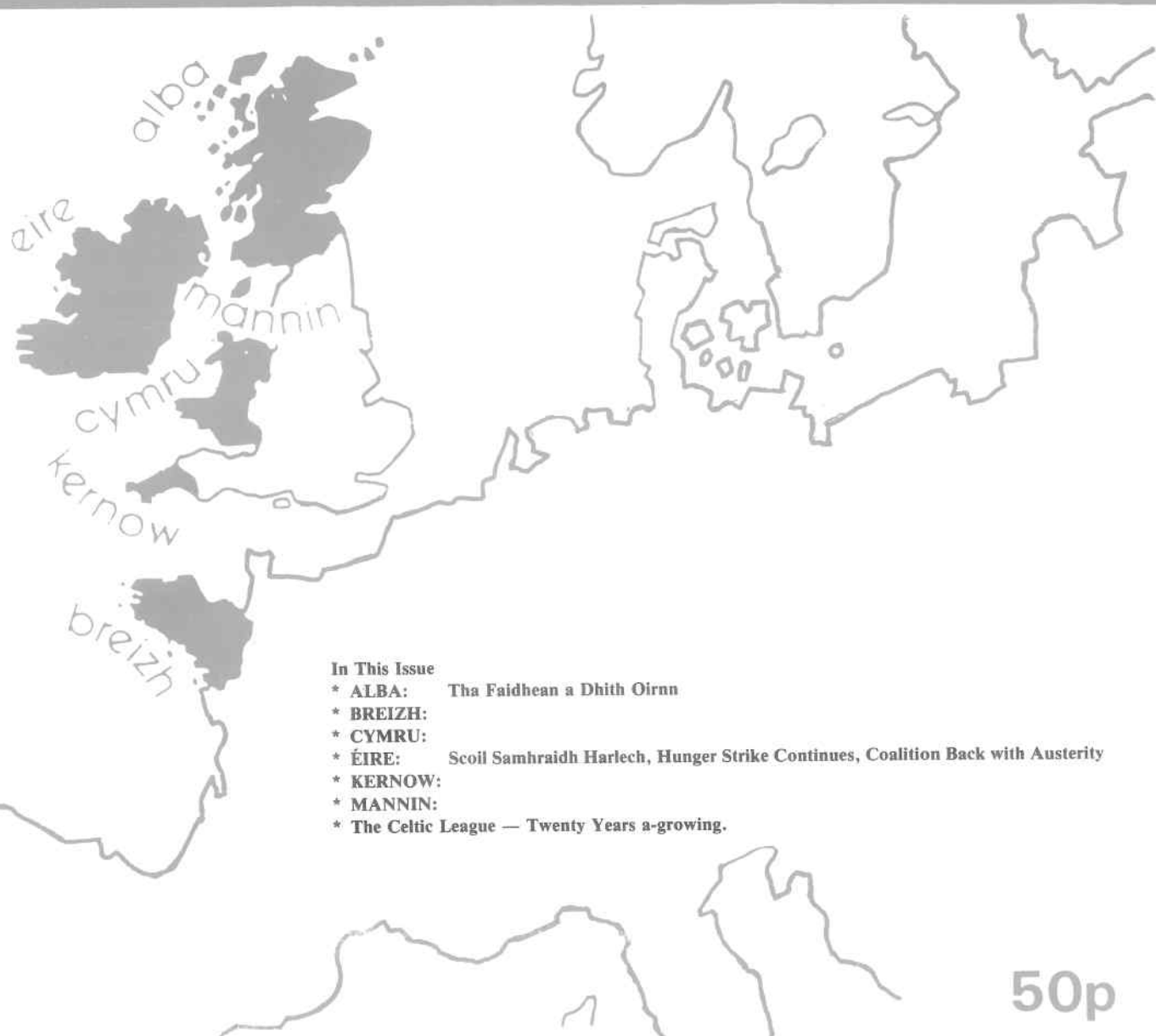


càrn

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A LINK BETWEEN THE CELTIC NATIONS



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

ALBA

THA FAIDHEAN A DHITH OIRNN

Gun teagamh nuair a bhios iomadh duine a' leughadh a' Bhiobuill tha iad toilichte gu leòir leis na faidhean mar Isaiah, Ieremiah, Eoin Baistidh, Pol & c. Ach chan urrain daibh faidh aithneachadh nuair a thigheas faidh 'nam measg, agus fuathaichidh iad am faidh oir bithidh am faidh a' foillsicheadh na firinne a tha gu math domhain 'nar cridheachan agus fuathaichidh daoine mar sin am faidh cho uamhasach dona gum bhiodh na daoine seo 'ga mharbhadh nam biodh sin comasach.

Ghearr iad dheth ceann Eoin Bhaistidh agus mharbh iad iomadh faidhean eile. Oir dh'fhoillsich na faidhean cus a bha ro fhior. Cha robh faclan nam faidhean comhfhurtail idir, agus bha na naimhdean aca a' tuigsinn gun robh na daoine cumanta a' smaoinichadh smuaintean cunnartaich.

Cha do mharbh iad Wendy Wood agus chaochail ise 'na leabaidh aois ceithir fichead 's a h-ochd air 30 de'n Og-mhios 1981. Ach bhiodh iomadh daoine Philistinich brònach nach robh i marbh o chionn fada oir bha ise comasach air an t-sluagh a bhrosnachadh.

Ged a bha ise a' brosnachadh Saorsa agus Féin-riaghladh na h-Albainn anns gach clachan, baile is sràid feadh na h-Albainn fad trì fichead bliadhna, dhuilt an S.N.P. dhith bruidhinn ris an t-sluagh air Latha Bannockburn 1981 agus mar a thuirt ise ruinn bha am Ball-Parlamaid a bha a' bruidhinn 'na h-àite "mar dhuine uasail Sasunnach grinn suairce." Thuirt is mar an ceudna gur robh SIOL NAN GAIDHEAL an aon fheadha in a sheall spiorad sam bith! Agus abair nach eil na Philistinich toilichte le SIOL NAN GAIDHEAL idir!!

Mar a tha fios aig a h-uile duine tha na h-Albannaich sgapte feadh an t-saoghail — mar eisimpleir bha a' mhór chuid de Clann a' Phearsain aig Cruinneachadh Chloinn a' Phearsain a' bhliadhna seo, ann am Baideanach ann an Albainn bho thall thairis!

Mata, rugadh Wendy ann an Sasunn ach bha an teaghlach aice Albannach. Rugadh ar Tighearna Iosa Crìosd ann an stabull ach cha robh 'na each! Ach dh'fhàs ise cho ainmeil feadh an t-saoghail mas do chaochail i, gun robh na paipèaran a ràdh gun robh ise 'na ban-Sasunnach!

Ach bho'n a bha i a' brosnachadh nan Albannaich bha iad comasach spàirn a dheanamh agus ceannairc a dheanamh air son Saorsa bho na Sasunnaich fad corr is trì fichead bliadhna. Cha dhi-chuimhnich muintir na h-Albainn an t-ainm aice agus an eisimpleir aice gu Latha Luain.

Bha ise daonnan cho modhail agus cho coibhneil. Bha ise 'na dealbhadair ainmeil — ag ionnsachadh a' peantaidh fo Sickert agus a' taisbean nan dealbhan aice anns an R.S.A. (Royal Scottish Academy) fad a beatha fhada. Aig an aon àm bha ise 'na ùghdar ainmeil a' sgrìobhadh fad a beatha, (leugh "Mac's Croft" agus "Yours sincerely for Scotland" a sgrìobh i; tha iad ri fhaighinn 'sna buthan-leabhraichean no 'sna leabharlainn); agus aig an aon àm bha i a' craobh-sgaoileadh air Radio agus T.V.

Ach abair gun robh ise 'na bean-labhairt! Bha an oraideachd aice cho cumhachdach. Bha e mar gum biodh na speuran a' fosgladh agus gun robh am Fiann agus Ullas agus Brus agus am Prionnsa Tearlach 'nar measg 'gar brosnachadh air adhart gu Saorsa agus Féin-riaghladh na h-Albain.

Aig ceithir fichead bliadhna dh'aois choisinn a buaidh bu glòrmhoire 'na beatha!

Anns an Dubhlachd 1972 dhiult an Riaghaltas Sasunn fo Heath an geall aige, a thaobh cur air bonn Parlamaid (no Assembly) Albannach. Mata, chaidh ise air acras gu bàs agus bho'n a bha na h-Albannaich cho eagalach a thaobh a' bhàis aice, an deidh sia laithean gheall Rùnaire na Stàite, Paipean Uaine chun "Assembly" Albannach!

Mar a tha fios aig a h-uile duine choisinn an h-Albannaich an "Referendum" Albannach ann an 1972 agus fhuair sinn an t-Achd Albannach leis a sin agus gus an do mharbh an t-Uilebheist Thatcher an t-Achd seo — ach a dh'aindheoin sin — tha Taigh Assembly againn anns an t-Seann Ard-Sgoil Dun Eideann. Ged a tha an Taigh falamh fhathast bho'n a mharbh an t-Achd seo. Ach bithidh e 'nar Taigh Parlamaid fhathast agus fuadaichidh a' Ghàidhlig a' Bheurla Shasunnach nam biodh sinn cho treun agus fileanta ri Wendy Wood.

Aon uair chuir neach air choireiginn cairt-phostail gus an G.P.O. gun ainm idir. Cha robh mar shealladh oirre ach "Do'n aon neach ann an Alba nach eil eagalach roimh na Sasunnaich." Ruig a' chairt-phostail Wendy Wood gun dàil sam bith!

Gilleasbuig Mac Mhuirich.

(This is an appreciation of the greatest Scottish patriot of this century—Wendy Wood).

STOP PRESS: Supplement 1981 now available to *Leabhraichean Gàidhlig* which gives details of all available in print in the Scottish language, 70p from Gairm Publications, 29 Waterloo Street, Glasgow, Alba. Ask them now for fabulous English-Scottish (Gaelic) Dictionary which Gairm is publishing in Autumn.

GAELIC AND THE CENSUS

Gaelic speakers are being confronted with the unpleasant fact that Margaret Thatcher, and her accomplices in the rape of Scottish resources, economy and culture, Michael Foot and David Steel (a Scot); (recently joined by their S.D.P. friends) do not give an iota for their culture and language.

Margaret & Co. can afford to treat Scots and especially Gaelic speakers like dirt because they have no political clout, or so they think. But they thought that the unemployed youth of English inner-city areas had no clout; until recently.

It is time that Gaelic speakers made their case much more forcefully. Mrs Thatcher does not see the most worrying time of her office as the occasion when she denied almost 90,000 people their basic human and civil rights; rather she is on record as saying that the most worrying time was when a number of young people (some of them under 12) decided to cause trouble. While a large number was involved in those riots I cannot believe that they numbered over 90,000.

The long and short of the comparison is this: Mrs. Thatcher can be forced by a crowd of rioting young people to spend hundreds of millions of pounds on employment schemes but not one penny will she pay to give 90,000 law-abiding, tax-paying citizens their just rights.

Over the past years very many Asians and Africans and others to live in Britain. They have come knowing their rights and insisting on them. Gaels had a rich language and culture when Mrs. Thatcher's ancestors were barbaric Teutonic tribesmen.

Gaels have been either illtreated or ignored by the likes of Margaret. Of course immigrants are entitled to their rights but are not Gaels even more deserving. An Italian can answer his census form in his own language but a Gael whose ancestors have lived in Scotland since prehistory can't: is that justice? Militancy is all that Maggie can understand and if we have a message we will have to speak her language.

Iain Scott.

ON THE GAELIC FRONT

Le Frang MacThomais

In the last issue of CARN, I raised some questions regarding the activity of An Comunn during the Gaelic Miscellaneous Provisions Bill earlier this year. An Comunn have now published a text indicating their actual involvement, as follows.

An assessment of the Gael Miscellaneous Provisions Bill by An Comunn's Directorate

Now that the dust is settling over the fray following the loss of Donald Stewart's Gaelic Bill, the time is ripe to set the record straight on the facts surrounding the Bill's origin and its short period of life.

Persistent denial of Gaelic rights is an emotive subject and the emotions aroused in this case are clouding and distorting the facts, including those relating to the part played by An Comunn.

At its most absurd there is the assumption that the Bill was a Comunn Bill drafted by a Comunn hand and this is made the excuse for laying at our door the responsibility for the failure of the Bill to get a second reading. We can afford to ignore this kind of treatment at the hands of critics whose judgments carry no great weight. But notice must be taken of criticism founded on gross error when it comes from more responsible sources.

The account of the facts that follow can be verified from Comunn records at headquarters. It tells of the extent to which we were privileged to contribute to the contents of the Bill and our part in drumming up support. We did not have a hand in the drafting of the Bill, any more than we had a hand in drafting the very comprehensive party policy for Gaelic adopted by the Scottish National Party and published prior to the last General Election.

When Donald Stewart drew second place in the ballot for Private Members' Bills, he chose a Gaelic theme and he has not received the credit he deserves for his choice. We sent him a note containing several suggestions which, after consultation with him, were eventually thinned down to the following:

- 1— As a first priority, a definition of the expression "Gaelic-speaking areas" as used in the Education (Scotland) Act, 1980, being specific areas in which local authorities would be placed under a positive duty to provide Gaelic education. We suggested that the definition should comprehend all the traditional Gaelic areas as these existed when the expression was first introduced in the Education (Scotland) Act, 1918.
- 2— As the next priority, a statutory Gael Broadcasting Committee, representative of the BBC and IBA, for co-ordinating and developing Gaelic output on radio and television. There was a precedent for such a committee. It was the kind of committee the Government had offered to provide for Wales in lieu of use of the fourth television channel. The Welsh had refused to accept and access to the fourth channel was conceded.
- 3— A simple provision confirming the legal status of Gaelic. This was intended as a gesture of recognition of the language and a small beginning towards the kind of legal status enjoyed by the Welsh language. We felt that a demand for a more substantial right to use Gaelic in legal proceedings would provide an easy target for hostile critics.

When we got copies of the Bill following publication we concentrated on securing a favourable Parliamentary reception for it. We were far from starting from scratch. For the previous three years we had been directing attention of Scottish MPs to the plight of Gaelic and to the contribution towards restoration that was required from central government in the fields of education, broadcasting and access to public funds. We had briefed MPs extensively on these Gaelic needs and on the manner in which the comparable needs of the Welsh language were being satisfied by successive Governments. We now prepared an explanatory memorandum on the Bill and canvassed support for it among Scottish and Welsh MPs. We addressed a special plea to Scottish Office Ministers. We solicited the support of An Comunn members through branches and affiliated societies. We asked a number of selected Gaelic personalities to take a hand in the campaign.

The true significance of the Bill has been lost on many of the critics. To greet its loss as a major disaster is nonsense. The loss of such a Bill appearing by chance out of the blue cannot rationally be regarded as destroying the advances made in recent years. A Private Member's Bill has small chance of reaching the Statute Book at the best of times. Against Government opposition it has none.

If the Bill had succeeded, its success would certainly have been a major event, but its value would have been more symbolic than practical. It would have signified that the barrier of Government indifference to the fate of our language had been breached and the way would have been open to the kind of consideration and treatment accorded to the sister language, Welsh. Such a success was denied by two factors, one a filibuster aimed at stopping another Private Member's Bill dealing with the compulsory use of seat-belts for children and the other the Scottish Office decision to oppose. Either of these was sufficient to deny the Bill a second reading.

The filibuster was a masterpiece, ably launched by the Member for Perth and East Perthshire, who

demonstrated how talking at great length on peripheral points can be used to blot out entirely the substance of the matter under consideration. Notwithstanding denial by Donald Stewart early in the debate that he intended to impose the teaching of subjects through the medium of Gaelic on all and sundry, an explanation accepted by the Scottish Office Minister, the error was trailed by several speakers through the debate at great length. There are circumstances in which Gaelic could sensibly be the medium of teaching (e.g. in the Western Isles), but An Comunn have never sought to impose it where it would not make sense.

What incensed all who have any feeling for Gaelic was the cavalier treatment accorded to the language by the filibusters who rated Gaelic claims on Government attention as no higher than the claims of languages like Urdu and Hindi. This could be accepted as a display of ignorance and arrogance on the part of non-Scottish members who owe no native allegiance to Gaelic. When Scottish members followed that lead it was seen as ignoble and poor-spirited conduct.

It is idle to lament the absence of a quorum of 100 MPs when it came to a vote because the Government decision to oppose meant that whatever the amount of support available it would have been outvoted. Why did the Government choose to oppose? The sponsors of the Bill were satisfied that the usual Government practice for dealing with this kind of Bill would have ensured an easy passage to the next stage of examination in committee and they did not think it necessary to rally massive support among friendly MPs. The explanation may well be that Scottish Office Ministers preferred to avoid the close examination of their Gaelic record to which they would have been exposed in committee.

Nevertheless, there were indications in the speech delivered by Mr. Fletcher, Under-Secretary of State for Scotland, that could be construed as a softening of the rigidly negative Scottish Office attitude toward Gaelic claims. The signs were two:

- 1— An open invitation to local authorities in Scotland to ask the Secretary of State to make a statutory regulation that would put the Scottish legislation for financial support for the Gaelic language on a par with the position in Wales. We have been pressing for this kind of support by specific grants for over two years and this is the first sign of a favourable response. Incidentally, the campaign to prevail on the Secretary of State to make such a regulation is of far greater and more immediate practical importance to the future of Gaelic than was the Bill. Yet those who cannot get over the loss of the Bill have taken little or no interest in our campaign.
- 2— Mr. Fletcher expressed the hope that the broadcasting authorities will bear in mind the fact that there is concern about scheduling of Gaelic radio and television broadcasts. He invited the BBC and the IBA to consider whether they can improve their arrangements in this respect, perhaps by setting up a joint committee or in other ways. The Home Office, who are responsible for broadcasting, have directed our attention to these remarks. It is now for the two authorities to take action.

Are these two signs indeed signs of a change of heart? We shall soon know.

Some of our critics have complained that An Comunn are doing nothing following the loss of the Bill. That is far from being true. Following a setback like this An Comunn cannot afford an emotional outburst, condemning all and sundry, friend and foe alike. We have to pick up the pieces and continue wrestling with the Gaelic question, seeking an advance here and there, making friends instead of enemies. Well before the Gaelic Bill failed we had suggested to Donald Stewart that he might, as second string to his bow, get an amendment put down to the Education (Scotland) (No. 2) Bill to provide a definition of "Gaelic-speaking areas". This was the obvious next step when the Gaelic Bill was denied a second reading. The amendment was, in fact, put down by Mr. O'Neill, MP, and two of his colleagues. It was later debated and rejected but it may have a further airing when the Education Bill reaches the House of Lords.

We also took part in a discussion organised by the Gaelic Society of London. The Society, with its splendid record for promoting the language, was quick to bring together a number of MPs closely involved in the Second Reading debate. They were headed by Donald Stewart himself, Chief of the Society, and included Russell Johnston, Hamish Gray, John Robertson and David Wigley (Caernarvon).

A society committee has been reviewing ways and means of furthering the Gaelic cause in a practical way, including the strengthening of inter-association liaison and maintaining close contact with MPs.

What of the future? Comunn members should not be unduly discouraged by the fate of the Bill. The campaign in which we are engaged to get a fair hearing for the Gaelic case at central government level has, we are sure, been materially advanced by the Parliamentary debates on the Gaelic Bill and the Education Bill. In addition to those MPs who are proven friends of the Gaelic cause we have discovered others whose words and actions leave no doubt as to their concern about the future of Gaelic and who are ready to help.

But it must be remembered that Comunn effort is not confined to what requires to be done at central government level. Equally important, or more important, is the work to be done at local authority level and in the community. For this our membership badly required strengthening. We need new members, whether Gaelic speakers or not, who wish the Comunn to advance along the democratic path to our objectives. We do not want to impose Gaelic on anyone who is opposed to it. We do want everyone who so wishes to be able to use Gaelic as an everyday language in the community and to secure a future for such use by succeeding generations.

Of our critics we would ask only that if they are unwilling to come within our organisation and work according to our rules (and we would welcome them) they should join or form another organisation more to their taste. Some of them have already done so and we wish them well. There is plenty of room and a vast amount of useful work to be done which An Comunn because of limited resources is unable to tackle.

In the climate of today there is a tendency for those

who get involved in causes that provoke strong feelings to turn towards action that ignores the rules of law. It is a tendency which we who have experienced the frustrations attendant on the promotion of Gaelic can well understand. We trust the authorities also, both central and local, can understand it and take timely action to remove the causes of legitimate complaint.

**An Comunn Gaidhealach,
Abertarff House, Inverness.**

One can readily sympathise with An Comunn's dilemma in trying to maintain a stance, based on reason. Maybe my previous criticism could be aimed at the SNP for not pulling out its not insignificant publicity machine to give blanket coverage to the Gaelic Bill.

For my own part, I still maintain that a devil's advocate should have been employed by the SNP to exorcise those parts of the Bill which inevitably created such ammunition for the Bill's opposition. Surely the simple requirement of legal recognition in principle of Gaelic might have won through, appealing to reason and fair play. That would have been the first objective to my mind. The implications, financial and otherwise, could have come later 'within a reasonable time'. There is, in the very end, no excuse for the incompetence which allowed Donald Stewart's Bill to take the form it did.

Which raises another question: What is the true stance of the SNP towards Gaelic?

S.N.P. CONFERENCE

The S.N.P. conference. Despite the usual accompaniment of media predictions of splits etc., the conference showed a party more mature and self-confident and coming out of the post 1979 doldrums in a fighting spirit. It is a pity that the time of the conference (the last weekend in May) always means just missing the summer issue of *Carn* but for readers in the other 5 nations a few details.

In his address Donald Stewart gave a resume of the Tory broken promises, the failure of Labour to deliver anything for Scotland when it was in their power and the naivety of the Church of Scotland believing in the Tories. (Sir Alec Home — "wait and will give you something much better".) Now with 280,000 unemployed, 125,000 sub-standard houses, a continuing story of closures and takeovers the S.N.P. would have to accept responsibility for showing Scots the way out of it all. In doing so he called on the '79 Group not to alienate the "middle of the roaders". This will be a matter of policy to be decided but one S.N.P. comment on just such a position taken by the S.D.P. was that they were a "cats' eye coalition". Since making that excellent speech however Mr. Donald Stewart has shown himself in the middle of a very strange road. As leader of the parliamentary S.N.P. group he accepted an invitation to the recent Royal junketing and poured scorn on those who criticised this.

Mr. Gordon Wilson the party chairman showed a new breadth of view in his speech with much more acknowledgement of the cultural content of a nation's being. However he was a bit hard on the

Scots when he said they had signed away their nationhood in 1707. The franchise then was denied to all but a few, the fact that it was so gives support to the demand for a democratic decision on the matter now. He deplored the projected bids to take over the Royal Bank (of Scotland), the whole recent business of the English Football Association and their attitude to Scottish fans. He called for the reaffirmation of rejection of the idea of a tactical nuclear war in Europe — removal of bases from Scotland and unilateral disarmament but retention of Nato membership.

In short after surveying the economic chaos that Scotland is becoming — there is no future for the Tories in Scotland and no future for Scotland under the Tories. We are expendable and since there is no sign that the English voters are ready for a change a second spell of Thatcherism could be the final blow for Scotland.

The office bearers for the coming year are as follows:— President, Mr. William Wolfe; Vice-Presidents, Margaret Bain, Winnie Ewing and Tom McAlpine. The Chairman, Mr. Goerdon Wilson (unopposed), Sen. Vice-Chairman James Fairlie, Executive Vice Chairmen — for Organisation Andrew Currie, for Policy Jim Sillars, for Publicity Isobel Lindsay; National Sec. Niel MacCallum, Treasurer Michael Murgatroyd. 30 members were elected to the National Council plus Donald Stewart and at a N.C. meeting on June 13th 10 were elected to the National Executive Committee including 3 from the '79 Group.

CHURCH NUCLEAR ATTITUDE

In May was also held the General Assembly of the Church of Scotland and it is worth referring back to it because prior to the meeting there was an expectation that they would come out in favour of unilateral nuclear disarmament, the banning of all weapons of mass destruction and the transference of funds from military purposes to end world poverty. This raised considerable hopes that support for the "deterrent" policy so long pursued by the Church was to be changed. However in the event the Church and National committee which proposed this was defeated and despite the fact that many see clearly that the "deterrent" theory is no longer valid when limited tactical nuclear wars are put forward as a possibility. The idea that such a war could be anything but indiscriminate is becoming more and more obvious and the more we get into "civil defence" propaganda the more the horror and hypocrisy of the whole question becomes evident. So although the vote was 481 to retain "our nuclear defence" and 285 for unilateral nuclear disarmament the matter was debated and will return to be debated again.

It seems that many things including that one familiar to all conference-goers the rushed pre-lunch vote went against it. It is clear that many in the church are becoming concerned at the complete immorality of the matter though it may be a catch 22 situation for them. As their support of the country dwindles they may lack the confidence to give a lead on this and as they fail to give a lead on this etc.

However unlike the Assembly of the Free Church they dealt in quite a Christian manner with the forthcoming visit of the Pope to Britain. An insight into the minds of the leaders of the Free Church might be gained from a statement made more recently — when

Gaelic and its' survival was the subject — their comment was to the effect that a church with a mission to "evangelise the world" could not allow itself "to become trapped in minority language". This is particularly sad from an organisation inheriting a laudable record from the events of last century.

THE ROYAL BANK OF SCOTLAND BUSINESS

In March of this year it was publicised that Standard Chartered Bank was making a bid of £350m for the Royal Bank of Scotland. The board of the Royal advised their shareholders to accept this wonderful offer but almost immediately an offer of £500m was made by the Hong Kong and Shanghai Bank. Since then the matter has remained in the news — not surprisingly as a matter of great contention. The Standard Chartered Bank raised its bid level with the other and the matter was referred to the Monopolies Commission who asked for submissions on the subject to be made by the end of June. It was to be expected that all bodies concerned with economic and financial matters in Scotland would have accepted this invitation but according to one newspaper report there will be some strange abstentions. The Bank of England are supporting the bid of the Standard Chartered — obviously they are against the possibility of a bank from outside the U.K. forming a bridgehead for further takeovers; but on the purely financial gain count and widening opportunities for the Royal Bank abroad the Hong Kong and Shanghai offer would be the best option. This was stated in the evidence given to the commission by the Fraser of Allander Institute which also quite unequivocally stated that neither bid would be desirable and that the loss of the Royal would be contrary to the interests of the public and in the long run to that of the shareholders.

The functioning of the board of the Royal over the past decade left a lot to be desired (culminating in their acceptance of the first bid) but the loss to Scotland could be irreparable. Obviously with all the implications involved the decision on this matter requires to a political one and the result of the Monopolies Commission deliberations will not be known till near the end of this year. The mass of information that was made public in letters and articles during this debate was quite fascinating. It seems that Edinburgh is the 2nd most important financial centre in the E.E.C. with funds of more than £10,000 million under management or ownership. Quite an ironic fact to balance against Lothian Region's fight against the implementation of government cuts even although in the light of Labour's devolution performance those cuts could be looked on as unnecessary and self-inflicted wounds.

EDUCATION

Through the U.G.C. (University Grants Committee) the government are going to control university spending — with large cuts proposed up till the mid eighties. For a party whose official philosophy has supposedly something to do with free enterprise the details that are coming forward to "save money" are incredible. Now in Scotland the universities were very articulate in their opposition to devolution and there is a great deal of poetic justice in their present position but it is to be hoped that the present signs of cooperation against the threatened destruction will

continue and that they will not again put their individual empire building against the good of education in Scotland. The whole situation highlights again the impossibility of a rational system in Scotland with control of the universities south of the border. The malaise started much further back when the Scottish universities allowed themselves to be anglicized and take part in the great post war boom especially of Harold Wilson's technocracy. All for what? So that a few English working class likely lads could make it to the top from where they are no longer looking back in anger but composing "Black Books of Education" for their superiors. Power is back with the privileged set who in England always looked on the universities as their domain and they are hiding behind the Treasury who will decide the cuts they hope to put an end to all this egalitarian nonsense about higher education for all. The Education (Scotland No. 2 Bill) went through parliament in early June. The closing of the Training Colleges as already reported in CARN was legalised with a very few and very minimal provisos. The Tories defeated two S.N.P. amendments, one on apprenticeships and post-school training and the other one on Gaelic.

STRI

The 2nd week of July was spent by a group of members from STRI touring Wales from South to North to find out at first hand what the language situation was in different areas, pre-school — primary — secondary etc. The first two days were spent in Cardiff and logically looking at the foundation of the structure. In the office of Mudiad Ysgollin Meithrin — The National Association of Welsh Medium Nursery Schools and Play groups, we were told of the small beginnings of a movement which is now a most impressive and well organised one and well deservedly as one brochure says "recognised by Brussels as one of the foremost Associations of its kind in Europe". After a visit to one of the nursery schools and seeing the movement in action it was very obvious that one very important factor in the success was the enthusiasm and dedication of the staff. One other factor was not quite so obvious but stressed by those in the office and the teachers themselves — the enthusiasm and dedication on the part of the parents especially the mothers. Once it was shown that nurseries run through the medium of Welsh were a success socially and educationally the parents themselves were the ones who pressurised the authorities. The methods would be familiar to all nursery teachers — sand, water and dough or clay play, games and singing, all done through the medium of Welsh. (It was stressed here and elsewhere that when children were new to school English might be used — if any child was in distress.) A primary school was visited and lessons in reading and physical education through the medium of Welsh were seen.

In the secondary school though it was coming near the end of term and the usual routine was not in force we saw parts of lessons in French, Latin and Science. One thing was apparent immediately in all those schools and the ones seen later was the happiness of the children and the informal relationship between the children and teachers without any lack of respect or consideration on either side. It came as no surprise to be told that the bi-lingual schools were the only booming area of education in Wales. Despite old

buildings and other handicaps this dedication to the cause of using Welsh in schools has been so successful that English speaking parents are wanting to send their children to what are recognised as the "Best" schools all round. Also in Cardiff we went to an evening class and saw in practice the intense structured method that is used for adults who want to get to the speaking stage quickly. Very exhausting for the teacher but as we were told very effective. The language unit at Pontypridd Polytechnic was visited and as everywhere the staff gave of their time and again enthusiasm to explain about the kind of material they prepared for schools. Here one of the points emphasised was that short daily lessons are much, much more valuable than lessons at longer intervals no matter for how long.

Mid week at Aberystwyth, we visited a nursery school and a primary school and saw in a different more rural, more naturally Welsh (than urban Cardiff) setting the same enthusiasm and dedication from different teachers and the same happiness from different children. *(To be finished in next issue of Carn.)*



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Pleyben. Money Orders to CCP 4914—83 B, Paris.

INTERCELTIC SOLIDARITY

Several Celtic League members wrote to the French ambassadors in Rome, Bonn, Dublin, expressing their concern over the decision to spend money from the Breton Cultural Charter fund on an open air museum instead of devoting it, as sorely needed, to the teaching of Breton. (A further misuse of the fund is the allocation against the advice of the Breton Cultural Council, of 100,000 Fr to a Mrs. Enckell, Paris for making some inane film in which Breton musicians would be given a minor role, as a sop to the Charter condition that the fund should help creative work by Breton artists in Brittany).

The secretary general of the Celtic League received also copies of letters sent by I.M., Y.J., Y.S.K., Y.L., E.R., E.C., G. Le R., J.Y.M., Y.M.M., P. le B., Ch. L. to the British consul in Nantes, expressing their dismay at the refusal of the London government to grant the H-Block hunger strikers their five demands. Even though some disagree with the use of violence, all consider that the prisoners cannot be treated simply as criminals. They refer to the strong feelings of solidarity uniting Brittany and Ireland. The French president was asked by the Breton branch not to attend Prince Charles' wedding on account of the situation in Northern Ireland.

Lois Kuter's address should have been included in our article about the U.S.A. branch of the International Committee for the Defense of the Breton language in Carn 34. It is: 312 West Dodds St., Bloomington, IN 47401, USA. The branch has now 105 members (of which 27 are in California and 5 are Irish, Welsh or other language organisations). It has just published the first issue of an excellent newsletter. The membership fee (\$1) is not sufficient to cover all the expenses. Additional contributions will be greatly welcome.

Comhaontú

I subscribe to Carn and wrote the secretaries in all the six Celtic countries this idea. I thought a good idea to increase the Celtic languages would be to not only to publish articles in the languages, but also to include each time a small lesson in each language to help facilitate the knowledge and usage of each.

I am taking an Irish language course in the area with Mr. Kevin Devany and have found it helpful in frequently understanding words in Scottish Gaelic and Manx without actually taking courses in those languages.

I think that it would help matters a great deal if this idea were to be used.

**Is mise, le meas,
Morgan Hoover Jr.**

BREIZH

Enluc'hadoù diwar dro ur skol-hanv.

Ar wech kentan eo bet din mont d'ur skol-hanv gembraek. Degouezhout a rae mat ma ehan-labour evit tremen ur sizhunvezh e Skolaj Harlech. Rannet oa ar berzhidi e tri rummad: unan o studian al lennegezh, unan all, Cwrs y Bont, evit ar re a oa barrek — mat da zivizout e kembraeg, hag an trede rummad, hini an deskarded, rannet d'o zro etre tri c'hlas hervez o live. Frankiz oa da bep hini da zibab e rummad. D'am meno e vije bet gwelloc'h m'o dije gouestlet ar gelennerien ur penn-devezh d'hon arnodin er yezh komzet, gallet o dije neuze hon alian da zibab. Un darn vat eus an diskleriadurioù roet ganto e-pad ar c'hentelioù, ha koulz lavaret pep tra er-maez eus ar c'hentelioù, a oa e kembraeg. Tenn oa din kompren pep tra.

En holl e oa eno etre 100 ha 150 den. Em c'hlas e oamp unnek. Ar c'helenner, ur skolaer yaouank anezhan ha kembraeger a-vihanik eveljust, ne oa ket troet da zebrannan an traoù ha pa veze kaoz eus traoù teknikel a-walc'h ne chome ket da glask geriennoù resis: ar pep pouezusan oa deskin komz kembraeg ordinal.

Ar "studierien" oa anezho Kembreiz eus ar C'Hreistez, Saozon deut da vevan e Kembre (peogwir ez eo sioul aman hag ez eo deut-mat gant ar bobl gouzout un tammig o yezh), ha re all n'oufen ket lavarout peseurt kerentiezh a oa etrezo ha Kembreiz. Darn yaouank, darn o vont war an oad, sioul, seven, diaes toullan kaoz ganto. Un alberz am boe eus o doareoù-bevan, hag eus o menozioù, pa voe goulennet ouzhimp displegan gant petra e renemp hon amzer vak. Netra estlammus. Unan, un douaroniour, en doa beajet e pevar c'hevandir. Unan all a oa bet e Gevred Europa hag e Rusia, ur Saoz anezhan, o kelenn rusianeg ha galleg e Manchester; gantan un arouez war e chupenn o tisklerian e oa a-enep an armadurioù nukleel ha ne felle ket dezhan mervel evit Thatcher. Ne oa ket evit gouzanv ardoù ar Saoz all, ez-ofisour, breman kannad mirour Enez Von. Heman ne vanke kammed d'ober fougeoù gant ar c'henderc'hadoù breizhveuriat. Eveljust, e garrtan oa unan saoz, graet gant Leyland. "Ma hini zo unan japanat", eme hor c'helenner, "unan mat-tre!" Ar c'hannad en doa tro da gejan alies gant an Itron Thatcher e Ti ar Gumun: "ur vaouez hegarat!" Un itron guilh o stad enni peogwir he doa kejet ur wech gant ar brinsez Margaret (brudet he c'homz distaget e Chicago "Iwerzhoniz zo moc'h!"). Deiz eured Charlez ha Diana e felle da lod eus ar studierien e paouezfe ar c'hentelioù evit sellout ouzh ar skinwel. Ne voe ket taolet evezh aouto. "Bebet ar Republik!", a lavare paotr Manchester. Evit broudan ar Vreizhveuriz-se e tisplegis 'ta e tremenen an darn vrasan eus ma amzer vak gant ar C'Hevre Keltiek ha CARN... Moarvat ne voe ket komprenet gwall vat ma zamm kembraeg gant an holl. An douaroniour en doa c'hoant da c'houzont pegement a dud a gomze brezhoneg, hag ar c'hannad diwarbenn e oa ar pennadoù e CARN. Un tammig goapaer e-kenver hennezh e kadarnaas hor c'helenner e klaskemp neuze an dieubidigezh vroadel evit ar

c'hwec'h bro geltiek. Ar re all, m'o doa ur sonj bennak, n'en diskuilhjont ket. Deut e oant da Harlech en abeg d'ar c'hembraeg ha netra ken, mechans. Tro am boe koulskoude da gomz gant tud eus ar c'hlasoù all hag a oa dedennet a-walc'h gant stourmoù politikel koulz ha sevenadurel ar pobloù keltiek.

En abardaevezh kentan ha ni o terrin hor sec'hed en ostaleri vras e-tal ar Skolaj e teuas unan eus ar gelennerien, ur plac'h he doa studiet hor yezh un tammig e Bangor, da gemenn din e vije tu breman d'ober un aotressgezh e brezhoneg e Roazhon. Goulennet e voe ouzhin pegen talvoudus e vije an dra-se. Ne oan ket tre ken entanet hag an aterserien, rak n'oan ket evit mirout a sonjal en doareoù ma c'hell ar velestradurezh c'hall dinerzhan al lezennoù ha divizoù ar vinistred.

An div Iwerzhonadez a zo deut a-gevret ganeomp aman a vez bemdez o selaou Radio Éireann evit kaoz keloù a-zivout Kevin Lynch ha Keran Doherty, o-daou war o zremenvan. Ne lavar den netra a-zivout darvoudoù Iwerzhon. Un abardaevezh a oa gouestlet d'an dansoù-pobl. Ur "jig". "Setu un ton iwerzhonat", eme. Sonerezh buhezek. "Iwerzhoniz zo tud vehezek", a voe respontet din. "Gant na vefent ket troet kement da dabutal".

Harlech, war a glevan, zo hanter saoznekaet. Evel e meur a geriadenn all er "Vro Gembraek" ez eus kalz eus an embregerezhioù brasen e dalc'h Saozon.

Goulennet em eus e kembraeg div hantergwerennad bier en ostaleri. Setu paotr ar bar o vont d'ar varilh gant div werenn vras. Nann, emezon, "dau hanner"! Ne gompren ket. "The English don't understand Welsh", eme un den em c'hichen. — "Some have learned it. An holl hiziv an deiz a zesk un eil yezh bennak". — "Welsh is too difficult", eme egile. — N'eo ket diaesoc'h eget ar yezhoù all, a lavaran. "How do you know? I know Welsh!" Ha pa ran meneg eus an iwerzhoneg, e tistaol, faeüs: "Irish is not a language!" Moarvat m'en deus kejet gant Iwerzhoniz e oa saoznegerien distagellet anezho. M'em bije lavaret "Gaelic" e vefe bet sklaeroc'h dezhan marteze. Pe c'hoazh "Erse", evel ma lavar darn aman. (En Iwerzhon avat ne ra den nemet enebourien ar yezh gant ar ger-man.)

E burev ar post, deiz an eured roueel, em eus goulennet pevar zimbr e kembraeg. Ar vestrez ne gompren ket. "A 'i fedra siarad Cymraeg?" Setu unan evidoc'h, emezi d'he skoazellerez oc'h ober sin dezhi d'ober war ma zro. Gant ar vestrez eman ar c'holoennad timbroù hag ec'h astenn evelkent pevar zimbr brav gant skeudenn Charlez ha Diana warno. "N'em eus ket ezhomm eus ar re-se", emezon. "Ha n'hoc'h eus ket re all?" Graet he deus un dremm. Ar plac'h yaouank a wign laouen avat.

En nozvezh-se hag ar gelennerien en ostaleri, o deus kanet e kembraeg evel boas. Evit echuin, Hen Wlad Fy Nhadau. "N'hoc'h eus ket kanet ma c'han broadel", a glemm un itron. "Pennoù fall," a c'hrozmol daou all, "gallet o dije ober plijadur dezhi!"

Dirak Harlech, eus tu ar mor, ez eus un dachennad c'heot gant takadoù glazenn flour. Treuzet ganin an hent houarn, hag o vont gant ur wenodenn eeun e tremenan dirak un ti enskrivet warnan "St David's Royal Golf Club". C'hoant a zeu din troc'han berr

war-du an dunienn. N'eus ger ebet o tiskouez ez eo difennet, na kael na tra, nemet an takadoùigoù touz. Ne ray ket droug d'ar geot hir. 150 metr war ma zu dehou ez eus un toullad c'hoarierien. Unan a ziskrag, a ra sin din da vont war ma c'hiz. Diouzh tu an ti, ur gour postek o tont diwar brez da droc'han din hent an distro. "You are trespassing!", a damall din reut hag un tamall grevus eo e riez c'hinidik ar berc'henniezh prevez. "Deoc'h eo chom war an hent foran!" Aner vije din breutaat e oa aman gwechall hep mar un dachennad douar boutin lakaet o c'hrabanoù warni gant rouellourien a seurt gantan. Anat eo, ec'h adlavar, ne vezan ket o c'hoari golf. (Salokras!) Deut on en-dro dibistig war an hent eeun. Ur vro gaer meurbet zo tro-war-dro Harlech. Gwall aloubet eo, siwazh.

A. Heusaff.

(A few impressions from a week in Coleg Harlech, learning Welsh from dedicated teachers. Some of the students were curious about the position of the other Celtic languages, others were rather British-minded. Outside the college, one is frequently made aware of a Wales being invaded by people who have little affinity with her traditions.)

FROM ELECTION PROMISES TO THE REALITY OF POWER

The victory of the French Socialist Party was welcomed by wide sections of the Breton movement, as it promises to open the way to considerable improvements, not only in the political and social fields, but also in the position of the Breton language. People who otherwise dislike socialism had to admit that no progress towards Breton freedom was possible under the rule of the French Right. For some years past the Socialist Party had officially departed from the centralist stand which it shared with the other major parties and adopted a good deal of what the Breton Democratic Union is campaigning for. So much so, that the latter, which was never overtly nationalist, felt it necessary to assert its own identity.

The increase in the leftist vote which occurred in Brittany at a rate of about 4% in each general election since the late sixties resulted this time in the Socialists holding a majority of the Breton seats. In the process the Communists, as elsewhere, suffered heavy losses, but the UDB which fielded 15 candidates could console itself with having got practically the same percentage of the vote — 2.5% on average — as in 1978: an indication that their supporters did not lose their heads in the euphoria of Mitterand's victory. However, having urged them to vote for the PS in the second round, they, like other groups in the Front Cultural Progressiste Breton, claim to have contributed to the socialists' triumph while reminding the new rulers of their pre-election promises.

Prior to the presidential election, the three largest Breton cultural associations Kendalc'h, Kuzul ar Brezhoneg and Amzer Nevez had asked the candidates to state their position concerning the demands of these organisations. In his reply Mitterand on the contrary acknowledged its shortcomings, admitted that while a strong central power

had been required in the past to join France together, cultural diversity must be guaranteed today in order to avoid her falling apart. He backed the bill tabled by the Socialist Party relative to the place of the languages and cultures of the peoples of France. And since no cultural and economic revival was possible without the effective participation of the citizens, he had actively cooperated in preparing a decentralisation project which would give "a new definition of the national identity".

The bill, which is the 25th on the minority languages to be tabled in the French Assembly since 1959, envisages measures to be taken in the fields of education, broadcasting and public administration. It was prepared by the Breton, L. Le Penec and the Occitan, Ch. Laurisergues, signed by all the Socialist and allied MRG deputies, presented in December 1980 and published last April — that is before the elections. Many of its 45 pages are devoted to a review of past state policy; the present covert hostility towards those languages is denounced, while confirming a commitment to UNESCO and other international conventions on the protection of minorities. Bilingualism would become official in the regions concerned, and the measures proposed would go a long way in meeting the demands of the cultural associations of the seven ethnic groups — Basques, Bretons, Catalans, Corsicans, Occitans, Alsacians-Lorrains and Flemings. But let us see first if the bill becomes law. . . . It risks not coming before the French Assembly until next spring. The opposition will be up in arms, accusing the socialists of wanting to destroy French unity. And how many of the latter have really abjured the old State dogmas?

The Breton associations are expressing disquiet at some of the proposals in the bill, such as changing the present Cultural Council into a mere section of the Social and Economic Council: this would make it more difficult to get agreement on suggestions or plans put before the "Regional Council" since the majority of the SEC members are unlikely to be much concerned about cultural matters. And although the integration of the DIWAN nursery schools into the public education system would suit their promoters (fund-raising activities absorb too much of their energy and time needed for problems of pedagogy and helping parents to become sufficiently proficient in Breton to make it the home language), accepting those schools on an experimental basis, as the bill envisages, could result in setting limits to their growth in number.

Celtic League members should join with members of Breton associations and write to Louis Le Penec, Député pour la Circonscription de Quimperlé, Brittany, congratulating him but expressing concern about those two points; urging him to insist that the Cultural Council be maintained as a separate body and that its advice be given greater weight and authority than in the past few years.

It is important that the bill should come up for debate in the French Assembly without delay or the momentum for substantial change will be lost. This is no time for relaxing efforts, rather the contrary. In France power has traditionally rested as much with the higher civil servants as with the legislators. At the moment the latter hold the initiative but the former

are ready to neutralise any new law which may depart from the long-established principles of State centralism. The need to press on with our claims is recognised by SKOL An EMSAV which offers to coordinate all the Breton forces, not only for a breakthrough in the language struggle, but also for the unification of the Nantes area with the rest of Brittany and for control of our own affairs. 'We shall only be given what our strength will exact'.

A.H.

ART IN BRITTANY: TWO NEW BOOKS

The Breton artistic heritage is both deeply rooted in history and dependent on the geographical features of the country. It expresses the contrast between Arvor and Argoad (respectively the sea-board and the inland), West and East, the Breton- and the French-speaking areas. A good example of this external duality, reflecting the unity of culture and history, is the presence of the ancient military strongholds on the Eastern border, allowing the growth of a religious architecture (chapels, sanctuaries, etc.) in the safer Western part of the country.

Although numerous publications have been produced on the subject, two real master-pieces published in 1979 deserve particular attention. The first, "Arts et Cultures en Bretagne, un millenium" is a scientific piece of work. Its author, André Mussat, is a professor at the Rennes University. The book is divided in three parts: Creation — An Architectural Landscape — The Shocks of the Modern World. Instead of the usual clichés about Brittany, we find here a serious analysis of all the artefacts mentioned in the book.

The second, Victor-henry Debidous's "L'Art de Bretagne", is perhaps truer to the Breton soul. It stresses the importance of all the folk productions (calvaries, furniture, objects . . .) rather than that of the well-known megaliths, castles and cathedrals.

At a time when our whole heritage is threatened by ignorance, neglect and theft, these books challenge the Bretons and their attitude towards the future.

In an interview given to the monthly "BREIZH", Mussat said that, although not a Breton, he always had a passion for Brittany and its history. "Having seen the almost complete ignorance of the subject by most students, I thought that a good way of teaching them the history of this country and to a certain extent, of this nation, was to let them learn the history of its monuments." He included the Nantes area because it is historically part of Brittany and it shares deeply in its life today. Asked how the population could be better informed on this subject, he blamed the mass-media for doing too little and for contributing to the destruction of languages and cultures. A Breton canton (with an area of 80 square miles) possesses hundreds of valuable works of sculpture whereas in a region such as Poitou, only about half a dozen would be found in a similar area. "I wrote this book to make the Breton people more aware of the richness of their heritage."

K.

In an official communication made in April 1981, concerning 4/5 of Brittany, an average of 261 works of lay art and 203 objects used in liturgy were reported stolen yearly during the period 1969-1980. This is part of a general world phenomenon: the reaction to increasing uniformity in styles is a growing demand for "antiques" . . . 12-15% of all thefts committed in Brittany, apart from car thefts, are of works of art. Moreover, rural people who inherited old wardrobes, dressers, tables, often don't realise their value and are lured into selling them for next to nothing. In the four départements, about 8,000 art objects are recorded for protection. In fact, if the Nantes area is also included, there are more than 100,000 which should be recorded in Brittany. This heritage is increasingly endangered. Let us hope that international bodies such as the Council of Europe will soon be able to devise measures, and get them implemented, to avoid such dilapidation.

AN OUTSIDER'S VIEW OF OUR CHANCES

Last April, the monthly "Le Monde Diplomatique", a supplement of the French daily "Le Monde" devoted to international problems, published an article by Jean Chesneaux about the "ethnical" movements in Europe. (Available from Le Monde, 5 rue des Italiens, 75425 Paris Cedex 09. 8 Fr.).

Thirty years ago, he said, the general trend was for the regional minorities of Western Europe to be eliminated and for the nation-State to remain in sole control of their populations. That tendency was suddenly reversed in the 60s or early seventies in the wake of generalised decolonisation in the Third World. In the new political climate evolving in the developed countries, minorities and differences came to be valued and uniformity was deprecated. Growth, the consumer society, the advances in high technology, no longer excited admiration. Ecological considerations putting stress on the need to maintain natural balances led to a rehabilitation of the cultures of Western minorities which had been driven into mountains, land's ends and islands by a process no longer felt "unavoidable".

Alas, following the leap forward of the ethnical movements 10-15 years ago, a crisis can be observed everywhere today: in Britain, it was the failure of "devolution"; in Galicia, only 15% of the voters expressed themselves on the question of autonomy (whereas 99% had done so in 1936!); even "the warmth of communal feeling which marked the Breton frestouñoz is now marred by excessive drinking".

What happened? First, counter moves have been made to recover the lost ground: "the established order has shown itself capable of rearranging its framework at institutional level, since the claims for regional freedom were unconnected with any radical criticism of the social system." Even Brittany was allowed to have her little plaything: the cultural charter. However insignificant, *this institutional management contributed to break the momentum acquired by the ethnic groups.*

Chesneaux sees also as a factor contributing to the present stagnation the pernicious influence of "the discredit in which the socialist model is falling in the Eastern countries": It may have eroded the

enthusiasm of many party workers. Above all, the smaller European communities are suffering most from the economic crisis: "Economic insecurity, both individual and collective, discourages the minority regions from wanting to manage their own affairs". And he points out the contradictions of European integration. On one hand "a European Community must necessarily lead to a relaxation of the pressure from the centralistic states on the minority regions, culturally as well as politically". But on the other hand "a United Europe will be founded on economic phenomena which will subject these regions to an even more ruthless levelling than the present States are doing: concentration of profitable activities; desertification of entire regions; transfer of manpower; standardisation of the models of consumption, of living conditions and of leisure activities".

The ethnic movements certainly need a new impetus but already they have contributed a great deal to European life. "The surge of the 60s and 70s has brought new and decisive questions, it has widened the action of those movements to the whole social field, it has asserted the vitality of peoples which were considered as "condemned by History". It is an irreversible achievement which they are bound to consolidate, even if they are going today through a difficult and ambiguous phase".

In the last century and at the beginning of the present one, a first movement brought liberation to the small nations of Central and Eastern Europe. In the middle of the 20th century, decolonisation occurred in Africa and in Asia. Will there be a third wave of independence for the small Western European countries at the end of this century? Chesneaux would say that the present surge of regional dissidence in Western Europe has another aim than the setting-up of a "third generation" of nation-States. "Confusely, as if groping, these movements are formulating new demands. Their is primarily a struggle for collective rights."

He thinks that the need for transformation is particularly obvious in the case of the French State which is the most backward in Europe in the matter of minority politics."

Jorj Gwegen.

A WELL ORGANISED CELTIC CONGRESS

The Celtic Congress held in Lannuon (July 18-23) was a success thanks to its organising committee. Those who tend to believe that inter-Celtic gatherings are dominated by individualistic fantasy were once again proved wrong.

It is fair to say that the organisers got every help from the town council. Large banners bearing the words Kendalc'h Keltiek stretched overhead across the streets and the flags of the six Celtic countries flew at the top of high poles in various places around town. This prompted a Cornishman to say that he had never seen so many Cornish flags in his own country. All the town buses carried large posters in

Breton and French advertising the Congress. Minibuses stationed at certain times in the yard of the Institute facilitated the movements of participants who had no car.

The Congress was warmly welcomed to Lannuon by its mayor, Mr Jagoret (who is also a socialist member of the French Chambre des Députés). Wine from the Nantes area vineyards was served on this occasion to stress the fact that that area is part of Brittany. In his address, Mr Jagoret referred to the importance of developing the relations between the Celtic countries and to press vigorously ahead with the struggle for the Breton language. No empty words on his part: Lannuon is showing the way in bringing our language back into public use. All the town buses carry bilingual signs: Ville de Lannuon — Kêr Lannuon; bilingual street signs are being gradually introduced; beside the door of the J. Savidan Cultural Centre there are also plates explaining what the Centre is about. This is still far from what is needed but when one knows how stiffly and coldly the rule of *French-only* was applied until quite recently, the new attitude of a town council like that of Lannuon towards our language will be appreciated.

Among the participants there were as well as Bretons plenty of Welsh and Cornish people. Also a sizeable group from Ireland, but few Scots and nobody from Mannin as far as I was aware. If all who took part, be it for the whole 6 days or for as little as half a day were counted, they numbered about a thousand. I was surprised however that there were so few young people from Wales. Usually they are numerous at inter-Celtic gatherings, and noted for their strength and enthusiasm. Were they held in Wales by more important meetings?

As usual, attitudes towards the questions being debated differed widely among the participants. For instance, a Cornishman voiced strong opposition to the daubing of road-signs in order to have them replaced by others bearing the place names in their correct Celtic forms. "Such methods are too violent," he said. A Welshman sharply retorted that there would never have been Welsh-language road signs had they not used many tins of paint throughout Wales. You can then imagine that he events in Northern Ireland were not viewed by all present through the same glasses. . . .*

The situation of the Celtic languages was the theme of the Congress this year. There were five working groups: Radio and Television — Periodical — Newspapers — Schools — Neologisms. In the absence of a simultaneous translation system at the Institute, the exchange of ideas was cumbersome at times owing to the use of several languages. There is not enough space here to report the discussions in detail. An account will shortly be published by the Celtic Congress secretariate. What emerged once more was that Wales is leading in our language struggles, a shining example for the other Celts.

Entertainment as in all Celtic Congresses, held a place of honour. Occasionally there was a choice between two offerings. What attracted me most was the play in Breton staged on the Sunday afternoon, in the fully-packed hall of the old Roc'h Yagu Castle, by the excellent "Strollad ar Vro Bagan". The

spectators who did not understand Breton joined in the laughter which punctuated their performance. To this the singer J. F. Kemener brought a quietening note with his rendering of old Breton givreizoù (ballads).

Jorj Gwegen.

*I understand that when a Breton group sang a song in honour of Bobby Sands, half the members of a Welsh choir walked out. **A.H.**



Yoyenn Kraff speaking at the annual Easter Commemoration in Skrignag, of the death of the Breton patriot priest Yann Vari Perrot who was shot, on order from the French in London, in 1943.

● The memory of all those who died for the freedom of Brittany was also honoured at the end of July at St Aubin-du-Cormier, near Fougères, where 6,000 Breton soldiers died in 1488 defending our independence.

Signs of a new outlook

The "Place du Palais" in Rennes on the north side of which stands the prestigious building which housed the Breton Parliament (Supreme Court of Justice) during the period of autonomy has been renamed bilingually Place du Parlement de Bretagne/Leurenn Breujoù Breizh. Not all the city councillors were in favour of adding the Breton form.

For many years our friend Alan Louarn provided a voluntary service of information about the multiple aspects of Breton life at Nr 30, Place des Lices, Rennes. This service is now receiving official support from the Rennes city council which has put Laorans Motrot in charges of this "Centre Regional d'Information Bretonne" on a full time basis.

A University Degree in Breton

For years the Celtic Department at the University of Rennes has been pressing for authorisation to deliver a degree in Breton but in spite of the fact that about 500 students were taking this subject (in the first year, as afterwards it was pointless?), the Ministry of Education always refused.

The demand was renewed as soon as the socialists came to power in Paris.

Contrary to expectations, the new minister said NO again! A campaign of protests was immediately initiated and the Breton socialist MPs were mobilised. Result: on July 21 came the announcement that henceforth Rennes will be habilitated to deliver the degree. This is seen in Breton circles as an important victory. It will make it possible to create posts of teachers of Breton in the secondary schools on a regular basis and encourage pupils to study the language.

What about the Brest and Nantes universities? The Pensac bill acknowledges that the latter should be involved, and Brest has a Breton-speaking hinterland. Its Celtic section was less demanding than the one in Rennes. Lack of spirit? Its staff denies it. They thought it a better tactic to associate Breton with the study of . . . English.

PAMPHLETS RECEIVED FOR REVIEW

The National Question in Cornwall, a historical review by Royston Green, 28 pages. 80p + postage. Available from the author, Polmarth, Carmenellis, Redruth, Cornwall TR16 6NT. A history emphasizing social and linguistic-cultural aspects.

Energy and World Development, a Scottish perspective, by Andrew MacKillop, 12 pp. 50p + postage, published by "Scottish Education and Action for Development", 29 Nicolson Sq., Edinburgh EH8 9BX.

THE IRISH-AMERICAN EXPERIENCE:

A Guide to the Literature

Seamus P. Metress, Ph.D.
University Press of America
Washington, D.C. 1981

A comprehensive bibliographical survey of the literature related to the study of the Irish-American Experience. The work includes over 2,000 citations to books, periodicals and unpublished thesis and dissertations. It is categorized by topic and region and the citations are not annotated. It should be a useful research tool for scholars in Anthropology, History, Sociology, Historical Geography, and Ethnic Studies.

CYMRU

DADL Y DDIOD FEDDWOL

Eisteddfod dawel iawn fu hi eleni ar gyrion Machynlleth. Ni fu unrhyw helynt o bwys a'r unig brotest ar y maes oedd honno y tu allan i babell y Brifysgol. Mae'n rhaid fod mwynder Maldwyn wedi dylanwadu ar bob eisteddfodwr fel ei gilydd.

Y ddadl ffyrnigaf a glywyd yn ystod yr wythnos oedd honno ym Mhabell y Cymdeithasau, "Cymry a'r Cwrw". Fe'i trefnwyd gan y Cyngor Cymreig dros Alcoholiaeth a Chyffuriau eraill.

Daeth yn amlwg ynfuan iawn nad trafodaeth gyffredinol ar alcoholiaeth oedd hon, ond yn hytrach drafodaeth ar y ffaith fod 'Twrw Tanllyd' (pabell yr ieuenctid ar fin nos, filltir o faes yr Eisteddfod) wedi cael caniatad i werthu dioddd meddwol.

Yn ôl un o'r Trefnwyr, Dyfrig Berry, roedd £1,000 wedi ei wario ar gyflogi stiwardiaid i gadw trefn ac yr oedd hyn wedi gweithio'n rhagorol. Mewn gwirionedd, meddai, roedd llai o fedd-dod ac yfed dan oed nag yn y blynyddoedd blaenorol, pan nad oedd bar ar gael yn Twrw Tanllyd. Ond dywedodd y Parch T. J. Davies iddo ymweld â'r babell y noson cynt a'i fod yn gwbl anfonlon gyda'r trefniadau. Dywedodd hefyd fod ganddo brawf fod cyffuriau'n cael eu pedlera yno.

Cafwyd un o areithiau mwyaf grymus y cyfarfod gan Ffred Ffransis, un o Stiwardiaid Twrw Tanllyd sydd hefyd yn ddirwestwr ers rhai blynyddoedd bellach. Mynegodd ef deimladau llawer o bobl ifanc pan ddywedodd mai annheg oedd dewis Twrw Tanllyd fel targed yr ymgyrch yn erbyn alcohol, pan ellid gweld pethau llawer yn nhafarnau'r cylch, lle nad oedd unrhyw arolygaeth o fath yn y byd.

Rhagrith ac anonestrwydd oedd ymosod ar bobl ifanc, meddai, heb ar yr un pryd gndemnio'r yfed oedd yn mynd ymlaen ymhlith eisteddfodwyr 'parchus' hefyd. Bu bar ar gael yn nramau'r eisteddfod ers blynyddoedd ond nid oedd neb wedi codi llais yn erbyn hynny. Dylid ymosod ar bob ffrynt, meddai. Roedd Twrw Tanllyd o leiaf wedi gwneud ymdrech deg i gadw pethau dan reolaeth ac wedi gwario swm sylweddol ar hynny, heb gael gair o glod gan neb.

Mae'n amlwg fod yna deimladau cryfion ar bob ochr ynglŷn â'r pwnc yma. Ar un ochr mae'r dirwestwyr rhonc ac ar yr ochr arall mae llawer o botiwsr sy'n poeni dim am gynnydd alcoholiaeth. Mae'n ymddangos fod y ddau begwn yn ymbellhau oddi wrth ei gilydd. Onid yw'n bryd i rywun ddechrau chwilio am y llwybr canol a phregethu cymedroldeb? (The most controversial issue at this year's National Eisteddfod was the bar licence that was granted to organizers of Twrw Tanllyd, the rock concert marquee a mile from the eisteddfod field. Teetotallers were up in arms but the organizers insisted that they had everything under control and the police were well satisfied with the arrangements).

PRISON FOR CYMDEITHAS CHAIRMAN

The Chairman of Cymdeithas yr Iaith, Wayne Williams, is now serving a six month prison sentence for his part in the Channel 4 campaign — ironically, after the campaign has been won. He and two other Cymdeithas members faced a conspiracy charge at Bristol Crown Court in June. This is the fifth time that such a controversial charge has been used against the society. The three faced various other charges following damage done to transmitters in East Harptree and Goosemoor, Somerset, in July and August, 1980.

Euros Owen, a 20 year old student at Aberystwyth University College was sent to Borstal for an unspecified period. The minimum is usually nine months; it's up to the prison authorities when he should be released. The other defendant, Arwyn Sambrook, also a student at Aberystwyth, was sentenced to six months imprisonment, suspended for two years. On the first day of the trial, Plaid Cymru President Gwynfor Evans was allowed to speak to the judge personally. He presented several letters demanding that the charges be dropped in view of the governments U-turn on the issue of Welsh television. But his plea was rejected.

Wayne Williams is a teacher at Llanidloes High School. He is married and has a five month old baby daughter.

It seems likely that he will lose his job when he comes out of prison two days before Christmas. A meeting of the school governors has been called in September to discuss his position. The meeting will be presented with a petition pointing out that he has already been punished by the courts and that he should not be made to suffer a second time.

SIANEL PEDWAR PREPARES

Meanwhile, preparation for the launch of Sianel 4 Cymru (S4C) in November 1982 are going ahead at a brisk pace. The most important announcement recently has been that the service will receive £20 million up to April 1983, almost exactly what the S4C Authority asked for. This money will pay for administration as well as for 12 hours a week from HTV and other independent producers. The other 10 hours will be contributed free of charge by the BBC, financed out of the licence fee.

At an eisteddfod meeting, S4C chief, former BBC Wales Controller Owen Edwards, described the "incredible" developments since the last National Eisteddfod 12 months previously. At that time it seemed that the campaign had been lost. But within a few weeks the government had made its famous U-turn and by now the key posts had been filled, a new headquarters had been found at Cathedral Road, Cardiff, and programmes for the new channel had already been commissioned. The situation had been completely transformed.

One problem which has not yet been solved is how to keep the actor's union, Equity, happy. In a recent statement they gave the impression that only Equity members should appear on the new channel. Owen Edwards described this attitude as "selfish" in the National Eisteddfod meeting, but Equity's Welsh Chairman, Gareth Lewis, stated that what he wanted

was to safeguard his member's interests. Amateurs and professionals should not appear on the same programmes, he said.

At the end of July the long awaited Welsh Select Committee report on broadcasting appeared — too late to make any real impact on the situation.

The committee had made a big fuss over alleged "political imbalance" on Welsh television programmes. Two members who were disillusioned with this line of questioning published a minority report. This report called for a steady increase in the Welsh language output, year by year. It also rejected the three year experimental period laid down by the Home Office. Once established, the channel should be here to stay, they said.

BOUNDARIES SHAKE UP

The political map of Wales will face a big shake up if the proposals of the Boundary Commission are accepted. Plaid Cymru MP Dafydd Elis Thomas will have to find another constituency since his Meirionnydd seat will be amalgamated with Conwy and Denbigh, both held by Tories at present. The Montgomery seat will also disappear, to form a new North Powys seat, taking in Radnorshire and North Brecon, making it almost impossible for the Liberals to regain the seat from the Tories.

Clwyd will receive an extra seat in the Wrexham area. In Gwent the Pontypool constituency will be divided three ways. The Commission have recommended changes in all seats in Wales except two.

The Commission allowed a month for objections to be registered and it seems likely that public enquiries will have to be held in virtually every corner of Wales.

Critics from all the political spectrum have bitterly attacked the Commission for interpreting its brief far too mechanistically according to population statistics. It is felt that the Commission has trampled on sensitive community, historical and geographical considerations.

EISTEDDFOD BREAKS EVEN

The National Eisteddfod at Machynlleth proved to be extremely successful this year, with over 100,000 people attending.

The Eisteddfod cost £690,000 to stage but organizers are confident that they will break even.

For the first time ever the organizers made special arrangements for young people on the eisteddfod field, setting up a tent where folk and rock groups could perform every afternoon. Such an event will probably be arranged at every eisteddfod from now on. Dafydd Elis Thomas, MP, suggested that Welsh rock groups should be given prominence on the main eisteddfod stage, alongside the traditional 'cerdd dant' singers. Next year's eisteddfod at Swansea will be different in many respects. It will be held at the University campus and a marquee will be used instead of the pavilion, saving an estimated £85,000. The pavilion will now be moved to Ynys Môn (Anglesey), ready for the 1983 eisteddfod.

FOR LORRY DRIVERS ONLY

On my last visit to Wales, I had the redoubtable opportunity to watch the English attitude toward their neighbors in action. The British Conservative government's capitulation in September 1980 on its campaign promise of an all-Welsh television channel

was still a recent blwo and the press frequently offered articles on the absurdity of both the Welsh language and the prospects of the channel, claiming that it would serve only a small minority of zealots. As a learner of Welsh, I counted myself among that supposed minority, among thousands of children and adults eager to hear the language not only in the classroom but in daily use and as a medium for artistic expression.

While making a tour of Castell Coch, I was confronted by an arrogance about which I had only read and heard. As I was reading the bilingual history of the construction of the castle, a small group of English tourists entered the room. Only a few moments passed before I heard a man in the group say, "Only lorry drivers speak *this* language," in a tone which was unmistakably meant as an insult. The remark was greeted by appreciative laughter from the others in his group.

Though already aware of the animosity of some English toward the language of Wales, I was stunned to hear such a blatant display of hatred expressed by a visitor. Although my companion, whose first language is Welsh, graced the offender with a look of disapproval, the tourist was not moved to amend or cease his comments. Throughout the remainder of the tour, we were frequently in close proximity to the group and continually subjected to similar attacks on the language, culture and people of Wales, now directed toward the children in the group who had shown interest in the meanings of signs. The man appeared to be deriving great pleasure from his fatuousness.

I took the offensive in return by using as much as I could of WSelsh, if only to tell my companion the obvious fact that we were in a large room. Since the English tourist had no way of knowing what I said, I understood his discomfort when the children asked him what was written on a placard. "I'm not even going to attempt that one," he responded. Understand, yes, but sympathize, I could not. He was a stranger in a land he felt he possessed; his defense was to ridicule what he could not comprehend.

"What is the matter with those people?" I asked my friend when we left the castle, though I very well know the answer. "They are just ignorant," was the reply. I would have used a stronger adjective to describe their behaviour. I was angry, but my companion had mastered the habitual tolerance for the ignorant that is the mark of frustration. My urge was to confront the offender, my friend's was to show disapproval, accept and forget.

This was not a singular response. Each person to whom I later told the incident, all of whom are Welsh-speaking nationalists, either shrugged with a knowing smile or explained they had long since learned to ignore such events.

Here, in America, I think about those English tourists, equally frustrated because my editor suggested I would destroy Welsh-English marriages by this account, though he purports strong sympathy for the efforts of his kinsmen. He remains silent for fear of losing subscriptions among Welsh-Americans. My Welsh-speaking friend remains silent from habit. And, in truth, I remained, at that crucial moment, silent for fear I had not the right argument to present the tourists with their wrong. Together, we have established the perfect environment for the perpetuation of oppression and indignity.

Leigh Verrill.

ÉIRE

SCOIL SAMHRAIDH HARLECH

Ba dhoiligh suíomh níos áilne ná mar atá ag Coleg Harlech a shamhlú, é suite ar shleas an chnoic go hard os cionn na fairrge, trá ghainimhe míle ar fhad taobh thiar de na dumhacha os a chomhair amach, radharc siar ó thuaidh ar leathinis Lleyn, ciorcal sléibhte agus Y Wyddfa sa lár maguaird, agus an sean chaisleán maorga ar ard eile ag ceann an bhaile. Sean fhoirgneamh cloiche, ar nós tithe an bhaile, atá sa Cholaiste féin, ach tá dhá bhloc nua tógtha taobh leis, an bloc cónaithe ina rabhamar, na scoláirí, ag fanacht, agus amharclann bhreá le seomraí feistis is cleachtaidh de bhrí go bhfuil scoil dramaíochta bunaithe anseo agus é faoi riar ag an gcoláiste. Coleg Addysg Bellach .i. Coláiste Breis Oideachais nó coláiste oideachais do dhaoine fásta, atá i Harlech. Níl fhios agam go baileach céard iad na cúrsaí uilig a bhíonn ann i rith na bliana; bíonn ar a laghad cúrsa amháin Breatnaise a mhaireann dhá mhí sa bhFómhar.

Cúrsa seachtaine amháin a bhíonn sa scoil samhraidh. Timpeall céad duine a bhí ag frestal air i mbliana, le dornán beag scoláirí lae ina measc. Trí chúrsa eagsúil a bhíonn ann: 1. cúrsa d'fhofhlaimioirí na teangan roinnte ar trí leibheal, le beirt teagascóir i mbun gach leibhéil (rud a d'fhág teagascóir in aghaidh gach dáréag scoláire); 2. Cwrs y bont (cúrsa an droichid) cúrsa léamh agus scríbhneoireachta dóibh siúd a bhfuil greim maith acu ar an teanga; 3. cúrsa ard-léinn ina dtugtar léachtaí ar litríocht, ar cheol, stair is rl., ní mór an Bhreatnaise a bheith ar do thoil agat le frestal ar an gcúrsa seo — an taon chúrsa ar a raibh. Breatnaiseoirí ó dhúchas. Thart ar ceithre go leith uair a chloig sa ló a tugadh do na ranganna foirmeáilte, agus cúpla uair a chloig san iarnóin le haghaidh grúpaí neamh-foirmeáilte ina raibh deis dul ar siúlóidí no turasanna timpeall an cheantair; ach ag druidim le deireadh na seachtaine bhí an iarnóin ar fad beagnach tugtha suas do na cleachtaí fa choinne an mhion Eisteddfod, ócáid mhór na seachtaine a tionóltar ar an oíche dheiridh den chúrsa. Cineál ábhar magaidh ar an ócáid mhór náisiúnta a bhíonn sa mhion-eisteddfod ina leagtar béim ar an gciotúnacht agus an spraoi, le chuile chineál comórtais, ó bhanna feadaíle go dtí litir grá, ó aithris dáin droim ar ais go dtí teileagram ó Branwen — comórtas a bhain beirt Éireannach, is maith liom a rá. Idir an Eisteddfod agus na himeachtaí eile oíche ar nós amhránaíocht, rinncí, grúpaí ceoil, is beag am saor a bhí ag éinne, muinteoirí nó scoláirí, le linn na seachtaine.

Maidir leis an lucht freastail, lasmuigh den chúrsa ard-léinn, is beag Breatnach ó dhúchas a bhí ar an scoil samhraidh. Daoine de bhunadh Breatnach a rugadh agus a tógadh lasmuigh den tír, go hiondúil i Sasana, ab ea cuid mhaithe acu. Bhí beirt Meiriceánach ansin (duine acu de bhunadh Éireannach) agus cúigear Éireannach, ach ba Sasanaigh ar a laghad leath den lucht foghlamtha. De réir mar d'fhéadfainn déanamh amach bhí trí

chineál Sasanach ann: ar dtús iad siúd atá tagtha chun cónaí go buan i dtuaisceart na Breataine Bige agus fonn orthu, ar chúis amháin nó ar chúis eile, eolas a chur ar an teanga. Ní haon díspeagadh a rá go bhfuil cúis is cúis ann mar bhí bean amháin nár cheil gur chuir na "náisiúnaithe Breatnach" faitíos uirthi agus mheas sí go mba cosaint dí an 'cúpla focal' Breatnaise a bheith aici. Ansin tá na Sasanaigh a bhfuil cónaí orthu i Sasana agus a chuireann suim sa Bhreatnaise mar a chuiridís in aon teanga iasachtach; is gnáthach leo saoire a chaitheamh i Gymru — seans go bhfuil tithe samhraidh ag cuid acu sa tír — ach san iomlán is daoine iad atá báúil leis an mBreatnaise is le muintir Cymru. Dream measctha atá sa tríú grúpa; cuid acu is Sasanaigh iad atá pósta ar Bhreatnaigh cuid eile a mheasann go bhfuil gaol Breatnach acu in aineoin sloinnte agus dúchas Sasanach a bheith acu. Is cinnte go bhfuil nua choilíneacht Sasanach bunaithe i dtuaisceart Cymru anois mar is léir ón oireadh siopaí, ostáin agus gnólachtaí eile atá i seilbh sasanach, agus dar ndóigh níl siad seo uilig ar iarraidh Breatnaise a fhoghlaim ná an dúchas Sasanach a thréigint. Ar oíche an phósta ríoga nuair a bhí na muinteoirí Breatnaise agus dream eile on gcoláiste ag slua-amhránaíocht i mBreatnaise sa teach ósta galánta suas an bóthar, chuireadar clabhsúr ar an oíche le Hen Wlad fyn Hadau (amhrán náisiúnta Cymru) tháinig an unéir, bean Sasanach, chucu ag gearán nár chanadar a hamhrán náisiúnta sise; go fiú nach dtáinig beirt Éireannach (lucht saoire is dócha, ní rabhadar ar an gcúrsa) a rá leo go mba páistiúil an mhaise dóibh gan 'God save the queen' a chasadh ar an ócáid speisialta seo. Nach fánach an áit a bhfaighfeá gliomach. Tá obair le deanamh ag an gConradh Ceilteach go fóill.

Brid Heussaff.

(An account of a week long intensive Welsh course held in Harlech, North Wales. A surprising number of English people, for one reason or another were participants.)

ÁBHAR DÓCHAIS

Sna nuachtáin agus irisí Gaeilge is sárminic a bhíonn trácht ar mheath na Gaeilge, bás na Gaeilge, cúngú na nGaeltachtaí agus mar sin de. Tá cuid mhaith den fhírinn sa mhéid sin, fairior. Ach, ar an taobh eile de, tá comharthaí dóchais ann chomh maith agus ba cheart dúinn iad sin a thabhairt faoi deara agus gan a bheith ag clamhsán de shíor toisc go bhfuil cúrsaí faoi mar atá siad. Bhí meath ag teacht ar labhairt na Gaeilge gan amhras ó Chath Chionn tSáile anuas agus b'fhéidir roimhe sin ó theacht na Normannach.

Ach, is cóir ár n-aird a dhiriú ar na hiarrachtaí atá ar siúl in áiteanna éagsúla ar fud na tíre chun an Ghaeilge a chur chun cinn i láthair na huaire.

Ar an gcéad dul síos, táim ag smaoineamh ach go háirithe ar Radio na Gaeltachta. Ar shlí amháin is iontach mar atá ag éirí leis. Don chéad uair leis na cianta tá muintir na ndúichí éagsúla ag éirí cleachta lena gcanúintí difriúla agus diaidh ar ndiaidh tá galar cinniúnach na gCeilteach — an scaipeacht — á chur ar ceal. Tá rud eile fíorthábhachtach á dhéanamh ag Radio na Gaeltachta. Is é sin an nuacht áitiúil.

Tamaillín ó shin bhíos ag caint le bean ó Chonamara atá ag obair i Luimneach. Dúirt sí liom go n-éistean sí leis an nuacht áitiúil gach oíche gan teip agus nuair a théann sí abhaile gach coicís bíonn an chabaireacht go léir aici faoi mar a bheadh agus gan an áit a fhágáil aici riamh. Gan aon agó is mór an bua é an rud sin 'a bheith ar siúl agus trácht ar rudaí a bhaineann go dlúth le saol na háite — sochraidí, cruinnithe, imeachtaí éagsúla agus mar sin de.

Chomh maith le sin, caithim tagairt a dhéanamh d'obair Ghlór na nGael in áiteanna cosúil le Cill Árne, Trá Lí agus Iarthar Luimní ach go háirithe. Is iontach an obair atá déanta acu in Áth Leacach, mar shampla. Paróiste beag tuaithe is ea é gan buntáiste ar bith maidir le heagras ná foirgnimh agus is feirmeoirí iad go léir beagnach.

Ach, i measc na ndaoine seo anois tá beagán Gaeilge le cloisteáil i gcuid de na tithe agus níos mó ná san i dtithe eile agus seo in áit nach raibh focal Gaeilge le cloisteáil deich mbliana ó shin. Sin dul ar aghaidh agus comhartha dóchais. Níim á rá gur Gaeilge chruinn bheacht ghalánta atá ar siúl acu — níl aon De Bhaldraithe ina measc agus b'fhéidir nach mbeidh go deo ach tuigeann Glór na nGael go ri-mhaith go gcaithfidimid tosú in áit éigin is cuma chomh lag agus a bheidh an tosú sin. Cuir i gcás gur tharla míorúilt agus gur chas gnáthmhuintir na hÉireann ar labhairt na Gaeilge arís an i Gaeilge an Chaighdeán a bheadh á labhairt acu?

Ní dóigh liom é. Gaeilge bhriste streachlánach a bheadh i gceist a chuirfeadh déistin ar na sean Ghaeilgeoirí. Tá an Caighdeán i bhfad ró-chasta don ghnáthdhuine nach bhfuil in ann na blianta a chaitheamh ag déanamh staidéir air. Gan simpliú fairsing ar an gCaighdeán Oifigiúil fanfaidh an Ghaeilge lena scoláirí go deo na ndeor. Ach, is fearr lena lán daoine corpán gleoite ná beo gioblach.

Ar aon chuma, tá an dul ar aghaidh céanna le sonrú in áiteanna eile i gCo. Luimní — áiteanna cosúil leis an gCaisleán Thiar, Teampall an Ghleanntáin, Dúiche Íde. Bíonn leathanach Gaeilge acu gach seachtain sa "Limerick Leader" agus an-chuid imeachtaí áitiúla ar siúl. I ndeireadh na dála, braitheann todhchaí na Gaeilge ar sprid na ndaoine agus ar cheannairí díograiseacha. I m' thuairimse, tá na grúpaí beaga seo ag déanamh níos mó ar son na teanga ná cuid mhaith de na heagrais Stáit lena gcairn airgid, foirgnimh mhóra agus caint mhór (as Bearla gan amhras) gan toradh.

Is cosúil go bhfuil iarrachtaí mar seo ar siúl in áiteanna eile ar fud na tíre. Tá súil agam go bhfuil. Agus ba cheart do na daoine a bhfuil eolas acu orthu iad a chur os ár gcomhair in ionad a bheith ag síorghearán agus ag brú an ádóchais orainn.

Maidir le léitheoirí "Carn" féin nach bhfuil sé in am dóibh tabhairt faoi theanga Cheilteach éigin agus méid an Bhéarla a laghdú san iris? Gan amhras, tá an Mhanannais (Manx) an-simplí agus dhéanfaidh sí an gnó mar theanga idir-Cheilteach. **Seán Ó Duinn.**

(In spite of the gloomy scene on the language side in general, there are some positive developments such as the effect of Radio Gaeltachta in combatting the dispersion of the Gaeltachtaí and the progress made in some areas in promoting Irish in the community as a result of the Glór na nGael Competition.)

H-BLOCK HUNGER STRIKE

Duplicity and Intransigence have characterised the British approach to the H-Block crisis since the prisoners decided, in pursuit of their five demands (the right not to wear prison clothes, the right of association with other prisoners, the right to educational and recreational facilities and to one visit, one parcel and one letter per week and the restoration of full remission of sentences) to go on hunger strike. It should be remembered that when the first hunger strike took place at the end of last year it was called off and the prisoners conformed to the prison rules to give the authorities a chance to fulfill promises made then. Those promises came to nothing and when the decision was made to reactivate the hunger strike those partaking in it were obviously determined men. Despite the election of the leading hunger striker Bobby Sands as an M.P. in the Fermanagh-South Tyrone by-election and pressure on the British to resolve the issue from many quarters, Thatcher had decided apparently to make an example of the mere Irish and so Bobby Sands died to be followed by Francis Hughes and soon after by Raymond McCreech nad Patsy O'Hara.

In mid-June following the success of the H-Block candidates in the General Election in the South (two being elected, one, Kieran Doherty, being on hunger strike) attempts were made again to get a solution. They were initiated this time by the Irish Commission for Justice and Peace (of the Catholic Church) who held a series of lengthy meetings with the British Minister of State in the North, Michael Alison and the prisoners. For a period in early July reports indicated that a solution involving implementation of prison reforms which was satisfactory to the prisoners and the British had emerged. And so it had in the discussions but only to be repudiated apparently by the Big White Chief in London — that being the only realistic explanation of a last minute about face by British who were later accused of duplicity by the Commission for Justice and Peace. In the meantime two further hunger strikers had died, Joe McDonnell and Martin Hurson (after only 41 days).

After his election as Taoiseach, Dr. Garret FitzGerald had stated that it was a priority for his Government to try and have the H-Block crisis resolved. We were informed at various times of the strong representations made by the Dublin Government to London — all to no more avail than his predecessors "special relationship". Thatcher seemed impervious to Dublin's growing concern about the "destabilization" the crisis was having on Irish politics — perhaps she was finally now really engaged in solving the problems which gave rise to her own riot-torn cities! As Kevin Lynch and Kieran Doherty, elected Dáil T.D. for the Cavan-Monaghan border constituency neared death protests mounted and passions in the South finally broke at a massive H-Block march to the British Embassy held in Dublin on July 18th. The crowd of about 15,000 found the route to the Embassy cordoned off by hundreds of helmeted police with riot shields. A section of the crowd stoned the cordon for almost 15 minutes and attempted to break through. The police then baton charged the crowd in the total and thereafter ran

amok. The fact that the police suffered some injuries during the stoning was hardly sufficient excuse for what followed — the deliberate beating of unconscious people lying on the ground, the breaking of limbs deliberately, the batoning of men and women and the later pursuit and batoning of the dispersed crowd on its return to the city centre. We were told that the occurrences were the worst street disturbances since the foundation of the State and it was estimated to be the worst excess of police power since the baton charges during the Labour troubles in Dublin in 1913. A march of almost similar size a week later passed off peacefully.

Further attempts near the end of the month to solve the crisis foundered when the British introduced a new condition, objecting to the presence of the protesting prisoners' leader at talks. On August 3rd, Kieran Doherty T.D., died after 73 days on hunger strike a few days after his fellow hunger striker, Kevin Lynch had died. About this time there were various efforts made by Catholic clergymen and relatives of some of the strikers which would have involved a calling off of the hunger strike for a trial period with a monitoring of "reforms". This was rejected by the prisoners. A "Help the prisoners" committee was set up consisting of relatives mainly, whose aims were later stated to be similar to those of the National H-Block Armagh Committee. On August 8th a further hunger striker Tom McElwee died bringing to nine the total who died. At the time of writing another striker Micky Devine is approaching the point of no return. As each hunger striker died his place was taken by another prisoner.

Throughout the British intransigence and desire for complete victory has remained. With nine deaths one would think that Thatcher would be scared but it might appear that she will have to be removed herself from office before any honourable settlement is possible.

SUPPRESSION OF IRISH LANGUAGE IN H-BLOCKS: AN URGENT APPEAL

In a statement issued in August Conradh na Gaeilge called on the Taoiseach, Dr. Garret FitzGerald and the Acting Foreign Minister, John Kelly, to condemn the British Government's ruthless suppression of the Irish language in its prisons. The statement continued: "Prisoners are deprived of their right to use their native language. Irish may not be spoken during visits; indeed, visits have been rudely cut short and terminated because Irish was being spoken. Everything written in Irish is deleted from prisoner's letters, both incoming and outgoing. Prisoners on protest in Long Kesh and Armagh Jail, deprived as they have been of educational facilities for the last five years, have had to conduct lessons in the Irish language by scratching words on their cell walls and by shouting through one cell door into the next.

Despite these most vindictive efforts of the British Government to deny the prisoners the use of Irish, many of them have successfully learned and improved their knowledge of Irish since their imprisonment. Many of the unofficial letters smuggled out of the prison are written in Irish.

A number of those imprisoned were fluent speakers of Irish before their imprisonment and have been very active in promoting the use and knowledge of Irish among their comrades. Indeed, some of those who recently died on hunger strike were fluent speakers of Irish.

The prisoners themselves see the Irish language as an integral part of their Irish identity. The British Government hold a similar view of Irish and this has led to their policy of suppressing the language. This, in turn, is indicative of the British Government's utter disregard for the most basic civil rights of these prisoners. Britain does not deny other prisoners access to their native language.

This suppression by the British Government of knowledge and culture has few parallels in modern history. The British pride themselves on their supposedly enlightened and civilised institutions. Their Government takes great pains to show the world the value and merit of both the English language and its literature. How then can they find justification for the suppression, within their prison system, of one of Europe's oldest languages and one of the world's richest literatures? One can, without difficulty, imagine the utter disbelief of English people and the outcry which their Government would raise were English people, imprisoned by a foreign power, denied the use of the English language.

We call on the nations of the world to condemn this barbaric attitude of the British Government to the Irish language. Conradh na Gaeilge has written to all Ambassadors accredited to Ireland urging their Governments to make vigorous representations on this question to the British Government. We are also contacting our Celtic colleagues in this regard.

We urge Dr. FitzGerald and his Government to act immediately and with determination to ensure that the basic civil right to use their native language is no longer denied to Irish prisoners in jail in the Six Counties or in Britain."

COALITION BACK WITH AUSTERITY

The weeks between the General Election result in the Republic and the sitting of the new Dáil (Parliament) on June 30th were, as expected, rife with speculation as to whether Mr. Haughey and his Fianna Fáil Party with 78 seats might gain the support of enough of the 5 Independents to retain power in a Dáil with only 164 effective seats. Two H-Block candidates, Kieran Doherty and Paddy Agnew, had won seats, Sin Féinn—The Workers' Party had won one and Fine Gael (65) and Labour (15) between them had 80 seats. The combined strength of Fine Gael and Labour obviously made their task easier. Forgotten immediately were all the election campaign statements made about programmes being "non-negotiable" as the two parties entered into discussions on Coalition. The Labour Party having first chosen a new leader, Michael O'Leary, gave the go ahead for Coalition after a special party delegate conference. The Fine Gael leader Dr. Garret FitzGerald and Mr. O'Leary agreed on a Coalition programme and as the various Independents made their views on Mr. Haughey and his policies known his chances of retaining power were visibly receding.

On the day however Fianna Fáil were still claiming that they could possibly have Mr. Haughey elected as Taoiseach. However once the Ceann Comhairle (Chairman) was proposed and elected that was that. To the surprise of many it was Dr. John O'Connell, once of the Labour Party, now Independent, an extremely opportunist politician and thought to be one of those who might have supported Haughey in the vote for Taoiseach. (He is incidentally violently anti-Irish language and is the first incumbent of the Ceann Comhairle's Chair unable to speak the language — which says something about the Dáil and its attitude toward Irish). When Haughey was proposed as Taoiseach he lost the vote by 83 to 79 and subsequently FitzGerald was elected with 81 to 78. That voting is not predictable however was illustrated a week later when the Coalition Government lost the vote to have its nominee elected as Leas Cheann Comhairle (Vice Chairman) and the Fianna Fáil man succeeded. This was partially due to the absence of one Government T.D. but also to two Independents voting with Fianna Fáil an indication that on some issues at least the Government will have to count heads carefully.

Once the new Government was installed dire predictions commenced to flow as to the disastrous state of the economy and the forecasted Budget deficit. It was claimed that the gap between income and spending could be well over £900 million and that immediate remedial measures would have to be taken. On July 22nd the Government introduced a tough supplementary Budget bringing in a wide range of price and other increases.

The ten per cent VAT rate on most goods and services will increase to 15% from Sept. 1st. In addition immediate increases were announced on the price of the glass of spirits, pint of beer, cigarettes, petrol and wines. Coupled with the VAT increase and increases already announced these will bring the price of a glass of spirits up by 13p, the price of beer up by 10p to about 85p a pint, Cigarettes up by 16p to about 94p for 20 and table wines up by 10p a bottle. Motorists saw the price of a gallon of petrol head for a total of £2.20 with a gloomy forecast that due to the weakness of the pound against the dollar it could be £2.50 before the end of the year. Less than a year ago it was under £1.50 a gallon. Road tax which had been abolished was reintroduced — this will mean about £70 p.a. on an average size car. Excise duty on cars was increased by 10% which with the increased VAT rate will mean that a car that previously cost £5,000 will cost £5,700 in September.

In addition there will be a one per cent levy on all incomes which will go toward financing youth employment. Postal charges will increase by 20%, Electricity rates by 12% with a further surcharge and Bus and Rail fares will go up 25%. The only concession to offset all these price rises was an increase of 5% in old age pensions from October and an increase of 3% on all other welfare benefits from the same time. The introduction of the £9.60 a week tax credit for non-working wives promised in the Fine Gael manifesto will have to wait until next April as presumably will the reduction in the Standard tax rate to 25% also promised.

The Budget was attacked by the Trade Union

movement and the opinion expressed that compensatory cost or living pay rises should be looked for. This was felt particularly as despite provision in the last National (Wage) Understanding for discussions again if the Consumer Price Index rose over 10% no headway had been made by the Unions in obtaining the additional 2.7% by which the Index had exceeded that figure. Concern was also expressed over the announcement that the Government will request public sector employers to invoke the inability to pay clause of the National Understanding in the case of pay claims not already under consideration and that with certain exceptions, numbers employed in the public sector would not be allowed to exceed the numbers currently in employment. Relations between the Government and the trade union movement worsened following the setting up of an economic commission by the Government in mid-August. The commission of three leading economists was set up to decide on the appropriate rate of domestic cost increases, including wages and prices. The Commission was welcomed by the employers but denounced by the Irish Congress of Trade Unions (ICTU) as a "pseudo-scientific charade" which had no credibility or purpose other than as a device to hold down wages. The Commission has been asked to report by mid-September and a special delegate conference of Congress has been arranged for the end of that month to decide whether negotiations on a new national agreement should be entered into. It is likely that the contents of that report and the outcome of discussions to be held in the meantime on the establishment of a youth employment agency and a national development corporation will have a large bearing on the decisions taken at that special conference.

A statement issued by the ICTU when the commission was set up said that the setting-up of the commission could only be regarded as an attempt to impose wage restraint under the pretence of establishing price control.

"This retrograde act, which has its origins in a party election manifesto, has no contribution to make to just and practical solutions to the problems confronting us in the area of incomes and prices," the statement declared.

"The Government might as aptly set up a committee to determine the level of interest rates the economy can afford, or a committee to establish the level of price increases that workers and their families can afford."

Congress would not accept that wage levels which had been freely negotiated with employers, including the Government, should now be made the scapegoat for any lack of export competitiveness. It pointed out that labour costs in Ireland were by far the lowest of any of the EMS countries or Britain.

"The setting-up of this committee would seem to contradict the Government's expressed wish that 'free central wage-bargaining' should be the foundation of money-income determination.

ROAD SIGNS AGAIN

For a number of years now the law in the Republic in relation to road signs has been that those in Gaeltacht areas should be in Irish only while elsewhere they should be bi-lingual. The County

Councils of course have responsibility for erection of such signs and have shown themselves on many occasions and in many places to be unconcerned with observance of the law in this regard.

One of the worst offenders has been Donegal Co. Council particularly in their failure to provide Irish only signs in the Gaeltacht areas in Donegal. Cearta Gael, a group of language activists based in the Donegal Gaeltacht, have at various times removed these unlawful signs. That their campaign was having an effect was shown when the matter was discussed at a meeting of the Council in mid-summer. Some of the comments passed by councillors illustrated only too well the English language "supremist" attitude enforced over the years towards Gaeltacht areas by Donegal and other Co. Councils and highlighted once again the need for the transfer of existing powers over these areas to Údarás na Gaeltachta (Gaeltacht Authority).

One councillor stated that the children of the returned emigrants did not know Irish and couldn't read the road signs! It is not known whether these same returned emigrants were insulted at the inference that their off-springs intelligence would be severely taxed by having to assimilate the Irish language name for a village or town instead of the anglicised version — but they certainly should be. One wonders how such councillors think the poor Irish manage abroad when having to "read" the road signs in all those other languages. Other councillors afford similar gems of wisdom although a few suggested a meeting with Cearta Gael to find out what they wanted — (nothing less presumeably than the implementation of the law). However the majority decided that if they did not agree with the law it should be changed and it was agreed that the Council should write to the Minister of the Environment asking him to change the relevant law. Did it ever occur to the Council that what should be changed are the road maps etc in common use and not the law?

This episode should at least give some explanation to our readers in the other Celtic lands as to why things in general are so poor in relation to the language in the 26 county State.

MORE ON PEARSE

The latest addition to the Pearse bibliography spearheaded by the centenary has been Donnchadh Ó Súilleabháin's *An Piarsach Agus Couradh na Gaeilge* (Clódhanna, Dublin, £3) which in its careful narrative and copious (bilingual) quotation is a very important addition to the serious study of P.H.P.

Ó CADHAIN IN ENGLISH

Readers of Irish have long been aware of the pre-eminence of the late Máirtín Ó Cadhain as a short-story writer and as a novelist.

Eoghan Ó Tuairisc poet, novelist and playwright in both Irish and English has recently translated ten of Ó Cadhain's short-stories and Poolbeg Press, Dublin have published them at the quirky price of IR£1.92½ under the title *The Road to Bright City*. Readers of it who have heretofore been unfamiliar with his work will now understand why a nomination of him for the Nobel Prize for Literature would have been most likely had he lived.

KERNOW

YWERDHON GLETH — AN GWYRYONETH MAR PLEK!

Yth eson-ny ow clewes prest dres an radyo po dres an pellwolok a'n cudynnow us yn Ywerdhon Gleth — cudynnow na dalvya y wharfos y'n kensa le. Mes nyns yu yn kever dalleth an ponvotter yn Ywerdhon a vynnaf scryfa nebes geryow mes yn kever an deryvadow rakvrusys yu res dhe'n bobel a'n wharfedhyansow usy ow tarfos y'n dethyow-ma ha re dharfe dres an bledhennow us tremenys. Yth aswonyr yn-ta bones an pellwolok an gwella mayn-oll dhe dhynya tybyans poblek, pypynak a vo. Ha nyns yu Ywerdhon Gleth torva rewl. Y leveryr dhe'n bobel Vretennek an pyth yu da ragtha yn deulagas Terneth Loundres, hag yth hevel dhym hemma bones yn brassa ran pell dyworth an gwryyoneth.

Nyns yu nep pell yth esa dysquedhys dres an pellwolok gwary ystorek adro capten muscok y'n Lu Bretennek nep a gollenwys hakteryow an gwetha erbyn Gwydhalas wergh, denyon ha benenes kekefrys. Pan ve dyskys gans ysyly certan y'n Terneth y fya dysquedhys an gwary-ma y fe leverys, "Ny ylyn-ny ry cumyas a hemma, y fyn ry hanow pur dhrok dhe Vreten." Fatla mar quruk? Mars ova an gwryyoneth, bedhens gothvedhys. Hag yndelma gans Ywerdhon Gleth y'n jeth hedhyu. Res porres dhe'n gwryyoneth bones leverys, mar qura pystyga po na wra. Ny vynnyn-ny clewes deryvadow rakprusys namoy abarth ympalareth Sawsnek mes an gwryyoneth rak prow an bobel Ywerdhon. T.

CORNWALL COUNCIL ELECTIONS

Results for the national movement in the Cornwall elections were mixed. There were 9 MK candidates, all but one to the west of Truro, and 5 from the less radical CNP, all in the St. Austell area. 65 seats were uncontested by the national movement. In 1977 there were 7 MK candidates and one CNP candidate.

Direct comparisons are difficult as MK only contested 2 of the seats fought in 1977. In both their vote was halved mainly due to the more overt presence of the English party machines, a marked feature of this election in Cornwall.

Despite this the average vote polled by MK, 16.6%, compared favourably with that of 1977 — 17.1%. Votes ranged from 6.4% (against all 3 English parties) to 33.4% (against a Tory and an Independent). Press exposure over the last year, involving flamboyant resignations and allegations of "Trotskyist infiltration" of MK, as well as the bombing of St. Austell courthouse, would appear to have had no electoral impact.

The CNP gained an average 10.9%, compared with its sole candidates 11.0% in 1977. Their vote went from a low of 1.1% when up against all the English parties to 36.9% in a straight fight with a Tory.

These elections show that there is a long hard road in front of the national movement before it makes its electoral breakthrough in Cornwall.

IMPERIALISM

The Cornwall Structure Plan document, produced by Cornwall Council in 1976, pointed out that housing provided by the private sector served "external economic and social forces". The houses built are too expensive for local buyers and merely encourage the movement of people from high house price areas such as the South-East of England.

With mass unemployment and an even greater difference now between Cornish and English wage levels the new private housing market is even more irrelevant to the needs of local people, in particular first time buyers, who would have difficulty raising the money to buy property over £15,000, unless in a professional job.

At present large English building firms are still exploiting the demand of the middle class to move to Cornwall. Thus Wiggins (Southwest) Ltd., of Exeter, have houses on offer from West Cornwall to the far North. The cheapest is a snip at £23,000 and most run from £26,000 upwards.

A sane locally controlled housing system would never allow Cornish agricultural land to be wasted merely for the profits of outside companies catering mainly for an external market.

CORNWALL GIVES A LEAD

Visitors to Lower Menadue Farm near Luxulyan in mid-Cornwall, will have noticed a Cornish flag flying from a CEGB drilling rig stuck in a gateway. This rig, which intended to make a test drill in preparation to foist a nuclear power station on Cornwall, was halted by the determined opposition of local anti-nuclear activists who took peaceful direct action to stop it with the tacit support of the local farmer.

Activists have now been in occupation of the intended drilling site round the clock since early May. The CEGB, hamstrung by their own bureaucratic centralism, have failed to get an injunction ordering the police to remove the demonstrators. This victory will give Cornwall anti-nuclear activists confidence for when a site is named next year. Cornwall will then be firmly in the front line of the battle against the Nuclear State.

Meanwhile a different form of action was taken at another proposed site — the former germ warfare plant at Nancekuke. There £10,000 worth of damage was claimed by the hitherto unknown "Cornish Republican Movement".

DEMOGRAPHIC WARFARE

Preliminary results from the 1981 census show that the population of Cornwall is increasing rapidly . . . by 12.8% in the past 10 years to 430,506. This compares with a mere 0.4% rise in England and a 2.2% increase in Wales. The increase is not a result of prolific breeding by the Cornish but is the consequence of population movement.

With the continuing exodus of Cornish people in search of work and the influx of settlers, many with little sympathy for or knowledge of Cornish conditions, such figures — unaccompanied by economic prosperity — must give rise for concern over the long term prospects for Cornwall and its people as a Celtic nation.

Further comment will have to await a detailed breakdown of population shifts. At the moment it

appears that the biggest rises have occurred in the extreme east around Saltash/Torpoint, mainly urban spread from English Plymouth, and in the rural district of North Cornwall.

It also appears that immigration has not only been confined to the elderly, but has also been marked in the 20-30 age group. (How many of these were Cornish people returning home?). Given these statistics, it appears imperative that we must *demand jobs in our land* and, if unemployed, must refuse to be forced out.

CORNISH — IT'S OFFICIAL!

Threats by the authorities to prosecute those who dared to use their own language in their own country and fill in the relevant sections of the 1981 Census form in Cornish have backfired.

The Cornwall branch of the CL claimed on local radio that the lack of action against those 50-100 who spontaneously used Cornish in the Census meant that the language had been accepted as an official language. In response to this a Census spokesperson stated that the use of Cornish was not really the issue and that action would only be taken if the form was "illegible" (!) or uncompleted. This is the first time that the Cornish language has been tacitly accepted on a wide scale on Government forms.

"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).

A NEW TYPE OF WORKSHOP

New, but based on old practice: as late as 1746 the poets of Irish assembled in east Limerick to compare, discuss and prepare their work.

When Tyrone Guthrie died in 1971 he left his house Annaghmakerrig as a retreat where artists could work in peaceful surroundings. The will was complicated but his wishes are now in operation as the renovated house has opened to receive its first few artists.

Administered by the two Arts Councils in Ireland, Annaghinakerrig near Newbliss in Co. Monaghan is about as far from Dublin as from Belfast.

At the beginning of September the first group occupancy in its short history will see about 10 poets in Irish come together in a loosely structured "Ceárta Éigse Eanách Mhic Dheirg" to read, write, discuss, compare and so forth. Headed by the accepted príomh-éigseas Éireann Máirtín Ó Direáin, the participants in this pioneering gathering hope that it will become an annual event. If it does, it has already been established that Gaelic poets from Alba and Man, if they should so wish, would be welcome participants.

MANNIN

JED SOSTYN ER LOSTEY?

The riots in English cities have deeply worried the U.K. Government. First signs are that little has been learned from events in north-eastern Ireland.

Ny smoo na jeih bleeaney er dy henney, tra ghow ny "trubbylyn" toshiaght reesht ayns Twoaie Doo ny hErin, va soshalee Sostnagh (as fir elley) currit da'n smooiinaght dy jinnagh reiltys Hostyn ymmyd jeh Nerin twoaie myr sorch dy ghrunt-prowal, gaarlaghey son boirey ayns Sostyn hene. Dy jarroo, dooyrt offishear ny ghaa ayns armee Hostyn y lheid dy foshlit. Dy beagh caggey-straiddey cheet ayns Sostyn hene (ny ayns Nalbin ny Bretin), veagh yn armee aarloo ny chour.

Jeih bleeaney er dy henney, cha jinnagh ram sleih Sostnagh credjal y lheid. Va'n armee oc (ny ram jeh) ayns Nerin dy chur shee da ny Yernee keoi. Cha jinnagh peiagh erbee (agh sleih va geddyn airh veih Moscow) gra dy row Sostyn jannoo ymmyd jeh ny Shey Counteeyn myr grunt-prowal er aggle dy beagh boirey er yn "mainland".

Agh nish, foddee ta'n laa er jeet. Ta rouanyn er daghyrt ayns ymmodde baljyn fud ny cherrey. Genney kiartaghyn, genney thieyn, genney cairys as genney treisht, shen y bun jeh'n voirey. Son shickyrys, va'm kynneeghys (racialism) yn bim jeh rouan ny ghaa. Agh son y chooid smoo, va boirey goaill toshiaght trooid ferg dowin noi lught-reill erbee, as lurg shen va sleih spooilley shappyn myr sorch dy spooyrt.

Dy jeeragh va paart dy phabyryn-naight ayns Sostyn gra dy row yn boirey goll er stiurey ec deiney follit ennagh! Cre'n boghtynid. Ta fys dy liooar ayns er y voayl ayns Lerpoo raad va (as ta) boirey mooar. Ta sleih politickagh ayns shen as t'ad feer trimshagh nagh row ad abyl greeasaghey ny rouanyn. Ayns Lerpoo, va rouanyn ayn er y fa dy vel ny meoiryn-shee kinjagh soie er sleih doo nagh vel er nyannoo veg. As ta ny meoiryn-shee cheddin soie er y kynney jeh Lerpoo, ta bunnys dy chooilley pheiaigh cur feoh da ny meoiryn-shee. Ayns Merseyside, ta dy chooilley pheiaigh gearey tra ta politickeyryn Lunnin loayrt mysh "restoring good relations" eddyr ny moiryn-shee as poble Lerpoo. Cha row y lheid rieu ayn.

Ga dy row ram boirey ayns Brixton as buill elley, sheilym dy vel reiltys Hostyn ny smoo boirit mysh Lerpoo. Haghyr caggey kiart syn ard-valley shen ren cur aggle vooar er Lunnin. Myr dooyrt peiagh ennagh rhym, "Dy beagh leideilee kiart er ve ec ny guillyn shen er yn wheigoo laa jeh Jerrey Souree, veagh ad er goaill yn slane balley". Shen spotch, er y fa nagh row orraghey politickagh ec ny rouanee. Agh t'eh dooghyssagh dy row boirey ayns Lerpoo, balley nagh vel coontit y ve Sostnagh mastey ny Sostnee hene. Ta'n boayl ro Cheltiagh dy ghliooney sheese roish Lunnin son dy bragh. Cha nee drogh-haghyrt dy ren ny meoiryn-shee ymmyd jeh gas-CS son y chied cheayrt avns Sostyn ayns Lerpoo. S'leavr dy

vel ny meoiryn-shee Sostnagh gaarlaghey da boirey mooar sy traa ry heet. Myr sampleyr, t'ad jannoo ram cliaghtey lesh gunnyn nagh vel ad loayrt mychione monney.

Myr yinnagh oo smooiinaghtyn, cha nel lught-reill Hostyn er nynsaghey monney veih'n chaggey ayns Nerin. Boirey ayns Sostyn, as ta moiryn-shee Sostnagh goll gys yn Ellan Bannit dy ynsaghey speeideilys veih'n RUC. Reddyn speeideilagh goll rish gas — CS as gunnyn-ushtey as bulladyn-rubber (neu-fee-u, ooilley jeu, coardail rish yn RUC as armee Hostyn). Agh, bwooise da Jee, ta foast bulladyn plastagh ec lught leigh-as-oardagh Vnr Thooder.

Brian Mac Stoyll.

POLITICAL PROTEST OVER BRETONS

A peaceful protest was staged on July 11th by League members at Port-St-Mary when the French naval vessel 'Narvik' paid a courtesy visit to Mann.

A bi-lingual (French-English) newsheet was distributed calling attention to Political harassment and imprisonment in Brittany. Four Celtic League (Mann) members were involved and they also carried posters (French-English) calling for Amnesty for political prisoners.

The 'Narviks' visit was connected with ceremonial duties at the inauguration of a memorial to shipwrecked mariners, as crewmen left, for the ceremony they were offered the newsheets — few refused. Several crew members indicated that they were in fact themselves from Brittany.

The demonstration was an amicable affair and several conversations were conducted, with some language difficulties, between those demonstrating and crew members.

There was only one unsavoury incident — which perhaps illustrates the Official French intimidatory attitude — when attempts were made to photograph the protesters from the ships bridge.

Newsheets were also distributed to members of the public visiting the 'Narvik' and only one was returned.

The Celtic League (Mann) had previously informed the French Embassies in Ireland and the United Kingdom that because of political repression in Brittany we would use any opportunity to publicise the matter — Saturday July 11th was the start of this campaign.



UNEMPLOYMENT

The request by the Manks Government for offers of ideas for employment schemes and suggestions to ease the unemployment situation is being marketed by the Manks press.

Leaders in some of the Manks papers have portrayed the Government as trying to involve everyone in averting a "national tragedy".

Let us be quite clear on one point first — the tragedy this Island faces is a lack of sound government. The Manks Government does not have a clue how to alleviate, let alone solve, the problem and thereby lies the reason for this resort to community involvement.

The Celtic League (Mann) is well aware that the situation we face i.e. crippling unemployment and its consequent social and domestic hardship, is also faced by most countries in Western Europe. The Manks Government cannot be blamed for world recession, however it can be blamed for failing to respond to the danger signals sounded from the U.K. economy over the last 18 months.

Attempts to attract industry have been well publicised over the past 15-20 years. Nationalists who suggested that any future severe world recession would involve such industry were scoffed at. It gives us little pleasure now to see our prophecies proved all too true at the expense of Manks working people.

Past Manks Government were also warned that the building industry they were creating had capacity which far exceeded Manks requirements. The building "boom" is a bubble that has finally burst and many of today's unemployed are from this sector.

The problem of converting 'hod- carriers and plasterers' into clerical workers for the latest government sponsored miracle — the finance industry — is likely to tax even the most erudite members of the Manks administration.

It really is time some members of the legislature came down out of the clouds and attempted to solve the problems we face. Short term relief for the building industry can be ensured by *speedy* action in making available increased grants and low interest loans to Manks residents for improvement of private property. Such assistance as is now available is completely out of step with the inflationary times we live in.

The building industry can also be aided by finance being made available for town centre housing redevelopment e.g. conversion (private & public) of out-dated tourist property to provide decent housing (something a lot of our people still lack).

Large government funded developments are *not* desirable invariably, as in the case of the breakwater and reservoir schemes, they are contracted out to U.K. firms who immediately import large numbers (despite denials) of the work force.

The problem of school-leavers finding work, particularly acute at the moment, could be aided by making some financial provision for those who continue their education.

Finance for these, short term, schemes could be provided by strict control on government expenditure in all but the areas named and the levying of a higher rate of income tax on upper income groups.

MANX MUSIC — IMITATION OR ASSIMILATION

Colin Jerry

Traditional Music Off the Peg

The article "Manx Music Today" in Carn 32 by Shorys y Creayrie points out very clearly the pitfalls which open before musicians attempting to revive a moribund tradition. Although we in Mann have been particularly vulnerable because of lack of musical skill, poor understanding of traditional forces, absence of traditional musicians, few recorded examples and many other factors, we are not alone in our vulnerability. The effect of recordings made by a relatively small number of Irish super-groups has been massive not just in Mann, nor yet the Celtic nations only, but world-wide. Nobody doubts their integrity, musical brilliance, nor their extensive familiarity with tunes and styles. It is the effect of their mass exposure, something outside of their original intentions and ambitions, that deserves attention.

Folk music as a whole has only a minority appeal on radio, T.V. and records. Recently Manx Radio closed two excellent programmes for the duration of the tourist season and there are grave doubts whether they will return in the Autumn. However, periodically a musical style will enjoy a brief vogue and enjoy (or suffer) a term of mass popularity. At times in the past I remember Paraguayan Harp music, Trad. Jazz, and Flamenco which had their brief spell in the limelight. The interests which control radio, T.V. and the record industry are always on the look-out for a new trend and when one arises they exploit it for all that it is worth. The material can be excellent but the public appetite will be blunted eventually by excess.

Usually the original groups will benefit, some inferior groups will arise to cash in on the popularity, more rarely some of the older traditional musicians will enjoy mass-popularity. I consider that Irish music has passed through all these phases. It is what effects that this period of popularity is having and will have that interests me now.

First of all there has been a sifting of the tunes made popular by the super groups. Somebody learning an instrument will be attracted to easy to play tunes. (e.g. Tabhair dom do lámh, Sí Bheag Sí Mhór, Planxty Irwin). Next they will look for something a bit more lively (Dennis Murphy's Polka, Harvest Home). As skill improves they will attempt some of the easier reels (Rolling in the Rye Grass, Wind that Shakes the Barley) then probably a slip jig (Kid on the Mountain). Having got so far they will tend to become more diverse and the soloist syndrome will emerge. All of the above steps are likely to happen before any contact is made with a really good traditional musician. In other words, they are making sincere but approximate imitations of recorded examples. The overall effect is aimed at without complete mastery of detail.

Now I know that this has happened in Mann because it has happened to me and I have seen it happening to others. To what extent is it happening elsewhere? I think I also have detected the emergence of a "standard Irish repertoire". During the last two years, when musicians from two or three countries

attempt a session (this includes English musicians) the same thirty or so tunes get played. I have even seen such a session silence an excellent Irish group that probably had a repertoire of two hundred tunes or more. However, their tunes were obscure to the main body of those present, and thus inconvenient to their notions of a session.

There is another aspect to this matter which I know has caused Irish musicians concern. The super-groups have moved the music out of the small room into the big concert hall. They have the skill and understanding of presentation necessary to accomplish this, but it has led to less experienced groups working up a concert repertoire of a very inflexible form. They don't develop the adaptability of the real traditional musician. The large concert is a damper on spontaneity.

Shorrs also points out that the main influence on Manx music as played has been from Ireland and principally from just one area. In our case this has led to a restriction in the type of tunes played, not all respond to this treatment. I think it would be true to say that there has also been a levelling out in style and restriction in tunes chosen by the younger Irish musicians too. They seem to be short-circuiting the learning process by going straight to the super-group's records. So even where advice from experienced musicians is readily available it is not being sought. I know of young musicians who are unable to humble themselves sufficiently to go back to basics with an expert and learn their first principles. They are making stylistic mistakes also of which they are totally unaware. They imitate the tunes and the superficial features of the records and assume that this is the end of the story.

I think that I am beginning to understand that there is much more to being a traditional musician (Irish or any other) than just playing the tunes or reproducing somebody else's versions of those tunes. There is no easy road to the acquisition of the sheer skill, creativity, and experience of the older generation musician. There is also no substitute for the personal contact with them. Having done for so long in Mann without these contacts we must make better use of such opportunities as we have, now and in the future. We lack musical maturity.

In Mann we must also overcome our inferiority complex over our own songs and tunes. They are not a whit less good than anybody else's tunes, they are just different. One day if we keep working at it we will find better ways to treat them. There is this notion current that if a tune is not fast and Irish there is something wrong with it. That knocks out a lot of good Irish tunes let alone Manx ones. It also ignores all the Scottish, Cornish, Welsh and Breton tunes.

It is interesting to speculate whether these super-groups I have mentioned so often would have had the impact that they did if they had been as limited in their approach as are their imitators. I would argue that it was just because they were so willing to innovate, to use new instrumentation, to exploit harmony, to develop material inside and outside their own tradition, to accept and absorb other influences, that they made such an impact. It was not solely because a large proportion of the tunes were Irish. There is an inherent quality in music (any music) that is revealed by interpretation. The interpreter is all-important.

THE CELTIC LEAGUE — TWENTY YEARS A-GROWING

A personal view by Peter Berresford Ellis

In August, 1961, at Rhos, near Llangollen, in North Wales, a group of people dedicated to the cause of political, economic and cultural independence for the Celtic peoples met and decided to form a league which would unite the national movements of the Celtic nations. They were Alan Heussaff from Brittany; Pádraig Ó Conchúir, a Conradh na Gaeilge activist; J. E. Jones and Elwyn Roberts of Plaid Cymru and Seumas Philbin and Alan McCartney from Scotland.

Within a year of that meeting the League of Celtic Nations (later shortened to the Celtic League) had branches flourishing in the larger Celtic countries and a few years more saw branches in Mann and Cornwall. Initially, Alistair Graham's publication *The Celtic Voice* presented a pan-Celtic forum for the League but by late 1962 the League had launched its own *Celtic News*. Alan Heussaff had been elected as General Secretary, a post which he has held with unflagging enthusiasm ever since.

The early days of the League were tough for those trying to preach pan-Celticism; time and again the founding fathers were faced with apathy or people were too involved in the problems of their own national struggles to be concerned with a wider aspect. Yet the League slowly made headway. In June, 1963, the League made its debut in the world political arena by giving evidence to the European Commission on Human Rights concerning the French persecution of the Breton language and was active in bringing the attention of the world press to the Breton problem. In June, 1965, the League issued its first major publication; a book arguing the case for self-government for the Celtic countries which was used as the basis of a 62-page memorandum presented by the League to the United Nations Organisation in November.

From 1963 the League had funds to issue an annual volume, in addition to *Celtic News*, containing papers and articles on aspects of the Celtic struggle and developments within the six nations. The annual ceased in 1973 and *Carn*, a professional quarterly, commenced publication.

I became active in the League early in 1966 joining the London Branch of which Pádraig Ó Conchúir was chairman. I now have a nostalgic memory cold, wet London evenings, huddled in the basement of the London headquarters of Conradh na Gaeilge near Victoria. But the meetings were poorly attended in those days. Sometimes there were scarcely more than five or six of us gathered together. Recently I was invited by the London Branch to talk on the need to publicise the Celtic struggles and express my opinion as to how this could be done. I was delighted that the attendance stood near the twenty mark — an unbelievable figure in those early days.

Once we asked the Israeli ambassador to give the branch a talk on the Hebrew Language Revival to see what lessons we could learn. The attendance was embarrassing. However, our then secretary Mihangel ap Sior, a Hebrew-speaking Welshman, impressed the ambassador, especially with a rendition of the Israeli national anthem at the end of the meeting. Many years later, after the ambassador had retired and written his obligatory memoirs, I read with amused nostalgia an entire page which he had devoted to a description of that meeting.

As the 1960s drew to a close there were many in the League who felt a new direction should be taken, a more aggressive and radical approach made to publicise the Celtic problems. At the time Gwynfor Evans, then a Member of Parliament and president Plaid Cymru, was president of the League and many felt that the League was but a pale reflection of Mr. Evans' own political and philosophical beliefs. Without denigrating the enormous contribution made by Mr. Evans to the Celtic movement, many felt that politically he was in an invidious position for stances taken by Plaid Cymru, and suitable in a Welsh context, were not always acceptable in other parts of the Celtic world. It was difficult to tread a positive and progressive middle path. It was a tribute to Alan Heussaff that the League survived as he struggled to make it a non-sectarian body in the political sense yet, at the same time, a body which would encompass the aspirations of all Celtic peoples — a movement which had teeth. But he could do only so much given the prevailing situation. Let it be stressed that no one had cause to quarrel with the magnificent job Alan was doing.

There were many 'Young Turks' (I among them) who wanted the League to achieve a new sense of purpose. I wanted to see the Celtic League as a huge propaganda (in the correct sense of the word) organisation, coordinating and propagating news and information to the world press as well as serving as an inter-Celtic information bureau. I wrote in the 1969 Annual Volume of the League: 'For some time there has been a tendency to preach Celticism to the converted but it is the unconverted that must be informed'.

Earlier, I had authored a booklet 'The Creed of the Celtic Revolution' (Medusa Press, London, 1969) which suggested a new direction for the League. Then, as now, I have never made any attempt to conceal the fact that I write as a socialist. My 'credo' was summarised as: 1. The re-Celticisation of Celtica (the six Celtic nations), the restoration and preservation of the Celtic languages in the face of their erosion by English and French cultural imperialism. 2. The political and economic freedom of Celtica from English and French domination and the establishment of socialist democratic republics in the six Celtic countries. 3. The unity of the six Celtic countries into Celtica, the countries forming cultural, economic and political links on the same bases as

Scandinavia. (I was interested and delighted to see this third point in the 'credo' being revived and advocated by Tomás Ó Ciara in *Carn* No. 31, Autumn, 1980, and, of course, it has long been a policy advocated by Seumas Philbin.) 4. Co-operation and a strengthening of ties between Welsh-speaking Patagoni and Scottish (Gàidhlig)-speaking Nova Scotia. In the 40 page booklet I attempted to make practical suggestions as to what the League ought to be doing, especially in terms of using its existing organisation to become a publicity machine.

Looking back now, I see the Celtic League Conference of September, 1969, held in Dublin, as a watershed in the history of the League. We 'Young Turks' were there with the proverbial 'fire in our bellies'. One of the things we wanted to do was open up League membership to all national movements. We felt that the big national parties, with their particularist political philosophies, should not direct the political actions of the League and that the League should be independent.

The Bretons, for example, were somewhat disenchanted with the League. During the mid and late 1960s they had suffered a severe repression and during 1969 over 60 Bretons had languished in French jails, held for up to nine months without trial, for alleged FLB (Front for the Liberation of Brittany) activities. Public opinion had secured the release of most of them by June, 1969. Their delegation listened in astonishment as the president of the Celtic League told them, in all seriousness, that French persecution was only a reaction to the Breton use of violence. While one cannot help but admire Gwynfor Evans' staunch pacifism, his statement seemed to be made in ignorance of official French policy that 'for the sake of French unity the Breton language must disappear' — a policy which came into operation at least a century before the first act of Breton nationalist violence.

The Irish also saw the League as of little consequence. I remember Bernadette Devlin (then mid-Ulster MP), who made a brief attendance at the '69 Conference, asking: 'But does it have any relevance?' I recall, also, Caitlín Maude's fiery denunciation as Irish delegates had to listen to Gwynfor Evans dismissing the Six Counties situation as merely a religious war. Although he chose his words carefully, he allowed this interpretation of his remarks to be underlined by an emphasis on sectarian considerations.

(*Leanfar de*)

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.

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