

càrn

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A LINK BETWEEN THE CELTIC NATIONS



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50p

QUARTERLY PERIODICAL IN ENGLISH & IN CELTIC LANGUAGES
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ALBA

AR RIGH AGUS AR T.V.

An diugh tha na h-Albannaich a' faicinn cho cruaidh is a tha an luchd-riaghlaidh Sasunnach. Tha dithis bhantighearna aca cho cruaidh ris an stàilinn agus cho fuar ris an deigh a thaobh Alba agus na h-Albannaich.

Chunnaic sinn thairis air na trì bliadhnachan seo chaidh mar a mharbh Magaidh Thatcher an t-Achd Albannach, agus an t-Achd seo a' toirt Co-thionail Albannach dhuinn ged a fhuair sinn a' mhor-chuid 'sa Referendum. Chunnaic sinn cia mar a tha Magaidh a' goid air an n-ola Albannach agus aig an aon àm a' gearradh a h-uile cail againn gun iochd. Chunnaic sinn mar an do mharbh a cairdean oillteil am Bile Gàidhlig aig Domhnall Stiubhairt B.P. Chunnaic sinn na nithean sin agus tha sinn ceart.

Aig an aon àm, tha fios againn nach bi Magaidh a' mairsinn gu brath mar Prìomhair Sasunnach ach dè mu dheighinn an tè eile?

Se sin ri ràdh an tè a tha cho proiseil a bhi 'na Ban-rìgh Ealasaid II. Mairidh ise Ban-rìgh Sasunnach fad a beatha. Bho'n a' chiad uair bha ise cho olc ri Magaidh.

Corr is fichead bliadhna seo chaidh, aig àm a crunaidh, cha b'urrainn dhith a bhi 'na Ealasaid I ann an Albain far nach robh Ealasaid I riamh roimhe. 'Se sin ri ràdh, "Is Ban-rìgh nan Sasunnach mise."

Trì bliadhnachan seo chaidh dh'fhàs i fada nas phoiliticeach (political) agus anns an aon talla far an do dhùtna Sasunnaich ar gaisgeach Uilleam Uallas, arsa ise, "Aig àm mo chrunaidh, mhionnaich mise an Rìoghachd Aonaichte a ghleidheadh aonaichte!"

Bha ise a' ciallachadh, "Na tagh Co-thional Albannach!" Ach dh'aindheoin a faclan, thagh a' mhor-chuid 'san "Referendum" Co-thional Albannach.

Dhuilt a' Bhan-rìgh Ealasaid II an t-Achd Parlamaid a chur air bonn Co-thional Albannach agus dh'fhàg ise an rìoghachd gus a dhol gu dutchanan cein agus chur a piuthar Magaidh a h-ainm 'na h-àite.

Tha Ealasaid II daonnan mar sin. Cha do chuala duine sam bith ise no an teaghlach aice a' bruidhinn facal Gàidhlig.

Gun teagamh tha Ealasaid II agus an Teaghlach Rìoghail aice fada nas cunnairtiche na Magaidh Thatcher do'n Ghàidhlig agus do'n steidheadh Rìoghachd fèin-riaghlaidh na h-Alba. Chan fhan Prìomhairean 'nan oifis ach ùine ghoirid gu tric.

Chan urrainn duine no bean paigear-naigheachd a leughadh, no teisean B.B.C. radio a chluinntinn, no T.V. 'faicinn far nach eil Ealasaid II agus an Teaghlach Rìoghail aice air an toirt fainear dhuinn.

'Se sin ri ràdh 'serial' fada nas cumhachdail na "Coronation Street" no "Dallas" no "Emmerdale Farm" agus daonnan a glaoth, "Gabh claidh nan Sasunnach thairis air Rìoghachd na h-Alba agus air cànan na h-Alba!"

Mata, cha gabh sinn an riaghailt Shasunnach no a' chànan Bheurla chruaidh Shasunnach oirnn tuille.

Ann an 1939 chuir na Polaich an eachraidh aca an aghaidh nan tancaichean Hitler. Abair each an aghaidh tanc!! Cha do mhair iad fada beò an deidh sin.

Gun teagamh sam bith cha bhi Rìoghachd na h-Alba no cànan na h-Alba fèaruinte gus am bi Rìgh Albannach agus Teaghlach Rìoghail Albannach ann. Agus iad a'

bruidhinn na Gàidhlig fad an latha a h-uile latha ---- agus ré na h-oidhche nam biodh iad a' bruidhinn 'nan cadal!!

Gilleasbuig MacMhuirich

(The problem is discussed of a non-Scottish-speaking Royal Family who appear to be opposed to any form of Scottish self-government.)

DIWAN

Tha Diwan a' ciallachadh "ùr-fhàs" no "ògan" anns a' chànan Bheurla. 'Se facal a chluinneas tu gu tric nuair a bhios Breatannaich na Frainge a' bruidhinn air staid an cànan, oir 'se Diwan cuideachd an t-ainm a tha air lìon de chòileagain is gairidhean-cloinne far a bheil an teagasg air ann am Breatannais. Tha mòran dhaoine anns an dùthaich sin den bheachd gur iad na sgoiltean seo a shàbhailas a' chànan.

Bha Breatannais toirmisgte buileach glan anns na sgoiltean gu chionn glé ghoirid air ais. Tha i ga teagasg a-nis ann an aireamh bheag de sgoiltean, ach chan eil i a' faighinn ach uair a thide 'san t-seachdain anns na bun-sgoiltean agus trì uairean 'san t-seachdain mar dhara chànan chomheach, an deidh Beurla mar as trice, ann am feadhainn de na h-àrd-sgoiltean. Cha robh fiù is am beagan seo aice mur a b'e gun d' rinn UNESCO strì as a leth.

Bha e soilleir do luchd na Breatannais nach b'urrainn dhaibh suil a bhith aca ri mòran taice a-chaidh bhon riaghaltas Fhrangach, agus mar sin stèidhich iad a' cheud gharadh-cloinne Diwan ann an 1977, le còignear cloinne. Tha 15 gairidhean-cloinne Diwan ann an dràsda, agus aon bhun-sgoil a chaidh fhosgladh as t-fhoghar an uiridh. Tha na sgoiltean seo an taobh a-muigh siostam-foghlaim na stàite. Tha iad a' faighinn beagan airgid bhon riaghaltas mar thoradh air a' Chùmhnant Chultarach (La Charte Culturelle), ach 'sann bho phàrantan na cloinne agus luchd na Breatannais air fad a tha a' chuid as motha den airgead a' tighinn (faic CARN 33, t.d. 7).

Tha mu 80% den chlann a' tighinn bho dhachaighean far nach eil Breatannais ga bruidhinn, ach mar a tha a' tachairt ann an Eirinn agus anns a' Chuimrigh, tha na pàrantan a' dìseachadh air a' chànan a dh'ionnsachadh gus an clann a chuideachadh. A-réir Armel Hernio, a tha air a bhith ag obair anns a' ghluasad seo bhon a thòisich e, tha a' chlann a' dèanamh nas fheàrr anns na bun-sgoiltean Fraingis a tha air Breatannais a dh'ionnsachadh anns na gairidhean-cloinne Diwan.

Tha an gluasad Diwan, a thòisich ann an tìr nam Bascach Frangach, a' sìor fhas ann am Breatainn na Frainge, agus tha e air sgaoileadh gu roinnean eile na Frainge far a bheil a' chànan dhùthchasach ann an gabhadh, mar a tha Corsica agus Alsace.

D. King

STRÌ - AIRSON NA GÀIDHLIG

Mar tha an t-ainm a'dearbhadh tha sinne ann an Strì a' strì airson coir na Gàidhlig. Chaidh am buidheanm a stèidheachadh le Fionnlagh MacIòid a Leòdhas. Aig àm Mòd Phèairt chuireadh litrichean gu daoine aig an robh uidh anns a' Ghàidhlig. Is iad na ceistean a tha anns am litir, a bheil sibh dèdnach a bhith a' cuideachadh strì? Dè cho fileanta 'sa tha sibh anns a' Ghàidhlig? A bheil sgil sam bi agaibh a dh'fhaodadh a chleachdadh (Cèdl, dealbhadhaireachd sgrìobhadh's a leithid).

Tha cath aig Strì a' seirbhis Ghàidhlig air telebhiseam a' comhdachadh gach seòrsa prògram a tha ri fhaicinn anns a' Bheurla, gu h-àiridh prògraman airson na cloinne, oir chan urrainn dhuinn dòchas a bhith againn

gun cùm iad a' Ghàidhlig beò mur eil iad ga faighinn troimh mheadon seo. Rinn sinn ath-chuinge airson a' chath seo agus faodaidh leughadairean leth-bhrìc fhaighinn bho Fhionmlagh MacLeòid. Bithidh caismeachd a' gabhail àite ann an Dùn Èideann air am 25mh latha de'm Ghiblein. Thig an cath gu crìch air a' chiad latha de'm Dàmhar nuair a sguireas buill Strì de chis an ceadachean-telebhisean a phaigheadh gus an geill am B.B.C. is I.T.V. ris na tha sinn ag iarraidh.

Airson barrachd iomraidh mu Strì is mu'm ath-chuinge, sgrìobh gu:-

Fionnlagh MacLeòid, 4 Sràid Charlotte, CEANN PHADRAIG, SIORRACHD OBARDHEADHAIN.
Bho Theàrlach Coventry, Peairt.

(Strì was founded last year to strive on behalf of the Gaelic language (in Scotland). The petition being circulated now asking for more time on T.V. for Gaelic, will be presented to the companies concerned in the autumn, and further action will depend on this reaction.)

AM FAIGH 'ARCADE' BAS?

Tha sinn a' toirt meal-a-nàidheachd do 'Arcade', iris Chuimreach air an 13mh chopaidh a chur a mach — ach tha mi'n dòchas nach e sin — mar a tha eagal aca — am fear mu dheireadh a thig a mach chuile dà sheachdain.

A réir choltais, tha an dàn aig an iris phoilitigeach an crochadh air grant fiach £45,000 bho Chomunn Ealain a' Chuimrigh — agus chan eil fhios am faigh iad e.

Tha an iris lan de phiosan inntinneach mar bu dùil leat ach, a bharrachd air seirbhis a thathainn, tha iad air an sgrìobhadh ann an dòigh sgoineil, rud nach eil, mar eisemclair, 'Crann Tara' anns a' cheàrn againn fhèin.

Thug Comunn Ealain a' Chuimrigh cuideachadh-airgid do 'Arcade' aig toiseach toiseachaidh sia mìosan air ais agus is mor an t-iongnadh, ma tha, gu bheil iad an dùil seo a ghearradh mar tha.

Ma nì iad sin, théid an iris a dholaigh mar a thachair do iris cheudna ann an Alba corra bliadhna air ais — Q — ach tha mi cinnteach gu bheil an spiorad aig na Cuimrich nas géire!

D. MacL.

ON THE GAELIC FRONT

le Frang MacThomais

Following on the dismal failure of Donald Stewart's Bill for the statutory recognition of Gaelic, other indications have been seen in Parliament that the House of Commons doesn't care a damn about the language. And for some obvious reasons. With all due respect to Donal Stewart, his Bill was doomed to failure from the start simply because of the naivety which surrounded its creation. It was in the first place bound to create opposition, which it duly got, even from those quarters who prefer to play lip service to Gaelic rather than action: I mean the mealy-mouthed Tory opposition, among whom are the very MPs which An Comunn urged us to write to last National Mod in Perth. What use is it writing to known opposition when that opposition cares not a toss for Gaelic.

Donald Stewart's Bill was also doomed to failure from the start because it was drafted by someone who knew nothing about how these Bills should be written. Instead of requiring the recognition of a general principle of acceptance that Gaelic requires to be placed on the Statute Book, the Bill went into details which would undoubtedly have created financial implications.

Another point was that the massive public support for the Bill was non-existent simply because An Comunn

and the SNP, in particular, (after all it was a Bill promoted by one of their MPs!) did not organise the necessary publicity to give the Bill and its contents the maximum exposure to public sympathy. Instead it walked lamely to the House to be spat upon.

Crowing with victory over the failure of the first Bill, it was then easy meat to dispose of other Gaelic-based attempts to have Gaelic recognised.

The absence of Census Forms in Gaelic was an aspect of the lack of respect which Gaelic has in the eyes of authority. The Form was available in ten different languages, including Italian, Urdu, Welsh and Cantonese, but not Gaelic. Again, An Comunn Gaidhealach put up little in the way of public opposition to thus, even though they knew (at least one supposes) how these Census Forms were being framed many months before the 1st of April. Donald Stewart's reaction was 'The SNP will continue to press for the official recognition of Gaelic to ensure that this kind of insult is never repeated'. So what else is new?

Another indication of the lack of respect and knowledge about Gaelic which Ministers have, was revealed when a Home Office Minister said in the House that less than 500 people in the U.K. spoke Gaelic at the time of the 1971 Census. So up got Russell Johnston (Liberal: Invernesshire) and asked what had happened to the 88,415 people who claimed in 1971 to speak Gaelic?

The occasion was the consideration by the House of the British Nationality Bill which would require Britain to recognise as British citizens those who spoke, apart from English, Welsh. This means that children brought up in wholly Gaelic-speaking homes are not going to have British citizenship conferred on them — ever.

A ridiculous situation. But wholly expected. Despite the existence of COGA, STRI and CEARTAS, Gaelic will never be taken seriously until the Government sees that Gaels mean trouble if their reasonable requests are never granted.

So for a start, let us have important people in Gaeldom doing their initial stint: I suggest that the lead be taken by Donald Stewart, Colin Spencer and the three Directors of An Comunn (indeed all An Comunn's officials). I suggest that they declare they are going to withhold their TV licence fees. Once they plead their case in court, the rest of us minions in the Gaelic movement, will follow in our hordes. After all, that was how Robert the Bruce won Bannockburn. Gentlemen, the cooks and bottlewashers are waiting over the hill to lend you support!

AND IN SCOTLAND.....

It could be starting all over again in Scotland. The SNP is at 22% in the polls, membership is rising, new branches are being formed and there is a new aggressiveness in the air of Scottish Nationalism. This can be seen in the agenda of this year's SNP Conference (taking place at the end of May in Aberdeen) which has resolutions recommending political strikes and civil disobedience over unemployment.

A sign that the Scotland that fell into a torpor after the 1979 General Election is wakening up again is manifested in other ways outside the SNP. The Scottish Peace Movement held a huge rally a few months ago in Edinburgh with a noticeably Scottish accent. The Labour Party in Scotland is beginning to talk about 'devolution' with more than cynicism. A new Scottish quality newspaper - the Sunday Standard - has successfully got off the ground, and, though it is cagey about Scottish Nationalism to the point of paranoia, it must inevitably trumpet it with a small 'n'. After the defeat of Donald

Stewart's Gaelic bill, Gaelic graffiti appeared in areas of Scotland and there was genuine anger among Gaelic and non-Gaelic speakers alike. All this is grist to the mill, though it is still a far cry from the heady days of the early and mid 70s.

The SNP's Aberdeen Conference with its militant motions and jockeying for positions should place the SNP firmly on the left - even if SNP members still cringe at the label. Chairman Gordon Wilson is unopposed; ex-labour MP Jim Sillars is the hot favourite for Policy Vice Chairman, and prominent left-wingers are poised to take over a number of other posts... but not Margo MacDonald, now Sillars, who was so busy preparing for her marriage that she did not hand in her nomination on time! Another case of 'Amor vincit omnia'?

J.P.

SUPPORT FOR ASSEMBLY UP

At the beginning of March the Scotsman published what it promised would be the first of quarterly poll results -- this was in conjunction with MORI (Market Opinion Research International). Our memories were refreshed with its previous accurate efforts. To tell us that 70% of Scots were unhappy with Mrs. Thatcher's performance was hardly risky but there were other very interesting results.

Dissatisfaction with the government was running at 76%, 10% higher than in the U.K. Mr. Foot has not made much impression and fewer than 45% of even Labour supporters are satisfied with his efforts, this dropping to as low as 28% in the S.T.U.C. (Scottish Trades Union Congress). Mr. Steel is seemingly the only party leader who satisfies his followers. The level of support for the Conservatives in Scotland is now at its lowest point since the war. They got 30% of the Scottish vote at the 1979 election but this is now down to 20%. The Labour Party and the Liberals have each raised their share and the S.N.P. remains about the same level. The latter may take comfort from the fact that 70% would now vote "Yes" for an Assembly and 30% "No". (1979 - "Yes" 51% "No" 49%). An important confirmation of what many suspected was that there would be no flocking to join the new S.D.P. (Social Democratic Party). The rating for them for current voting purposes was 5%, rising to 14% in a theoretical voting situation and 19% if the long debated alliance with Liberals take place and a Liberal did not stand.

The Liberals are at their highest level since 1974 and support for Labour remains steady in Scotland despite the much publicised picture of the party split in South Britain. This might have something to do with their "re-commitment" to devolution, despite the silence from Westminster on the subject. Not only would 70% of the Scottish electorate vote for devolution but 25% would vote for an independent Assembly. So if support for the S.N.P. is still running at 16% there seems to be a lot of people waiting to hear from them. There can be no satisfaction for the S.D.P. despite all the publicity and media coverage to get them airborne (literally as well as metaphorically.) Where on earth did all the money come from? It seemed to be no object anyway - but was it wise with unemployment and all the other ills of the moment to invite the public to use their "credit cards" to send in the £9 membership fee?

A former S.N.P. member of parliament (for Argyll) has joined the ranks of the S.D.P. and one wonders where he will fit in as one of their founder members. Mr.

William Rodgers was reported to have said at a press conference - "This will not be a London based party -- it will be representative of the whole of England!"

DEVOLUTION

The Campaign for a Scottish Assembly which was set up in Edinburgh on the 1st. of March 1980 held a National Convention in Edinburgh this year. Invited were people from all parties and organisations or individuals who still held the concept of an Assembly as a viable one. 80% of the Scottish electorate now support parties which favour a directly elected Assembly with authority and control over Scottish affairs. This should not be put in jeopardy by sections of the rest of the U.K. such as the north of England. This was said by Miss Isobel Lindsay from the S.N.P. because some time previously at a meeting in Newcastle a group of M.P.'s representing the north of England "warned" Mr. Foot not to rush ahead with plans for devolution for Scotland. Understandably concerned about the situation in their own area, their comment hardly inspires confidence that they have thought right down to the root of the matter ----- "If the Scots want devolution that's their business but they cannot have it in isolation from our problems."-- Mr. Foot promised to acknowledge and pass on their concern and possibly not do anything for Scotland unless through implementing elected regional assemblies throughout the whole U.K.

This is the plan also suggested by Shirley Williams of the S.D.P. but this could affect their pact with the Liberals who are reported as sticking to their original Scottish devolution commitment, Mr. George Foulkes the Labour member for South Ayrshire spoke in favour of an Assembly with "democratic control". The Very Rev. Dr. David Steel, a former Moderator of the Church of Scotland, said there was a feeling in Scotland at the moment that we should have the running of our country in our own hands. Dr. Jack Brand the Chairman of the campaign had opened the Convention by saying that working for this would raise the spirits of the country after the depression of the events of 1979. Support for this is probably high for despite the great concern about unemployment and the conviction that things are going to get worse the idea of an assembly has gained support. The media coverage of this convention left a lot to be desired but a letter from the vice-chairman Hugh Miller later in the Scotsman of April 6th gave more details -- the convention had given almost unanimous support for a campaign to go ahead with more detailed proposals for an assembly and a second convention will be called at least within a year. The Federation of Student Nationalists at their A.G.M. reported in April put the point that the attitude of the S.N.P. officially to devolution was an emotional reaction to the events of 1979 and would have to be re-thought.

All the parties in Scotland except the S.N.P. have had their 1980 conferences. The Labour party are to continue to struggle on our behalf and it is possible that in one area good may come. A move is afoot (small "f") to bring devolution and democracy to the Labour Party in Scotland. It has suddenly dawned on them that they have no "policy making powers" and they are to ask their Westminster masters if they could please have some.

The Tory conference in Perth showed what clever leaders they have. Supporters were demanding the outlawing of the closed shop in the trade unions and up came their perennial law and order motions but they were

cleverly deflected by the party "brass".

The Mori poll item which showed that they "had lost touch" with the electorate is possibly well illustrated by the following:- "A self confident picture of exciting social and industrial change in Scotland was painted yesterday by Scottish Office Ministers on the opening day of the Scottish Conservative Party conference in Perth."

This from the party who just previously in the 1981 budget had put 20p on the price of a gallon of petrol and caused revolt amongst their own M.P's, albeit the ones currently sitting in seats gained from the S.N.P. with narrow majorities in 1979. Their social engineering continues apace and we may expect to see the underprivileged now queuing up to buy their council houses and send their children to the schools of their choice.

To revert to the other unionists, the Labour controlled District of Dundee gained a lot of publicity by their twinning with the town of Nablus on the West Bank. Lest anyone think that this shows any real understanding of politics, the following statement is from Mr. George Galloway now the chairman of the Labour Party in Scotland but coming from Dundee where he is one of the bright new revolutionaries of the Labour Party -- "We are opposed to independence, separatism and nationalism." It will be interesting to see if that sentence has different endings in different places.

"The Struggle for a Language." Gaelic in Education. This is the title of a booklet by Gwen Mulholland and published by Rank and File at 30p. The book is divided into three main sections and a postscript. The first is an account of the vicissitudes, of the language since the 11th century. This is an excellent resume of a sad story and with the references given should enlighten many. The second part is about today, with particular reference to the situation in the schools. It is not a particularly bright situation but there are gleams such as the bi-lingual project in the isles.

For the reader who has been concerned about Gaelic for some time the third section and particularly that part in which the writer tells of her own efforts with 8 and 9 year olds is the most heartening. Using and adapting methods already in use in other depts of the primary school (flash cards, mime, games etc.) she has been obtaining good results. The conversation method illustrated in the article in Carn 33 was used as well - adapted for children of course as the other methods could be adapted for adults. (I wonder what their favourite objects would be for illustration on Flash cards)

The post script is a call for the place of Gaelic to be recognised in our culture and specifically in our education system.

The book may be obtained from the writer at - Farr, Invernesshire or from Rank and File, Allan Armstrong, 28, Mertoun Place Edinburgh.

HIGHLAND HERITAGE

"Recalling much of our Highland heritage over the last 200 years is very painful," declared Rob Gibson, Organiser of Highland Heritage at a press conference in the Cummings Hotel, Inverness on 15th April, "We must not forget that the long drain of the Highland Clearances since the mid 18th century deeply affects Scottish life today. Gross overcrowding in Central Scotland and our clan names scattered over the world are a direct result," he continued.

"Highland Heritage has three main aims:-

1. To seek co-operation between all those individuals

and interested bodies who seek to publicise neglected parts of our Highland history which have an important bearing on Scotland today.

2. To produce leaflets for visitors and residents alike which will illuminate the extent of local sources of our recent Highland history.
3. To make financial appeals for the design and erection of suitable memorials which will keep our people's history in the public eye."

"To begin this work," explained Rob Gibson, "a draft leaflet describing places to visit on the "Highland Clearances Trail" has received approval in principle for distribution via Tourist Information Centres and printing of the first run will begin shortly. Further details and local details will be compiled in due course. This will be made available to Tourist Centres and schools."

Mr. Gibson appealed for offers of support for Highland Heritage and donations to the Highland Clearances Trail leaflet and Robert McKid plaque appeals to be sent to Highland Heritage, c/o Gibson, 8 Livera Street, Evanton, Rossshire. Tel: Evanton 830470."

SCOTS SECRETARIAT PAMPHLETS

Allan Ramsay; Poems, Fables, and Songs, with introduction by Archie Lamont. 40p

Scottish Neutrality: Disarmament means Prosperity by Archie Lamont (New Edition) 50p

Allan Ramsay was an important Scottish Nationalist and Jacobite in the early 18th century. He opened the first public lending libraries and pioneered the first Theatre in Edinburgh. His editing of anthologies of the older Scots poets and his own work served to preserve Lalland Scots. Without this Robert Burns would have been impossible. Burns's outlook, however, is often sentimental compared with Ramsay's incisive criticism.

Ramsay in writing his "Vision of Wallace" appears to have been aware of the same Gaelic originals which James Clarence Mangan used in "Dark Rosaleen". Ramsay is a poet of freedom for nations and for individual men and women.

The new edition of "Scottish Neutrality" came out at a time when Scots soldiers were being pulled out of Northern Ireland. In November, 450 Royal Scots Dragoon Guards left for Germany. This brought the total of British armed forces in the Six Counties down to 11,500. It probably costs the British taxpayer more to keep soldiers in Germany than in Ireland; and the cost of army and armaments has now reached £11 billion a year, compared with £70 million in 1914.

What does Scotland get from this? In the last three years even without counting abortions, the Scottish death rate has risen steeply to 65,727 in 1979. Infant mortality is twice as high as in Denmark or Holland.

As front piece "Scottish Neutrality" has a photograph of the Muirhead family with their Norwegian friends, as founders of the Scot's Secretariat, Dr. R.F. Muirhead was also prominent in the Highland Land League, Present business address of the Scots Secretariat is Jess Cottage, Carlops, by Penicuik, Midlothian, Scotland, EH26 9NF.

BUIDHEANN UR ANN AN CALIFORNIA

Càirdean na Gàidhlig is a newly established group of Californians with a commitment to the cultivation of the language and music of Gaelic Scotland. For information, please contact: Elizabeth Rowland, 220 Bungalow Avenue, San Rafael, California 94901.

BREIZH

BUREV AN IWERZHONEG (Continued from CARN 33)

Penaos lakaat an iwerzhoneg da vout implijet er vuhez foran?

Da heul kenbrezegeoù gant renerien ar strolladoù politikel ez eus bet savet ur poellgor hag a zo e bal kreskin an implij anezhañ en Dael hag er Sened. (Salv ma plijo d'ar gannaded...) Ur strollad-sturiant zo bremañ ivez e-sell da ledanaat e dachenn e bodadegoù hag e labour ar c'huzulioù-kontelezh. (Ma plegfe an holl anezho da virout al lezenn hag a lavar e tle bezañ an holl bostoù-henchañ divyezhek er-maez eus ar Gouezelva e vefe deraouet-mat...)

E-touez an aodadurioù broadel hag a zo troet mat e-keñver kinnigoù ar Burev e ranker menegin ar c'h-Cumann Luthchleas Gael (Kevredigezh ar Sportoù Gouezel)-- anvet e vo un den e pep kontelezh evit o seveniñ (youl-vat a zo a-berzh ar renerien met al lazioù-c'hoari eo ar sport a zeu da gentañ evito...)

Bodet en deus ar Burev renerien-gompagnunezhioù kenwerzh anavezet o barregezh. Spi en deus e vo keloù kalonekaus eus o zu hep dale.

Div weizhad bruderezh a zo bet graet dre ar c'he-laouennoù, er goaffv 1978-79 hag en diskar-amzer 1979. O fal lakaat an dud da ober gant ar pezh a ouient a iwerzhoneg; al "lugar" - mañ a oa embannet bemdez: "Our language - it is part of what we are". Krediñ a ra ar Burev ez int bet efedus.

Abaoe un nebeut mizvezhioù emañ annezet ar "Burev" en ur mell ti nepell eus kreiz kêr. Eus ar £706.000 dispignet gantañ er 14 miz e oa £325 000 evit rein diskleriadurioù (stlenn) ha diorren an darempredoù gant ar bobl (bruderezh), £74 000 evit ar melestradur, £111 000 evit ar goprou, h.a.

Eo ar sifroù da heul (disoc'h un nebeut enklaskoù kaset da benn gant ar burev; lakaet eo tal-ha-tal ar sifroù evit meurzh 1978 ha Kerzu 1979):

31% / 49% a grede en doa graet ar gouarnamant re nebeut evit ar yezh, ha

49% / 42% en doa graet re.

56% / 61% a oa a-du gant an iwerzhoneg; 30/31% ne raent forzh, ar peurrest a oa a-enep.

28% / 31% agomze mat pe welloc'h ar yezh, an hanter un nebeut gerioù hepken,

23% / 19% tamm ebet. —

An diskleriadurioù-se a gaver e danevell ar Burev. Ha fougasin a ra? An emsaverien a ro o amzer vak hag o zrevell evit adsevel an iwerzhoneg, o samman dispign ivez gant o obererezh, n'int ket evit mirout a estlammin ouzh an nebeut a frouezh hewel douget betek-hen gant labour an ensavadur-se. Kredin a reont ez eus doareoù all efedusoc'h da zispign an arc'hant a vez roet gant ar Stad evit ar yezh. Ur rebech henvel a hallfed ober d'ar genreizhad deskadurezh. Mantrus eo pa ouzer pegen nebeut a dud yaouank a vez gouest da gomz iwerzhoneg goude bezan bet trizek bloaz ouzh en deskin, sanset -- dreist-holl e Dulenn. Tamall a reer an diouer a luskabeg: ne wel ket an darn vrasan da betra e talvezo ar yezh dezho en o buhez, evit gounit o buhez. Koulskoude e hall talvezout mat d'ar re a zeu a-benn d'he mestronian. "A knowledge of Irish is gold", a skriv Christina Murphy en he rummad pennadou diwar-

benn stad an iwerzhoneg erskolioù, embannet en Irish Times, 25-30 Mae. Talvout a ra £1000 ouzhpenn d'an neb a labour en ur burev, eme z-Donall O Morain, kadoriad Gael-Linn.

Neuze ne dlefe ket bout un dra fall d'ar Burev bezan dispignet kement evit kounaat da boblans ar Stad ez eo ar yezh-se "darn eus ar pezh ez int", i.e. un elfenn bouezus eus o iwerzhonadelezh? 66% anezho a anzav an dra-se. Met gouzout a raent kement-se dija, a respont Conradh na Gaeilge. Moarvat ne ra ket ar peurrest kalz foute gant o broadelezh.

Rebech a ra ar c'h-Conradh d'ar Burev bezan o klask emellout eus ar pezh a vez graet gantan e-unan ha gant aozadurioù prevez all abaoe pell e-lec'h trein e evezh war dachennou all, evel lakaat rummadou eus ar boblans na gav ket an emsaverien krog warno da domman ouzh ar yezh.

Doan a ra d'ar c'h-Conradh hag en deus digoret 80 skol-bugaligoù ("skolioù-Diwan") dre ar vo klevout ar Burev oc'h embann breman ez eo bet graet an dra-se a-drugarez dezhan... war zigarez ma kinnig skoazell-arc'hant da brenan o rikou. Taget eo bet gresik e kendalc'h-bloaz Conradh na Gaeilge (e Corcaigh, 9-10 Mae) gant dileuridi o lavarout e oa ar Burev o klask astenn e veli war ar c'hlasou-abardaez aozet gant kevrennoù ar c'h-Conradh, o kinnig skoazell dezho war-eeun, hep tremen dre greiz an aozadur. Vad a rafe ma rofe darn eus e arc'hant da savetein Cumann na bhFiann, hag en deus aozet abaoe pell'zo skolioù-hanv er Gouezelva evit miliadoù a grennarded, o teskin dezho ar yezh en un doare efedus, dishanval diouzh an darn vrasan eus ar skolioù-hanv all na vez anezho nemet "trevadennoù-vakansou" o tegas muioc'h a saozneg d'ar Gouezelva! Padal, ret eo breman da g-Cumann na bhFiann goulo e gef paouez gant an darn vrasan eus e obererezh hed-bloaz.

Dleet e vefe d'ar Burev ivez pouezan muioc'h war an aozadurioù-Stad, daskouer ar ministrerezhioù, da harpan ar yezh pep hini diouzh e du; lakaat bec'h dreist-holl war ministrerezh an Deskadurezh ha war Radio-Telefis Eireann! N'eo ket reizh urzh an difraeoù ganto, ne fell ket deomp tevel pelloc'h diwar-benn an dra-se, a lavare unan eus dileuridi ar c'h-Conradh.

O klevout unan all o komz en anv an aozadur-man en ur vodadeg vras e Maerdi Dulenn aozet gant an National H-Block Committee -- hag hi o c'houlenn ouzh gouarnamant terrin an darempredoù-kannadouriezh gant Bro-Saoz, ne vefen ket souezhet ma klaskfed c'hoazh lemel digant ar c'h-Conradh an harp-arc'hant en deus bet betek-hen digant ar Stad. Ha da ziwall a vefe na savfe disrann ennan, rak kalz eus ar c'hevrennoù e goueled ar vro zo levezonet krenv gant ar strollad a zo breman ar galloud gantan.

A. Heusaff.

MITTERAND AS FRENCH PRESIDENT: for Brittany an important outcome.

Giscard d'Estaing was sent packing on May 10th, in the second round of the French presidential elections. Does that matter to us Bretons? I unhesitatingly answer yes. So long as he stayed in the Elysee there was no hope that we could make any headway towards freedom for our country. [What could Brittany expect from a government that boasted of France being the world's largest supplier of arms, and that she would soon be the third world power.

Of all those who voted (86% of the electorate), 52% plumped for Mitterand. But how was it in Brittany? The

highest score for him was in the Cotes-du-Nord department (55.53%). In Loire-Atlantique he shared evenly with his rival. Morbihan and more so Ile-et-Vilaine definitely preferred Giscard (about 54%) while Finistère gave him just 51% of the vote [: there, as usual, Leon (in the North), with its socially well-ordered and economically strong rural community, and its traditional right wing politics predominantly voted "conservative"; on the contrary in Breton Cornwall, particularly around Karaez - An Uhelgoad, the Left man came on top.] However, if one compares with 1974, it is clear that Giscard's prestige declined considerably every - where in Brittany and much more than in most other departments: in Finistère and Morbihan it was an 8% drop.

Let us see how the ten candidates who took part in the first round on April 26th fared and where they stood with regard to the "regional" question. (The votes they got in Brittany are indicated in thousands). First let it be noted that almost 18% of the 2,650,000 registered Breton voters abstained or spoiled their votes. It would be a waste of CARN space to dwell on three of the four main candidates, for whom Paris is the navel of the world, the holy capital called upon to rule the provinces: Giscard (644m.) reinforced central controls during his term of office and tricked too many in 1978 with a sham Breton cultural charter. Chirac (392m) criticised centralism but he would never allow regional assemblies to be elected by universal suffrage, never! Marchais (213m) always vied with the most patriotic champions of Parisian control(1).

Of the Gang of Four only Mitterand (563m) firmly committed himself to decentralisation: he has often and for a long time proclaimed that a change from the centralised administrative system was overdue and that regional assemblies should be elected by universal suffrage. That is the Socialist Party's policy. (2)

What about the minor candidates? Only two were plainly concerned with regional cultures or economies (Figures in brackets here apply to the whole French State).

B. Lalonde (882m) -- a young ecologist, opposed to the big military and economic powers, an advocate of small communities, considered a regionalist; his ecological vote increased from 1.32% in 1974 to 3.4% this time. It is an important new factor in the overall French political life. In Brittany he got 4% of the vote polling in many communes better than the communist candidate (in Kemper he reached 6%); people did not forget the Amoco and other oil tanker disasters nor the Plogoff nuclear threat ... Mme Bouchardeau (33m) was the most outspoken on the subject of regional power and minority rights: she would straightaway grant autonomy to Corsica and the N. Basque Country (why not to Brittany?). Her Parti Socialiste Unifié is the only French party with an autonomous Breton branch, the PSU - Bretagne. Many well known members of the Breton movement such as Stivell urged voting for her. Overall she polled lowest but not in Brittany: e.g. in Finistère she came 7th and in the largest cities she got 2%.

Mitterand's election should be the first step towards big changes. A second step may be taken in the forthcoming general election. Who will win, the Chirac-Giscard conservatives or the Left? The answer will be known by the time this issue of CARN reaches you.

Jorg Gwegen.

[Ed.: Following the first round of voting the Left looked set for a substantial victory.]

CELTIC LEAGUE A.G.M., 28th - 30th August, Peel, Mannin.
Write to any Secretary for further information.

A few remarks about the French presidential elections.

1. The French Communist Party is said to favour the election of regional assemblies by universal suffrage and replacing the government's appointed *prefets* by the assemblies presidents. This would be welcome. However the party denies the existence of a Breton people with a specific problems requiring self-government. The difference with the Socialists is that the latter might have a more flexible approach. If a Leftist coalition emerges from the June elections, it can be challenged to disprove the Breton/Nationalist contention that as far as our claims are concerned all the French parties are the same.

2. The socialist U.D.B. urged its supporters to abstain in the first round and to vote for the Leftist candidate in the second. The French system precluded it and other autonomist parties from putting forward a candidate. The UDB admitted having no illusions about Mitterand's willingness or ability to fulfill his promises. He is not going to break old moulds! Experience suggests that if he introduces changes favourable in the letter to Brittany's aspirations, they will be measured just so as to lull popular discontent into inactivity. Yet if our nationality is to be safeguarded it can only be the result of a sustained effort and indeed of pressure on the French conservatives of all hues.

A. Heusaff.

REDUNDANCIES AND CLOSURES

A detailed study, published in *Le Peuple Breton*, May 1981, shows how catastrophic the seven years term of office of Giscard d'Estaing have been for the Breton industry. This is illustrated by an unemployment spiral starting with about 22 000 job seekers in January 1973 and constantly widening out to reach the figure of 82 000 in December 1980 for the 4 départements of the official "Region Bretagne" alone. The article lists about 120 firms established in the five départements which were reported in the dailies during the six months prior to mid-march 1981 as having closed or dismissed workers or whose workers are threatened with redundancy. Totting up by départements, we got the following figures, first for the jobs and second for those threatened (with the number of firms affected given in brackets): Loire-Atlantique: 2104 (21) and 2392 (16); Morbihan: 457 (13) and 755 (8); Ile-et-Vilaine: 431 (12) and 1364 (5); Cotes-du-Nord: 390 (12) and 692 (7); Finistère: 633 (19) and 781 (7). Overall totals: 4015 (77) and 5984 (43).

Not all the cases were reported. For some, present figures were not available for instance, Citroen, (Rennes), so they are not taken into account. Half the jobs lost were in Loire-Atlantique. Yet this is an area which produces energy well in excess of its consumption. That disproves the argument put forward in favour of building the Plogoff nuclear station, that with an ample supply of power a substantial number of permanent jobs will be created. Unfortunately, in the atmosphere of near panic generated by the collapse of employment in SW Brittany, many people seem to be resigned to the project going ahead.

Many of those firms were multinationals. They closed although they had a positive balance sheet. For them the only law is to go to any place (third world countries) where profit will be highest. Social considerations are immaterial ...

A.H.

VITALITY OF BRETON MUSIC

About 500 singers and musicians and thousands of listeners took part in the annual Kan ar Bobl festival in an Oriant on April 4th and 5th. It was in all respects a most successful event. Ten groups entered for the musical research competition. There were 37 entrants for traditional singing in Breton and numerous children groups. All ages, from 4 to 83, were represented. A prize, named after the musician Jef Penven, was offered by the television service FR3 - Bretagne for the category of new songs in Breton. It was won by the 17-year old French Jezekel from Leon, N.W. Brittany. The group "Paotred ar Born" from the "Pagan" (N. Leon) district was chosen to represent Brittany at the Killarney Pan-Celtic Festival. These two days testified to the vitality of the Breton musical tradition.

J. Y. an Touz.

Publicizing the cause of the Breton language throughout the world.

An international Committee for the Defense of the Breton Language was set up a few years ago by a Fleming, Mr. C. Stercks, in Brussels. It has branches in several countries. It has instituted a prize for literary works in Breton and made it a prime objective to collect funds for the DIWAN nursery schools. The U.S.A. branch has become one of its most active following the appointment of Ms Lois Kuter as its honorary secretary. She has successfully completed a 465-page dissertation about Breton identity, with particular attention to its expression through the medium of music. To-date she has sent out over 300 letters explaining the I.C.D.B.L. and inviting people to join her branch. Besides ordinary people interested in Brittany or in Celtic studies, she has thus contacted professors of Celtic languages, teachers of French or other languages, Celtic organisations (e.g. Welsh-American groups), French-American associations and ... several offices of the French consular and cultural services in the U.S.A. The branch has now over 80 members including Welsh, Irish, Breton and Cornish speakers; some are teachers of French at college level, there is even a fairly prominent member of the Alliance Francaise! Lois hopes that about 20 of them will take an active part in the association's work. Notices of the branch's formation were printed in several important publications (with circulations of 8000-11 000 copies). The election of officers took place in April, resulting in Mr. Robin McKey being elected president and Lois Kuter retaining the post of secretary.

BRETONS-PRISONS

Is the title of a 100-page "Black Book" about the repression of the FLB activities. The book is published by KAD (Committee for Amnesty - Brittany). It contains many documents concerning the conditions of detention of prisoners, and the torture or ill-treatment inflicted on them. It describes what is implied by the demand for political status and for amnesty. One point that emerges from these pages is that Bretons who try to benefit from half-term remission of sentences or to have recourse to the Cassation Court are victimised. The main point however is the demonstration of the political nature of the State Security Court: the six-day detention of suspects is used by the police to accumulate maximum evidence and in fact to build up the case for the prosecution, leaving to the examining magistrate no need to probe further (effectively the

defendants are convicted before their trial); it is the government which nominates the judges (of which two are army generals) and orders the prosecution. There are no arrest warrants, no jury, no appeal to a higher court. This is all in contravention of the European Convention on Human Rights.

KAD calls for support in its campaign to obtain an amnesty for all the Breton militants imprisoned and to get the Security Court abolished. By May, they had already received support from four dozens municipal councils representing 25% of the population of Brittany) in spite of pressure from the prefects. KAD has also organised a mobile exhibition of paintings, canvassed candidates in the presidential election, etc... The book prefaced in seven languages and abundantly illustrated with cartoons, was rapidly sold out, but is being reprinted. Available from the Secretary Comite d'Amnistie Breton, Bourg de Plouisy, 22200 Gwengamp £20 F + postage.



The Breton flag was carried by a delegation from the Cotes-du-Nord farmers Union at a demonstration in Brussels last winter to underline that Breton agriculture had problems of its own. By courtesy of "Evid ar Brezhoneg". [A periodical published twice a month to help learners and native speakers to read Breton by giving translation of most words in French underneath the Breton text - 40F. (60F abroad) - B.P. 93, 22202 Guingamp, Cedex.]

ALAN STIVELL -- Racines Interdites

220 pp. Published by Editions J.C. LATTES.
91, Rue du Cherche-Midi, 75006 Paris.
1979. Collection MUSIQUE ET MUSICIENS.

This book in French takes the form of an interview with J. Erwan and M. Legras, and in its question-and-answer succession reminds a little of a catechism and its main interest lies in the chapters where Stivell explains his ideas concerning the Breton and Celtic musics and the way he is trying to develop them. Faced with the alienation of our compatriots "who were still acclaiming the cha-cha-cha while popular american music, close to Celtic music, had become fashionable in Paris", he understood that he had to assume the role of teacher in order to get them to open their eyes and their ears to their own cultural wealth. He shows how his records represent the various steps in his treatment of Celtic music, one overriding idea being to create an art understood by urban people but in continuity with tradition. It was necessary to re-establish the link between the musical roots and the present time. Stivell

insists on the need to promote other aspects of Celtic culture if the musical rooting is to succeed (the Irish musicians who pay little heed to our languages should take note!) In the present conditions, where most of our people have unlearned their own languages, music is the best means of Celtic expression and exchange. Celtic culture was always essentially oral. He makes the point clear though that if one wants to belong to the Breton community, one should not bear with the inability to speak Breton. Nor does he see cultural developments in vacuum: he never fails to express his commitment to the struggle for national liberation (he was a witness at the latest FLB trial). The book seems to be aimed at a public that is interested in his music, but might have little knowledge of other aspects of the Breton culture or indeed history. There are chapters about these aspects as well as about the Celtic heritage. One could disagree with some of his views and find fault with certain details, but I certainly agree that for the Bretons, the "Celtic pole" is the only possible counterweight to French influence. But for my part I would express reservations about his urging to throw our doors wide open to external influences. That we must be prepared "to rub shoulders" with the musics and cultures of other countries, that we should seek national liberation in an international framework, agreed. But when he explains how he has put his ideas on that subject into application in his recently finished "Celtic Symphony". I am afraid I don't quite follow (I shall listen again...). I tend to believe that when we are deprived of certain organs of protection or simply expression, such as the dominant cultures have in the form of institutions, budgets, television, etc. we cannot dismantle all our boundaries.

* There are 32 pages of Song texts at the end.

A. Heusaff.

"LE DESTIN DES FIDELES"

This fifth volume of the biographical work, "Fransez Debauvais et les Siens" covers the period from November 1944 to February 1948. Here, Anna Youenou relies more on her own notes and recollections than on letters from relatives. This makes for a more lively account. In the first hundred pages, she tells about her plight in Germany towards the end of the war, her hiding in the Alps together with two other Breton women and two children, her fear of the consequences when she must enter a camp for displaced persons and reveal her identity to French interrogators, her transfer to Paris where she is soon released only to face new tests: destitute, unable to get ration tickets and to engage in any trade because her husband died under an assumed name, she ekes a living for herself and her son by selling paintings and making dolls and dresses. She meets other Bretons most of whom are in a more regular situation than herself. But all hope regarding the national aims has been shattered, the overriding concern is how to survive.

The main interest resides thus in the account of a woman struggling to stay alive in a hostile environment, steeling herself against adversity when

death repeatedly strikes her closest relatives and the gruesome details about the slaughter of her brother Jos in the French concentration camp of Struthof are revealed.

Available from Anna Youenou-Debauvais, 85FFR
20 Place des Lices, Rennes.

A Petition to the European Parliament for the Protection of Basic Freedoms.

On the initiative of the Breton Jacques Bruchet and with the help of the Brussels-based Bureau of Unrepresented Nations a petition signed by several hundred people was officially handed to the European Parliament on February 12, 1981. The signatories were mostly Breton, Welsh, Irish, Cornish. They expressed alarm at the steady erosion of individual and civil liberties, in particular at the abuse of legislation which threatens fundamental rights. They viewed it as essential to strengthen the safeguards against the arbitrary powers of the State. This could only be done by allowing recourse to higher international authorities under procedures available to the citizens of all the member states. The European Parliament and other E.E.C. institutions were therefore invited to demand that all the member states recognise the right of any individual, group, association or organisation with a grievance against the State to have recourse to the European Court of Justice and to grant this court supreme jurisdiction in matters relating to the protection of human rights and basic freedoms over the entire territory of the European Community.

This petition was presented to the Italian vice-president of the Parliament, a former justice minister in his own country. Its purpose was explained at a press conference by J. Bruchet and the Flemish Euro-M.P., Mauris Coppieters.

At present, the citizens of all the E.E.C. member states, with the exception of France, can appeal to the Strassburg based European Commission and Court of Human Rights. Strassburg (E.C.H.R.) against decisions of their States which in their view violate their basic rights. France along has not recognised the right of appeal embodied in Art 25 of the European Convention on Human Rights. The Bretons, Basques, Corsicans and others are thus deprived of all international redress against the arbitrary decisions of the French State when their individual and collective rights are infringed, e.g. those concerning their languages and their cultures, as well as their protection against politically motivated arrest, harassment and detention. However, the procedures of which the Irish, "British" German and other citizens can avail if they wish to appeal to the EEC institutions are long, cumbersome, complicated and expensive. Several legal cases have made this abundantly clear.

The signatories therefore ask that all the citizens of the EEC member States be granted the right of appeal not only to the Commission and the Court of Human Rights in Strassburg but also to the European Court of Justice in Luxemburg, whenever they deem their rights and liberties have been infringed. Appeal cases are now frequently brought before the latter in accordance with much simpler and more accessible procedures by EEC-States citizens (workers, tradesmen, civil servants) as well as immigrants in pursuance of economic and social rights, embodied in the Rome Treaty, which they believe are being violated by their governments.

The petition goes further to ask that all EEC member States be compelled to recognise their citizens' right of

(Continued on page 12)

CYMRU

GWERS I PHOB CENEDL

Ym 1563 penderfynnodd Llywodraeth Llundain y dylai Cymru gael Beibl yn yr iaith Gymraeg. Yn achos Cernyw, teimlai'r Saeson nad oedd y nifer a siaradai'r Gernyweg yn ddigonol i fod yn deilwng o lyfrau crefyddol yn eu mamiaith. Felly 'roedd dirywiad yr iaith hynafol yma yn amlygu ei hun mor gynnar a'r 16fed. ganrif. Ac wrth reswm, rhoddodd y penderfyniad yma i wadu y pobl eu Beibl hwb sylweddol i'r dirywiad.

Ychydig cyn ei farwolaeth ym 1703 ysgrifennwyd draethawd am yr iaith gan Nicholas Boson. Cofiai Boson nad oedd yn medru'r Gernyweg pan yn blentyn er iddo fyw mewn ardal Gernyweg ei hiaith, sef Newlyn yng Ngorllewin pell Cernyw, cadarnle olaf yr iaith. Cofiai ei rieni yn ymwrthod rhag siarad Cernyweg ag ef, ac yn gwahardd y gweision a'r cymdogion rhag gwneud. Ond aeth Boson ati i ddysgu'r iaith ei hunan, ac ysgrifennodd ei draethawd hollbwysig, "Nebbaz Gerriau Dro Tho Carnoack-Ychydig o Eiriau am y Gernyweg", yn ei famiaith. Trueni fod ei ramadeg yn wallus a geiriau Saesneg yn ymddangos drwy'r traethawd. Ond cofnododd yn drwmgalon, "darganfyddir yma llawer na allant siarad na deall y Gernyweg, ond bron neb na all siarad a deall y Saesneg; oherwydd, bydd yn annodd ei hadfer, mae'r hen ddynion yn marw, a'r infanc yn ei siarad yn llai ac yn llai, yn waeth ac yn waeth, ac bydd yn debygol o ddirywio ymhellach gydag amser".

Ysgrifennodd ysgolhaig o'r enw William Scawen waith o'r teitl "Antiquities Cornubritanic" a gyhoeddwyd ym 1777. Ynddo fe restrodd ei resymau ef dros ddirywiad difrifol ei iaith: (1) Y ffaith bod Cernyw wedi colli cysylltiad gyda Llydaw; (2) Diffyg diddordeb mewn perfformio'r dramau gwrthiol enwog, fel "Gwryans an Bys/Gwneuthuriad y Byd"; (3) y ffaith bod y Cernywiaid eu hunain yn troi i'r Saesneg er mwyn cyfleuster neu i roi statws cymdeithasol i'w hunain; (4) effaith Dyfnaint yn Seisnigeiddio Dwyrair Cernyw; (5) mewnlifiad o estroniaid (6) methiant pobl a oedd yn medru'r iaith i gyfathrebu ynddi ar lafar ac yn ysgrifennedig.

Beth bynnag fo'r rhesymau dros y dirywiad, erbyn diwedd y 18fed. ganrif 'roedd marwolaeth yr iaith ar y trothwy. Y gred gyffredinol yw mai gwaig o'r enw Dolly Pentreath oedd yr olaf i siarad yr iaith cyn ei marwolaeth ym 1777. Defnyddir hyn fel hanes i gadw ymwelwyr yn hapus heddiw, er mewn gwirionedd John Davey o Zennor, a fu farw ym 1891, oedd yr olaf a gofnodir fel siaradwr o'r iaith. Ond mae'n ddigon teg cyfaddef mai o ganol y ddeunawfed ganrif ymlaen, prin ofnadwy oedd y nifer a'i siaradai.

Beth, meddech chwi, sydd gan hyn oll i'w wneud â chylchgrawn cyfoes, amserol fel CARN? Efallai fe gofiwch imi edrych ymlaen am ddyfodol disglair i Gernyw, ei hiaith, ei phobl, a'i chenedligrwydd, yn CARN 29. Ond teg oedd edrych dros y rheswm am ei dirywiad fel cenedl. Ac heb os y rheswm iddi golli ei hunan-barch fel cenedl, a chael ei hystyried gan ei thrigolion ei hun fel dim mwy nag un o siroedd Lloegr, oedd iddi golli ei hiaith. Cernyweg yw'r unig iaith Geltaidd i farw allan, ag Cernyw yr unig wlad Geltaidd i golli cymaint o'i hunan-barch a'i unigrywydd. Diolch byth bod hen ysbryd y Celtaid wedi ail-gynnau yn enaid pobl Cernyw, a chyda'r cynnydd araf ond calonogol

yn y nifer a all siarad yr iaith, mi welaf y dydd pan fydd Cernyw yn genedl i'w pharchu a'i edmygu unwaith eto. Ond onid oedd yn druenus fod y fath sefyllfa wedi datblygu yn y lle cyntaf? Ni ddylai unrhyw genedl orfod ail-gynnau tan cenedligrwydd na atgyfodi eu iaith en hunain.

Mae Ynys Manaw yn frawychus o agos i'r un sefyllfa, a mawr yw'r gobaith y bydd pobl Manaw yn sylweddoli hyn ac yn deffro i'r perygl mewn pryd. Ond nid yw Cymru'n ddiogel chwaith. Os na bydd terfyn ar y peryglon y rhestrodd Scawen ddwy ganrif yn ol yng Nghernyw, efallai mewn dau gan mlynedd y bydd pobl Cymru yn gorfod atgyfodi'r hen iaith ein tadau. Ond ni chredaf y bydd hyn yn digwydd-mae pobl ifanc y Gymru gyfoes yn ddigon deffro i adnabod y peryglon a gwynebu'r her.

Fe ddylai pob un sy'n parchu ei wlad gofio'r llinellau a ddilyn, o'r hen Gernyweg.

An lavar coth yu lavar gwyr-
Byth dorn re ver dhe'n tawas re hyr,
Mes den hep tawas a-gollas y dyr.
Yr hen iaith yw'r iaith wir,
Byth ddwrn rhy fyr a thafod rhy hir,
Megis dyn heb iaith a gollith ei dir.

(All of the Celtic nations should learn Kernow's lesson well.
Each should make every effort to sustain their own language.)
Ian Parry.

LOCAL ELECTION REVERSE WILL AFFECT EDUCATION

Ifan Lloyd.

The County Council elections in Wales on 7th May brought little comfort for Plaid Cymru: before the election it had held 34 of the 515 council seats; afterwards, only 23. The process outlined in CARN 33 continued: while Plaid more or less held its ground in rural Welsh-speaking areas (it holds 8 seats in the new Gwynedd council, just as it did in the old one, and 5 in Dyfed, one fewer than in the old council), it lost badly in the industrial South: both its seats on the Gwent council were lost as were both its seats in Gorrlewin Morgannwg (West Glamorgan), and in Canol Morgannwg (Mid Glamorgan) its representation shrank from 16 seats to 9. Not all was gloom: a seat was won in De Morgannwg (South Glamorgan), where Plaid was previously unrepresented.

The immediate result of these elections is likely to be even greater official opposition to and obstruction of Welsh-language education in south Wales. All four councils in the area are now under Labour control, which will encourage that party in its attitudes. Parents have been fighting grim struggles to get a Welsh education for their children. In Pontypridd, Canol Morgannwg, where the council refuses to provide new, much-needed Welsh-language schools, insisting instead on Welsh units in otherwise English schools, a policy known to be educationally disastrous, which simply anglicises the children (the whole purpose as far as the council is concerned), there have been sit-ins. In Gorrlewin Morgannwg it is agreed by all that a second Welsh-language secondary school is necessary, but it is somehow impossible to find any buildings for it: when it was proposed to put it in Pontarddulais, where over 40% of the population speaks Welsh, demonstrations were organised with placards reading "Welsh Go Home" and "We Don't Want the Welsh Here"! In Brynmawr, Gwent, the parents would like a notice outside the Welsh-language

school, saying what it is. This has been stubbornly resisted by the council, though every other school has such a notice and even though the parents offered to pay for it. It might seem rather a storm in a tea-cup, but the councillors know that even the presence of such a notice will cause an increase in the demand for Welsh education in the area among people who didn't previously know it was available at all, and they would prefer to see Welsh-Language schools die out for lack of recruits.

Such struggles will very likely get grimmer for the next few years. I foresee possible trouble in De Morgannwg, where the previous Conservative council had eventually provided that a satisfactory system of Welsh-language schools should be set up. Only in Gwynedd can one say that its present pro-Welsh policy will continue, for of the 43 independent members who control that council many are Plaid Cymru members and sympathisers.

DEPORTING THE WELSH PEOPLE TO CONTINUE

The astonishing extent to which holiday homes have already removed Welsh people from the main Welsh-speaking areas of Wales was revealed with the publication of the decennial Welsh Office housing survey. This reveals that, at the time its figures were collected in 1978-9, at least 30,000 houses in Wales were in use as holiday homes (over 3% of all the houses in the country) and, because virtually none of them are in urban and industrial areas, the proportion is far higher in rural and Welsh-speaking areas, reaching 25% of all houses in the districts of Meirionnydd and Dwyfor. (Dwyfor is the only one of the 36 Welsh districts whose council uses Welsh as its sole administrative language.) Only last year Wyn Roberts M.P., a junior minister in the Welsh Office, gave the House of Commons estimates of the number of holiday homes which were about half the size of the true figures, then available to him in the Welsh Office, which must have been already preparing them for printing.

Dafydd Wigley, the M.P. whose constituency includes Dwyfor, has proposed a bill to alleviate the problem. This has been deliberately made as limited in its effect as possible so as to try and get the English Parliament to accept it (including, of course, the House of Lords, where there are no Plaid Cymru peers and relatively few Welshmen). All it asks is that planning permission should be necessary to use a house as a holiday home if it is in an national park or an area of outstanding natural beauty. Most of the districts worst affected by holiday homes are designated as such areas, which means that existing planning laws make it impossible to build large numbers of houses to rehouse Welsh people displaced by richer English holiday-makers. (These planning laws also make industrial and other development impossible in these areas, thus causing some of the unemployment Wales suffers, but that is another story). So the free market, which the present Conservative government supports, is not allowed to operate in house-building and it would be reasonable to have a counter-balancing restriction of house-buying. This is exactly what happens in the Channel Islands and Switzerland, supporters of the free market which, nevertheless, have stringent rules against the purchase of land by outsiders.

However, despite expressions of sympathy from Tom King M.P., Minister of State for the Environment, hypocrisy reigns still at Westminster: Mr. Wigley's moderate little bill passed its first reading but will make no further progress because English M.P.s object to any time being allocated to

it. Their opposition can only be overcome if the government itself decides to give some of its time to the matter, which is not likely to happen unless bitterness in Wales rises further. Discontent is already great as is shown by more than 50 attacks on holiday homes in less than 18 months; and we have it on good authority that there is widespread popular support for these attacks, which explains why there have been so few arrests so far, since information is not provided to the police and, one suspects, local policemen do not choose to look for it very hard.

Ifan Lloyd

"COFIWN" ("Remember!")

The last ten years have seen the founding of numerous Welsh Nationalist movements and societies. In the 60's, the Red Dragon had given truly inspired impetus. Plaid Cymru finally broke through with a great victory in Merlin's town, and MAC (Movement for the Defence of Wales), the Free Wales Army and Cymdeithas yr Iaith kept Special Branch and the English Judiciary especially restless. In 1981, this impetus has not slackened, and neither has police surveillance. Cymdeithas yr Iaith continues strong in the field and in prison; the new Welsh Socialist Republican Movement offers a more radical alternative to Plaid; Yr Urdd (the Welsh Youth Movement) is now solidly established, as is Merched Yr Wawr (Women for Wales); Madryn is the new Welsh anti-nuclear pressure group; the current clandestine Arson activists claim no special title, except, perhaps, "Gratitude". The memory of the two MAC patriots killed in 1969, is kept fresh on the 4th of July, at Abergele, a memorial day established by one of the most wide-ranging of the new societies, "Cofiwn". "Cofiwn" is a "non-partisan" Welsh commemorative society. Its motto is, "Gwlad heb dreftadoeth-Gwlad heb enaid". (A nation without heritage - a nation without soul".) Its emblem is the ivy leaf. This "organization of patriots" is dedicated to giving Welsh people "a pride and self respect in Welsh traditions" by promoting "a knowledge of Welsh history, language and customs". To this end, it institutes "commemorative events, erection of memorials and historical pageants", and, among other varied activities, "field-trips, film-making, educational meetings, lectures and rallies".

One of the Society's principal Welsh days has been established annually for December the 11th, a day which commemorates the death of Llewelyn, the last Welsh Prince of Wales. In December, 1975, founder members of "Cofiwn" set up a plaque to Llewelyn. The inscription reads, "Here, under the stones of Abbey Cum Hir, marked by a thorn tree, lies the body of Llewelyn ap Gruffydd, Arglwydd Aberffraw, Eryri Eryri, Tywysog Cymru, Bu farw 1282."

The inscription is enclosed by an ivy wreath. This wreath refers to a Merlin prophecy to the effect that a Welsh Prince would be crowned in London. And Llewelyn was indeed crowned. After his death, his head was cut off, conveyed to London, stuck on a pike and crowned with ivy leaves for the London mob "to wonder at". On December 11th, "Cofiwn" issues ivy leaf badges and organizes a pilgrimage to Abbey Cum Hir.

The great Merthyr Uprising of 1831 is commemorated on the 6th of June; the national hero of Wales, Owain Glyndwr, is honoured on the 16th of September; the 4th of July is the date of the MAC Martyrs Rally at Abergele; on the 19th of September is held the annual Grand Rally of Patriots and the 20th of May is set aside for "an

annual field trip to an historical battle site"; the yearly Summer school is held on 29th of August But "Cofiwn" has also reached back into the archaic Celtic Past of the Imbolc Festivals. Brigante, Goddess-Patroness of the Arts, is celebrated on the 3rd of February with Arts and Crafts Exhibitions and "Feasting and dancing". The Celtic Sun God, Lugh, is remembered on the 1st of August with "sports and games". Beltane Festivities are held on May 1st. A more recent event "Sul Y Blodau" (Sunday of Flowers) is celebrated on March 30th. On this day, rallies are held outside Police Stations in honour of the futile and ugly "Fire Operation" dawn raids of Sunday March 30th, 1980; an illegal police sweep in search of the elusive arsonists. During these raids 30 Cofiwn members were arrested and masses of Cofiwn material confiscated. This uninspired Police Antic gained "Cofiwn" many new sympathizers.

"Cofiwn" is now one of Wales' most rapidly growing societies and it is establishing new branches throughout Wales. With "Cofiwn" the impetus of the sixties and seventies is gathering still new strength. To enter the eighties, (perhaps, at last, the decade of the first Welsh Republic), "Cofiwn" needs new supporters, not only in Wales but in Celtic Communities everywhere.

(For further information send a "large SAE" to A.H. Lewis, "Cartref", Arthog, Dolgellau, Gwynedd, North Wales, (Great) Britain.

Dedwydd Jones.

(Continued from page 9)

appeal in the matter of human rights and basic freedoms, especially now that Spain and Portugal are being considered for membership. These States, like France, have signed the European Convention on Human Rights and have so far not accepted to be bound by its Art. 25. Documents in support of the petition were deposited at the European Parliament concerning in particular the way the French government is eluding its obligations towards the protection of human rights and basic freedoms by maintaining the "Cour de Surete de l'Etat". This, as pointed out, is a case which the signatories are very well acquainted with. This special court is merely an instrument in the hands of the government to intimidate and sentence political opponents deemed "dangerous for the security of the State". The judges, including two generals, are appointed by the government for two years and can be removed at will. They cannot form, nor be considered, as an independent and impartial court as it required by the Europe European Convention on Human Rights. Under the special rules applied by this court, a suspect can be held for six days without being allowed to communicate with a lawyer or his family and Art. 5 par. 3 & 4 as well as Art. 6. par. 1 & 3 of the Convention are continuously being violated under the same rules.

To-date about 50 Bretons and 100 Corsican political activists have been sentenced -- some of them heavily -- by the French C.S.E. About sixty of them are still in jail in Paris. About 40 Basques, Corsicans, Guadeloupeans, Polynesians et al. are presently detained, awaiting trial by the same court. The least one could ask is that all these "citizens of France" be tried under normal jurisdiction and procedures, i.e. respecting the human rights and individual freedoms to which France subscribes but which she keeps violating.

Yann Fouere, LL.D., L-es-L.

ÉIRE

OILEÁN MHANAINN AR RTE 2

Oileán Mhanainn ba theideal agus b'ábhar don chéad scannán sa sraith de scannáin Cinegaeil atá a dtaisbeáint ar RTE faoi láthair. Iarracht a bhí ann ag Bob Quinn a rinne na scannáin uilig sa sraith, léiriú a thabairt ar Oileán Mhanainn mar thúir Cheilteach a bhfuil idir ceol, teanga is gnéithe eile den chultúr dúchasach le fáil inti go dtí an lá inniu féin. Pictiúr eile ar fad a bhíonn ag poba! na hÉireann d'Oileán Mhanainn go hiondúil; is tuisce a chuimhnítear air mar chúrsa rásaíochta TT, nó mar ionad taithneamhnach saoire le neart dí is tobac le fáil saor ó cháin ann. Cuid mhaith fiú nach mbeadh fhios acu go bhfuil a rialtas féin ag Oileán Mhanainn, cé gurb eol dóibh go bhfuil cúrsaí dlí agus ord níos déine ansin ná in Éirinn (nó in áiteacha eile sa 'rócht aontuithe'. Bhí an scannán seo ró ghearr le dul isteach go domhain i gcúrsaí staire, ach luadh an Tynwald agus an tionól bliantúil i mbaile Naomh Eoin.

Taisbeánadh radharc den sean bhaile, Cregnish, aít a mhair agus a chailleadh an cainteoir dúchais deireanach sa mbliain 1974; Gleann Cholmchille a chuir an baile seo i gcuimhne domhsa. Bhí radharc breátha eile tíre le feiceáil sa scannán, ach b'é an ceol is an chaint an chuid ba shuimiúla dúinne: bhí na seisiúin cheoil faoi lán tseol sa 'Central' i bPort na hInse ar chósta an Iarthair, le feadoga, orgáin bheil agus cruít a seinnt, agus na sean amhráin Mhanainnise a gcanadh go hiontach soiléir. Ba léir freisin go raibh lucht éisteachta de chuid an Oileáin ag baint taithnimh astu. Cúis mhisnigh ar leith ab ea an cōr de pháistí scoile ag canadh iomann Nollag agus amhráin eile sa Mhanainnis. Cuireadh agallamh ar Bhriain MacStoill (a bhfuil aithne mhaith ag léitheoirí Charn air) in ár thrácht sé ar fhadhbanna Oileáin Mhanainn, fadhbanna a bhfuil go hathchomair dhá chúis leo, siad sin an inimirce agus an eisimirce: inimirce na sean, daoine ar phinsin go speisialta a mhealltar isteach ag an ráta an íseal cánach; agus eisimirce na hóige, go háirithe lucht saothair is gairme cionn is nach bhfuil aon obair dóibh ar an Oileán. Cuireann an struchtúr éagothrom daonta bac nach beag ar athbheochan an chultúir dhúchais, ach in ainneoin seo ba léir ón scannán go bhfuil dul chun cinn a dhéanamh.

Gabriel Rosenstock a rinne an tráchttaireacht i nGaeilge agus bhí fo-theidil i mBéarla curtha leis, cé go raibh an Ghaeilge simplí, soiléir. Cé nach bhfuilim féin ró thogtha leo, is dócha gur chinntigh na fo-theidil Béarla pobail amhairc is éisteachta i bhfad níos leithne don scannán ná dá mba i nGaeilge amháin a bhí sé.

B'fiú go mór é a dhéanamh, agus tá suíl agam go ndéanfaidh Bob Quinn scannán den ghné céanna ar na tíortha Ceilteacha eile, go háirithe ar na tíortha nach bhfaigheann an deis de gnáth a gcultúr dúchasach a chur os comhair an tsaoil. (Bhí sraith den chineál ar RTE cheana blianta beaga ó shoin. B'fheidir nár mhiste iad a thabhairt suas chun dáta agus a thaisbeaint arís)

Bríd Heusaff.

LION OF IRELAND: The Legend of Brian Boru. Morgan Llywelyn. Houghton Mifflin Co. Boston 1980.

Tá clú bainte amach ag an leabhar seo cheana ó foilsíodh anuraidh é, go háirithe ó fograíodh go raibh sé a

léamh ag uachtarán na Stáit Aontuithe, agus suim a chur aige i stair na hÉireann agus ina chúlra féin dá bharr. Tá súil againn nach taobh leis na húrsealta stairiúla amháin atá Ronald Reagan chun eolas a chur ar stair na tíre seo. Cítear an teideal nach ndéacha an t-údar go hiomlán i muinín fíricí stairiúla, agus admhaíonn si nach raibh sé furust teacht ar a leithéid le haghaidh an tréimhse áirithe sin; rud eile is minic na foinsí ag teacht salach ar a chéile. Ach is cosúil gur léigh si na foinsí a bhí ar fáil - i mBéarla, leabhair staire chomh maith le finscéalta Lochlannacha agus cuid de sean litríocht na Gaeilge - aistriú go Béarla dar ndóigh.

Ach tá cuiseanna eile seachas a chúlra Éireannach le go gcuirfeadh Ronald Reagan spéis sa leabhar seo. Ar an gcéad dul síos, mar iar-aisteoir de chuid Hollywood shamhlódh sé an scéal ar an ollscaileán. Rithfeadh an smaoinearm leis an gnáth léitheoir fiú gur mar ábhar scannáin a cheap an t-údar cuid mhaith dá bhfuil sa leabhar. Is cinnte go bhfuil bunábhar na heipice móire uilig ann: an cogadh, an grá is an gnéas, an choimlint daonna, an cúlra stairiúil; agus ós a gcionn uilig, mar a bheadh fathach ann, an sár laoch féin, Brian Borumha, a throideann go calma, a ghráin is a cheansaíonn na mná (seachas an bhanlaoch, Gormfhlaith b'fheidir?) agus a chlaoínn an namhad sula chlaoítear é féin sa deireadh. Arís mar státaire, chuirfeadh an Riaganach suim i mbeatha Bhriain Bhórumha. San gné is suimiúla den leabhar tugtar léargas ar fhís Bhriain, ríocht aontuithe amháin a dhéanamh d'Éirinn agus a lársmacht féin a chur i bhfeidhm ar gach ríocht chuige is chine d'fhonn an tír a neartú agus an bua a fháil ar an namhad iasachtach (Danarach sa chas seo). Maíonn staraithe áirithe gurbé réim Bhriain mar Árdrí an taon tréimhse i stair na hÉireann go raibh an tír aontuithe go huile is go hiomlán. Ní féidir glacadh le tuairim lom dá leithéid, mar nach hionann aontacht sa deichiú aois agus aontacht na haoise seo. Gan amhras tá polaiteoirí níos gaire don bhaile ná Ronald Reagan a dhéanfadh comhshamhlú le fíis Bhriain Bhórumha ina saol féin in Éirinn an lae inniu. Ach cé mhéad acu a bheadh sásta dul i muinín na modhanna céanna leis an aisling sin a fhíorú? Is tuisce a leanfadh an Riaganach a shampla chun teacht ar an chineál aontachta atá ag teastail uaidh féin.

Is soiléir go raibh an stair chomhaimsearach in Éirinn ar a hintinn ag an údar agus an leabhar seo a scríobh aici, de reir na dtuairimí a nochtann na príomh carachtair. Nó an amhlaidh gur léiríú é nach dtáinig mórán athrú ar stair na hÉireann le míle bliain anuas?

Brid Heusaff.

ÉIRIC EILE

Sandy Mullay, *Scotland's Forgotten Massacre*, Moorfoot, Dun Eideann, 1979, £2.95.

Ócáid a bhí i gceist anseo nuair a d'ionsaigh Marcora na Cinque Ports agus codanna eile d'arm Shasana an slua a bhí in agóid sa bhliain 1797 ag Tranent i Lothian Thoir in éadan an Acht um Mhílíste Albannaigh a Ritheadh an bhliain sin.

Cé gur beag iad líon mar marbh (12) i gcomparáid lenar tharla in Éirinn de dheasca mhílíste 1793 is léargas beag breise ar mheon na Sasanach míúsaí seo na bpobal faoina smacht.

Aisteach ar bhealach nach luann an t-údar (go bhfuil an obair baile déanta go maith aige) na hAlbannagh Aontaithe (feach CARN 31 lch. 4) ná mílíte 1793 in Éirinn, gnéithe breise a chuirfeadh le hiomlán an scéil agus a d'oirfeadh ó thaobh comparáide de fosta.

P.O.S.

BÁS NO BEATHA

Nancy C. Dorian, *Language Death: The Life Cycle of a Scottish Gaelic Dialect*. University of Pennsylvania Press, Philadelphia, USA, 1981, 220pp.

Seo tráchtas eolaíoch (níl an praghas luaite) ar mheath teanga, Gàidhig Chaitibh (East Sutherland), a maireann go fóill cé craptha chomh beag anois go bhfuil tarrtháil gan réabhlóid photaitiúil nó sa chultúr beagnach do-shamhlaithe.

Tá na cuiseanna éagsúla leis an meath ríomhtha ag an údar le cionn agus le cothrom agus níl dabht faoi ach gur fiú ag aoinne againn gur cás linn staid ar dteangacha an leabhar seo a léamh.

P.O.S.

AN tOIREACHTAS

The Oireachtas is the Irish National festival corresponding to the Mod and Eisteddfod. Founded in 1897 it is held annually under the auspices of Conradh na Gaeilge. Over the years the festival has played a major part in the promotion of Irish Literature, the collection of folklore and the encouragement of the arts. Irish is, of course, the language of all Oireachtas events.

This year's Oireachtas will be held in Dublin on October 16th - 25th. The main centre, will be an Ceoláras Náisiúnta - the new National Concert Hall, the opening of which has been awaited for years (if not generations) by music-lovers in the capital. The Oireachtas will have the privilege, of being one of the very first events to be held in an Ceoláras. As far as possible all the festival activities not arranged for an Ceoláras will take place in the vicinity of St. Stephen's Green.

In 1981 the Oireachtas Programme will follow traditional lines with a number of changes. The main event for each day has been set provisionally as follows:

Friday (16th) - Fáiltiú an Oireachtais, reception in the Mansion House;

Saturday (17th) - Sean-Nós singing (ladies)

Sunday (18th) - Sean-Nós singing (men)

Monday (19th) - Sean-Nós singing - Ó Riada Trophy.

Tuesday (20th) - Oíche Gaeltachta

Wednesday (21st) - Oíche Cheilteach.

Thursday (22nd) - Oireachtas Lecture.

Friday (23rd) - RTE Concert

Saturday (24th) - Choral Festival

Sunday (25th) - Concert in Gaeltacht Theatre.

This is, of course, the mere skeleton of the programme which will include competitions for instrumental music, traditional storytelling, and dancing as well céilithe, church services, films and drama.

Usually the Sean-Nós (unaccompanied singing in a distinctive traditional style) is held on Monday - Wednesday but this year it has been changed to the first weekend (Saturday - Monday) to facilitate singers and other followers of the art who not be free from work in midweek. This change has enabled us to introduce two new events - an OícheGhaeltachtaon the Tuesday and an Oíche Cheilteach on Wednesday. The Gaeltacht Evening will provide a display of the talents of some of the best traditional singers, musicians and other artistes from all the Irish-speaking areas.

The Celtic Evening will bring together artists from other Celtic countries living in Ireland as well as giving native performers an opportunity to play the music of other Celtic lands. Although our budget does not allow us to pay travel or accommodation expenses offers to

perform by individuals or groups who might be in Ireland on October 21st would be welcome. The Oireachtas has always underlined its special affinity with the Mod and Eisteddfod with which it exchanges fraternal delegates annually. Anybody interested in Celtic language or music will be assured of a very enjoyable time in Dublin during Oireachtas week.

The work of the Oireachtas is not confined to the week-long festival. For some years now provincial Oireachtas have been held annually in each of the four provinces. These provincial Oireachtas are to be developed still further until they become major events in their own right. The Oireachtas Art Exhibition is one of the three most important annual exhibitions in Ireland. This year it is being held in the Hugh Lane Municipal Gallery, Dublin (June 12th-July 11th), and in the Belltable Arts Centre, Limerick (July 16th-25th). Another event separated in time from the main festival and of great public interest is the annual Oireachtas Hurling Tournament, often regarded as a kind of recharge after the All-Ireland Championship.

Over the years an Oireachtas has grown to such an extent that it is no longer possible to plan each festival a mere year in advance. The 1982 National Oireachtas will be held in Tralee, Co. Kerry, on October 22nd - 31st and already a local committee has been formed to make preliminary arrangements. In 1983 the Oireachtas will be held at a Connacht venue and the following year it will move to Gaith Dobhair, Co. Donegal.

The part played by the Oireachtas in strengthening the language and the Irish-speaking Community and in developing the arts in Ireland has not been inconsiderable. In the years to come the task faces us of building up the festival to obtain a level of recognition similar to that enjoyed by the National Eisteddfod in Wales, of developing local and provincial Oireachtais and of maximising the participation of Irish speakers. The Oireachtas alone cannot secure the future of Irish but the festival and the language share a common destiny and must grow together to ensure the survival of the historic Irish nation.

Michéal MacAonghusa.

(Michéal MacAonghusa was appointed as the new Secretary of the Oireachtas earlier this year. We wish him well in his work).



Banner carried by a Breizh group in a demonstration attended by about 250 people in Rennes (May 6), in support of the Irish hunger strikers' demands. The Irish tricolour is on the left.

ENGLAND AND IRELAND: STILL

In a mid-May "Nationwide" T.V. programme the Iron Lady in well rehearsed set-pieces commented on such current problems as she and/or the programme organisers deemed appropriate for her fireside chats. Speaking of the Brixton Riots she commented first on how tragic it was mentioning that she had been watching it on television! (hardly the place for a premier, one might have thought) and then complimented the police on their magnificent conduct (an indication of a frightening system of priorities).

On Ireland, and on the prisoners' hunger-strikes and on the deaths of Bobby Sands and Francis Hughes she took the same detached and 'law-and-order' stance that bodes ill for the polity ruled by her administration.

It seemed as though having boasted 'The Lady's Not for Turning', and having turned at least twice consequently, she was determined to earn the description at the expense of Ireland, and of Irish people. She did not advert to, nor indeed did many others, refer to, her governments' turn-about on the question of the 4th T.V. channel for Cymru-which switch was brought about by the determined threat of hunger-strike, on that issue alone, from the Plaid Cymru leader Gwynfor Evans. While glad of his success one cannot but regret that the same realisation of the seriousness and significance of the issue did not result from the Irish strikes and deaths. It is further sad that when the sacrifice of Jan Palic say in Czechoslovakia in 1968 or of the Buddhist monk Thich Quang-Duc in Vietnam in 1965 could be dealt with with understanding sympathy in the organs of the English establishment the longer drawn out (and therefore not of themselves irrevocable, irremediable, irreversible, or ultimate) fasts of Irish prisoners drew but obloquy, black propaganda, and the smear of suicide: the theological irruption of Cardinal Hume of Westminster and the harrasing visit of Don Concannon to the bedside of the dying Bobby Sands being among its more hideous manifestations.

In his introduction to Thich Nhat Hanh's book on the background to Thich Quang-Duc's self immolation (*The Lotus in the Sea of Fire*) Thomas Merton listed as one of the great tragedies of our time. "Our desperate incapacity to cope with the complexities of our world" leading to an oversimplification of the issues in "a neat ideological formula". The author himself, discussing the earlier immolations (in 1963), says "What the monks said in the letters they left before burning themselves aimed only at alarming, at moving the hearts of the oppressors and at calling the attention of the world to the suffering endured then by the Vietnamese. To burn oneself by fire is to prove that what one is saying is of the utmost importance".

Merton's observation pinpoints another sad aspect of the present. What can only be described or interpreted as the Tory policy - at time of going to press of going for a simpliste military solution (i.e. a postponement by attrition of resolution until a future generation).

The deliberate running down in Derry of two innocent people by a military vehicle is one sign of this, her own description of the prisoners' 5 demands as prisoner-of-war status a phrase Bobby Sands did not use nor did he ever use - as he pointed out in his last weeks - the milder phrase "political status".

What is overlooked too often is that hundreds of prisoners - those sentenced before 1976 - in fact enjoy

the status sought by those on hunger strike. So much for the unshakeable "principle" adumbrated by Mrs Thatcher. (And on the military sense one wonders what "war" Col. Richard Lea was engaged in which merited the DSO from Mrs Thatcher, what theatre of hostility David Bradley and M.C. Wickham obtained their Queen's Gallantry medals from, how come more than 30 were "Mentioned in Despatches" last summer - among them Lt. Col. CJ Radford who obtained an MC in 1973 "for action in Ulster" - and how is it that all who serve in England's army there obtain the service medal not issued for peacetime barrack life in England or on the Rhine). Hypocrisy how are you? (Well and thriving in Tory England, it seems) It is as if she too wanted to join Eden in shame at Chamberlain's slip of paper in 1939 and to proceed with a military solution despite his grotesque failure at Suez in 1956.

Another reason why one suspects she has opted for the military solution is that for long the Provisionals had been bayed at by the establishment for not contesting elections and yet when one prisoner did and won they set about changing the Westminster Rules to ensure that it will not happen again.

Almost a century ago, during the Land War in Ireland, another MP - William O'Brien of Mallow - refused to wear prison clothes. Balfour - the iron man of the time swore at the prisoner's demand and played the media the line of O'Brien's idiosyncrasy until the death of another prisoner, John Mandeville, convinced him of their seriousness. Realising the tide of anger his obduracy had caused Balfour rapidly conceded that the "Sacred principle" was none such. Mrs Thatcher it seems wants to go down in history not only as capping Eden as a militarist, but as exceeding Balfour in bloodiness.

Padraig Ó Snodaigh.

[Since the above was written a further two hunger strikers, Raymond MacCreesh and Patsy O'Hara, have died. Despite worldwide condemnation and appeals to grant the five demands the bloodmindedness of Thatcher remains, leaving unchanged the conclusion of the last paragraph above. As they died each hunger striker was replaced by another prisoner who began fasting. If they endure as long as their comrades before them further deaths would be expected in early July.]

CANADIAN CELTIC CONGRESS

- An enthusiastic annual meeting of the Canadian Celtic Congress was held on 2nd April in Montreal. All Celtic backgrounds were represented --- Breton, Cornish, Irish, Manx, Scots and Welsh.

- The members reviewed the origins of the Congress with the guidance of three of its founders, Margaret Joughin, Yann Plunier and Roger Moride. It was in 1967 and the first objective was to organize a Celtic Day at the 1967 Montreal World Exposition. The only self-governing Celtic country, the Republic of Ireland, was not taking part in the Expo and so the Celtic world would be completely out of it. The Congress founders wanted to do something about it. On one day a program of pan-Celtic music and dancing was presented on the Expo grounds, as well as an exhibition game of gaelic football. In the evening a ceilidh-fest-noz was held at the Black Watch armory in the downtown area of the city.

- This year's A.G.M. closed with several members expressing interest in more lectures designed to help us all to get a better knowledge of Celtic culture and its position in today's world.

GRANARD HARP FESTIVAL BI-CENTENARY

Friday, August 7th - Sunday, August 9th, 1981.
Granard, Co. Longford (in association with Comhaltas Ceoltoiri Éireann, Cairde na Cruite, Na Piobairí Uilleann).
Festive week-end of Music on Harp and Pipes, Paghentry, Concerts, Ceilis, and General Entertainment.

This commemorative Festival should endear itself to lovers of Irish music at home and abroad. One of the main features will be competitions in Junior and Senior grades for Harp, Uilleann Pipes, and ensembles including these instruments.

Another important event will be the cultural parade. This will include the re-enactment of the first Festival of 1781 and many other depictions of Irish Cultural Life.

Each night there will be concerts and recitals - given by the top traditional artists in the Country.

The Market House in Granard was the scene of the original Harp Festival of 1781. Throughout the week-end displays of harp-making and uilleann pipe making will be given in this very hall, by eminent craftsmen, together with other material relating to these ancient Irish instruments.

The week-end will include a series of informative Lectures by leading Authorities on all aspects of Irish music. Particularly on aspects relating to the harp.

The entertainment of the week-end will not be confined entirely to indoor events. Local Seisiún Groups and set dancing competitions will prove a lively spectacle on the Main Street platform. Sporting events will also take place.

Friday and Sunday nights will see some of the leading bands in the country providing music for Ceilí Mór. Outings to places of historic and scenic grandeur.

Those interested in competing in any of the competitions, and those interested in entering exhibits in the cultural parade should write for entry forms immediately to the Secretary:- Sr. Maeve Brady, Granard Harp Festival, Granard, Co. Longford. Applications for accommodation should be made to Lakeland Tourism, Mullingar, or Mrs. Gillooley, Carra Road, Granard.

How It All Began In Granard 200 Years Ago.

The idea of the first Harp Festival was the brain child of John Dungan, who left Granard, early in life, to seek his fortune in Denmark. At the age of fifty he had become a rich merchant in Copenhagen. From there, he sent a letter of encouragement, and ample funds, to his friends at home, urging them to make an effort to revive harp music. His proposal was acted on enthusiastically and was a success from the start. 500 people and 7 harpers attended the 1st Ball. Their names were: Charles Fanning, Arthur O'Neill, Patrick Kerr, Patrick Maguire, Hugh Higgins, Charley Berreen and Rose Mooney. Charles Fanning won, Arthur O'Neill came second and Rose Mooney third. The tunes they played were: "The Coolin", "The Green Woods of Truagh", "Mrs. Crofton" and "Planxty Burke". Arthur O'Neill (portrait herewith) a blind travelling harper from Tyrone and 2nd Prize winner later dictated his memoirs to Bunting and so left us the only authentic record of what happened in Granard in 1781.

Two more "Balls" were held in Granard in 1782 and 1785 and then the torch was passed on to Belfast for the Great Belfast Festival of 1792.

Hopefully, Granard's Festival in August will commemorate in a fitting manner the great men and events of 1781.

GENERAL ELECTION

On May 21st the 21st Dáil was dissolved and the Taoiseach, Mr. Haughey, called a General Election to be held on June 11th. The announcement had been expected for sometime, and the date had obviously been postponed due to the deaths of the H. Block Hunger Strikers. Mr. Haughey claimed he was calling the election to "put an end to the present difficult political climate". However it was clearly thought the most opportune time to favour the Government as the economic problems are unlikely to improve and the Government had in recent months announced subsidies on mortgages and food, a package of aid for farmers and the postponement of increases in transport and electricity costs. Having done that there was no packages of "goodies" from Fianna Fáil as in the 1977 Election though at the late stages of the campaign a new scheme for free dental and optical benefits for spouses and dependent children appeared and possible goldmines and coalmines were made appear real rather than illusory. Mr. Haughey declared during the campaign that he stood on his policy on the North based on building on "the special relationship between Britain and Ireland" (a relationship which meant nothing apparently when it came to resolving the H Block crisis)

This time it was Fine Gael's turn to entice the electorate. Their policy included reform of the tax system to reduce the rate of tax on most incomes to 25% and a "tax credit" of £500 per year for housewives — all to be paid for by a special levy on salaries over a certain level and other general tax increases. One reporter is stated to have said that only Garret Fitzgerald (Fine Gael Leader) "would figure out a way to make us pay more tax and less tax at the same time". However a wealth tax was not in their manifesto while it was indeed in the Labour Party's their erstwhile coalition partners in Government from 1973-77. Both parties pursued separate campaigns with Fine Gael claiming their programme was not negotiable.

More money must have been spent on this election than any ever (even allowing for inflation). Full page ads flew back and forth between Fianna Fáil and Fine Gael on the tax proposals and each others credibility.

The National H Block Committee ran nine prisoners and a number of other H Block supporters ran under different tickets. The decision to run only prisoners and not use well known personalities, such as Bernadette McAliskey was thought by many to be a bad one.

The polls which initially showed Fianna Fáil ahead when the election was announced then predicted an overall majority for Fine Gael — Labour finally predicted a neck and neck situation. This election will take place with new constituency boundaries and for a 166 seat Dail instead of 144.

ELECTION RESULTS — H BLOCK VICTORIES.

Fianna Fáil 78, Fine Gael 65, Labour 15, H Block Prisoners 2, Sinn Féin - The Workers' Party (SWFP) Independents 5.

The election which was called to put an end to uncertainty has therefore resulted in the Independents holding the balance. It produced many surprises and leaves many uncertainties to be worked out in the weeks ahead. The H Block men were elected in the border constituencies of Louth and Cavan - Monaghan. Kieran Doherty, elected in the latter one, has been on hunger strike for 25 days. Both seats were gained at the

expense of Fianna Fáil. Considering their resources, their late stand and virtual banning from RTE this was a remarkable achievement and was echoed elsewhere in sizeable votes for the candidates.

It demonstrates clearly the depth of feeling on the issue and the need for its resolution now.

As can be seen from the above figures with an effective 164 members in the Dáil neither Fianna Fáil nor Fine Gael/Labour have an overall majority though the latter would require the support of less Independents than Fianna Fáil to achieve it.

Whether Labour would participate in a Coalition or not is still not clear and even if they were prepared to on what terms would that be? The party did badly in Dublin, its leader lost his seat and other leading personalities lost theirs as well. The party is mandated to hold a special conference in this situation but first must elect a new leader.

The possibility arises of a minority government of either Fianna Fáil or Fine Gael, possibility supported by Labour and Independents. The Independents are of various hues and will undoubtedly be approached from both sides - any of them or the SWFP man could eventually have the say on who forms the next Government. We are unlikely despite much speculation in the meantime to really know until the vote will be taken at the end of June for election of the new Taoiseach.

RECENT BRETON PUBLICATIONS

Publishers of Breton language magazines have recently put several books on the market. Coming after two short novels by Per Denez, "Diougan Gwenc'hlan" and "Glas evel Daoulagad c'hlas na oant ket ma re". Tudual Huon's strange "Chalboter Hunvreou" and Jakez Honan's more traditional "Lannevern e Kanv" both modest-sized collections of stories, Al LIAMM has given us, from the pen of its editor, "Ur vouezh er vorenn" presenting people in inconclusive situations in a lively limpid style; and another collection of stories, "Truez va Doue" by Didrouz (a priest) whose excellent Breton makes no concessions to dialect fans. I was forgetting Coulc'hen Kervella's "Ar Chase" telling not quite successfully the story of a fox who goes on the run from Animal Farm".

HOR YEZH, a quarterly devoted to philology (but I frequently miss the learned studies which its prematurely departed first editor, Arzel Even, contributed to it) has also brought out in book form three stories by P. Denez under the title "Hiroc'h eo an amzer eget ar vuhez" and, in line with the magazine's specific function, a study based on live recordings of the Breton spoken in Douarnenez, relating to birds and fish.

The periodical SKOL has published a translation in Breton of Dan Breen's famous "My Fight for Ireland". Will someone next try Tom Barry's superior "Guerilla Days"?

In "L'Histoire du Quotidien La Bretagne", Yann Fouere counter-attacks the French-born former mayor of Rennes H. Freville whose book about (some of) the dailies published in Brittany during the German occupation is unworthy of a historian. I shall return to this work as it throws light on the way control is exerted on a people's mind.

KERNOW

POLICE STATE

B.D.

In their annual report the 'Devon and Cornwall' (sic) constabulary show that the St. Austell court-room explosion last December, claimed by the 'An Gof movement' has given them a perfect excuse for snooping on political 'subversives' in Cornwall. The report says that "such incidents (as the explosion) underline the need for police officers with specialized knowledge constantly to carry out the important task of attempting to identify persons or groups with violent tendencies". 'Specialized knowledge' has not helped the police catch the St. Austell bombers.

It is also difficult to understand why the police, in their search for 'violent tendencies' interviewed nearly a thousand people including members of M.K., the Labour Party and far left groups. They answered an enquiry from the Cornish Council for Civil Liberties about what could happen to these files by saying it was all "normal procedure". One begins to wonder who benefited most from the St. Austell bomb, the so-called 'An Gof movement' or the English special Branch.

In the same report the police claimed that 500,000 people were checked last year at ports in Cornwall and in the English county of Devon by Special Branch. That's a lot of people to check.

DALLETH

Since they started their first play-group three months ago, Dalleth (self-help ground for Cornish speaking families) has found there is a tremendous interest, at least among parents who have some slight knowledge of Cornish, for their children to speak the language.

At present the group run by a number of helpers and parents, including three members of the Celtic League, has six children under four years of age attending. Although there is only one child whose first language is Cornish this does not seem to be presenting a problem because of the childrens lack of fluency in English as yet. The problem may come from the older children who are sometimes brought along and parents who insist on chatting in English. Obviously the older children will need to be approached with Cornish in a different way and the organisers will have to be stricter as regards to the use of English during the 1 ½ to 2 hours of the play-group.

Future plans of Dalleth are to produce a cassette of childrens songs and rhymes, similar to Mudiad Ysolion Meithrin's Hwyl Wrth Gann. A start has been made on producing a series of booklets for children containing simple Cornish with the publication of the first in the series. Bearing in mind the financial constraints this first eight page black and white illustrated booklet is very presentable. Other plans are to raise money and of course to encourage the setting up of play-groups in other areas.



Children with parents and helpers who attend "Dalleth's" first regular Cornish play-group at Illogan, near Redruth.

STRYF AN YETHOW KELTEK

Pup den-oll y'n bys a wor bones yethow Keltek, mes soweth yma nyver bras anedha a vyn aga dystrewy. Prag? Martesen an dyth a sew a wra ry an gorthyp: "Hep tawas, hep tyr". Yn brysow a'gan kentrevogyon an nessa, Pow Saws ha Pow Frynk, preder a wlas po gwasow war aga hamdarras ha na wra kevranna y'ga thybyansow ympalarethek yu godros dhedha. Ha pyth yu gwella forth dhe dhystrewy gwas es dre dhystrewyans a'y yeth?

Un ensompel a hemma a yl bones gwelys yn Kembry - arwedhyow forth. Us ethom dhe dhefnythya Sawsnek warnedha? Ny gefyr Sawsnek war arwedhyow yn Pow Frynk. Mars us ethom dhe gafos arwedhyow dywyethek, certan yth yu y'm brys y tal dones kensa an Kembrek hag yndanno an Sawsnek, nyns yu an forth yu-hy y'n ur-ma.

Ken ensompel, arta yn Kembry. Nyns yu pell y redyer yn paper newodhow bones consel an blu nep a dhefnythya Kembrek (del goth dhedha) y'ga huntellyansow-oll, kynth esa Sawsnegor y'ga mysk na ylly convedhes gervyth a'n yeth. Y croffolas an paper bones pur angortes a'n gonseloryon, hag y tal dhedha defnythya Sawsnek rak prow an un Sawsnegor. Ef a dhewysys tryga yn Kembry hag ombrofyra rag an Consel. Y cothfe dhodho dysky Kembrek mar mynnas-ef cannasa yn-ewn an bluogyon. A wrussa an Chy an Kemyn yn Loundres defnythya Kembrek rak prow ysly a Blaid Cymru? Ny oll a wor an gorthyp dhe henna!

Pupprys y fe - hag y fyth - tybyans a ympalarethoryon Sawsnek, "Yma Sawsnek, pyth us poynt a yeth aral? Mar ny yllyr hy honvedhes, wel, nyns us ethom dhyn gul moy es del arma moy ughel, y a vyn convedhes worteweth." My a wor bones henna gwyr - my re'n clewas menough lowr.

Splan yu rag havysy dhe glewes "gweryn an le ow tefnythya whath aga yeth coynt. Parth yu a'gan ertach Bretenek, ty a wor. Res yu dhyn-ny y wytha." Mes pan gynnygys yu dhe'n Terneth 'Bretennek' y coth bones nep arghans a gorrys a-denewan dhe scodhya po kennertha an yeth, pupprys an keth yu an gorthyp, "Nyns us arghans-vyth rak taclow a'n par-na, kens oll pan us ethom dhe spena pup deneren war Scoth a'gan bro (Pow Saws yu henna!). War nep cor, prag us whans dhe'n pobel-ma kewsell nep yeth Keltek ha Sawsnek yu yeth an tyr."

Pandr'a dal dhyn gul dhe surhe termyn cref a dhe rag agan yethow? Soweth yn pennow a'n Sawson mar skyansek, nyns yu an yethow keltek marnas: nep clap a'n dyroryon goth ha nag yu avonsyes lowr dhe besya negys dhe les a'n bys. Wel, brassa cansran a gowsoryon yu a'n os cotha-na, hag a dhefnyth aga yeth aga honen hep preder a yethow erel - Sawsnek po Frynkek, po gans preder a genwerth ynter-kenethlek po calveth arnewyth. Mes yma nyver bras a yowynk, studhoryon a yeth Keltek yn-mysk erel, a wra obery (mars yns-y fusyk lowr cafos ober y'n dethyow-ma) yn leow a galveth avonsyes may hallons defnythya yeth a'ga tyr tythyak ha prevy geryow adhas rag an ober-na.

Kens oll bytegens, res porres yu bones dyskys yn Scolyow agan yethow - a dhalleth dhe dheweth an bledhennow-scol, na fors braster po nyvel an scol, ha dyskys yn un dhefnythya ordrys an moyha arnewyth. Hem yu un dra a dal dhyn ynnya war bup Consel y'n tyr, mar pons-y Consel an Blu, Consel an Dre, Consel an Randyr po Consel Conteth.

Hag yma un dra aral pur bosek a dal dhyn perth yn cof - yn un assaya dhe wytha ha crefhe agan yethow dyblans, pan vo ethom kensergha geryow dhe styrya taclow calvedhek noweth h.e., ny res dhyn chevysya dyworth Sawsnek po Frynkek, mes desmygy agan geryow agan honen, grondyes war wryth keltek.

Dhe voy a eryow Sawsnek po Frynkek us y'gan Gerva, dhe wanna a vyth an Yeth.

T.

AVYSYANS RAK 'CARN'

Now Available! Robert Louis Stevenson's 'Treasure Island'. The complete story translated into Cornish. Paperback only. Send £2.60 (including p + p) to:— Rod Lyon, Gwel an Meneth, Nancegollan, Helston, Kernow/Cornwall.

Wanted: Tapes or records which accompany the 'Buntus Cainte' course in Irish. (Cassette tapes preferred). I. Williams, Crowshensy, Clifton Road, Park Bottom, Nr. Redruth, Cornwall.

"THE CORNISH BANNER", Cornish Nationalist Party's Magazine. From: Trelispen, Gorran, Nr. St. Austell, 50p. Subscription £2.50 (Overseas airmail £4.00).

"THE CORNISH NATION", Mebyon Kernow's Magazine. From: 11 West St., Liskeard, at 25p. Each Plus Post, or £1.50 for 4 issues (Includes Post).

"AN WERYN", Cornwall's Independent Radical Magazine. From: 23 Basset St., Redruth at £1.20 for 4 issues (- Includes Post).

AL LIAMM: Bimonthly, approx. 80pp. The most important Breton language periodical. 60F Breizh and France, 70F other countries, but 100F air mail. To: Yann Ber D'Haese, Pont Keryau' 29190 Pleyben. Money Orders to CCP 4914-83 B, Paris.

The "Grand Dictionnaire Francais-Breton" by F. Vallée, first published in 1932, was a major landmark in the process of adapting our language to the needs of the 20th century. It is again available thanks to the Association Bretonne de Culture. But the developments of the past 50 years made necessary the creation of new terms. The periodicals EMSAV and IMBOURC'H pioneered this by adapting freely from Welsh and Old Breton, thus strengthening the language's Celtic roots and providing us with esthetically more satisfying terms than those copied from other languages. A host of these words are gathered in "Geriadur ar Brezhoneg Arnevez" (405 pp), published by IMBOURC'H.

For the past few years, new plays in Breton have been staged with increasing frequency. One of these, "Bitekile", has just been published by "Brud Nevez".

There is no scarcity of new works in French concerning Brittany. The periodical SKOL VREIZH, to which we owe already three volumes of an "Histoire de la Bretagne et des Pays Celtiques", has brought out a fourth one covering the period from 1789 to 1914, which documents well the decline of the Breton economy in the wake of the Napoleonic wars and the relentless policy of linguistic assimilation pursued by French governments of all hues.

MANNIN

NERIN AS SHESHAGHT - OBBREE HOSTYN

The bipartisan approach shared by the English Labour Party and the Tories has been a hindrance to political moves on the Six Counties.

Ta mee screeu reeshtagh mychione Nerin dy leshtallagh bunnys. Ta cheeraghyn Celtiagh elley ayn. Agh ta caggey feer scanshoil goll er ayns Nerin ec y tra a t'ayn as bare dooin ooillee smooiinaght mychione y caggey shen cho dowin as oddys mayd. Shimmey Sostnagh as shimmey Celtiagh ta laccal jarrood Nerin. "Cha nodmayd feaysley ny doilleeidyn ayns shen" t'ad gra.

"Lhig da ny Yernee keoi jannoo caggey ny-mast'oc hene". Ta bunnys dy chooillee Hostnagh smooiinaght myr shen, eer ad shid ta reill y cheer. As t'ad smooiinaght myr shen er y fa nagh vel ram jeu toiggal foast dy nee cheer joarree Nerin. T'ad cowral, my ta, agh ta foast raad liauyr ry hooyl.

Erskyn ooillee, ta Sheshaght-Obbree Hostyn er ve geiyr er ny Thoreeyn goll rish kirree faitagh. She noidyn dooghyssagh ny Celtie ny Thoreeyn. Ren ny shennayryn jeh ny Thoreeyn spooillee Nerin as ren ad marroo (bunnys) cultoor dooghyssagh ny cheerey. V'ad laccal jannoo Sostnee foalsey jeh ny Yernee. Agh ga dy row y cheer brisht as dy row yn pobble Yernagh ayns stayd atchimagh, cha ren paart dy Yernee rieau cur seose. My t'ou lhaih ny coontaghyn va screeut ec cragheyderyn Sostnagh mysh Nerin keeadyn dy vleeantyn er dy henney, hee oo ny reddyn cheddin: ferg er y fa nagh vel ny Yernee cur seose as sonnaase ard-vooaralagh er y fa dy vel ny Yernee cho "barbaragh" as quaagh. Ta shin ayns y stayd cheddin foast, ga dy vel ny Yernee loayrt Baarl nish. Foastagh, ta sidooryn currit gys Nerin dy yannoo cragh ("fendeil ny Catolee") as foastagh ta'n chragh shen greeasaghey feoh as noidys eddyr Yernee, Celtie elley, as Sostnee.

Ta'n pyshoon shoh soiet dy dowin ayns cree ny Sheshaght-Obbree Sostnagh. Ny keayrtyn, t'eh jeeaghyn dy vel sleih sy cheshaght pholiticagh shoh cur ny smoo feoh da Nerin na ny Thoreeyn. Gyn ourys erbee, ec y tra a t'ayn ta Foot as Concannon as nyn lheid geiyr er yn Thooder myr guillyn-drid. Red scammyltagh v'ayn dy ren Foot arrish er goan y Thooder tra loayr yn ven agglagh shoh lurg baase Bobby Sands. Ren shoh soilshaghey magh nagh vel Foot toiggal monney mychione cooishyn Yernagh as dy vel eh er ny leeideil er shaghryn ec ny breagyn ta cheet gagh laa veih'n chellooish, radio as veih ny pabyryn Sostnagh. Tra dooyrt Foot ny reddyn cheddin as y Thooder Neu-Loobagh, ren eh foays moor dy liooar da ny Shallidee. Oddagh ny Shallidee gra "Jeeagh, cha nel red erbee ry gheddyn trooid yn pholiticagh - yn gunn, shen yn ynrican red ta Sostyn toiggal".

Cha nel ny focklyn kiart ayns, agh keayrt dy row dooyrt James Connolly red goll rish "Choud's ta un cheer freayl cheer elley ayns geulaghyn, cha nel seyrns ec yn cheer vainstyragh". Ayns lhing Cromwell, hoig ny Levellers shoh. Ren kuse jeh'n phossan shoh gaccan noi ny reddyn va ny Sostnee jannoo ayns Nerin, agh cha ren ny leeideilee Sostnagh cur geill daue.

Ec y tra a t'ayn, foddee dy jean Sheshaght-Obree Hostyn caghlaa yn aigney eck mysh Nerin as geddyn rey rish yn polasee jeh cur biallys da ny Leighaltee car y tra. Agh cha nodmayd jerkal rish monney: by vie lesh Foot Benn y cheau magh er y fa dy row Benn daaney dy

liooar dy ghra dy vel polasee (!) Hostyn er vailleil ayns Nerin.

Brian MacStoyll.

SCANNANE ER ELLAN VANNIN

Va scannane foaysagh er Ellan Vannin er Radio Teilifis Eireann er-y-gherid. Ren "Cinegae" yn scannane as va yn taggloo ayns Gaeilge lesh fo-screeuyn ayns Baarle. Honnick shin reayrtyn feer-vie jeh'n ellan as seihi ny baatyn. Va coontey mie er Manannan MacLir Jee yn aarkey. She lshyn; y hug y ennym da'n ellan.

Ren yn scannane goll gys thieyn-oast as honnick shin ny kiaulleyderyn cloie kiaulleagat Vanninagh as ad loayrt Gailck. Reir yn scannane, ta 60 dooinney as yn Ghailck ock ayns yn ellan nish. Ga dy vel yn earroo shen dy beg, ec yn tra cheddin, shegin dooin cooinaghtyn dy row yn chengey bunnys marroo. Foddee shin gra dy vel goll-er-oai mie jeant ec mooinjer Vannin.

Ta ainjys mie ain er Brian Mac Stoyll voish "CARN", as gyn ourys va ayn moor echey sy scannane. Shegin dooin gra dy row yn scannane shoh dy feer-vie as hug eh coontey braew dooin er Ellan Vannin as chengey ny mayrey.

Seán Ó Quinn.

[A film on the Isle of Man was shown on RTE 2 in April. Made by Bob Chiunn of Cinegae it was in Manx and Irish, with English sub-titles and concentrated on the Manx Gaelic tradition. It is hoped a video tape showing can be arranged on Mann later this year. — see also page 12.]

WOMEN IN MANN.

1981 sees the Centenary of Womens Suffrage in the Isle of Mann. Will the year be celebrated in any way as the Centenary of the emancipation of Manx Women?

The Island could be thought to be progressive in giving the franchise to women in advance of other Western Societies (and 37 years before England), although on closer observation we note that the bill only applied to certain sections of female society, that is property owners who were unmarried or widowed. Not many more than 700 women, were given the vote under the initial form of the bill.

If the Government make any celebration of the Centenary, it is to be hoped they look to 1981, when Manx women are still not completely emancipated. Unfortunately the lead taken 100 years ago has certainly been lost now. Women on the Island are exposed to many restrictive practices long since removed in a still imperfect Western Europe.

Let us look back to the "Dark Ages" 1000 years ago and we see that under the Celtic laws, women were given more rights and protection than with any other Western law code at that time or since. For example - equal pay for work of equal value, wages for housework, protection from violence, equitable separation laws etc. A detailed discussion on this theme called "Descent into Civilisation" by M. O'Hara and B Bulfin was printed in CARN 26, Summer 1979.

Before this time in 1098, a law was passed by Tynwald, after the battle of Santroustr, in Jurby Parish, between Othar and McManus, when Northern women were granted the right to half of the property, because of their bravery in joining the fight, and Southern women one third. By law, it was necessary to have the signature of the wife as well as the husband to a deed of property.

Edmund Callow, in his history, "From King Orry to Queen Victoria" states "Up to the present time, the fair or weaker sex have used their powers discreetly and given no symptoms of abusing them".

J. Templeton in her article "Looking the ladies in the face" printed in Manx Life gives interesting reasons for the case of the passage of the initial bill in the Keys. The House of Keys was elected for the first time in 1866, only 15 years before suffrage was granted, so there was no tradition of male voters as in other countries. In addition she notes the lack of political parties on the Island, then as now, and the importance of the individual personality in politics. She attributes Methodism to according women a greater role in the family life. In addition the men were often away fishing or serving in Armed forces so women ran household and local activities themselves.

Kinvig, in his "History of the I.O.M." observes, "the women were active and lively and much more industrious than the men. While the men were fishing it was the women who performed much of the labour in the fields and on the farm."

It was nearly 40 years after the 1881 Bill, when universal Adult suffrage was obtained and women were eligible to actually stand for election to the Keys. (Under earlier extensions to the franchise, women occupiers received the vote in 1892 - The Married Womens Property Act was passed in 1908). The first woman member was not elected until 1933. Between then and 1966 only two women were elected to the Keys. Both were wives of former Manx Labour Party members and were themselves members of the party. In 1966 Jean Thornton Dewsbury, daughter of a former Bishop became the third woman to succeed. In 1971 came Elspeth Quayle and Catherine Cowan, 1975 Betty Hanson and 1979 Clare Christian, farmers wife and S.H.Ks. daughter.

It should not be forgotten that 1981, Centenary of Womens Suffrage on the Island, is also an election year. How many candidates will consider womens rights in their manifestos?? How many will protest at the continued discrimination of women in many areas of Manx life. It is unfortunate that the early start to womens rights in Mann has not continued.

The womens group E.V.E. (Equality versus Exploitation) established on the Island in 1978, to investigate discrimination, pointed out that legislation in Britain - The Sex Discrimination and Equal Pay Acts were deemed unnecessary for Manx women and rejected by Tynwald, without being discussed. E.V.Es view failed to make any impression on the male dominated Manx hierarchy. Issues, such as Nursery schools for children, Abortion rights, Maternity pay and other Social issues, tend to be brushed under the carpet.

We are too late to set the lead this time, but maybe we could follow the U.Ks. lead in setting up an Equal Opportunities Commission - 1981 would be the ideal time to do this - a constructive way in which to celebrate the centenary.

Ramsey Philatelic Services have issued a special stamp and cover to commemorate this event.

Apparently they issued similar ones for the Scanner Appeal and Vagabonds Rugby Club, producing £200 & £300 respectively, which were donated to these causes. Where are the profits of the Womens Suffrage stamps going to? The money could be used to start off an Equal

Opportunities Commission fund!!

D. Moore.

MEDIA MANIPULATION

On a number of occasions in recent times people involved in cultural activities have had a new problem to deal with. A number of invitations to appear on television have been received and interviews have been sought by journalists working for various prestigious newspapers. The problem is whether or not to co-operate. Once the interview is given or the film shot it passes out of the control of interviewer and is open to manipulation by the programme planners and editors. The temptation to co-operate is very strong. In the Isle of Man local newspapers and media are luke-warm towards locally based culture and there is a chance of winning credibility at home from exposure in foreign media. Also when people have been working without recognition for a long period they are flattered when any attention is paid to their efforts. There is also the feeling that people working along similar lines elsewhere may be encouraged by knowing that they are not alone in their attempts to foster their own cultural activities.

One programme in which a group of Manx dancers participated came in for particular criticism as it was felt by some to be the usual trivialization of culture in the Celtic Fringe. Most features on the Isle of Man have a handful of standard cliches. On this occasion the presentation of some of them was more dishonest than usual. Another programme contribution of the same group was filmed at the time that Gwynfor Evans was preparing to begin his fast. The decision to co-operate in this case was even more difficult and, rightly, even more heavily criticized.

The arguments for and against co-operation in each of the above cases need not concern us here. They are in any case now past history. However, the same question is bound to arise again. Often the actual film crew has no axe to grind. They have their brief. They come to the Island seek out some suitable material, get it into the can and pack up and go. The same can be true of a journalist but he is more likely to be looking for his angle and is likely to have pre-judged the situation. What is anyone to do? Send the film crew back with the usual myths on film recited by the same stock commentators? Must one make no attempt to persuade the journalist that his pre-concieved notion needs modification?

If a T.V. producer wants a show full of fairies and quaint superstitions he will get it, by hook or crook. If you get mis-quoted or mis-represented in a newspaper, that is the impression that will stick and no apology printed later will go far to correct it. It has been argued that as the ultimate control is out of the performers hands, and media manipulation can be taken for granted, that no co-operation should be given at all. There is however, just a chance that there will one day turn up a sympathetic producer who wants to produce an honest feature. How can one know him when he turns up? Even in a live show the presenter is far more skilled than those participating and, if he is unscrupulous enough, can get exactly the interview he wants.

Colin Jerry.

FESTIVALS AND CONGRESSES

The 1981 Annual General Meeting of the Celtic League will take place in Peel, Isle of Mann, during the 29-30. August week-end. Members are invited to submit proposals for the agenda to their branch secretary, and to notify the latter of their intention to attend. As for accommodation, participants should contact the Manx branch secretary well in time before if they wish him to help in making arrangements (deposits may be required?).

Think also of early travel arrangements.

The annual festival des Cornemuses will take place in An Oriant (Lorient), August 8-15. It is a musical, non-political gathering, similar to the Irish national Flea Ceoil (last August week-end) but more open to other countries' music. It differs from the Welsh national Eisteddfod (August 1-8, Machynlleth) and the Irish Oireachtas na Gaeilge (16-25 October) in that the national language plays a very minor part in it. But a crash-course in Breton (8 hours a day) will be given, under Per Denez's direction, from August 3rd to 8th at the institut Communautaire, 11 rue Kergeleenn, 56100 An Oriant/Lorient.

We regret having received information too late for insertion in our previous issue about the international Celtic Harp Festival (St-Brieg, 27-31 May), the Breton language Festival (Douarnenez-Plogoff 4-7 June), the march and rally organised by An Comunn Gaedhealach (Edinburgh, 30. May) in support of fair play for Gaelic in Scottish education, media and administration.

For (such) announcements in CARN to be useful, PLEASE NOTE THAT THE QUARTERLY IS NORMALLY PRINTED A FORTNIGHT BEFORE THE LAST MONTH OF QUARTER but material needs to be available a month or at least three weeks before; and distribution can take up to 3 or 4 weeks to be completed. Thus for early summer events, announcements must be received by Feb. 15th.

Requests for information about our cultural or political movements should be addressed directly to the relevant branch secretaries (see p.24). As their spare time is limited, they will not be able to give lengthy replies, and requests unaccompanied by international reply coupons cannot be guaranteed attention. However, a considerable amount of information can be gathered from past issues of CARN, many of which are still available (at prices ranging from 25 to 40 pence each PLUS POSTAGE (write to secretary general).

The Interceltic Congress -- independent of the Celtic League -- will be held in Lannuon, N. Brittany, from July 18th to 23rd. Theme of reports and discussions: The present stage of the Celtic languages. Entertainments: concerts, festou-noz. Further information: Kendalc'h Keltiek, Centre Culturel J. Savidan, 22300 Lannion.

Received for reviewing: **CELTIC, a comparative study**, by D.B. Gregor published by the Oleander Press, Cambridge, England. 400 pages. "UK". £5.95 (Softbound) **Handbuch der westeuropaischen Regionalbewegungen** - ed. Jochen Blaschke published by Syndikat, 1980. Frankfurt am Main. ISBN 3-8108-0149-6 published by the Berliner Institut fuer vergleichende Sozialforschung (Syndikat, 1980, Frankfurt am Main. **The Celtic World** - by Barry Cunliffe. £19.95 stg. A McGraw Hill Publication, (1979), Illustrated.

MEMBERSHIP FEE/SUBSCRIPTION TO CARN

Following a new increase in printing costs, we are compelled to raise the price of CARN. A formal decision about the fee and the subscription will be deferred until the AGM in Peel, but we would provisionally request an increase of the basic amount by 33%, i.e. £4 instead of £3 as has been the case over the past 3 years. We have delayed the increase as long as we could.

I wish in the name of the Celtic League to thank those who have responded to the call, made in a leaflet distributed with CARN 33, to protest to the French authorities about the diversion of Breton Cultural Charter funds to the building of an open air museum.

A. Heusaff.

A COMPARISON BETWEEN FIVE CELTIC COUNTRIES

(taken from the "Annuaire Statistique de la Communauté Economique Européenne" - 1977 Statistics).

| | Brittany | Scotland | Ireland | Wales | Mann |
|------------------------------|-----------|-----------|-----------|-----------|---------|
| | | | 26-Co | 6-Co | |
| Area in km ² | 34101 | 78 768 | 70 285 | 14 122 | 20 768 |
| Population | 3 585 000 | 5 196 000 | 3 192 000 | 1 537 000 | 276 800 |
| Density/km ² | 95 | 66 | 45 | 109 | 133 |
| Birth Rate | 14.1% | 12.0% | 21.4% | 16.5% | 11.5% |
| Mortality r. | 11.4% | 12% | 10.5% | 11% | 12.7% |
| Migration balance | +1.9% | -1.9% | -2.0% | -5.3% | +0.9% |
| Rate of total variation | +4.5% | -1.7% | +9% | -0.7% | -0.4% |
| % of population 9-14 yrs (a) | 24.3% | 23.5% | 31.4% | 26.8% | 22.2% |
| % of pop. 65 yrs or more (b) | 14.1% | 13.6% | 10.9% | 11.3% | 14.9% |
| Ageing ratio b/a | 0.58 | 0.58 | 0.35 | 0.42 | 0.67 |
| Activity ratio 14-64 total | 0.65 | 0.69 | 0.56 | 0.63 | 0.65 |
| Female activity ratio | 0.52 | 0.54 | 0.30 | 0.46 | 0.48 |
| Overall rate of unemployment | 5.3% | 6.5% | 9.2% | 8.5% | 4.8% |
| Rate of unemployment 14-64 | 16.2% | 11.3% | 14.4% | 14.7% | 8.5% |
| Female rate of unemployment | 7.5% | 5.7% | 7.4% | 7.9% | 4.1% |
| % of population employed in | | | | | |
| agriculture | 19.7% | 4.5% | 21.7% | 7.3% | 6.3% |
| industry | 28.3% | 40.7% | 32.4% | 38.5% | 36.5% |
| services | 52.0% | 54.9% | 45.9% | 54.2% | 57.1% |

Note from Bernard Moffat: figures for the headings marked * could be obtained but because of the immigration policy their relevance regarding the indigenous manx population would be doubtful. Over the period 1958-71, mann had over 14,000 immigrants. By 1976, ... with a further 10563 immigrants, less than half the resident population were Manx.

Two Breton courses, open to all age groups, will be held, one in Brest and the other in Lorient, 7th to 11th September. Six hours of tuition a day. Fee 50 F. Further details from Federation des Oeuvres Laiques de Finistère, 27 rue de Dixmude, 29200 Brest.

WOMEN OF EQUAL DIGNITY

M. O'Hara.

Women Among the Celts

"Women of equal dignity", "Wife of equal lordship", "Wife of equal rank," - such are the terms ancient Irish law uses to describe the status of women.

As these descriptions indicate, the status of women was very high in Celtic countries. In fact the laws of Ireland and Wales gave more rights and protection to women than any other western law code at that time or since. Equal pay for work of equal value, "wages for housework," protection from violence, equitable separation laws, the right of both spouses to respect and fidelity - such were Celtic women's rights under native law.

We know of these rights mainly because a few copies of early Irish law survived the tremendous destruction of Gaelic books in the early modern era. These laws differ greatly from modern law codes. For one thing, Irish law was customary. Laws were not "made" by kings or legislatures; rather they were statements of practices common when the laws were codified, because of this it is necessary to know something about the Ireland of 1,000-1500 years ago, when these customary laws were first written down.

First and foremost, Ireland was tribal. This meant that everyone, from tenant to lord, owed their loyalty first of all to a group, such as family, or clan, not a person. Likewise, land belong ultimately to the tribe. Although individual families worked and profited from their farms, tribal land could not be sold to outsiders. It was an important duty of all tribe members to keep tribal lands intact. And in return, "It is one of the duties of the tribe to support her tribesmen." The tribe took care of members who had no one to care for them in old age, sickness or time of need. No tribe member, unless declared an outlaw, had to fear being left alone in time of trouble.

Although communal, Irish society was by no means egalitarian. The class system was extremely important, ranging from slaves to the warrior classes. Celtic society, however had not always been so stratified. Before 500 BC Celtic tribes seem to have been classless. Around then chieftain classes emerged which became arrogant, proud of their class and contemptuous of inferiors - a universal picture of what privilege and a sense of elitism does to human nature. Compared to Irish privileged classes of later eras, however, they were much more socially responsible. For in no way did they have the power they had in more "civilized" times.

This, then is the society reflected in the law codes - where the state is almost non-existent, kinship is the most important bond among people and where the community is still organized basically from the bottom up. These laws were transmitted in secular law schools by professional jurists (brehons), a profession open to women several of whom like Brigh Ambui, "a female author of wisdom and prudence among the men of Erin," are referred to in the law codes. Following are some of the main principles behind brehon law.

1. Use of arbitration

Cases were not heard by officials of the almost non-existent state. Instead, as in modern labor disputes, the parties involved hired a brehon to apply the law to their case. Similarly, no state officials existed to serve

summons on unwilling defendants. Instead complainants and their kin forced the other party into court by seizing property as a claim against damages.

2. No criminal law.

Criminal law as we know it, a crime against the state, did not exist. Instead all cases were civil, a dispute between two parties. This affected the form of punishment, which leads to the third point.

3. Punishment by fines to the victim

There was neither torture nor imprisonment. (These came later with the rise of the state). Instead the Brehon decided upon a fine to be paid to the victim. This fine was based on the parties' social rank, the seriousness of the offence and the defendant's ability to pay. For members of the Chieftain classes were expected to behave more responsibly and were punished accordingly by heavier fines and loss of rank.

4. Mutual responsibility.

Individuals were rarely regarded in isolation, but as part of a larger group. Families were responsible for the conduct of their members in certain cases. Hence fines were paid to and by kin as well as the individual.

For example, "Every killing however which he commits, it is not he alone that shall pay though he had the means of paying for it, but it goes upon the family."

Judges too were held responsible for their actions - "The Brehon is to pay (a) Fine for his false judgement," and "Every judge is punishable for his neglect" - if only we had such a law today.

5. Balance. Where is a right, there is a duty.

For example, a listing of parental duties is followed immediately by children's duties to their parents - another practice that could well be revived.

How were judgments enforced without sheriffs and police? If the defendant would not pay, the plaintiff and kin could take what was due them off his property. The poor and weak had another weapon which seems strange to us but was taken extremely seriously then - fasting. Fasting was probably a spiritual weapon - regarded as dangerous as a curse or charm. However there was also social pressure to pay. Although it most definitely did enshrine class privilege, the law ultimately arose from and rested upon custom. Since there was no government machinery to enforce it in a hostile population, the law had to rely for its effectiveness on acceptance by the vast majority of people.

If after everything was tried, the defendant still would not pay, he was declared an outlaw. His family absolved themselves of responsibility for his deeds and the brehon would declare him outside the law - a fearsome prospect, for anyone could kill him with impunity.

Marriage

It was in this context that Irish marriage laws developed. In the eyes of brehon law, marriage was a contract. And because "it is only a contract that is between them," marriage was subject to the same rules as other contracts. So, as in other contracts dealing with property, if marriage partners contribute equally to the joint goods when they enter the partnership,

they are equals in that partnership. And if one party contributes more, that partner, whether male or female, has greater advantages in the contract, although the rights of the other are always protected.

Property arrangements in marriage did vary, however, depending on the amount of property each spouse brought into the partnership.

But any relationship that was exclusive for its duration was recognized. The law viewed sexual intercourse as creating a bond between a couple. So if a man and woman lived together for a short while, it was a marriage in the eyes of the law, with the protection of the marriage laws extended to the woman and children. (By the same token promiscuity was frowned upon as irresponsible behaviour). Any child of such a union was "legitimate" and entitled to the same support and inheritance rights as children of a formal marriage.

The most desirable marriage, then as always, was a "good match" - the pairing of social equals with the families' blessings. Such a wife was called a woman of equal lordship, or woman of equal dignity or equal rank.

"In the connection of equal property, if with equal land and cattle and household stuff, and if their marriage state be equally free and lawful, the wife in this case is called the wife of equal rank. The contract made by either party is not a lawful contract without the consent of the other, except in the case of contracts tending equally to the welfare of both."

"Every contract made without deceit is binding, for either of the two can dissolve the bad contracts of the other; they cannot dissolve their good contracts ... if every arrangement be made for mutual convenience, conscientiously without deception or dispute."

Such a wife could be a "woman of equal lordship" with her husband in reality as well as title because she was much less dependent on her husband than many modern wives for social status and money. A wife could acquire financial security by means of:

1. The property she brought into marriage.
2. A wedding portion consisting of household gifts and a 1/3 of a collection friends of the couple made for them.
3. Her husband's wedding gift or marriage payments which were really yearly payments for her work in house and farm. The first payment went entirely to her father, but she got 1/3 of the second year's payment and increasingly larger portions as time went on. The family thus received payment for the money spent in her upbringing and she herself benefited by adding these payments - which continued for 21 years - to her personal property. All this money was hers, to manage herself, if she so chose.

Particularly important was the way these payments were figured. When it came time to divvy up the profits, payment for women's work were made at the same rate as work done by men.

"But if a woman has the full work of a woman, whether it (the work) be productive or non-productive, she shall obtain the value of the full work of the man. Productive work is increase (ie. farm work) and clothes; non-productive work is quern work and kneading and nursing."

This extremely significant passage was of

great benefit to wives. For then as ever, most work was sex divided (although to a lesser extent than it has been in the last century). And most drudge work, then as now, has been assigned to women. But unlike modern practice, women's work was not automatically assumed to be of less value than men's. If she did her work, she "obtained the value of the full work of the man." But if she didn't, she then received a smaller share. Brehon laws always tried to be fair.

Not all marriages were between equals, however. For example, "in the connection of a woman upon the property of a man, the contract of the man is good without the consent of the woman, except in the sales of clothes and food, and the sales of cows and sheep." The wife obviously still had a good deal of say and could also complain about bad contracts and have them dissolved by a relative on her behalf. So, in spite of economic dependence she still had definite rights which protected her interest and gave her a certain security within marriage.

But the shoe could be on the other foot; the wife could have more property. "In the connection of a man supported on the property of the woman; in this case the man goes in the place of the woman and the woman in the place of the man." Roles were reversed with the woman having the man's rights and the less affluent husband receiving the same protection a dependant wife would receive. The spouses' status in marriage was not sex, but property.

Obviously Irish wives (and dependent husbands) had a secure, respected place in society - much more so than many 20th century women. For the idea of subjugation of women, where they had no rights or property apart from their husbands or male relatives, is alien to Celtic culture.

But now, unfortunately, to the civilization that replaced it, as this description of a wife in modern Ireland shows.

"The new wife owned not so much as a teacup. She owned no more when she was eighty; everything passed to her son, whose wife would in her turn use but never own the household possessions".

A thousand years before even a bondswoman could own more property than this. This drastic decline came about after Common Law replaced Brehon law. For under Common Law, all wife's rights were vested in her husband: "That which the husband hath is his own. That which the wife hath is the husband's."

This was never true of Gaelic Ireland, for what a Welsh writer said of his country applies equally to Ireland:

"The Welsh law appears to establish beyond question that the position of women in early Wales was extremely high."

Husbands' Rights and Duties

Ireland was no matriarchy.

"The law cedes headship to the man for his manhood and nobility." The husband also had the upper hand financially since, for tribal reasons, land and house stayed with him if the couple separated. From Welsh and Irish law we can see what a man had a right to expect from his wife. She had a duty to be discreet, respectful, prudent, faithful as well as

a willing worker and lover. Under Welsh law a wife could be disciplined with three strokes of a rod if she:

1. Were indiscreet in her relations with other men;
2. used contemptuous or insulting language toward her husband;
3. mismanaged joint (not her own) property.

In both countries she was expected to contribute her labor to the work of farm and house, for which of course she was compensated.

The law gives no indication however that a husband had the right to expect obedience or subservience from his wife, especially from a wife of equal standing who most definitely was a partner.

Nor should a husband have expected indulgences for his excesses. Legally a wife could seek compensation and/or a divorce because of infidelity, violence, financial responsibility of misuse of her property (he could do what he liked with his own). Unlike modern situations, neither party had to terminate the marriage to get redress for a wrong - a fact which had to be beneficial to a marriage.

A man had duties as well as his wife. He was to be respectful, prudent, and an adequate provider and lover. - not guilty of "neglecting cohabitation, i.e. listlessness, not going to her in her bed."

Strangely enough, Irish law is not clear on the subject of adultery. Welsh law, however, is very clear. According to a Welsh authority:

"A married man must remain faithful ... Misconduct by either party was a 'strong scandal' to be sternly reprobated, a 'vexation to the wise' to be accounted for. And if either charged the other with it, satisfaction had to be rendered."

Given the great similarity between Irish and Welsh

marriage laws, one can only assume that both spouses in Ireland also had a right to expect fidelity.

Men had another very important duty: to provide for all their children whether conceived in or outside of formal marriage. With few exceptions (mainly if the mother were promiscuous), children had a right to acknowledgement and support from their father.

The relationship between husbands and wives is best summed up by a section of Irish law dealing with the wife's rights to contradict her husband on matters of property.

"And the woman may oppose the evidence of the man for it is the law of headship that is between them and though the law cedes headship to the man for his manhood and nobility, he has not the greater power of proof upon the woman on that account, for it is only a contract that is between them."

In summary, although a man definitely had the advantage, a husband did not have the unlimited power he had in later eras under Common Law when his wife was entirely in his power, except for her life, and had no rights apart from him.

Source Ancient Laws of Ireland Vol. II, p.357ff. Dublin 1869.

DEGREE IN CELTIC IN TORONTO

From Autumn 1981 students in Toronto University will be able to take a degree course in Celtic Studies. It is being run by Professor Robert O'Driscoll, a native of Newfoundland, and is stated by him to be the first of its kind in North America. The Irish language is a compulsory part of the course, which will be of three years duration. Each term different scholars, from Ireland, will lecture on various topics; Celtic Literature and Society 500-1200 AD; Celtic Archeology and Art; Irish Folklore and Music; Modern Irish Literature; etc.

MEMBERSHIP AND SUBSCRIPTIONS

All who agree with the constitution and aims of the Celtic League are eligible for membership. The membership fee (entitling to **CARN**) and the subscription rates are £3.00 STL for Britain; £3 IR for Ireland; 35 FF for Brittany (this includes the Breton/French supplement "Kannadig Keltiek"); £3.25 STL for Continental Europe in general; £3.50 STL (or equivalent for non European Countries (this includes airmailing). For information about the Celtic League, applications for membership, subscriptions, write to any of the following.

| | |
|---------|---|
| Alba: | Mrs. Màiri Denovan, 9 Dalglish Road, Dundee DD4 7JN. |
| Cymru: | Tomos Ifor Williams, Ty'n Pwll, Rhostrehwfa, LL77 7AZ, Gwynedd. |
| Breizh: | Jorj ab Herve-Gwegen, Kerberenes, Hent Pont ar C'hastell, 29260 Lesneven. Subscriptions to: CCP2 204 24N Rennes. |
| Éire: | Máire Bhreathnach, 58 Br. an Bhainbh, Cabrach, B.Á.C. 7. |
| Kernow: | Jenefer Lowe, Boundy's House, Lower Lelant, St. Ives. |
| Mannin: | Bernard Moffat, 24 St. Germain's Place, Peel. |
| London: | Micheál Ó Laoire, c/o 84 Pulleyns Ave., East Ham, London E6 3LZ. |
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