the Scottish Liberals are going to have an unenviable time at the next election. The S.L.P. of course also voted for the guillotine and Jim Sillars called the debacle a great betrayal.

The following day Michael Foot refused to go to the country, as "improving the economic situation" is now more important than devolution, and the burial debate was enlivened with the duelling of the Libs. and Labs. and the hurling of words such as "ratting" and "betraying". However that well known militant moderate Mr. Reg Prentice called it a wonderful victory for democracy. Up in colder climes Mr. James Milne of the STUC called it "a massive piece of political ineptitude" and Mr. Wolfe thought it would give the S.N.P. more than $\frac{1}{2}$ the seats at the next General Election.

Of the Scottish M.P.'s 48 voted for the guillotine, 21 against and 2 abstained. A very clear majority indeed of Scottish M.P.'s whose will was completely nullified by the ignorance and prejudice, indifference and cynicism of English M.P.'s. At least for some time we will be

spared the patronising tone of the whole operation "satisfying the legitimate aspirations of the Scottish and Welsh People".

Time will show that it wasn't a Bill that died but not a few political careers.

A poll in the Sunday Mail on the 28th showed that the S.N.P. were poised to get 36% of the vote and 36 seats, the required mandate for independence, and in an excellent T.V. broadcast at the beginning of March, Donald Stewart the leader of the S.N.P. parliamentary group said the next election campaign had begun. M.D.

To: The Controller of Radio Programmes,
BBC Scotland, Glasgow.

I have been assured (shortly after writing to you) that contrary to your report (given at 11.40 p.m. on Sept. 24, 1976) the accused McGuigan did not say that "the person who had incited him to set fire to the French consulate in Edinburgh was Alan Heusaff, secretary general of the Celtic League" (the operative word being incited); but that "in court he stated that he had gone to Edinburgh to set fire to the Fr. consulate", because the French had imprisoned Bretons and there was a campaign on to get them released: "he had been asked to help by the secretary general of the Celtic League" (note the three parts of that statement, in that sequence. I don't know who suggested this statement, but it contains no direct accusation, whereas yours, if the above version were correct, does so: it attributes to me a criminal part in McGuigan's plot. This I have denied and I deny categorically. I think that as the secretary of an association which operates on perfectly legal ground, I am entitled to defend myself, as any person is when publicly accused in a civilised country, and that the right way to do so is by having that denial broadcast by BBC Scotland at the same time of day as was your report. However late, I repeat my request to that effect. A first letter of protest was sent on 30/9/76. It could only add to your credit among your listeners and it will redress the wrong committed. Failing this satisfaction, I shall be led to conclude that you were a willing party to an attempt to damage the reputation of the Celtic League.

Sincerely yours,

Alan Heusaff.

Note: No denial was broadcast, as far as can be ascertained. Nor did the addressee bother to acknowledge the letters.

A conference on Inuit education will take place in Greenland in June 1977, and the papers will be presented in English. One of the organizers is: Ingmar Egede, Head of the Teachers' College, 3900 Godthåb, Greenland, to whom queries should be addressed - please enclose international postal reply coupon for answers.

The Royal Irish Academy would like to get, free or at a discount, second hand copies of CARN (1-2-3, 6-7-8, 11) and of the Celtic League Annual Volumes from 1963 to 1970 incl., which are out of print.

Gerhard Herm. The Celts. London: Weidenfeld & Nicolson, 1976. £5.50. Translated from the German by Norman Stone. [Will be reviewed in our next issue by L. Mac Ewen.]

HISTORICAL CONNECTIONS IN THE DEVELOPMENT OF CELTIC EDUCATION

Celtic areas in the British Isles have experienced similar educational problems since at least the Reformation; especially those presented by a poor, widely dispersed population speaking a minority language. Yet historians have so far failed to exploit the rich field of comparative studies in the development of Irish, Welsh and Gaelic education. Even a limited enquiry reveals the most intriguing connections between educationists working in the non-anglicised areas of the British Isles in the 18th and 19th centuries. Most importantly, they were well aware of the innovations adopted in their sister countries, and deliberately transplanted methods which had been proven successful elsewhere.

It is now well known that the source of much anti-Celtic social and educational legislation lay in the religious and cultural changes accompanying the Reformation. In 1539 Henry VI enacted "That every person or persons, the King's true subjects, inhabiting this land of Ireland ... shall use and speak commonly the English tongue and language ...". Welsh was repressed by a similar Tudor statute, though Gaelic escaped until the Statutes of Icolmkill (Iona) in 1609 ordered all Highland chiefs to give their sons a Lowland education. This was reinforced and extended by the Act for the Foundation of Parish Schools in 1616 which condemned Gaelic as "One of the chief and principall causis of the continuance of barbaritie and incivilitie amongis the inhabitantis of the Ilis and Heylandis ...". These crude legislative attempts to replace the bardic and educational tradition with reformed English culture were largely failures, except perhaps amongst the Welsh gentry who were closest to the English heartland. Nevertheless, throughout the 16th and 17th centuries Welsh, Irish and Gaelic were tarred with the same anti-Celtic brush.

Divergent developments did not come until the late 17th and early 18th century. The persistence of Jacobitism and Catholicism in Ireland and the Highlands caused Gaelic to become identified with rebellion. English reformers therefore saw anglicisation as the pre-requisite to civilisation. But the Welsh were much more easily managed than the Scots or the Irish at this time, and their language remained politically untainted. This was a vital difference. It meant that the pioneering work of the charity schools, under the Welsh Trust in the late 17th century and the S. P. C. K. after 1699, was not directed against the Welsh language. Most of these schools were English, but an important handful taught Welsh, especially under the S. P. C. K. in North Wales. As a result, Welsh never became alienated from education as Irish and Gaelic were until the early 19th century.

Most interestingly, this early Welsh experience was reported to the newly founded Society in Scotland for Propagating Christian Knowledge in 1707, in protest against their determination to set up English charity schools in the Scottish Gaidhealtachd. Rev. James Kirkwood had been campaigning against the attempts to extirpate Gaelic since at least 1697. He strongly favoured teaching literacy and religious instruction through the mother tongue, but the S. S. P. C. K. founders rejected this on the grounds that it would retard the spread of English. As a corresponding member of the London-based S. P. C. K., the S. S. P. C. K. had asked him to promote their scheme by circulating pamphlets amongst his English colleagues. But Kirkwood objected to their wording which described the Society's intention of

settling English schools. Using his knowledge gained as a corresponding member of the S. P. C. K., he attempted to persuade Sir Francis Grant (one of the S. S. P. C. K. founders) to drop this policy. "I know it was designed and endeavoured," he argued, "to extirpate the Welsh language ... but all in vaine, so that they were obliged to lay aside that project and to furnish Wales with Bibles and Liturgies in their own language. As for their schools, care is taken to teach them to read both English and Welsh, according as the children are taught at home to speak one or the other ...". Unfortunately Kirkwood died soon after this, and the S. S. P. C. K. directors experienced no more opposition to their rejection of Gaelic in education.

Since educational policy was not distorted by political bias in Wales so strongly as it was in Scotland and Ireland, it was natural that the first popular literacy campaign for non-English speakers should begin there. This was pioneered by Griffith Jones, an evangelical Anglican clergyman, in the 1730's. His circulating schools had the simple object of teaching Welsh speakers to read Welsh. All other educational aims were laid aside. To get over the problem of poverty the schools charged no fees. They closed in the summer when pupils were required to work in the fields. Not surprisingly they were thronged by students of all ages wherever they were settled. In order to stretch their limited resources and to meet the needs of the most remote communities, Jones moved his teachers from village to village as soon as their job was completed, usually within six to nine months. In this way the schools penetrated the most remote, and most intensely Welsh communities. It is estimated that from 1737 to 1761 his schools taught 150,000 Welsh men and women to read. Undoubtedly 18th century Wales had the most highly literate non-English speaking population in the U. K. This may be illustrated by the far greater extent to which the Scriptures had been circulated and accepted in Wales, than the Gaelic, Irish and Manx Bibles. In fact there was not one edition of the Irish Scriptures throughout the 18th century.

In marked contrast to the circulating schools in Wales, the charity schools of Scotland and Ireland were still labouring under their tedious and ineffective use of English. Since they were stationary a large proportion of the population could not attend them at all. On top of this, they were strongly associated with an alien and unsympathetic culture and therefore could never be as popular as the Welsh circulating schools. The Irish Charter schools in particular made themselves intensely unpopular by their crude attempts to reform the people from Roman Catholicism.

When the educational breakthrough finally did come with the formation of the Edinburgh Gaelic School Society in 1811, the Welsh example was vitally important in providing the founders with a model for their scheme. The connection was first established by John Campbell, a prominent lay evangelical from Edinburgh. In later life Campbell worked as a missionary in Africa, and finally became a Congregationalist minister near London. In the 1790's he was exceedingly active in all the evangelical activities in and around Edinburgh. At this time the Edinburgh Missionary Society had broken a lot of new ground by bringing together men of various denominations into a non-sectarian alliance for propagating the gospel. Since the Gaelic speaking area was regarded as the home mission field much of this growing energy was diverted north of the Highland line. Itinerant preachers such as

James Haldane, with whom Campbell travelled the Highlands, found very fertile ground for the gospel seed. One of Campbell's many correspondents was Thomas Charles, the Welsh Methodist. Charles was now running a revived scheme of circulating Welsh language schools in North Wales. Campbell took an account of the popularity and success of the schools from a contemporary magazine, printed it, and circulated it amongst his Scottish correspondents. In this way, the concept of mass literacy in the mother tongue was introduced to Scotland from Wales nineteen years before the idea bore fruit in the foundation of the Edinburgh Gaelic School Society.

It was not long before the evangelical movement turned to a serious consideration of the question of literacy. This was a central problem in the evangelisation of all Celtic areas, since literacy was a necessary pre-requisite to the distribution of the scriptures. Before this their energies had largely been taken up with itinerant preaching, after the fashion of the Welsh Methodists. But the foundation of the British and Foreign Bible Society and the Edinburgh Bible Society in the early years of the 19th century, together with the large amounts of Celtic scriptures which they financed, indicated that the time for some sort of large scale educational initiative had come. Their enquiries revealed that popular literacy was virtually non-existent in Gaelic speaking areas. Moreover, the problem was increasing along with the population. From a sample of three large mainland parishes and four island parishes, they found that 19,367 individuals out of 22,501 could read neither English or Gaelic. Many ministers reported that they could walk the length of their parishes and not come across anyone who could read.

Even worse, it was discovered that anyone who could read generally read English alone. This grew out of the language policy of the S. S. P. C. K. and the parish schools. As one minister explained, "the universal practice of the schools is, first to teach some elementary books in English, then to teach the reading of Gaelic. It is, of course, very rare to find any person who can read Gaelic, without having first learned some English." Much educational effort was wasted as a result. Since attendance was necessarily irregular because of the demands of the fields, and could not be as prolonged as in more prosperous lowland areas, many pupils never got past the stage of reading English. Because English was to them a foreign language their literacy was purely nominal. Only a small proportion attended school in any case, so it is not surprising that the 18th century educationists made scarcely any impact on illiteracy amongst Gaelic speakers.

In attempting to deal with this massive problem the founders of the Edinburgh Gaelic School Society looked to Wales for their methods. One of their secretaries, in all probability Christopher Anderson, had been in touch with Thomas Charles and had secured a full account of his schools. Moreover, he had somehow procured a full set of *Welch Piety*, the reports which Griffith Jones had issued from 1737. These were used to justify their scheme of circulating schools teaching only Gaelic reading. As Charles himself expressed it, "the time necessary to teach them to read the Bible in their vernacular language is so short, not exceeding six months in general, that it is a great pity not to give them the key immediately which unlocks all the doors, and lays open all the divine treasures before them. Teaching them English requires two or three years time, during which long period, they are concerned only about dry terms, without receiving one idea for their improvement."

Charles also insisted that Welsh instruction was a distinct aid in the later acquisition of English. He had instructed his own children in this way in order to prove to the people that the myths surrounding the early educational use of Welsh were false.

Basing their views on those expressed in *Welch Piety* and in the letters of Thomas Charles, the Edinburgh Gaelic School Society presented a very confident first report: "Were the plan itself theoretical, we could not have ventured to speak with confidence respecting it; but it has been acted upon since 1730, up to the present day, in another quarter of the United Kingdom, very similar in many respects to our Highlands We at present allude to the Principality of Wales. To suit the nature of that mountainous country, it was found expedient and necessary to adopt schools of an ambulatory kind, by which an ability to read has been widely diffused, and the first elements of instruction have been conveyed with much celerity from one valley to another."

The Edinburgh Gaelic School Society went from strength to strength in its early years and demonstrated to all the feasibility of teaching Gaelic reading before English. By 1826 the S. S. P. C. K. had come round to this policy, and the Church of Scotland General Assembly schools followed in 1827. It was not long before these lessons were applied to Ireland. Christopher Anderson was again the major link. As a youth, Anderson had wanted very much to join the Baptist Mission in India, but since bad health had prevented him from fulfilling his ambition he naturally turned his attention to the mission field at home. When he first toured Ireland in 1809, his biographer tells us, he scarcely gave a thought to the problems that arose from the educational maltreatment of language. But after playing a major role in the foundation and subsequent administration of the Edinburgh Gaelic School Society he revisited Ireland in 1814 and saw the neglect of Irish education for himself.

On his return he wrote the "Memorial on behalf of the Native Irish", which strongly urged that a similar scheme to the Gaelic School Society's be set up in Ireland. This caused quite a stir amongst the various denominations and helped in establishing societies which taught Irish reading to native Irish speakers. According to his biographer, "More than one of those benevolent societies which have laboured . . . to impart instruction to the Irish in their own language, derive their origin from that publication, or from the correspondence to which it led; while other association then in existence, which had contemplated the improvement of the natives through the English alone, saw reason to modify their measures, and include instruction in the people's vernacular as part of the design." He is clearly referring here to the "Irish Society for Promoting the Education of the Native Irish" and to the "Baptist Society for Promoting the Gospel". Unfortunately, little is known of the work of these societies at present, although it is likely that they were more in the nature of proselytising agencies than their Scottish counterpart, and that their field of usefulness was therefore greatly reduced.

Since the Celtic areas presented essentially similar educational problems of minority language, poverty and dispersed population, it is not surprising that educationists should have adopted similar solutions, modified, of course, by the more strictly national aspects of culture, religion and educational tradition. The circulating schools responded to the common problems with direct and simple solutions that entirely departed from the precedents

set by the Charity Schools. What has not been sufficiently appreciated was the way in which educationists in Celtic areas learnt from each other; the Irish societies from Christopher Anderson, and the Edinburgh Gaelic School Society from Thomas Charles. Since Charles had inherited the educational tradition established by the first Welsh circulating schools, it is not too much to claim that the circulating schools of Wales, Scotland and Ireland in the 19th century can all be traced back to the pioneering efforts of Griffith Jones. Of course, only the Welsh schools were a purely indigenous response. In Ireland they still imposed an alien system of values and religion, and whilst the strongly biblical emphasis which the Edinburgh Gaelic School Society placed on their education was not alien to Gaelic speakers by this time, the schools were still externally organised and administered. But viewed simply as an educational technique, teaching literacy in the mother tongue through circulating schools was an effective innovation throughout Celtic Britain. While it is likely that they did nothing to hinder the development of bilingualism in certain areas, they certainly helped to end the sterile alienation between language and education which stemmed from the Reformation. Perhaps it even helped to lay the foundations for the potent union between language and nationalism after 1870. V. Durkacz.

Major Sources: For James Kirkwood's campaign to distribute the Irish Bible, and to teach Gaelic reading in the charity schools see Kirkwood Collection (New College, Edinburgh); Irish Bible, Mss. 821, (National Library of Scotland); and, George P. Johnston, 'Notice of a Collection of Mss. relating to the Circulation of the Irish Bibles of 1685 and 1690 in the Highlands ...', in Publications of the Edinburgh Bibliographical Society, Vol. VI, 1901-4, 1-18.

For Griffith Jones and the Welsh Circulating Schools see Welch Piety (National Library of Wales); W. Moses Williams, *Selections from the Welch Piety*, Cardiff, 1938; F. A. Cavanagh, *The Life and Work of Griffith Jones of Llanddowrer*, Cardiff, 1930.

For the life and letters of Thomas Charles see, D. E. Jenkins, *The Life of the Reverend Thomas Charles of Bala*, Denbigh, 1908; and Rev. David Evans, *The Sunday Schools of Wales*, London, 1883.

For Christopher Anderson and the Edinburgh Gaelic School Society see, Hugh Anderson, *The Life and Letters of Christopher Anderson*, Edinburgh, 1854; Christopher Anderson, *Memorial on behalf of the Native Irish*, Edinburgh, 1815; and Society for the Support of Gaelic Schools, Annual.

CELTICISM IN FRANCE

It seems there is concern again with the Celts in French booksellers' business. All to the good, one would say, since it shows some disarray about the values of the French State (= "sam" superstructures) and a curiosity about the older Celtic roots (= "giam" profundity) among those "Latin- Celto-Teutons" who call themselves French and who are of old the only mortal enemies of the Breton language and nationality. Disarray among the enemies is a good thing by definition. But we Kelts must take care not to become infected by their confusing productions. Therefore, it is useful to clear up the mixture of three different concepts which their business exploiters propagate. The latest of these goes by the very curious "breton" name Markale, with a no less curious "breton" face, both apparently stemming from a "celtic" galilean heritage by

way of Armenia because he knows well about hitting money.

- "Celtic" as a linguistic concept.

This is the one we use in *Carn*. It appears on each front cover of the publication: A Celtic Nation is a people whose claimed national language is a living language belonging to the celtic group of languages. This is precise and well defined. There are six of them and no more (Eire, Alba, Mannin, Cymru, Kernow, Breizh). Sorry for the rest who have abandoned Celticity long ago and cannot show any modern celtic language form. It is no more for them to call the Celtic tune. Yet they can still be useful to us as witness, among others, La Graufesenque and the druidic calendar from Coligny which faithfully reproduces all the astronomical culture of the neolithic Stonehenge.

- "Celtic" as a historical-political concept.

Mediterranean classical history has recorded the existence of a loose Celtic confederation of north-western European peoples. A loose concept indeed, and fairly imprecise. It cannot be doubted that most of them spoke "celtic languages" and that many among them paraded the name of Celts under various forms such as the Calet-es of Pays de Caux, the Calet-ones of Scotland, the Calet-es of widespread fame (Calat-onia > Catal-onia) and - with the contraction of the short second syllable - the Kelt-oi (Galtai, Galli, etc.), it must not be forgotten that Roman spelling often confuses T/D, P/B, C and QV/G, W/V/B/M/, etc. All these words are related to the modern breton "kalet" meaning "hard".

Membership in that loose confederation appears to have been fluctuating. For example the Belgi, Bolgi, Volci, claimed to be also Germans.

Neither was there agreement between this political celtic concept and the linguistic celtic one. For example the Aquitanians (Ausc-i > Euzko, etc., Basques) were considered by Caesar to be members of the Gallic confederation, yet they spoke a non-celtic language. On the other hand, the name of Ireland Iweriū (Iverio, Hibernia, etc.) and the people of the same name Iveri (Iveri, Iberi, etc.) are linguistically celtic as showing loss of initial indoeuropean P, yet do not seem to have belonged to the historical celtic confederation.

By the way, let us note that both Calat-oni and Iveri went to finish on the Mediterranean shores - as later the Goths, Suevi, Alani, Vandals and Lombards - the Mediterranean sunny environment appears very poisonous to northern European nations. Contrary to "logics", the historical movements of populations in these parts were always from north to south. The Bretons, the later Scandinavian Vikings, and the modern crowds of Summer holiday-makers exemplify it. The sun (= "sam") was always very congenial to crowds. The north (= "giam") very little.

- "Celtic" as a prehistoric cultural concept.

This is mostly fiction. Of course it is the most favoured by the Anglofrench, D'Arbois, Hubert and the rest who pass for authorities, plus Lance, Markale and the others who do not. Yet we have more than enough examples that the invention and spreading of cultures, religions, etc., do not need any conquest nor displacement of populations. The peoples in those times had brains as good as nowadays. They were not long in picking from their neighbours any useful invention (and even fashion) that they could see around. And there was a lot of individual travelling all through those times. To pretend to trace populations movements by the spreading or abandonment of some cultural practice is the height of irresponsibility.

Just one example: A culture characterized by two steel parallel tracks (= railways) appears around Manchester in England. In less than a century it has expanded as far as Vladivostok and Valparaiso, evidencing a blitz conquest of the whole Earth by the English - of course - ?

I will point only at one of their damaging fictional assertions: that our six nations on the North-Western seaboard were not Keltic in language and population, until foreign conquest made them Celtic-speaking shortly before the beginning of the Common era. "By Toutatis they were, and long before that!" says Dr. Bombix of the University of Vindodubum. But there is not enough space here to expound his doctoral thesis. Neven Henaff.

JULY COURSES AT ABERYSTWYTH (1977)

(Preceeding National Eisteddfod of Wales)

July 25 - 30 International Course on Language Maintenance, Language Restoration and Language Teaching.

July 18 - 30 Intensive Crash Course for Learners of Welsh. Pre-course tape for beginners now available.

Further particulars from Professor Jac L. Williams, Dean of the Faculty of Education, University College of Wales, Aberystwyth SY23 1NZ.

•We have received the following additional information about the Welsh crash course:

ACCOMMODATION Resident members will be accommodated in Penbryn Hall of Residence, Penglais, Aberystwyth. Non-residents are responsible for making their own arrangements for accommodation, but it is hoped that as many members as possible will be resident in order to have the obvious advantage of conversing over meals and at evening functions. All tuition will take place on the campus and will continue over Saturday and Sunday.

FEES: For resident members: About £85 for full board and tuition.

For non-residents: About £20 tuition fee.

Both these include a registration fee of £10 which is payable on application and non-returnable. The remainder (£75 or £10) must be paid by June 30th.

It will be assumed that applicants who have not paid in full before this date will not be attending the course, and their accommodation will be cancelled.

THE COURSE DETAILS: Members will be divided into three categories, - beginners, intermediate, and fairly fluent. The course books to be studied will be CWRs CARLAM CYMRAEG (A Crash Course in Welsh) in two volumes by D. L. James. Members will be required to purchase the above volumes themselves in good time: Beginners, Vol. 1; Intermediate, Vols. 1 & 2; Fairly fluent, Vols. 1, 2 & supplementary materials obtainable during the course. The price of the volumes is £1.50 and £1.75p. They are available from SIOP-Y-PETHE, FFORDD-Y-MÔR, ABERYSTWYTH, DYFED.

Beginners: Tapes or cassettes for beginners will be available from the Faculty of Education. A charge of £2 per tape (or cassette) will be made, to be paid with the registration fee. This will be refunded at the end of the course to members who do not wish to keep the tapes.

PREPARATION: Some participants have joined the course in the past with insufficient preparation and this has not been conducive to progress. Members are informed at the outset that there will be a preliminary oral 'test' to establish how much preparatory work has been undertaken and this will be the criterion for the formation of groups. The course does not cater for people who have no knowledge of Welsh on arrival.

APPLICATION Those who wish to join are asked to get an application form from and to send it to Cwrs Carlam, Faculty of Education, Stryd Cambria, Aberystwyth, Dyfed before March 30th. * Applications should be made personally by the member. [*This information may reach you after this date, but there may still be vacancies. The Intermediate Course (July 25-30) should be of the greatest interest.

"Free Wales, Welsh Wales, Socialist Wales" by Gareth Meils.

(Also available in Welsh from the Welsh Language Society.)

This pamphlet, as its title suggests, is an attempt to see the National Liberation struggle through a socialist perspective.

The pamphlet traces the development of Cymdeithas Yr Iaith Gymraeg, born out of 'the failure of Plaid Cymru to defend the cultural heritage and natural resources' of Wales, to its position in 1972. He examines the nature both of Plaid Cymru and of the British Labour Party, exorcising the myth that either is socialist. He states that both the Plaid and Cymdeithas must change their reformist natures and develop a Revolutionary Socialist synthesis. 'The way that is to be, Meils suggests, is by reading the socialist classics, analysing them and adapting their fruits to the needs of Wales.

This is a very important contribution to the national debate although its size ensures that it only provides a mere sketch of the socialist aspect. What the National Movement requires is an in depth socialist analysis of the colonial situation similar to that developed by ETA in Euzkadi. Meils, among many other prominent theoreticians, was active in the (initial) conference held last year in Aberystwyth to constructively compare the nationalist and socialist movements in the Welsh context. (For an examination of this, see the editorial of "Penderyn - 5".) John Llewelyn.

LITIR

"Thank you for sending me CARN No. 15. I read it with great interest, albeit with disappointment at the Celtic League's recent decision to embrace the cause of Socialism. I expect this decision to have two unfortunate results. First, at a time when the Celtic movement needs critically to broaden its base of support the League has introduced into its ranks a source of division, as your Letters column proves, and has tended to alienate men of good will who, like myself, believe Socialism to be an empty promise. Second, by presuming to divide the spoils before the battle is won the League has opened itself to ridicule which will not be altogether undeserved.

However, to me the crucial issues remain the survival of the languages and the achieving of true self-government for the six Celtic nations. Because of your dedication to those aims I hereby make application for membership in the Celtic League."

G. F.

A Charaid,

The Correspondence in 'Carn' on socialism and the Celtic League is compulsive reading.

In my opinion our early Celtic society was essentially socialist, and our future Celtic society will be socialist also.

It is as Celtic patriots that we associate ourselves with the Celtic League, and I have no doubt that if any true Celt finds his/her particular universal ideological commitment in conflict with the cause of the Celtic people he/she will know what to do - and will abandon that ideology. For my part, should socialism prove the enemy of the Celtic people, it is socialism I will ditch. But I wonder what some of your other correspondents will do if it is proved that capitalism and Celticism conflict? I think it is a more honest way to pose the issue, asking these questions.

It is not for the Celtic League to decide for capitalism OR for socialism. That battle is to be fought out in the nationalist movements of our respective countries, and it will be decided on the basis of the practicality of the various alternatives in the light of experience.

And so the histrionic outbursts of A. J. Raude - "Marxism is a dogmatic religion", Y. B. - "I believe communism to be an anti-human regime", and L. J. - "Is it intended to enrol us in an Internationale which would not dare to reveal its name?", are most unfortunate. Do these writers place anti-communism before Celticism? What do they mean by 'communism'? And can they not consider it on its merits? What kind of objectivity is it when we subjectively eliminate one alternative before applying reason to the issue in hand. If we dismiss communism out of hand we automatically adhere ourselves to capitalism. Perhaps H. Krohn of the Wolfgang Philip Gesellschaft will now add myself to his list of victims of one-sided ideologies, but in doing so, in his own way of arguing, in his pooh-poohing of the anti-thesis 'capitalism-communism', he condemns only himself. "His way of arguing (H. Krohn's) proves that . . . he is unable to deal with, not to mention accept, processes of thought which are alien to him." Touche! We can all turn on our heels and slap each other in the face - if that is what is wanted. Is not capitalism a dogmatic religion, an anti-human regime? Is the Celtic League to enrol us in an Internationale that will not reveal its name - International Capitalism? But this approach is a blind alley, let us block it off once and for all!

In 'Carn' 15, Alan Heusaff pointed out that the Celtic League is "an international Celtic organisation", that this implies championing social, cultural, and economic, as well as political freedom. Indeed were it not so, were political freedom alone enough, there would never have been a Celtic League.

Was it not feudalism and capitalism that conquered the Celtic countries and set about the destruction of Celtic language and culture (and society)? And is it not sufficient an indictment of capitalist society that small peoples like ourselves should have to fight to retain their identity? What greater crime can an ideology, a social order, commit - than genocide?

Was it not ordinary folk who preserved our languages and culture when the rich and the powerful abandoned them for feudal or capitalist advancement? Or is it merchant bankers who today speak Gaidhlig, Irish, Welsh? The last to speak old Cornish were miners and fishermen - "those who seldom confer with the better sort". Should we weep for the 'better sort' now?

I cannot agree with Royston Green's view of the so-called 'socialist countries' (bearing in mind the fate of

Estonia, Latvia, Lithuania, Ukraine, Georgia, Crimean Tartars, Volga Germans, etc.), but I have not the conceit to improve on his excellent summation . . . "Country is workers - free both now. This would bring the worker movement (the majority) to the front and correctly make all of us intelligentsia trim our sails by it. Surely this is the real interest of Keltia."

Of course, as Alan Heusaff stresses, we must appeal to Celts of all sections of society, but equally we must beware of the Trojan Horse of wealth and self-interest, that internationale which never reveals itself - international capitalism.

By all means let us have capitalist and socialist in the Celtic League, and let each prove their sincerity, on ideological and on individual levels, by their activity in their own home countries.

And if we are true Celts, then those of us who are proved wrong will have the courage to admit it.

Time will tell. Fraternally, Norman Easton.

Socialism and the National Question

The Celtic League was invited to participate in a conference held on the above subject in Aberystwyth, last November. In a statement read by Mícheál Mac Aonghusa, reference was made to the C. L. aims as defined in our Constitution and amended at our last AGM (see CARN 15), also to statements made by the Irish and Breton branch secretaries (CARN 14 and 12) as well as to the arguments contained in the article "Social message", p. 21, CARN 15.

Let us reiterate one point: We aspire to a type of society which can protect itself against manipulations by external forces (NO to multinationals and to parties owing their allegiances to external powers) or by sectional interests. We are concerned with social justice. Our approach would be experimental rather than dogmatic. For the full text of the statement, read ROSC, Feabhra 1977, price 12p plus postage, available from Conradh na Gaeilge, 6 Sr. Fhearchair, Ath Cliath 2.

C. L. Correspondence during the past 5 months included answers by the secretary general to queries as to methods for learning Breton and Irish; protests against the expulsion for a term of 4 students from U. C. Bangor; advice on possible co-operation between inshore fishermen in different Celtic countries; expression of concern at decision to phase out Celtic Studies at the University of Liverpool; letters to 'The Listener' urging the re-allocation of some of the money spent by the BBC on its 39-language External Broadcasting Service to better services for the Celtic countries in the "U. K."

Lecturer with considerable experience in consultancy regarding renewable energy and conservation programs in N. America and Australasia offers lectures/seminars on these topics. Write to C. L. Secretary General.

AN LIAMM, bi-monthly magazine in Breton, founded in 1946, approx. 90 pages. The oldest and most important Breton Language periodical. Subscription: 6 issues 40F to Mme. S. Cherel, 109 Blvd. de Verdun, 35 RENNES CCP 2184-34 Rennes. Poetry, short stories, travel accounts, history, notes and reports of activity in the language movement, etc.

LODENEK PRESS Padstow Cornwall, for Cornish and Celtic Books, records, cassettes, etc. (including language courses). Over 180 titles stocked. Full list supplied free. **KELTIA BYS VIKEN!**

BILL CODAY, a Texan of modest means, no status, wishes to contact "descendants" of the Norman/Irish 13th century churchman (Kilkenny, Éire) Odo le 'Ercedekne, i.e. Cody's, Cuddy's, Coady's, Coday's, McGillicuddy's, O'Day's, Lercedekens, Archdekin's, Archdeacon's, etc. Write to Wm. McClellan Coday, Director Emeritus, the Open School, Box 352, McQueeney, Texas 78123, U.S.A.

Publicity Exchange: **GAIRM:** Quarterly. 100 pages. All in Scottish Gaelic. Published by the leading Gaelic publishers in Scotland, **GAIRM Publications**, 29 Waterloo Street, Glasgow G2. 30p per issue. £1.50 annual subscription (post free). Founded in 1951 **GAIRM** publishes new work in poetry and the short story, folklore, musical and literary criticism, articles on current affairs, and scientific topics.

THE CORNISH BANNER: the organ of the Cornish Nationalist Party, quarterly, 40pp. Price 30p. Subscription £1.50 (overseas £2). Trelispen, Gorran, St-Austell, Cornwall. Contains articles outlining the party's policies, about life in Cornwall, letters, book reviews.

SCOTTISH WORKER - Independent Scottish Left-Wing Nationalist Monthly. Subscription £2.50 for twelve issues. Available from 'Scottish Worker Publications', c/o Norman Easton, 60 East Stirling St., ALVA, Clackmannanshire, Scotland. FK12 5HA.

FORWARD - Official Journal of the Scottish Labour Party. Available from Alex Neil, General Secretary, Scottish Labour Party, Room 267, Third Floor, 12 Waterfoot St., Glasgow, Scotland.

SUBSCRIBERS / MEMBERS -- ATTENTION.

At this time of the year, we feel somewhat uneasy about our financial prospects for coming months. So far, such apprehensions have always proved unfounded as we got the renewed support of our members and subscribers while many new ones joined the lists. We sent out reminders with **CARN** no. 16, requesting prompt attention to renewals. Some have responded quickly, and in cases very generously. We trust that many others will follow in their own time, but the delays are unusually prolonged. In apology for the brief note which those in arrears will receive with this issue, we should like to say that **CARN** is primarily the organ of the **Celtic League** and this organisation should be the concern of all its members. We do not want to be continuously asking for money. Neither is it within our means to send out more than one additional issue when subscriptions have expired.

MEMBERSHIP AND SUBSCRIPTIONS.

All who agree with the constitution and aims of the **Celtic League** are entitled to membership. The membership fee (entitling to **CARN**) and the subscription rates are £2.00 for Ireland and Britain; 20F (or equivalent) for Brittany and Continental Europe in general; \$5.50 (or equivalent for non-European countries (this includes airmailing). For information about the **Celtic League**, applications for membership, subscriptions, write to any of the secretaries:

Alba: Mrs. Maire Denovan, 9 Dalglish Road, Dundee DD4 7JN.
Cymru: Antwn ab Osborn, 165A Witton Str., Northwich, Cheshire.
Breizh: Jakez Derouet, 89 Boulevard des Anglais, 44100 Nantes-en-Bretagne.*
Éire: Cathal Ó Luain, 37 Dún an Óir, Tamhlacht, Co. Átha Cliath.
Kernow: Ian J. Williams, Crowshensy, Clifton Road, Park Bottom, Nr. Illogan.
Mannin: Miss Patricia Bridson, Bell Cottage, Derby Road, Peel.
London: John Rh. Humphreys, c/o P.O. Conchuir, 84 Pulleys Ave., London E6 3LZ.

* J. Derouet may soon change address. Indicate "Faire Suivre".

General Secretary: Alan Heusaff, 9 Bóthar Cnoc Sion, Áth Cliath 9, Éire.

Help us to sell **CARN**, by finding booksellers to stock it (5p allowance per copy, sale or return), by selling copies to friends, at gatherings, or by advertising/publicising it in national periodicals. Articles for **CARN** should be tidily typed or easily legible to printers, with double spacing; keep carbon copy; endeavour to express ideas/reports clearly, support arguments with facts, be precise. Send us reports, letters, articles of Celtic interest. Publication may be delayed, if space is lacking, particularly if articles exceed 1000 words. **FOR REPLIES, ENCLOSE STAMPED ENVELOPES OR INTERNATIONAL COUPONS-REPONSES.**

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