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A LINK BETWEEN THE CELTIC NATIONS

Nr 45

SPRING 1984

60p sterling

INSIDE

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TODAY ~ p20**

**AGM
notice
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CELTIC LEAGUE



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

CARN

Published by: The Celtic League, 9 Br. Cnoc Sion, Dromchonrach, Ath Cliath 9, Éire. Printed by Helston Printers, Wendron Street, Helston, Kernow. Editor: Pedyr Garry Prior, 3 Church Row, Porthleven, Kernow.

ELSEWHERE in this issue is news of the launch of the Celtic League's tribute to Alan Heusaff, for a Celtic Future, in Éire and Mannin. It is appropriate, therefore, that the following article by Alan be included in this Editorial column, exposing as it does the inherent centralism with which we are all faced.

Mr. Marchais, secretary general of the French Communist Party protest on February 17 to the Secretariate of the C.P. of the Soviet Union against the distinction, made in a book published in the USSR, by the ethnographer S. BRUK, between, on one hand the French (numbering 44 millions, 82.5% of the total population of the French State) and, on the other hand the Alsacians, the Flemings, the Bretons, the Basques, the Catalans - and others. "France is one country, one nation, one people.... We protest indignantly against such ridiculous and odious allegations "(such as asserting, e.g. that " the Alsacians - Lorrains are related to the Germans"). For us, as for **all the citizens of our country, every man and woman of French nationality is French**" (nobody denies that! but there are plenty of the citizens who do not recognise that their **nationality** is French). "Every attempt - using hazardous criteria which border on **racism** in an ill-defined way - seeking to define as not **purely** French such and such members of the French community, is offensive to **the** national consciousness. Nobody, here, can accept that, our Party **least of all.**"

So Marchais is the greatest champion of the assimilation of those inhabitants of the French State who do not feel French, who don't want to be French. The usual smear of racism is used against them. Who is the racist, the persons who want to maintain their deeply-felt nationality of the ones who wants to liquidate it? The consciousness of the former does not count in Marchais reckoning. They are nobody, they cannot be tolerated. That opens the way to the worst oppression.

Does the leader of the French Communist Party need to exhibit so much chauvinism in order to strengthen his credentials among the **French** voters, or to make the four communist ministers less distrusted by their Socialist Colleagues? How does the UDB feel, as a supporter of the government parties. From a truly Breton point of view, all the French parties are the same: there is only one people in the state.

A. Heusaff

THE DEADLINE for CARN 46 will be June 6th. Please ensure that your submissions reach us by then so that copies of the magazine may be available at the AGM.

sowyn,



OALED DIWAN 1984 Stajou e Treglonou eus Pask betek ar Vakansou Bras

An holl stajou, estreget ar re merket gant ur
sterennig, a vo dalc'het e brezhoneg
penn da benn.

2-3 Even

16-17 Even

23-24 Even

2-7 Gouere

9-14 Gouere

16-17-18 Gouere

19-20-21 Gouere

23-28 Gouere

23-28 Gouere

1-11 Eost

1-4 Eost

6-11 Eost

13-18 Eost

13-18 Eost

20-25 Eost

20-31 Eost

2-3-4 Gwengolo

ETRE PASK HAG AR VAKANSOU BRAS

Dibenn-sizhun brezhoneg
evit liseidi (pepe live)

Dibenn-sizhun war
'Sevenadur Breizh hag ar
vugale', kenaozet gant
an ULAMIR

Dibenn-sizhun bag dre lien
VAKANSOU BRAS

Sizhunvezh vakañsou
evit bugale

Skol Veur Hañv: Deskiñ
Brezhoneg er gêr d'hor
bugale

Staj Brezhoneg: deskiñ
lenn, deskiñ komz

Staj C'hoariva

Staj bag dre lien:

morredadenn

Staj Kembraeg evit brezhon-
egerien, staj brezhoneg evit
Kembraegerien

Staj bag dre lien

Staj dañs/kan ha diskan

Staj Natur: An Aberioù

Staj sinema

Sizhunvezh 'Sevandur

Breizh' evit Kembriez,

Skosiz, Iwerzoniz

Staj brezhoneg kenaozet

gant Skol An Emsav

Staj war ar maez

Vakañsou evit krennarded

M'ho peus c'hoant gouzout hirroc'h diwar-benn
ar stajou-mañ pe lakaat ho anv, skrivit pe
bellgomzit da OALED DIWAN - 29214
TREGLOU - (98) 04.05.42

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ALBA

Annas a' ghleann san robh mi og

le Gilleasbuig MacMhuirich

Thogadh an sgrìobhadair ann an taigh mòr farsuing eadar Dun Chaillinn agus Blàr-goibhre anns an t-Siorramachd Pheairt. Ged a bha a' Ghàidhlig air fàs gann timcheall air, bha Gàidheil gu ledir faisg air ann am Baile Chloichridh, Obair-pheallaigh, Blàr Athaill agus Cill Mhicheil. Sgrìobh Domhnall MacLaomuinn corr is dhà mhuilleann facal nuair a bha e ag obair agus a' fuireach nam measg ann am Blàr Athaill. Sgrìobh e anns an iris bhig d'am b'ainm *Na Duilleagan Gàidhlig: Beatha agus Obair* agus dh'fhoillsich Comunn Litreachas Gàidhlig na h-Alba taghadh fo laimh T M Murchison ann an 1960.

Ach duilich ri radh, bha na Gàidheil sin nan inbheach agus cha do thachair an gille breac-bhallach seo ri caileag no balach aig an robh a' Ghàidhlig.

A reir aithris chaidh oideas na cloinne leis an t-sruth an deidh a' Chiad Chogadh Mòr. Thill na daoine an deidh ceithir no còig bliadhnanachan san Arm Shasunnach agus cha d'fhuair iad *Tir freagarrach air son nan Gàisgeach* ach fhuair iad a' bhochdainn gun obair agus a' bhuannachd ro isail. Bha iad a' tilgeil shìthne no fheòil an fhéidh thairis air an Drochaid Dun Chaillinn an sin, bho'n nach robh feill oirre aig sia seann sgillin (2.5 sg) gach punnd!

Dh'innis Aonghus Beag dhuinn ann an 1967 cor nan Gàidheal Peairtich anns an leabhar aige ris an canar *Saoghal an Treobhaiche*.

'... Sin agaibh mar a bha mise faighinn air aghaidh ann; 's e daoine uabhasach fhéin laghach a bh'annta; daoine móra làidir. Mun do dh'fhàg mise, thuigeadh iad a h-uile facal a chanainn, agus bha iad gu math deònach air a h-ionnsachadh, cuideachd. Bha iad ag radha gur h-i a b'fheàrr na a' Ghàidhlig a bha acasan, cus. Cha robh leabhraichean no searmon Gàidhlig aca.'

Mata, chuala an gille tiugh breac-bhallach òg na Gàidheil Peairtich sin, iomadh uair mus an do thacair e riutha. Dh'òrduchadh athair a' ghille e a dhol na laighe eadar sia agus seachd uairean feasgar. Ach cha robh sin gu diofar, dhèanadh e suidhe air oisean nan staidhre far an robh e do-fhaicsinneach agus far an robh e comasach a dh'fhaicinn agus a chluinntin air uiread a bha a' dol air adhairt shios.

Chuala e fuaimean aighearaich bho'n Rùm (no ris an canar an t-seòmar seo an *luinnse*) iomadh oidchean eadar ochd agus naoi uairean agus an deidh sin.

Bha an Rùm 'na àite uaigneach. Nuair nach robh an gille 'na fhéile-beag seo aig an sgoil no a mach 'na achaidhnean, rachadh e mu chuairt an taighe comhla ris a' mhathair a bha daonnan a' glanadh no ris a' chòcaireachd. Leanadh e ise feadh an taighe ach bha an Rùm toirmisgte. Thuig e gu math gun robh na leabhraichean aig Daddaidh air sgeilpeachan donna mhóra ann. Bha àirneis leathrach ann cuideachd. Faisg air an teine bha baraille fiodha, lan de fhìon dearg dromanach no elderberry.

Latha airchoireigin bha am balach òg breac-bhallach seo a' leantainn a' mhàthair agus ise a' glanadh nam brat-ùrlair feadh an taighe. Bho'n a bha am boireanach tiugh seo 'na h-aparan fùranach cho trang dhi-chuimhnich i gun robh a mac comhla rithe san Rùm.

'A Mhammaidh, car-son a bheil a h-uile brat-ùrlair feadh an taighe tèarainte le tairnean seach san Rùm? Chan eil tarrang anns a' bhrat-ùrlair san Rùm.'

'Chì thu fhathast, a mhic.'

Mìos an deidh sin chuala am balach luchd-céilidh a' tighinn a steach do'n taigh agus snàig e a steach do'n Rùm. Cheil e eadar cathair leathrach agus an teine. Gun teagamh nochd 'athair e. Theab 'athair ga ordachadh a dhol na laighe ach ghearrain bodach aosda liath.

'Leig leis an seo. Nach tearc na Gàidheil òga an diugh? Bu mhór am beud.'

Dh'aontaich 'athair agus dh'fhan an gille aig a h-uile céilidh ri teachd agus esan na shuidhe 'na ghun-oidhche ban eadar an teine agus a' chathair mhór leathrach far an robh an Gàidheal aosda liath.

Mar a thuirt am bard:-

'Ann an dùbhlachd gharbh a' gheamhraidh
Cha b'e am bu ghainn' ar spòrs
Greis air sùgradh, greis air dannsa'
Greis air canntaireachd is ceòl
Bhiodh gach seanair aoshmor liath
'G innseadh sgeulachdan gu ghò
Air gaisgich fearail greannmhor
Bha 'sa ghleann nuair a bha iad òg.'

A' chiad uair a chunnaic an gille breac-bhallach a pharantan a' roilig a' bhrat-ùrlair air ais air son a' dhannsaidh san Rùm thuig e gu math car-son nach robh tarrang air! Oir bha an dannsadh ris a' channtaireachd aig na bodaich agus na cailleachan. Nuair nach robh iad ris a sin, bha feadhain eile a' gabhail orain, no ag aithris sgeulachdan agus naideachdan agus bha a h-uile cail sa Ghàidhlig ... dìreach coltach ris na

ceilidhean a chaidh a chumail anns an taigh Erchie Raoill ann an Uibhist a Deas.

Ach bha Committee an Fhoghlaim Pheairteach uamhasach cruaidh ris a' Ghàidhlig sna làithean sin (bha i toirmisgte sna sgoiltean) roimh àm a' Chogaidh (1939-45) nuair a bha an Impireachd Shasunnach fhathast air bonn. Theireadh iad nach robh ach aon chànan laghail feadh na h-Impireachd — se sin ri radh ... a' Bheurla chruaidh Shasunnach.

Ach, thairis air na bliadhnanachan bho'n a dh'fhalbh an Impireachd leis an t-sruth chaidh cor na Gàidhlig caran na's fheàrr 'sna sgoiltean. Ach chan eil an leasachadh cho diabhlaidh math fhathast oir cha bhi ar cànan Albannach sàbhailte feadh na siorramachd Pheairt gus an latha nuair a bhios teagaisg de gach cuspair agus gach cànan tre na Gàidhlig ... seadh, chan ann anns an Siorramachd Pheairt amhain ach nuair a bhios ar cànan na aon chànan a theagaisg gach rud feadh gach sgoil, colaiste agus oilthigh feadh na h-Albainn gu leir.

Gidheadh, tha sinn toilichte gum bheil sgoiltean feadh na siorramachd Pheairt far am bheil iad a' teagaisg na Gàidhlig.

Tha sinn toilichte gum bheil Gàidheil ainmeil a' sgrìobhadh anns an t-siorramachd Pheairt fhathast. Cò nach cuala mu dheighinn an Ollaimh Ruairidh MacThómais agus gun do dheasaich e leabhar mór-eòlais d'am b'ainm *The Companion to Gaelic Scotland* (Blackwell: Reference)?

Agus, mu dheireadh thall, cò nach eil toilichte gum bheil na Gàidheil Peairtich beò fhathast?

An deidh iomadh spàirn chuir MacIlleCiar eagrachadh no organisation ris an abrar **Comunn Luchd-Ionnsachaidh** air bonn. Mas math leat ga chuideachadh sgrìobh ris, aig CLI, Blàr Athaill, Siorramachd Pheairt, Alba.

Ronald MacDonald Douglas

Ronald MacDonald Douglas, author and Nationalist, died in Edinburgh on January the 5th at the age of 87, after a long illness.

He was a Life Member of the Society of Authors, a Life Member of the Scottish Centre of PEN, and a member of many other literary organisations. He contributed to many magazines and papers in England, America, and on the Continent, as well as writing stories and features for the BBC in Scotland.

In 1937 he founded and financed the Inverness Little Theatre. This expensive contribution to the cultural life of Scotland unfortunately ended within a year or two, as the local brain-washed townspeople refused to

accept the playing of "Scots wha hae" at the end of each performance, demanding that doleful anti-Scottish Hanoverian jingle which need not be named. MacDonald Douglas refused to give way, and closed the theatre. Never a man to compromise where Scotland was concerned, it can truly be said of him that he never sold his pen or his sword. He was obsessed with the idea of a Free Scotland for as long as he could remember.

At the Glasgow Exhibition in 1938 the Scottish Centre of PEN presented Elizabeth Bowes-Lyon ("our bonnie wee Scottish Queen") with a specially bound book inscribed "In Homage from the Authors of Scotland." This was one of MacDonald Douglas's

On the Gaelic front

le Frang MacThomais

The Gaelic scene in Scotland is nothing if not interesting. At present there is a mixture of progress, division and controversy.

The 'progress' is the setting up of an organisation devoted to the interests of Gaelic learners. Called 'Cli', the body aims to co-ordinate the existing efforts in learning Gaelic, to mount courses, to prepare and publish teaching material and, rather important this, to train Gaelic teachers.

Considering that learners of Gaelic have been around in significant numbers for well over a decade now, it does seem surprising that it has taken so long for such a body to be founded. But its appearance is welcome and no doubt will encourage new folk to take up Gaelic as a fruitful and rewarding exercise, not only to be able to converse with locals in Gaelic-speaking areas, but to allow an insight to the culture of the Highlands and Islands, usually a closed book unless one is familiar with the language.



RONALD MacDONALD DOUGLAS

books. He was living in Versailles at the time, but a Glasgow paper got his address from his home in Scotland and sent him a cablegram asking for his comments. He wired back - probably a little too dramatically - "MacDonald Douglas is highly conscious of the honour his fellow authors would do to him, but he still remains the incorruptible republican nationalist and enemy of the British Empire." This ended his career as a writer in Scotland, and, of course, in England.

A few days after the dispatch of this cablegram from Versailles, he was in Munich, where he was invited to the Nazi headquarters, The Brown House, where he met and had a long discussion with Rudolf Hess. From Munich all the way back to Inverness he was "tailed"; and every movement he made in Scotland after that was watched and reported.

Between 1937 and 1939 he raised, entirely by his own efforts and at his own expense, a band of Nationalist "activists." Terrorism, in the accepted sense, was not envisaged, but something else was. However, this plans received and attention of an agent provocateur and a case was brought against him. Unable to prove anything, the case was dropped; but, accepting the bad advice of his advocate, Harald Leslie (the late Lord Birsay) he left the country rather than run the risk of being accused of Nazi sympathies and being put into the concentration camp on the Isle of Man. Afterwards he realised that he ought to have stayed in Scotland and fought the issue to the bitter end. However, he didn't, and he was in political exile for over six years.

After the War, the English authorities in Ireland refused him permission to return to his own country. He had no

recourse but to threaten them: he threatened to write a series of articles for the McCormick (anti-English) Press in the United States. That produced a change of attitude on the part of the English authorities, and he was given a Travel Permit and a visa. On arrival in England - he was directed to travel from Dublin to Liverpool - he was subjected to a certain amount of interrogation.

Ever since then MacDonald Douglas was subjected to a certain amount of surveillance, and even black-balling by Scottish publishers and Editors and also the BBC, after they had employed him on a freelance basis for several months. Had he not had private means, there is no doubt that life would have proved very difficult for him.

MacDonald Douglas subsequently left his country on three or four occasions in complete disgust at the apathy and slave-mindedness of his compatriots; but in 1967, when all Nationalists felt that "the day was coming" he gave up a very comfortable existence in France, returned to Scotland, bought himself a house on the Borders, and once again took up the fight for Scotland with his pen. As soon as he had settled in he was asked to join the newly formed 1320 Club, and he immediately inaugurated its Foreign Affairs Bureau, publishing and distributing leaflets in twelve languages - including Esperanto - which he sent out world-wide. A couple of years later he revived the Club's magazine CATALYST, which was on the point of collapse, building the magazine into a strong voice for the freedom of Scotland. Even when old age and ill-health compelled him to slow down, he still continued, as far as his strength would allow, to fight the literary fight on Scotland's behalf.

Progress is seen too, in the formation of Comann Foghlum na Gaidhlig (Gaelic Education Association), the aims of which is to promote the improvement of the position of Gaelic in the Scottish education system. Again, this body's appearance is long overdue and now that it has arrived, one would hope for a more generous acceptance of Gaelic as part of the Scottish cultural ethos, particularly among those in authority who have it in their powers to give some help to the increased recognition of the language in Scotland.

'Division' in the Gaelic movement is seen in the moves at present aimed at getting An Comann Gaidhealach to bring back the use of English in that body's main Committee meetings. About a year ago the AGM accepted that Gaelic should be used solely in official meetings of An Comann, which is only natural. However, some members of An Comann seem to think that his sole use of Gaelic excludes non-Gaelic speakers from participating in the work of An Comann. Well, indeed, it would be the case that the expertise badly needed by An Comann, and provided by its non-Gaelic members would be missed. But surely the total acceptance of Gaelic might encourage Gaelic speakers with equal expertise to contribute their efforts to the progress of An Comann. We wait the outcome with more than a little interest.

'Controversy' in the Gaelic world centres on the mish-mash of proposals to hold the 1985 National Mod in Cape Breton. There is a significant Gaelic-speaking community who have preserved their linguistic and cultural links with the homeland, even after many generations. The main problem was the actual cost of sending competitors from Scotland to Nova Scotia (reckoned to be in excess of £20,000 per choir). Now the idea has been diluted to a Gaelic Festival on the other side of the Atlantic, with the 1985 Mod now looking for a venue on the native heath.

It is good to see Sabhal Mor, in Skye, making a success of its new Business Studies Courses, with significant Gaelic inputs as appropriate. This is the venue for this year's AGM of the Celtic League. League members should make a point of getting to Skye, for here they will get a unique flavour of a Gaelic-speaking community, and an insight into a unique experiment in an initiative which mixes socio-economic and cultural aims with a determination to take Gaelic into a modern world. It should not be mixed.

BREIZH

Armerzh ar c'hoad en Iwerzhon

Ur ministrerezh hepken eus gouarnament Republik Iwerzhon a zo e karg eus gounezerezh ar c'hoadoù ar pesketaerezh hag ar Gouezelva. Ur c'henaos arouezius a-walc'h eus ar pouez a vez roet a-berzh-Stad d'ar gouezeleg! Un endro natur eo ar mor evit ur yezh a voe argaset e ledenezi, neketa? Ha sonjit ivez, kar eo Gouezel da gwez ha gouez.

Betek ar 16vet kantved e oa koadet un darn eus Iwerzhon. Ha lakaet e voe an tan ar er gwezegi evit dont a-benn eus an emsavidi? Pe e voent diskaret evit teuziñ kailh-houarn, pe ober listri d'ar Saozon? Kement ha ma ouzon e tav an testennoù war se. Ne voe graet netra e-pad pell amzer evit adkoadañ ar vro. Ken e oa anezhi an hini digoatañ eus an holl vroioù europat e derou ar c'hantved-mañ. Marteze e oa 10,000 hektared a goadoù en holl.

Neuze e voe kroget da blantañ gwez war atiz gouarnament London. Goustadik-goustadik avat: a-benn 1922 ne oa bet plantet nemet 1300 hektared c'hoazh. Buanaat a reas pa voe savet ar stad dieub: lakaet e voe, well-wazh bep bloaz, etre 1922 ha 1934 1200 ha hag etre 1934 ha 1950 2800 ha dindan goad.

Leviadurezh ar C'Hoaderezh.

E 1948 e kinnigas Seán MacBride, unan eus ar vinistred penn-aroak er gouarnament nevez, plantañ 10,000 ha a vez bep bloaz e-pad 40 vloaz. Asantet e voe d'e ginnig, rak harpet e vefed gant arc'hant eus Steuñvad Marshall (da adsevel armerzh Europa Gornog). D'ar mare-se ne oa c'hoazh nemet 70,000 hektared a goadoù-Stad.

Kadnaret e voe ar raklun e 1958. Abaoe n'eus bet kemm ebet en diviz. Met sellit ouzh an diagramm amañ dindan: ne voe kammed diraezet an amkan merket. War-dro 1962 ha 1966 e teujod an tostañ dezhañ, met adelek 1970 e koezas ar fez gleborek an amzer, d'ar

gwez da greskiñ buan. Setu ma tlefe ar c'hoadoù bezañ unan eus ar mammennoù founnusañ a ziorroadur armerzhel, gant hec'h orin er vro hag o reiñ labour da goadourien ha da vic'herourien e greanterezh diwar brenn. Ma vefe meret mat ar fonn-se e vefe tu da enporzhiañ nebeutoc'h a brenn eus an estrenvro ha da eziporzhiañ muioc'h eget na reer, pezh a zisammfe Iwerzhon un tamm mat eus he dle-diavaez spontus. Betek-hen ez eo meret gounezerezh ar c'hoadoù gant ur gwazerezh-stad, ar Forestry and Wildlife Service (FWS). Hervez ur skrid embannet gant unvaniezh ar Gargidi-Stad, dezhi 800 ezel en FWS, e vefe gwelloc'h lakaat ur gompagnunezh *damstadel* e karg eus ar mererezh-se. Kompagnunezhioù *damstadel* eo a ra war-dro an tredan, an taouarc'h, ar *damstadel* e karg eus ar mererezh-se. Kompagnunezhioù *damstadel* eo a ra war-dro an tredan, an taouarc'h, ar pesketaerezh, ar skulz, koulz ha war-dro Aer Lingus, Diorren ar Greanterezh hag abaoe ur pennadig ar Post hag ar Pellgehenterezh. Savat int bet dre emglev gant ar Stad, gant hec'h harpen derou, met lezet e vez ganto o emrenerezh. Emaint hanter-hent etre ar berc'hentiezh-Stad hag ar berc'hentiezh prevez. Sañset e c'hellont kaout muioc'h a intrudu ha bezañ efedusoc'h evel-se, met n'eo ket bet graet berzh ganto holl. Bec'h a sav bremañ war un toullad anezho, gant kement a zle m'o deus berniet.

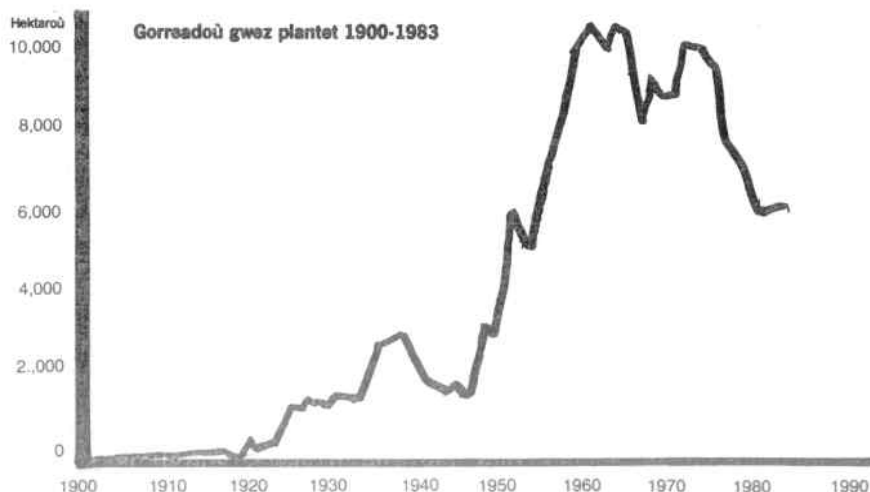
Ma! Gouez da Unvaniezh ar Gargidi-Stad ez eo meret-fall gounezerezh ar C'Hoad en Iwerzhon. Graet eo gant ur frammadur eus an 19vet kantved, kreizennet e Dulenn, lugudus ha diefedus peogwir e vez dalc'het ha chalet ar gargidi gant ar reolennoù merket dezho muioc'h eget gant ar youl da rastellat arc'hant da gef ar Stad. Da skouer, ne vez ket dastumet ar c'hoad en un doare kenurzhiet hag akuit, ne vez ket gourdonet ar goadourien da ober o labour evel ma tlefed; gwerzhet e

vez ar gwez a bezhiadoù da embregerien brevez, dezho d'o diskar, d'o dic'horren, d'o c'hempenn ha d'o gwerzhañ, un doare-ober diemsav d'ar Stad peogwir e vez gopret gant an embregerien tud hag a resev ahendall skorennoù-dilabour ha ne vez ket disklêriet o goproù koadourien d'an dastumerien tailhoù. Evit marc'had ar c'hoad e ra diouer a enklask, ne reer diouzh steuñvad ebet evit kavout gwerzh da brenn Iwerzhon: ur gevrenn-varc'hadañ a rankfe bout savet war un diazez micherel-rik.

Abaoe 1975 pe war-dro ez eus bet paret nebeutoc'h-nebeutañ a zouar da lakaat dindan goad. Nebeutoc'h a vez plantet — evel merket a-us, 30% pe 40% nebeutoc'h eget n'eur sañset ober. Un druez eo rak d'ar mare-mañ e vefe tu da brenañ marc'had-mat douar re skragh evit trevadoù all. Lakaet e vez tailhoù war an douar-koad en un doare hag a atiz da brenañ kentoc'h douar fall evit ar gwez ivez.

Kement-se zo dilañsus da ziorroadur gounezerezh ar c'hoad, a lavar an Unvaniezh: nebeutoc'h a dud gav fred digantañ, ar mekanikoù ne vezont implijet nebet darn eus an amzer, pezh a zo war goll pe da vihanañ diaskorus; hag ar vicherourien zo en arvar da fallgaloniñ. An deiz ma vo c'hoant — ma vez! — da zistreiñ d'ar pal a 10,000 ha bep bloaz e vanko labourerien akuit. A-benn 5 bloaz e vo merzet an digresk er c'henderec'had da heul an digresk er plantañ. Penaos derc'hel ar milinoù-koad hag al labouradegoù da vont endro ma ne vez ket pourvezet ingal danvez dezho? Ha ret e vo o serriñ, ha kas kuit ar vicherourien, evel ma'z eo c'hoarvezet n'eus ket pell gant labouradeg plen-skolp Scairbh (e-kichen Luimneach / Limerick)? E-lec'h treuzfurmiñ ar c'hoad er vro, hag eñ a vo eziporzhiet evel danvez krai, dister ar gounid diwarnañ? Koustus e teu dija dbar Stad reiñ ar gwez da droc'hañ da embregerien brevez.

Graet e vez imbours'hoù gant an Ensavadur Enklask ha Skouerioù Greantel (Dulenn) diwar-benn ar gwellañ doareoù da ziorren ar c'hoaderezh (pere ar gwellañ seurt gwez — re a avalpined a vez plantet — ar gwellañ seurt douar, penaos diwall diouzh kleñvedoù hag amprevaned), kalz muioc'h a dlefed ober met ne roer ket a-walc'h a skoazell-arc'hant dezhañ. Ezhom a vefe da atizañ kement perc'henn hag en deus tachennnoù douar fraost da blantañ gwez, kuzuliañ, deskiñ d'ar bobl dre vras pegen talvoudus eo kaout kalz koadoù er vro, ken evit bihanaat an enporzhiadurioù glaou hag eoul-maen hag evit yac'husted an aer. Gwelout a



SOS Diwan

This year DIWAN is running 20 schools (4 of which are primary) with a total of 320 children in 28 classes. The association employs 50 persons. Its annual budget started in 1978 with the equivalent of STG £20,000 and has grown now to over STG £400,000, more than 2/5 of which is for cultural activities other than teaching proper (holiday courses for instance). In order to alleviate the burden of finding this money, DIWAN signed a contract last October whereby the State would give them a subvention during a three years period. It was not full integration with the public school system but it would bring this year 25% of the money needed to keep going. 55% is collected through voluntary contributions. Thus there remained a gap of 20% to be filled, or a deficit of STG £80,000.



ARMERZH AR C'HOAD EN IWERZON

reer en Iwerzhon ivez pezhiaoù koad taget gant kleñved, evlec'h drastet gant an *Dutch elm disease* e Dulenn... N'ouzon dare ha c'hoarvout a ray amañ ar reuz a zo oc'h en em ledañ e broioù all en Europa, gwezegi bras o vont da goll gant ar glaveier trenk, pa vo kroget d'aozañ tredan diwar c'hlaou e Moneypoint, e mervent ar vro, e-lec'h ober gant eoul-maen ha taouarc'h?

A Heusaff

Unusual terms

amkan: objective; pellgehenterezh: telecommunications; skorennoù-dilabour: unemployment assistance; marc'hadañ: marketing; diaskorus: unprofitable.

A 40-year plan of afforestation was adopted in 1948 by the Irish government which would have resulted in establishing a State forest domain of 47,000 hectares by 1990. For the past few years, the rate of planting has fallen far short of the objective. There are, moreover, many aspects of the exploitation of this important natural resource which require improvements. This is the subject of a report published by the Union of Irish Professional and Technical Civil Servants.

DIWAN is supposed to pay income tax on its personnel's salaries through 3 State agencies (the U.R.S.S.A.F. being the main one), whereas in the case of teachers in public schools and other schools holding a contract with the State, the latter takes charge of that. DIWAN wants the same arrangement to apply to its staff. A decision was taken in June 1982 not to pay the tax. Now the collectors are pressing hard to get the unpaid arrears amounting to over £80,000 and invoking a regulation according to which such debts are deducted from the State and the Region's subventions. A solution can only be reached through political channels. The State is anyway 6 months in arrears with its payments to DIWAN. The position now is that DIWAN cannot be sure at the end of each month that it can pay its employees.

A campaign to get the tax burden removed started on February 23 when all the DIWAN schools closed for the day and groups of DIWAN families occupied administrative offices in Kemper, Montroulez, Mellag, St. Brieg and Parish with a view to get socialist MPs and ministers to act. On the same day the teachers occupied the head office of Education (rectorate) for Brittany in Roazon/Rennes, seeking and increase in subventions. On March 1, the Rector, the Minister for Social Welfare and Mitterrand's adviser for Cultural Affairs met Diwan delegations. They got no satisfaction. On March 3, to draw further public attention, a group of DIWAN demonstrators sat in front of a plane at Lorient airport, delaying its departure. In the night of March 5th-6th, a bomb exploded at the URSSAF office in Kemper, after the tax men had

opposed payment of a 130,000 AFR, subsidy to the association. The attack was claimed by the "Armée Révolutionnaire Bretonne" (ARB) - for an independent socialist Brittany - a statement said that it was their answer to this latest provocation and threat to vital Breton interests. (The ARB has carried out similar attacks on justice and administrative targets in the past few months.)



It would indeed be catastrophic for the Breton language movement if DIWAN had to close down. The families pay taxed like the other citizens for public services, they should be entitled to their share of public funds for the schools of their choice. However, DIWAN should NEVER allow itself to be so dependent on State help that it could be strangled financially. It appears to me that, if there is no other way, it should reorganise on a similar basis as the Irish nursery schools which run on a shoestring budget. Whatever the solution, DIWAN needs the voluntary contributions more than ever in order to be able to resist official pressure to reduce the place of Breton in its programmes. We urge CARN readers who are interested in this to send donations, however modest, to DIWAN, Treglonou, 29214 Lannilis, Brittany.

A. Heusaff.

BBC ignores Breton

Herri Leperlier

In its series of programmes on Stateless Nations, BBC 2 broadcast a report, half an hour long, on Brittany. This programme, although commendable in the sense that it was the first time* that any series specifically dealt with and recognised the existence of some peoples deprived of a state, had many flaws. One of them was the continuous dubbing instead of subtitling of anything the protagonists had to say, whether it was in Breton or in French; what was more shocking was the impossibility, if you did not have good French, to realize when they would talk Breton, which was not translated most of the time. The real scandal in that programme was that, in interviews with such prominent people as Per Denez, the

impression was given that they would not mention the Loire-Atlantique problem. As all CARN readers know, Nantes is in Brittany although the French government spares no effort nor public money to make Bretons forget it. This city was the capital of Brittany for centuries and the surrounding area is the biggest industrial region of the country. Maybe the interior felt it would have been too dangerous to deal with the subject as many English viewers could not have helped but see the analogy between the Loire-Atlantique and Ulster?

* Channel 4 had a series on the Celtic nations, but did not draw attention to their being stateless.

No voice for Brittany

Elections to the "European" Parliament (Strasbourg) are scheduled for June 8th next. The secretary general of the French Socialist Party speaking at its Congress in Bourg-en-Bresse hinted that the French government would organise them in the same way as on the previous occasion: the whole of the State territory would be treated as ONE CONSTITUENCY. The 81 MEPs to be elected will thus represent FRANCE and no region in particular. One-and-indivisible as ever! Each party will present its own list of candidates, and the number of them elected will be proportional to the number of votes cast for the list.

The French therefore reject the European Parliament's recommendation that in all member-countries, the MEPs be elected on the basis that there be a minimum of 3 and a maximum of 15 for each constituency.

"This," writes Yann Fouere in *L'Avenir de la Bretagne* (December) "would still be far from the system of proportional representation on a strictly regional basis (without elimination percentage) advocated by most national and regional movements in Brittany, Corsica, Euzkadi, Alsace, Occitania. Still it would be a step in the right direction, it would be more democratic in that it would give a chance to these movements to represent their peoples.

The four main French centralist parties, left and right, are united in

opposing such a step." (The French Communists and Socialists are also quite happy to maintain the partition of Brittany in spite of the argument used by some Bretons trying to rally leftist support against it that it was first imposed by the Petain-Vichy regime under the Nazi occupation - as if Vichy had acted on German orders...) "It suits the Gang of Four to share the cake between themselves, including the substantial financial advantages arising from the contribution that the European Parliament will make to the expenses of the Parties' electoral campaigns...." The decision to have France as one constituency only makes it impossible says Y. Fouere, for the ethnical groups on the periphery of the State to take part. If each of them were to present a list, they could not obtain the quotas required within the overall State territory for the election of any candidates, so (it seems that) they would lose their deposits and be financially penalised. It is hardly possible either in view of their geographical dispersion and policy divergences for them to come together in presenting a list capable of winning sufficient support. He asks what can be done. Abstention would not greatly inconvenience the Centralists. He suggests that some organisations will be tempted to go beyond this form of boycott and to sabotage a system which excludes their nations.

A.H.

Split in Skol an Emsav

A group of members of **Skol an Emsav**, have decided to quit after more than ten years' membership. Most of them had been in every fight engineered by the militant association such as the bilingual road signs campaign and organising the Breton Language Festival, Gouel ar Brezhoneg. They made their decision after a meeting of S. an E. which refused to endorse their proposals: to leave the "Cultural Progressist Front" in which the Breton Federation of the French Socialist Party takes part even though in practice the latter is following more or less the same policies as its predecessor in government; to ask that Breton be recognised as an official language in Brittany; and that it be taught in all schools as a compulsory subject. The group had also proposed to defy laws as a way of fighting various campaigns. S. an E. accepted the decision quite well, to the point of publishing a letter by the dissidents in the paper **BREMAN** of which the association carries the burden, in the main. But they replied also that it was the fact that people could work together even though they might not agree on every decision that showed that Breton organisations had reached maturity. H.L.

Stourm ar Brezhoneg

The dissident group later announced that they were forming an association called **Stourm ar Brezhoneg** with the aim of national liberation for Brittany and winning for the Breton language official status in our country. They will carry on the struggle to obtain for Breton the place it needs in the schools, the media and public life in order to survive. They want to dispel the ambiguities which exist in most other language associations regarding the significance of the Breton language (a regional language, "une des langues de France"?) and to free themselves from any deference towards French parties, including those now in power which are allowing the eradication of Breton to continue. **Stourm ar Brezhoneg** will openly take the responsibility for the actions, even if illegal, which they will engage in. They will reject the begging attitude. They have appointed Yann Ber Delisle as their secretary in Brittany, Iwan Gwegan as secretary in Paris, and Charlie Grall as officer in charge of external relations. The membership fee is 50 FR, to be sent to the treasurer Iwan Kadored, ar Visenn (Le Vincin) 56000 Gwened.

Parliament. However, on this occasion the proceedings were translated, and the judge as well as the public prosecutor affirmed that they were not opposed to Breton. H. ar Beg was acquitted.



Cheques in Breton. As reported in Carn 44, the French National Railway Co. (SNCF) was to appeal on March 20 against the judgement given in favour of Jili Bernard, namely that it was right for travellers to pay their train tickets with cheques in Breton. As we write, we don't know yet the result of that appeal. However, on February 9 some 60 Breton militants arrived at 1730 hours at the Rennes Station, during a rush hour and were all able to buy tickets with cheques in Breton. All SNCF officials readily accepted these.

It remains to be seen whether this demonstration will have really convinced the company that the first judgement was right.

Herve ar Beg was on trial in Gwengamp on March 2 for having put up a poster without printer's name. The trial had previously been postponed because the defendant refused to speak French in court and no interpreter had been provided, a circumstance which led to protests basing on a resolution of the European

Cynrychiolaeth o'r campau

Os nad yw'r Cymry ar y cyd wedi dyheu am annibynniaeth gwleidyddol i'w gwlad, yn ddiweddar mae un maes o leiaf ble mae annibynniaeth cenedlaethol yn cael ei dderbyn a'i groesawu yn hollol naturiol. Y maes hwnnw yw chwaraeon, ac er nad yn bwnc yr arferir ei drafod yn nhudalennau y newyddiadur yma, mae'n gyfrwng hollbwysig i ddatgan eu hunigrywydd hiliol i lawer o drigolion ein gwledydd. Yn y ganrif diwethaf sefydlwyd llawer o fudiadau a chymdeithasau Cymreig i gystadlu mewn amryw chwaraeon yn erbyn ein cymdogion daaryddol, megis Lloegr, Yr Alban ac Iwerddon. Mae'r mudiadau yn bodoli hyd heddiw, wrth gwrs, ond gyda rhestr o wrthwynebwyr sy'n ymestyn hyd bedwar ban y byd. Ym maes chwaraeon gall y Cymry sefyll ysgwydd gyda chenhedloedd rhydd y byd, gyda ambell i ethriad fel yn y

Mabolgampau Olympaidd.

A dyna sy'n unigryw am ein sefyllfa Cymru a'r Alban, ac i raddau llai Gogledd-Ddwyrain Iwerddon, yw'r unig wledydd (rhoddaf ddyfnodau am na ellir ystyried G. Dd. Iwerddon yn wlad) nad yw'n berchen ar annibynniaeth gwleidyddol a ganiateir i gystadlu ar raddfa fyd-eang ac o'r safon uchaf. Mae hyn yn deillio o'r ffaith mai ar Ynysoedd Prydain y dechreuwyd cystadleuthau rhyngwladol mewn amryw i gamp, ac o'r herwydd 'roedd ein gwledydd ymysg sylfaenwyr llawer iawn o'r mudiadau chwaraeon rhyngwladol sy'n bodoli heddiw. Wrth gwrs, 'roedd yr ymwybyddiaeth Gymreig a'r iaith yn gymharol gref yr adeg hynny, a ni welai unrhyw wiad (heblaw Lloegr) reswm dros amau teilyngdod y Cymry i genedligrwydd llawn. Yn anffodus nid yw'r sefyllfa cystal erbyn hyn, ac mae

Cymru yn aml yn cael parhau eu haelodaeth annibynnol ond am y buasai'n eithriadol o haerllug i aelodau mwy diweddar geisio amddifadu un o'r sylfaenwyr o'u haelodaeth. Er mor fregus yw'r sefyllfa ar y golwg cyntaf, mae Cymru yn eistedd yn weddol ddiogel ar y cyfan yn y rhan helaethaf o'r campau. Yn wir, mae llawer o gymdeithasau Cymreig wedi eu sefydlu yn y blynyddoedd diweddar yn sgil enw annibynnol ein gwlad mewn campau mwy hynafol.

Braf iawn yw gweld pobl ieuanc Cymru yn ymgiprys ledled y byd mewn cystadleuthau pêldroed, rygbi, pêl-fâs, paffio, golff, athletau — mae'r rhestr bron yn ddi-derfyn. Mae chwant y gynulleidfa deledu am gystadlu rhwng gwledydd wedi esgor ar eni tîmau Cymreig mewn campau fasnachol-werthfawr a mwy diweddar fel snwcer, dartiau a hoci-rhew hyd yn oed.

CCB/AGM

Cynhelir Cyfarfod Blynyddol y Gangen ym Mhabell y Cymdeithasau ar faes yr Eisteddfod Genedlaethol yn Llanbedr-Pont-Steffan am 11.30 fore Sadwrn olaf yr Wyl, Awst 11eg. Dylid anfon unrhyw gynigiad y dymunir sicrhau amser teilwng i'w drafod at Ysgrifennydd y Gangen erbyn Gorffennaf 14eg 1984. Trafodir materion a godir yn y cyfarfod os bydd amser yn caniatáu yn unig. Mae'r cyfarfod yn agored i aelodau llawn o'r Undeb, a cheir cyfle i ethol swyddogion y Gangen am y flwyddyn 1984-5.

The Annual Meeting of the Welsh Branch will be held in Padbell y Cymdeithasau (The Societies' Tent) on the field of the National Eisteddfod in Llanbedr-Pont-Steffan, Dyfed. The date

for your diary is Saturday August 11th, the time 11.30 in the morning of the festival. In accordance with tradition, and the spirit of our movement to protect the Celtic languages, the meeting must be held in Welsh. However, if any member with no knowledge of Welsh intends to attend, it would be of great help if s/he were to inform the Branch Secretary beforehand, if possible by July 14th. Efforts will then be made to enable such members to follow and contribute to the meeting to the greatest extent possible. Any proposals for discussion, which may be written in English or Welsh, should be sent to the Branch Secretary by July 14th. This Annual Meeting will elect Branch Officers for 1984-5.

Cylch Caerdydd

Gyda'r Calan, dechreuwyd Cylch Caerdydd o'r Undeb Celtaidd a phenodwyd tri swyddog dros dro er mwyn sicrhau y bydd y Cylch yn cadw i fynd dros ei gyfnod cynnar. Pwmpas y Cylch fydd cefnogi ymdrechion yr Undeb, sef datblygu cysylltiadau ymysg y gwledydd Celtaidd a thynnu sylw yr aelodaeth a'r cyhoedd at sefyllfaoedd sy'n codi ynghylch yr ymdrechion hynny.

Yn y cyfarfodydd cyntaf, penerfynodd y Cylch i drefnu nosweithiau cerddorol a gwyl ffilmau yn ystod y misoedd i ddod. Bydd y Cylch yn cynnal stondin i hysbysebu'r Undeb ym mis Mehefin, yng Ngwyl Heol Siarl.

Cymraeg ydy iaith y Cylch ei hunan ond os oes angen, bydd ieithoedd eraill yn cael eu defnyddio er mwyn croesawu gwsteion. Bydd Undeb Celtaidd Cylch Caerdydd yn cwrdd bib mis yng Nghlwb Ifor Bach — clwd Cymry Cymraeg Caerdydd — ac mae croeso i bawb sydd a diddordeb.

Cysylltiwch a swyddog y wasg, Leigh Verrill-Rhys, 3 Beacon Street, Pontcanna, Caerdydd, am wybodaeth.

A Cardiff group of the Celtic League has started meeting every month in order to support the efforts of the League. For more information, contact the above-named press officer.

Mae'n rhaid croesawu y datblygiadau yma a llonggyffarch trefnwyr y tîmau am ddod ac enw ein gwlad gerbron cynulleidfa fyd eang, er y gwyddom mai am resymau masnachol y gwneir hyn a Wales fydd yr enw rhan amlaf. Trueni yw fod gemau traddodiadol fel Bando wedi diflannu, ond ni ellir difrio y campau diweddaraf oherwydd hyn. Ond yn nghanol yr holl rialtwh a'r prysurdeb, mae cymylau duon wedi ymgasglu uwchben un o'n cymdeithasau hynaf. Sefydlwyd Cymdeithas Bêldroed Cymru ym 1876, a byth er hynny maent wedi gweithredu yn annibynnol. Yn ddiweddar clywyd galwadau gan lawer o wledydd, yn bennaf oddi allan i Ewrop, am i dîmau Y Deyrnas Unedig gael eu cyfuno i greu un tîm gynrychioladol yn hytrach na'r pedwar presennol. Buasai hyn yn ergyd drom, gan mai pêldroed yn ddi-os yw camp mwyaf poblogaidd ein byd. Gall gemau o'r gystadleuaeth am Gwpan y Byd a gynhelir pob pedair mlynedd ddenu hyd at un biliwn o wylwyr teledu ym mhob cwr o'r blaned. Ni ellir dychmygu gwell cyfrwng i ledaenu enw ein cenedl.

Yn sgîl y bygythiad yma cytunodd canghennau Cymru a'r Alban i anfon llythyr o brotest at FIFA, sef llywodreathwyr fyd eang y gamp. 'Does ond gobeithio bydd pobl Cymru yn benderfynnol wrthsefyll yr ymosodiad di-chwaeth yma ar eu hawliau.

Wales enjoys an enormous amount of independence in sporting matters. However, recent moves within FIFA threatens the very existence of our national soccer team.

Ian Llyfni

A modern tradition

Cymru has always been acknowledged to be, rightly or wrongly, the "Land of Song". There is little doubt that we as a nation enjoy singing and listening to it, hence our ability to conduct a week-long festival consisting mainly of musical competitions at the annual National Eisteddfodau. Initially it was the unaccompanied "cerdd dant" type of folk singing which was to the fore of Welsh entertainment, and soon the sound of the harp was used to fill in on the silent vacuum background. The religious revival of the 19th century caused an enormous surge in the interest in hymn singing and in composing new ones. This interest continues to this day in the areas of our country that are least affected by the terrible cancer of immigration, amongst Welsh speakers and monoglot English speakers alike. Indeed, a joyous Welsh occasion in a tavern or at a sporting event would be incomplete without the rendition of a

few favourite hymns. It was perhaps rather a strange choice that was taken during the last century when it was decided that Wales deserved a National Anthem. Yes, strange indeed that the stirring "Hên Wlad fy Nhadau" was selected, considering the words talk of "brave warriors spilling blood for their country's freedom."

A distinct lack of progress in the musical field was evident in Wales well into the second half of this century, the style having stagnated from the 19th century. It was of interest mainly to members of choirs and brass bands and attenders of religious singing festivals (Cymanfa Ganu). However, during the early sixties young individuals and groups began to write new songs, began to sing in a fresh and modern style. While not emulating the style known as Anglo-American in its entirety, it was without doubt based on the type of music that was popular throughout much of Europe and North America. The Welsh version of "pop" music was based much more on acoustic instruments and good vocal harmony than its foreign counterparts, but nonetheless it was unmistakably of the modern breed. A breath of fresh air had at last invaded the musty atmosphere of the music scene in Wales. New artistes and new songs began mushrooming into life all over the "Land of Song."

The musical development at first embraced both languages in use in Wales, but before long it petered out in English. The individuals involved undoubtedly felt that to achieve real success they had to perform to English audiences, and hence a set of songs intended for a Welsh audience would be unsuitable across the border. As a consequence there are nowadays very few songs of specific Welsh interest in the modern style in the English language. This is a great pity, as many groups have failed to utilise the opportunity to build a strong musical scene in Wales in the English language. This has happened in Éire, with many Irish artistes being of world renown, and also widely known to be of Irish nationality. This type of national image building would be of immense benefit to a small nation like ours which has no government to project that image on its behalf. Thus we have several internationally famous opera stars, but few groups or individuals which perform in the more popular and youthful styles.

However, the situation in the Welsh language is the complete reverse. One of the first really well-known performers was Dafydd Iwan, former chairman of Cymdeithas yr Iaith and

Bwrdd Croeso

Bwrdd Croeso Cymru (The Wales Tourist Board) has recently been advertising for a Festival Events Manager. Amongst the successful promotions of which the Bwrdd boasts are:

"... Croeso '69 a nationwide programme of 550 events to celebrate the investiture of HRH The Prince of Wales in Caernarfon Castle; Cestyll '83, the Festival of Castles in Wales, which attracted considerable publicity..."

The Bwrdd are no doubt on the right track in seeking to attract more visitors to Cymru by promoting festivals in this way. It is not surprising to see that the Bwrdd now announces its intention, following Cestyll '83, of

"... running a Castles theme for several years, as part of other changing promotions."

However, it comes as something of a surprise that the requirements of the post should include "... a deep awareness of Welsh culture and history. The Post demands tact and diplomacy..."

Both Croeso '69 and Cestyll '83 did, as the Bwrdd say, attract considerable publicity. What they do not describe is the upsurge of popular Welsh feeling against the imposition of foreign rule, which both these events symbolised. The popularity of Dafydd Iwan's song *Carlo* (chwarae ar polo) and more recently Tecwyn Ifan's *Cestyll '83* shows the deep-seated resentment of the Cymry in the face of tactless and undiplomatic promotions by Bwrdd Croeso Cymru.

Bobby, Bob, John Billy

STAJ KEMBRAEG E BREIZH

25 - 30 a viz Even

Ur staj Kembraeg a vo aozet gant Rann ar C'heltieg, Skol Veur Breizh Uhel, Roazon hag ar stummadur dibaouez (Formation Continue). Dalc'het e vo ar staj e skol veur Roazon.

Graet vo skol e-pad eizh eurvezh bemdiez ha tu vo d'ar studieren donaat o anaoudegezh eus Bro Gembre hag he sevenadur ouzhpenn. Pouezet e vo war ar yezh komzet, evel just. Graet vo skol gant kelennerien eus Bro Gembre hag eurvezhoù labourva yezh vo kinneget ivez. Ma z'eus studieren a walc'h e vo aozet daou strollad, unan evit an deraouidi hag unan evit ar re o deus desket un tamm Kembraeg dija hag e Brezhoneg e vo graet skol ma z'eus Brezhonegerien a walc'h. Dav eo d'ar re o defe c'hoant gouzout pelloc'h pe en emskrivañ, skrivañ d'ar S.E.F.O.C.E.P.E., 6 Bali Gaston Berger, 35043 Roazon — Cedex, Breizh.

CWRS CYMRAEG YN LLDAW

25 - 30 Mehefin

Cynhelir cwrs Cymraeg yn Roazon, Llydaw eleni. Trefnir y cwrs gan Yr Adran Geltaidd, Prifysgol Roazon a'r 'Formation Continue', (sy'n cynnal cyrsiau i oedolion). Trefnir dau ddosbarth; un i ddechreuwr a'r llall i'r rhai sy wedi astudio Cymraeg am flwyddyn neu fwy. Dysgir drwy gyfrwng Llydaweg a Ffrangeg.

Am fwy o wybodaeth ysgrifennwch at: S.E.F.O.C.E.P.E., Skol veur Breizh Uhel, 6 Bali Gaston Berger, 35043 Roazon — Cedex, Llydaw.

WELSH COURSE IN BRITTANY

25 - 30 June

This year a Welsh Language course will be held in Rennes, Brittany. The course is organised by the Celtic Department in the University of Rennes and the 'Formation Continue', (who organise courses for adults). Two groups will be arranged, one for beginners and one for students who have already learned some Welsh. The emphasis will be on the spoken language and lessons will be given in Breton and French. For further information, write to the above address.

present chairman of Plaid Cymru. Helped by a weekly spot on the now redundant T.V. magazine programme "Y Dydd", he quickly established himself as a talented solo artiste. He has since remained to the fore of developments in contemporary Welsh music. Over the last two decades he has contributed immensely to the scene, both on stage and in the background as a founder-director of the recording company "Sain". The setting up of "Sain" in 1969 has undoubtedly been the main reason for the massive and wonderful advancement seen in Welsh music. Although not the first record company to be established in Wales, it was certainly the first to approach its work in a dedicated and professional manner, both technically and in a business sense. Since developing their own complex comprising offices, stores and an ultra-modern 24-track studio, they have grown from strength to strength. Consequently, present day Welsh music offers an extremely wide variety of styles—from choirs, jazz, reggae, folk, rock and modern electronic music to brass bands and

Banc Iwerddon/ na hÉireann

Like most other banks in Wales the Bank of Ireland displayed its name in Welsh when a Cardiff branch was opened in the 70's. That excellent gesture was spoiled by failure to display the name also in Irish. Everyone seeing this who did not subscribe to the Nuspeak definition that the Irish Language is English would have assumed that the Bank of Ireland was ashamed of the Language of Ireland.

Happily, the Bank has now conceded that circumstances require the display of the guest as well as the host Celtic language. Instead of merely supplying elongated metal nameplates to include Irish the Bank's architects in Dublin have been instructed to design a trilingual façade so the intention is evidently to treat both Celtic languages with the respect they deserve. This decision merits recognition as a pioneering development and deserves an

A MODERN TRADITION

our own copies of Anglo-American "middle of the road" ballad singers. Some people denigrate this development as a sham, a shameful copying of foreign styles. The performers themselves would readily admit to this, but point to the fact that the modern-day Welsh-speaker appreciates this type of music, and if denied it in his own language will soon obtain it in other languages. The superb musical and technical skills utilised by "Sain", as well as by a growing number of other, smaller recording ventures, means that the records produced in Wales compare most favourably, at times excel, those produced anywhere in the world. Without the thousands of records issued by the Welsh record industry, it would be difficult to maintain the standards achieved by Radio Cymru. Similarly, the new S4C television channel uses a lot of the talents unearthed by the companies to maintain its high standards in the field of popular music programming. Hopefully S4C can now also contribute to the world of records. The first hopeful seeds were sown when the score of the musical T.V. film "Macsen" was issued as a reggae album.

The industries can and should become inter-dependent.

Modern music is one field of Welsh life which is vibrant and where confidence is booming. Perhaps we can learn some lessons from it as to how to approach other problems, the solutions of which are essential to our continuation as a nation.

Ian Llyfni

appropriate degree of publicity. For example, there are many distinguished academics fluent in both Irish and Welsh who could be asked to conduct the formal unveiling of the new façade.

The Bank of Ireland is not the only Irish bank in Cardiff, there being also a branch of Allied Irish Banks. Its name is shown only in English, but it would not be too rash to foresee that AIB in Caerdydd will also go trilingual. Apart from its display of visual Welsh Cardiff will be the first city to have a bank branch displaying its name in Irish. The next question is which will be the first branch in Ireland to follow this lead? And in England?

Designing the trilingual frontage will hardly be regarded by the architects as too demanding a challenge. Nevertheless, on a minor scale, similar bilingual frontages architecturally commissioned would help to establish the Bank of Ireland as a worthwhile patron of visual Irish. This would be a most worthwhile complement to its existing support for Audible Irish.

Wanted

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

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

Exchange Publicity

Irish Democrat, monthly organ of the Connolly Association. 8 pp, in English. ST £5 per annum, from 177 Lavender Hill, London SW11. Carries good reviews of the political and cultural scene in Ireland, from a socialist and republican standpoint. In the March issue: Spotlight on the Nasties (a review of "British Intelligence and Covert Action") - Bishops agree safeguards for Protestants, Whither Sinn Féin. **Dalc'homp Sonj**, revue historique bretonne, illustrated, quarterly 28 pp. subscription 35FF per annum (45FF outside French State territory) to J.Y. Le Touze, 36 rue E. Zola, 56100 Lorient. In its Nr 6, a study of the relations between Brittany and Spain from the 13th to the 16th century, Le Retour de Conan Meriadec, a study on Tangi Malmanche the famous Breton language dramatist.

NEVEN

As reported in CARN 44, N. Henaff* (more widely known in Brittany under his original, French-official name of Celestin Lainé) died in Dublin last October. Whatever judgement is passed on the prominent part he played in the Breton national movement, his name belongs to our country's history. I propose here to give only a brief account of his career, as factually as possible. He left a great deal of manuscripts, extracts of which should be published, perhaps with a more detailed biography, within the next few years.

It is worth mentioning first that Henaff studied mathematics and experimental sciences in Roazon/Rennes and qualified as a chemistry engineer from the prestigious Ecole Centrale in Paris. But it was not his destiny to settle down to a lucrative job in French industry!

Around 1925 he became keenly aware of his Breton nationality. He learned Breton and, to illustrate its suitability as an instrument of modern expression, wrote "Mentoniez", a textbook of geometry which was published in the late twenties.

To many in the Breton freedom movement, the monument on the front of the Roazon townhall, symbolising the annexation of Brittany by France, was a thorn in the flesh. On August 7th, 1932, shortly before the French President was due to arrive in Gwened/Vannes for a celebration of the 4th centenary of that event, the imposing bronze statue was blown to pieces. It was Henaff's work, but the police failed to prove it. The action was claimed by a secret society, GWENN-HA-DU (named after our national colours, white and black), in a press release which stated that this was the beginning of our liberation struggle. Until then, there had been only words.

It was like a bolt out of the blue. There was frenzy in the French camp as it drew international attention to a crack in the One-and-Indivisible façade. Gwenn-ha-Du intervened again on several occasions during the next seven years with acts of a mainly symbolical character accompanied by clear statements of our national aims. Thanks to the great precautions taken by Henaff, a man of "Giam" disposition, the members of Gwenn-ha-Du escaped identification and the "society" did not suffer dismantling like the F.L.B. later on.

Footnote: * It is this Breton-Celtic form, synonymous with the official one, which he used when he took Irish Citizenship.

HENAFF, ACTIVIST AND DRUID

From 1936 onwards, the leaders of the Breton National Party took the stand that Brittany had no quarrel with Germany and should therefore stay out of the war that was looming. They would not submit to what they saw as a propaganda designed to prepare Bretons to die again for France.

Henaff however was not for passive resistance. He wanted Bretons to fight in the event of a wider international conflict to free their country from the French grip. For two years he organised courses of instruction in preparation for sabotage actions but the war started before he was ready. Arrested in 1939 for urging a friend not to help in the French war effort, he was given a 4-year jail sentence. He was released just before the Germans arrived.

It was widely assumed in June 1940 that the latter would set up a Breton State, for which the PNB leaders had canvassed support in Germany during the previous 9 months. It did not happen because the Germans wanted first to win the war and needed Vichy's collaboration for that, particularly in the industrial field.

The Breton National Party, banned in 1939, was allowed every latitude to reorganise and it gained considerably in membership and influence. But after Stalingrad, it adopted an increasingly cautious attitude towards the belligerents. Not so Henaff. For him, this generation must reverse the 150 year old trend of submission and renew the tradition of armed resistance to French domination. Inspired by numerous historic examples, above all those of Breton and Irish heroes who had considered their enemies' enemies as their friends or allies, he like Debauvais and Mordrel unflinchingly took the step of seeking external help to achieve his aim. He would have sought it from any country, but only Germany could be interested.

To strengthen the Breton hand, he continued as soon as released from jail to direct his efforts towards creating the nucleus of a Breton military force. He set up a "Special Service" which carried out elaborate courses of instruction for guerrilla-type activities in seven centres and nightly manoeuvres during the years 1941-43. Some two hundred men attended these courses. Following the stepping up of attacks on nationalists Henaff obtained German agreement for the establishment, on November 11, 1943, of a combat unit, which was to be named Bezen Perrot after the assassination of a Breton patriot priest one month later. This agreement, signed in the presence of witnesses

from both sides, specified that it was "a Breton unit, to be engaged in Brittany in conjunction with the German forces, against the common enemies of Brittany and Germany." In the following period, many Breton nationalists were murdered and the Bezen took part in actions against the French Resistance which had one of its strongholds in Brittany, a woodland country particularly suited for the "maquis" hit-and-run activities. Henaff constantly reminded the Bezen members that they were Breton soldiers and took care that the Germans would treat them as such.

In August 1944, the Bezen retreated with the Germans. Its members went on the run at the end of the year, dispersing in various countries; many were arrested, and some shot. Its leading members were sentenced to death in absentia. Henaff, like others, crossed borders clandestinely. He reached Ireland at the end of 1947. The Breton national movement took a long time to recover from the severe post-war repression as its opponents, riding on the euphoria of *la Libération* could whip up hatred ad lib for those who had been on the German side and gratuitously assimilated the spokesmen of new organisations with their predecessors. Of these Henaff, who would make no excuse for the policy he had pursued, had been the one exposed to the most virulent attacks and hardly any publisher had dared to say anything positive about him.

He saw the World War II a chance to free Brittany from the power which was maintaining its people in a state of alienation and to set up a State which, though dependent on another power, could restore their language and nationality. He took that chance, no doubt considering that in times of crisis, decisions affecting national destinies cannot wait for majority votes.

He was thus a military-minded activist, a type which had not emerged in Brittany since the death of La Rouerie (1793), but much more radical than the latter. There was another, to him more fundamental and no less revolutionary, aspect to his career. He was a religious man. I leave aside mention of the influences which led him to question Christianity. He became interested in the Celtic mythology and found much in the ancient Irish sagas that was congenial to his way of thinking. But trying to piece together the elements of the Celtic religion from its confusing vestiges gathered in old texts and in museums was not enough. He went on to create what he termed the Giam-Sam philosophy - after the Celtic names for Winter and Summer - as the development, on the basis of those elements and of modern knowledge, of the teaching of the ancient Druids. He was nicknamed "le Grand Druide" by some of his friends.

A. Heusaff

1984
agm

SLEAT 6th - 8th JULY

CELTIC LEAGUE

THE CELTIC LEAGUE Annual General Meeting will be held this year in the Isle of Skye, Scotland, during the 6th to 8th of July weekend. The venue will be at Sabhal Mor Ostaig, Sleat (on the SE side of the island), not at Portree as at first intended. C.L. members are all invited. They are asked to notify the general secretary if they intend to participate, as soon as possible, but if they want accommodation to be reserved they should also let the Scottish branch secretary know their requirements well in advance. If a sufficient number of people are interested, we could extend the conference to include a 2 to 3 day seminar: again, contact the general secretary about this, including your suggestions both for the AGM agenda and proposals for the seminar. If you wish to put forward resolutions, the texts, as well worded and as unambiguous as possible, should be submitted to your branch secretary as soon as possible.

Windscale ~ a special report

The Windscale (now known as Sellafield), nuclear installation on the Cumbrian coast first became the object of public concern, on a large scale, in 1957, following the now famous fire which caused radio active pollution to spread over a wide area. Twenty-six years, and numerous accidents later, the communities around the Irish Sea are actually living in a more polluted, more hazardous environment in terms of nuclear waste being routinely dumped and transported for reprocessing. At a time when 'acceptable' levels of waste pollution have been repeatedly revised downwards by the authorities, and the numbers of deaths caused by past accidents which resulted in contamination have been repeatedly revised upwards. **British Nuclear Fuels Limited** are expanding their operations, taking in spent nuclear fuel from countries as far away as Japan and Italy. Other industries have over their history shown similar patterns of development, (notably the Coal, Cotton and Asbestos industries). Investment in these interests was considerable; and as they developed, so their profitability increased, along with economic dependence on their operations. However, parallel to this pattern there developed a corresponding, disturbing pattern of side-effects; the industrial diseases associated with the processes involved, gradually became apparent. The original formula

of investment/return had to adjust to accommodate the intrusion of cause/effect. What were originally assessed in terms of finance and reward (in the broadest terms), had to be answered in terms of environmental impact, or public 'health detriment'. The dilemma faced by those industries in this context is one which so many will face the nuclear industry: at which point does it become officially accepted that the causes and effects are directly linked. So far, the British nuclear industry has not accepted in any categorical way any link between their routine operation and the incidence of various forms of cancer and genetic deformity. The industry as it exists seems to take the attitude that there is a definite 'safe' level of operation, below which 'risks' are acceptable. As ever, when such judgements are needed, it is how all the available data is interpreted by the various scientists in the field, and then whose conclusions are accepted and whose are not. Invariably, when science and politics combine in major policy areas of government (i.e. U.K. Energy and Defence), their symbiotic relationship, tends to produce support for government policy demands from the scientific establishment. Simply, the 'respectable' body of science exists to a large extent, to justify rather than influence major decisions: the only dissension often coming from scientists who have no part to play in

the process of policy-making and no vested interests. This is not to say there is no dissension from other groups, but as the issues surrounding the nuclear power programme are complex, often nudging forward the boundaries of scientific knowledge: protest, even mass protest, seems to have little or no influence on the policy making process.

It is true to say that the issues are complex for the lay-person to understand. The radio-active waste itself has many constituent parts, which each have their own impact when discharged into the environment. In terms of 'health detriment' to humans, the greatest threat is posed by the beta-radiation emitter caesium - 137, and the alpha-radiation emitting transuranic nuclides plutonium - 239, plutonium - 240, and americium - 241.

The discharges of these elements reached a peak in the mid - 1970's, and although discharges are now running at something over a half of those levels, their effects on the environment are cumulative. In addition, the recent decision to reduce discharges of the alpha-emitters, was influenced by the discovery that plutonium is more toxic than previously thought by a factor of five. In effect, the new levels reflect what scientists previously thought 'safe', and in reality, the amounts previously discharged, were five times more toxic than realised.

Protest, in one form or another, has manifested itself in local and national political debate sporadically, over a number of years. In Mann, a group was formed in July 1983 following a visit and public meeting by Greenpeace members. Now calling itself the Manx Environmental Group (M.E.G.), plans are being made to try and persuade M.H.K's, that to monitor the situation broadly via the 'Windscale Liason Committee' is inappropriate, and that independent steps should be taken both, on the Island and by direct pressure on Whitehall.

It is a common hope of all those involved in these forms of protest, that the problem, as they see it, is recognised early enough by the U.K. government, and that realistic counter measures will be taken, to prevent any more damage to public health than has already been caused. Between a quarter and a half a ton of Plutonium now lies in the sediments of the Irish Sea, as a result of past discharges; if no further discharges were allowed, this and other radioactive pollutants are a terrible enough legacy to live with. The damage it will cause will only become apparent when it becomes established in the food chain and dispersed about the coastal countries of the Irish Sea and beyond.

**D.A.
P.P. Manx Environmental Group.**

Nuclear pollution

One must wonder sometimes about the naïvety of Irish Government Ministers in dealing with their British counterparts. On the eve of a meeting of the London Dumping Convention held near the end of February, Tánaiste and Minister for Energy, Mr Spring, made representation to British Environment Secretary Jenkins about the continuing radioactive pollution of the Irish Sea from Windscale.

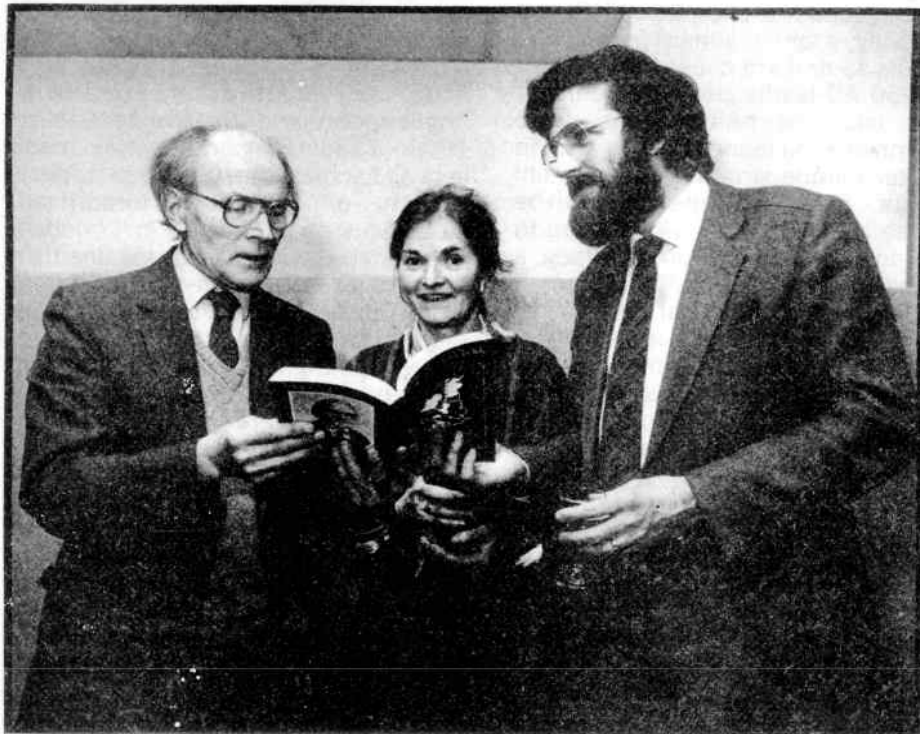
Recent research in Ireland has linked Downes Syndrome births in Dundalk with releases from Windscale and clear evidence exists that its discharges are having detectable effects around a long stretch of Irish coast from Co Louth to Co Cork. Radioactivity in seaweed in Dublin Bay, for instance, is now up to one hundred times the level measured in Galway Bay, although it is still only one tenth the level found in seaweed on the Cumbrian coast.

The result of the representations were that Britain agreed to keep the Republic better informed about discharges of radioactive effluent into the Irish Sea! They did not agree that all discharges should be ended. Such pledges on improved consultation and warning procedures in the event of any

further incidents are obviously meaningless. A British inquiry itself was highly critical of Windscale. The naïvety of Ireland was attacked by Greenpeace Director Pete Wilkinson, who said the Irish Government should have insisted on the installation of the latest filtering technology from Japan instead of leaving it up to the British Government to decide what was a 'practical' level for limiting the amount of radioactivity in the Windscale discharges. He stated that it was no use depending on standards set by the International Commission for Radiological Protection — these are ten years out of date and radiation is harmful even before these levels are reached.

At the Dumping Convention, Atlantic coastal states, including Ireland, demanded a complete end to the practice of dumping low level nuclear waste in the ocean. Most of this dumping is taking place on a site about four hundred and fifty miles from Ireland's south-west coast and about the same distance from Spain. Strong opposition was also voiced to proposals to dispose of high level radioactive waste deep in seabed sediments in the future.

'For a Celtic Future' launched



Official launch of the Celtic League publication 'For A Celtic Future' was held on February 4th at the 'Prince of Wales Hotel' Ramsey.

Approximately 80 people attended the afternoon reception, and all Manks political and cultural organizations were well represented. In a formal introduction, Cathal Ó Luain, Editor of the book, stressed the League's political and cultural role throughout the Celtic countries. Cathal paid tribute to the effort of Alan Heusaff, in shouldering a large amount of the burden of administrative work, over the League's formative years.

The afternoon reception was followed by a highly successful gierce of traditional music and dance, in the evening.

Sales promotional activities, to aid distribution of 'For A Celtic Future' will continue throughout this year.



Main Picture:
Alan Heusaff, Brid Heusaff and Cathal Ó Luain at the Irish reception.

Above:
Manks reception.

Left:
Colin Jerry speaking at Manks reception.

IRISH & MANKS RECEPTIONS

The book *For a Celtic Future* - a tribute to Alan Heusaff was launched by the Celtic League at a reception in the headquarters of Bord na Gaeilge in Dublin on the 2nd of February. A large number of Irish people, League members and friends of Alan, and Bretons living in Dublin attended. The editor of the book (and this year's League Chairman), Cathal Ó Luain, speaking in Irish, outlined how many League members felt that Alan's work over the years should be recognised.

After some discussion, it had been decided that a collection of articles on political, cultural and language affairs in the Celtic countries would be the most appropriate tribute to Alan's two decades' work as Secretary General of the League. It was hoped that such a publication would, in itself, add to the work that Alan had done in promoting interceltic co-operation and in maintaining the League as a viable political organisation. The editor concluded by thanking all those who had contributed to the book or had helped towards its publication. He also thanked Bord na Gaeilge for hosting the reception. The book was then officially presented to Alan on behalf of the League.

Replying in Irish, Alan Heusaff thanked the League for publishing the book as a tribute to him. He wished to thank all the contributors, the editor and everyone who had assisted in the book's production. He thought the book would add to the credibility of the League which had achieved much progress over the years, notwithstanding that it had not yet achieved all it had set out to do. That such an international organisation was so active, despite financial problems and its complete dependence on voluntary workers was no small thing. Alan said that he had hope for the future provided that younger members took a more active part in the League's work. He thanked those who had worked with the League since its inception, particularly Pádraig Ó Conchúir, one of its founding members who had been Chairman for many years. He concluded by expressing his pleasure with the book and its contents, thanking once again all associated with it.



Gaelic in Scotland

GAELIC IN SCOTLAND 1968 - 1981 stair
Tíreolaíochta Teangan le Charles W.J. Withers.
Réamhrá le Derek S. Thomson.

Cuirtear síos ar an leabhar seo mar stair tíreolaíochta teangan agus thabharfadh sracfhéachaint tríd an leabhair an méid sin le fios mar go bhfuil se breac le léarscáileanna, learáidí agus tablaí ag rianadh teorainneacha na Gaidhealtachd thar na céadta bliain, máille le liostai paróistí, scoileanna agus ri. Mar sin fhéin ní leabhar don scoláire amháin atá ann, aineoin é bheith bunaithe ar thaighde leathan cuimsitheach tá ábhar spéise i chuile caibidil don gnáth léitheoir a gcuireann suim i gcúrsaí teangan, go háirithe i dteanga na nGael. Aithnítear gurb ionann teanga na hÉireann, an Ghaeilge agus teanga na hAlban, an Ghaidhlig, go dtí tús an chúigiú chéad déag, agus ón am sin amach nuait a thosaigh cúlú na Gaidhlig i ndáiríre is minicí tagairt a dhéanamh dí sa mBéarla mar *the Irish tongue* nó *the Irish language*. Dar leis an údar seo go mba tír ilteangach í Alba ariamh anall;

New Ireland Forum

The deliberations of the New Ireland Forum have continued and the final report is promised in April. In January the hierarchy of the Catholic Church submitted their thoughts and following some controversy gave much publicised and televised oral submissions in February. The Bishops told the Forum that they did not seek a confessional state and that it was the legislature's business to formulate proposals for constitutional changes or plans for a New Ireland. They reiterated, however, their opposition to divorce and to joint schooling in the North.

The relevance of the Forum was questioned in an article in 'Doctrine and Life' by two Northern priests the Rev. Denis Faul and the Rev. Raymond Murray in early February. They say it cannot improve the situation as it excludes Sinn Féin and the Irish Independence Party and they claim that among Catholics in the North it is dismissed 'as a non-event, more so even than the despicable Assembly.' Following reports near the end of February that an agreed report would not emerge, it was later confirmed that the Forum would conclude its work with agreement on a report acceptable to the four parties involved. This it would appear, however, will contain a range of options covering a unitary state, a federal system or joint sovereignty between Dublin and London. It may not in the event prove to be much of a lifeline to the S.D.L.P.

Iuann sé Béarla, Fraincís, Albainis (Scots sic), Cymraeg (Cumbria), Cruithnis (Pictish) agus Lochlainnis ar na teangacha eile, chomh maith leis an Ghaidhlig, a bhí a labhairt in áiteacha eagsúla sa tír ó am chéile. Idir 500 AD — 1050 AD leathaigh an Ghaidhlig ar fuaid talún na hAlban agus ghlac forlámhas ar na teangacha eile a bhí in uachtar roimhe sin; mar shampla bhí teanga na gCruithneach imithe timpeall 800, agus ríocht Sraith Chluaid mar a raibh an Cymraeg a labhairt, thart ar 1000. Ach d'fhan an Lochlainnis in uachtair ar Inse Orc ar feadh na gcéadta ina dhiaidh sin. Cruithaíonn na logainmeacha cé chomh forleathan is a bhí an Ghaidhlig ar mhórthír na hAlban sa tréimhse sin, Bí teanga náisiúnta na hAlban í suas go dtí deireadh an chúigiú aois déag, an teanga ar a dtugtaí i mBéarla *the Scottish language*, cé go dtéann an chéad tagairt do theanga na Galltachd mar *the Scottish language* siar go dtí 1375 sa leabhar **Bruce** le Barbour. On 16ú ar aghaidh déanta tagairt go minic don dá phobal in Albain ar bhonn teangan; mar shampla John Mayor ag scríobh sa mbliain 1521 agus idirdhealú a dhéanamh aige idir na *hAlbanaigh fiáine* a labhair an teanga Ghaelach agus na *hAlbanaigh sibhialta* a labhair Béarla. (sic *The Wild Scots* who spoke the Irish tongue and the *civilised Scots* who spoke English).

Dar ndóigh téann an meath agus an cúlú siar na céadta bliain roimh an am seo. Is iomá cúis a bhí leis; forlámhas na hEaglaise Romhánaigh ar an Eaglais Cheilteach, leathadh an fheodachais, leathadh na trádála faoi smacht Shasana, leathadh an tSacs-Bhéarla imeasc an uasaicme. Sa tréimhse atá faoi chaibidil díreair go speisialta ar thionchar pholasaithe oideachais agus na hEaglaise (nó na nEaglaisí) agus is beag tagairt a déantar do chúinsí pholaitiúla per se.

An Tionchar polaitiúil

In aineoin seo b'iad na cúinsí polaitiúla ba thúisce agus ba threise a cuir tús le meath na Gaidhlig. Cé nach féidir aon dáta a chur leis meastar gur thosaigh an cúlú ag an léibhéal is airde le linn réimis Mhaoilsheachlainn III (1058 — 1093) agus a mná chéile, Mairéad, Sasanach ó dhúchas. Is cinnte go raibh an Bhanríon Mairéad naimhdeach don Ghaidhlig — bhris sí cuid de nósanna seanbhunaithe an tsaoil Ghaeligh trí ainmneacha Gallda a thabhairt dá clann; sa tréimhse seo leis a cuireadh Sasanaigh agus Angla-Normanaigh isteach i bpostanna arda sa chóras riaracháin agus eaglasta, nós a d'fhás ina dhiaidh sin, agus d'fhás úsáid an Bhéarla ins na réimsí seo de shaol na hAlban dá réir.

Tionchar an Oideachais:

Mar a tharla i ngach tír Cheilteach eile san ochtó agus sa naoú aois déag, bé fás an oideachais agus na scoileanna in Albain an chúis ba mhó agus b'éifeachtaí i leathadh an Bhéarla. I dtús an chaibidil '*Education, Anglicisation and Decline of Gaelic, 1696 - 1885*' tá tagairt don méid a bhí le rá ag Lachlan Shaw i 1775 sa leabhar '*History of Moray*' ar toradh an oideachais sa dúthaigh sin *Christian knowledge is increased, heathenish customs are abandoned, disaffection to the Government is lessened, and the English language is so diffused that in the remotest glens it is spoken by the young people, and in the low country, in Inveravon... where till late public worship was performed in Irish there is now no occasion for ministers having this language*. Ní réitíonn údar *Gaelic in Scotland* go raibh tionchar an oideachais chomh mór sin, ní raibh ann ach gné amháin den athrú a tháinig ar shaol na hAlban ag an am. Leagadh síos bunchloch chórais oideachais in Albain le Acht 1698 *Act for the Settling of Schools*.

Faoin Acht seo bhí scoil le bunú i chuile pharóiste agus an múinteoir le hóc trí cháin a ghearradh ar shealbhóirí agus ar thionóntaí araon. Cé go dtáinig fás mór ar na scoileanna i nGalltachd na hAlban, ní hamhlaidh don Ghaidhealtachd é, toisc chomh fairsing is a bhí na paróistí agus chomh scainthe is a bhí an daonra. Mar sin fhéin ní raibh aon easpa chumainn a thug faoi scoileanna a bhunú; ar na príomh cinn bhí an SSPCK (Scottish Society for Propagating Christian Knowledge) a bhunaigh na scoileanna paróiste, An Comhthionól Ginearálta (an Eaglais Phreishbitéarach) agus an Cumann Gaidhealach. Biad na haidhmeanna a bhí acu eolas ar an gcreideamh Phreishbitéarach agus ar an mBéarla a chur chun cinn; bhí ceol eaglasta, matamaitic agus láidín ar chlár na scoile fosta. Ach bhí fadhb teangan sa Ghaidhealtachd ón tús. James Kirkwood an té ba thúisce a mhol go mbainfí feidhm as an Ghaidhlig sa teagasc críostaí; eisean a d'ordaigh Bíobla Bedell do scoilkeanna na Gaidhealtachd. Ach bhí go leor míshásamh imeasc an phobail, go háirithe le scoileanna an SSPCK ina raibh cosc iomlán ar an Ghaidhlig, agus sa mbliain 1721 socraíodh go mbeadh an Teagasc Críostaí a aistriú on mBéarla go Gaidhlig ina gcuid scoileanna d'fhonn tuiscint níos fearr a thabhairt do na daltaí air. Nuair a bunaíodh scoileanna an Chumainn Ghaidhealaigh i 1811 bhí a mhalairt de pholasaí acu i leamh na Gaidhlig a theagasc ar dtús roimh eolas a chur ar an mBéarla.

Criminal Justice Bill

Tionchar na hEaglaise:

Bé an cás céanna ag an Eaglais é. Cé go raibh sé mar pholasáí ag Eaglais na hAlbain (An Eaglais Phreibeitreach) an Béarla a leathadh sa Ghaidhealtachd chomh maith leis an creideamh a chraobhscaoileadh, aithníodh go luath go gcaithfí feidhm a bhaint as an Ghaidhlig i dtús ama chun an teachtaire a chur treasna ar phobal gan Béarla. Mar sin bhí d'aithne ag na hachtanna a ritheadh ag Comhthionóil na hEaglaise ins na blianta 1694 — 1700 ministéirí a oiliúint chun obair sa Ghaidhealtachd. Taréis briseadh Culloden 1746 lagaíodh go mór ar thionchar na neaglaisí eile a bhí in iomaíocht leis an Eaglais bhunaithe, siad sin an Easpagaíocht agus an Chaitliceachas, agus ní raibh an gá céanna ann díriú ar iompú an phobail; as sin amach díriodh níos mó ar scaipeadh an Bhéarla.

Nuair a tháinig an tSaor Eaglais chun tosaigh sa dara leath den 19ú aois thréig cuid mhór de phobal na Gaidhlig an Eaglais Bhunaithe, cé gur beag Ghaidhlig a bhí in úsáid ag seanmóiríthe na Saor Eaglaise ins na blianta tosaigh. Is cinnte go raibh dlúth bhaint idir teanga agus creideamh do phobal na Ghaidhealtachd, agus mhair an Ghaidhlig san eaglais tráth a raibh sí díbeartha ó gach institiúid phoiblí eile.

Ach sé sa chéad bhlian deireanach a tharla an cúlú is mó i stair na teangan mar is léir ó na léarscáileanna daonra. Sa leirmheas gearr seo ní féidir ach na gnéithe is suntasaí sa stair sin a lua, agus cé go bhfuil an leabhar easnamhach ní stair teangan amháin atá anseo ach stair phobail agus stair náisiúin.

Brid Heusaff

Gaelic in Scotland is described as a geographical history of the language. It is based on comprehensive and meticulous research and contains numerous population maps, tables, lists of parishes, schools, etc., which outline, along with the text, the decline of Gaelic over the centuries from its dominant position as the country's national language - the Scottish language - to its present minority situation. Detailed consideration is confined to those historical movements, especially in Education and Religion, which directly influenced the decline. Certainly a book for the scholar but with immense interest for the general reader interested in language, especially the Celtic languages which have parallel histories.

Gaelic in Scotland 1698 — 1981; published by John Donald Publishers Ltd., Edinburgh; Price: £18 sterling.

This bill, reported on in the last issue of CARN, has had a slower progress than expected. The many odious features of this particular ill-conceived piece of legislation gave rise to more and more opposition to it as the months passed. This culminated in the formation of a campaign against the bill, which was launched in Dublin in early February.

The affiliated organisations comprise many civil liberty groups, trade unions, community care associations etc., totalling 24 in all with many prominent individuals associated with it also. The organisers at the inaugural meeting drew attention to the fact that the bill violates Article 5 of the European Convention on Human Rights and may also impinge Articles 38 and 40 of the Constitution.

It was pointed out that it was likely to be abused in similar fashion to Section 30 of the Offences against the State Act. In 1981 only 14% of those arrested under that Section, held for up to 48 hours, interrogated and fingerprinted, were actually charged with an offence. By 1982 this had dropped to 11%. Attention was drawn again to the worse aspects of the bill which allow Gardai to detain suspects

for up to 20 hours and effectively abolish the right to silence. It was emphasised that this bill allows the arrest, detention and questioning of children from 7 years of age upwards and that the Gardai would not be obliged to contact the child's parents or solicitor and even if contacted, neither parent nor solicitor would be entitled by right to be present during questioning.

In late February a protest march against the bill was held in Dublin and over a thousand people took part. The only response so far has been a concession from the Minister that Section 16, which allows general inferences to be drawn from silence, be deleted. However specific inferences can still be drawn for example from objects or substances. Some improvement was also made in relation to assigning specific responsibility for those under questioning to contain members of the Gardai in a station. The bill still remains a most objectionable and discriminatory piece of legislation and unfortunately with Opposition support guaranteed is assured of ultimate passage through the Dáil.

Sinn Féin wins another council seat

In an election in March for a vacancy on Belfast City Council (caused by the disqualification of an I.R.S.P. councillor) Sinn Féin gained their second seat on the Council. If the results are any indication of what voting patterns may be in the European elections or indeed future elections in the North the S.D.L.P. are in trouble. Their party's votes dropped by more than a half on those they achieved in 1981 and they fell from second place to fifth out of six. Their share of the vote declined from 20.7% to 11.2% while Sinn Féin's was 32.2% and they topped the poll.

In the south a Government decision has been taken not to meet any

delegations from Councils or local authorities which contain Sinn Féin elected representatives. This has been put into effect on a number of occasions. It resulted in the Chairman of Longford County Council having to withdraw so a delegation from the Council could meet the Minister for the Environment. On another occasion a delegation from Gorey, Co. Wexford cancelled a meeting with the Minister for Labour, Mr. Quinn, when he objected to it being led by the Chairman of their Town Commissioners, a Sinn Féin member.

This policy was brought a step further when units of the 26 County Army were instructed not to participate in St. Patrick's Day parades where Sinn Féin representatives were to be on the reviewing stand or take part in the parade. This led to the cancellation of St. Patrick's Day ceremonies in a number of venues, including Longford town (where the parade was to be reviewed by the Sinn Féin Chairman of the Council), where bands had traditionally been supplied by the Army.

The Dublin Government obviously hope that tactics such as these will lessen support for Sinn Féin in the Local Elections, and disrupt the work of their Community advice centres and elected representatives. They might find that their tactics could have the reverse effect!

Irish language banned in H-Blocks

The Rev. Denis Paul has drawn attention to the attitude of the H-Block authorities to the Irish language. Prisoners are forbidden to talk to their families or relations in Irish and have been denied the right to attend Irish Mass. Even customary salutations in letters, such as 'a chara', are banned.

League members are asked to write to the Governor, H-Blocks, Co Antrim, protesting against the denial to prisoners of the right to use their national language amongst themselves or when talking to their visitors, or in correspondence.

Language news

UNITY CONVENTION

In an exciting attempt to harness the power of the Irish language lobby Conradh na Gaeilge invited thirty-four Irish language and cultural organisations to attend a unity convention. This convention which was held in early February and attended by representatives from all the major language and cultural organisations established a working party to draw up the new committee's terms of reference.

This new committee will not infringe upon the independence of its member organisations, neither will it undermine the role of Comhdháil Náisiúnta na Gaeilge - the Congress of seventeen Irish language organisations. By concentrating on one particular issue or campaign each year and considering the broad base of its support, it is thought that this new committee should have a very beneficial effect on the language situation in Ireland.

Another bugging scandal

The latest in the series was the bugging of the house in which Mr Seamus Mallon, deputy leader of the northern SDLP, stayed while in Dublin attending sessions of the New Ireland Forum. The story broke in late February although the bugging device was discovered some months ago. It had been placed by three men who arrived in a Post Office van and claimed they had to install a new wire in connection with a new telephone system. They took several hours to complete the work and left a microphone hidden with a wire leading to a transmitter via an outside pole. It was discovered by the householder, who was amazed at the crude way in which it had been installed, the wire being threaded through an open window instead of a hole drilled in the frame. It was only when he set about rectifying this himself that he had discovered the device.

In view of the rôle of Mr Mallon and the SDLP in the Forum, the events subsequent to the discovery take some believing and discredit the Taoiseach, Mr Fitzgerald, the Minister for Justice and the Gardaí.

Once the device had been discovered, Mr Mallon informed the Taoiseach; the device was subsequently given to the Gardaí. The first explanation trotted out by the Post Office was that they were not involved and that the bug must have been fitted by burglars 'casing' the house. It was then officially stated that the Provisional IRA had been responsible in an attempt to discredit the Gardaí or British Intelligence. The lack of urgency in the investigation of the affair was criticised by Mr Mallon, who pointed out that, although reported to the Taoiseach in early November, no action had been taken by the Gardaí until early January, when they had interviewed the householder and collected the device. No descriptions of the people involved had been sought from the householder's wife, however, despite the fact that she had been present when it was planted. Official sources attempted to claim that the device was unsophisticated but it was

clear that it was capable of operating.

The Opposition, Fianna Fáil, themselves tarred with bugging brush, made capital out of the affair and unsuccessfully called for a tribunal of inquiry into it. Then the deputy leader of Fianna Fáil presented the Minister of Justice with a list of five names, including four Gardaí, who he claimed could help in the investigation. Following an internal investigation, it was stated that the four Gardaí were definitely somewhere else when the bug was planted — they do, however, work in the surveillance section. When pressed on his sources, the deputy leader of Fianna Fáil admitted that it was an anonymous telephone caller but asked that the Gardaí be placed in an identification parade — a request that was refused. Another twist in the affair was the arrest by Gardaí of two men with former republican associations on a claim that pieces of telephone equipment had been found in a car they were driving. They were questioned about the Mallon bugging but released when not picked out of an identification parade put on for the householder's wife. At a press conference, the deputy leader of Fianna Fáil claimed Gardaí attempted to plant bugging equipment on them to implicate them. He later said that he did not accept the results of the internal Gardaí investigation.

No doubt more will emerge in time. But there are many questions remaining unanswered. Why the refusal to put the four Gardaí in an identification parade which would, if the truth is being told, confirm their alibis? Are there elements in the Gardaí who operate their own taps independently of any political control? Has the Special Branch of the Gardaí been infiltrated by British Intelligence?

Lastly, why will both main parties not agree to a judicial inquiry into all aspects of telephone tapping and the controls (or, rather, lack of them) over these and other activities of the Special Branch of the Gardaí been infiltrated by British Intelligence?

It is likely that this new committee, Comhchoiste na Gaeilge, shall be active in one of the major policy areas affecting the Irish language - education, television, the rights of Irish speakers.

"INNIU"

Many Irish speakers and Irish language organisations have expressed concern at the Government's decision to fund a new Irish language weekly newspaper while withdrawing its current grant to the existing Irish language paper, "INNIU".

Irish speakers would welcome the establishment of another Irish language newspaper were it to be an extra paper. Not only is "Inniu" threatened with closure to make way for the new paper, "Anois", but the Gaeltacht-based paper, "Amárach", folded last year because the state refused to keep its grant on a par with inflation.

"Inniu" which has appeared regularly and on time for the last 41 years will be badly missed. Many people feel that "Inniu" and its staff have been very shabbily treated by the Government. There is also a widespread feeling of apprehension that the new paper will not be completely independent and free from state control. It is rumoured that it might have an editorial advisory board appointed directly or indirectly by the Minister for the Gaeltacht.

EDUCATION

The Minister for Education recently established a Curriculum and Examinations Board which met with widespread criticism. Irish language organisations have been as one in condemning the composition of the Board as being most unlikely to treat the advancement and effective teaching of the Irish language with due importance. There is not even one member of the Board who might readily be identified as a strong supporter of the Irish language.

The Irish National Teacher's Organisation's response to the Action Plan for Irish, 1983-1986, has been a great disappointment. The response is cautious, defensive and all too often, negative. It rejects all criticism of the standard of Irish in schools. However, it is the INTO's submission to the New Ireland Forum which has, reportedly, shocked even many of its own members. In that submission the INTO has urged the establishment of a new category of schools in the whole of Ireland - schools in which Irish be an optional subject. The implementation of this recommendation would have disastrous implications for the teaching of Irish in general throughout the educational system. The right of all Irish children to learn Irish would no longer be recognised.

KERNOW

Cuntelles keltek

Cornwall is being left out of a UNESCO Celtic Studies programme which will be one of the organisation's important projects over the next few years. This information was announced at the Annual General Meeting of the Cornish Branch of the Celtic Congress held at the Hotel St. Michael's, Falmouth on Saturday 4 February. The academically based study will be involved with the state of the Celtic languages, oral traditions and music in all the Celtic countries of Scotland, Wales, The Isle of Man, Ireland and Brittany but not Cornwall. Dr. Kenneth George (Torpoint) is to argue Cornwall's case against exclusion on behalf of the Cornish Branch and the International Celtic Congress, which is also concerned by this situation.

The meeting also heard of the other activities of the Cornish Branch including representation at the Boundary Commissioner's enquiry into the petition for a separate Cornwall European Parliament constituency, a school's Play Competition and from John Dudding (Falmouth) proposals for a weekend

International meeting it is hoped to hold in conjunction with other cultural organisations in Cornwall later this year.

A wide variety of Cornish entertainment was enjoyed by those attending the Cornish Concert and Ceilidh presented at the Hotel St. Michaels, Falmouth, on Saturday 4 February, after the A.G.M.

Featured were songs in Cornish and English by the folk group Hevva (St. Newlyn East), Brian Webb (Truro), Connie (Ponsanooth), the Choir "An Triskell Byghan" whilst poems and prose in the Cornish dialect were rendered by Trev Lawrence (Penzance) who also sang in Cornish, and Joy Stevenson (Looe). Ken George (Torpoint) sang in Cornish and Breton and gave a rendition of a newly written poem on the subject of the Mackerel Box. A display of Celtic dancing was given by the dance group Ros Keltek.

The formal concert was followed by a ceilidh when the Ros Keltek dancers managed to get most of the audience on their feet to take part in Cornish, Irish, Manx and Breton dances.

KESSTRÏF DONSYA BLEDHENNEK AN SCOLYOW

Hevleny y fê an kesstrif-ma senzis en Towan Porth Listry ha thera ena savon a dhonsya mîr dhe notya. Seyth scol wrig kesstrivya en class yonka (dadn 11 blwth) buz soweth nînz era saw trî en class henavak, moy avel 11 blwth. Ìdn an trî-ma ô kenscol, hag yth ô an scol-ma wrig sowinny.

Ytho, campyoryon a Gêrnaw yw para hag etto flôh vîth moy avel 11 blwth! Savon an donsy a ô pîr ewhall ha hedna an fethoryon hep fowt — da lowr dhe wîr dhe gehavelhê ort tevizogyon.

Ha thera ìdn dra kenz oll a wrigavi notya gen an para-ma, ha hedn ô tel era an jî ow tonsya pocara del wrig an jî omjersya ha nînz ô pocara pan von jî herdhis etto.

Hevleny e fê comendyes rag an kenza tro, donsyow rag ìdn en ìnek hag enweth obma an savon ô pîr ewhall an despit tel era an flêhaz ow tonsya dherag bush brôz a bobel rag an kenza tro.

Sewyans —

Scol Yonka : 1a — Scol Bodriggy.

Scol Henavek : 1a — Scol Goonhavern.

ANNUAL SCHOOL DANCING COMPETITION

Held in Newquay this year, the standard of the Annual School Dancing Competition was very high and the winning school in the Senior class was a Junior school! (under 11 years of age).

Individual dances were held for the first time this year, again with a very high standard.

Results

Junior School: 1st — Bodriggy School.

Senior School: 1st — Goonhavern School.

Radyo Kêrnaw - an kenza bledhen

Y whrig ow pezya Radyo Kêrnaw lebin nebes moy avel bledhen ha'n govin a omsaf en briz—vî 'Peth a wrige gîl po peth ejy ow cîl rag Kêrnaw?' Wel, marnas pajer po pemp minizen pub seythen aiy an peth yw diskis nebez a'n Yêth — nînz es tra vîth.

An cîden yw nag es kêrnaw gwîr owth obery e'n Gorsaf. Mî wrig clewes bôz ìdn aneth an jî genis en Towan Porth Listry durt tîlw kêrnawek ewn, buz pan e'n clewîr war an radyo ow clappya en patron Anglo—Americanek hag ow cîl gêz an Yêth—nî hag enweth an radnyêth, 'ma dowt brôz dhe vî. Pî chons rag gonesigeth Kêrnaw pan ejy bobba a'n par—ma ow wheja e atal drez an air?

Soweth nînz yw an Gorsaf saw radn bîan an rwzyans **Pow Saws** ha dre hemma nefra ny veth Kêrnaw na e bobel ajwonis avel gwlâz Keltek del gôth dho an jî buz nep trôh a Bow Saws. Hem yw dassenis en gêryow a bupden a wra tavlethy en Radyo Kêrnaw. Rag ensompel, pupprîz nî a glew an jî dhe leverel, '... an peth es ow wharfos drez an **conteth**', po, pan es neppeth leveris e'n newodhow hag a wra senzy etto Dewnans, pupprîz an jî a lever **'Dewnans ha Kêrnaw'**, ha nefra del gôth **'Kêrnaw ha Dewnans'**. An dargan gewer rak Kêrnaw a senz etî henwin a lêow en Dewnans ha, lacca a oll, agenzow pan wrig an para peldrwz Aberplim (en Dewnans heb mar) sowinny en—ta e'n Hanaf F.A., rêz o dhe nî perthy brivow an vobbis sawsnekhês fatel wrig para nînz gîl mar dha!

Mî a breder dre wrig Radyo Kêrnaw moy a dhamach dhe wonesigeth ha kenethlegeth Kêrnaw en e genza bledhen del vê gwrêz gen pubtra kîn drez hanter canzyledhen.

Tewennow

RADIO CORNWALL - THE FIRST YEAR
Apart from a few minutes each week teaching the language, Radio Cornwall has done nothing for Cornwall or its culture. In fact, it has, through its English attitude, done more in this first year to smash the Cornish identity than anything else over the last half-century.

A department of the Council of Europe, the standing Conference of Local and Regional Authorities of Europe, has invited the Cornish Nationalist Party to send representatives to a meeting at Strasburg on 15th and 16th May. The CNP will probably be represented by its European Organiser, Kurt Duwe of Hamburg, and a CNP member from Switzerland, Veronica Mariani. At the meeting the CNP will continue to press the case for regional status for Cornwall and for aid to be given to the local authority to provide classes in the Cornish language and Cornish history in schools in Cornwall.

An Gof lives?

Most of the oppressed peoples of Western Europe have their direct action wing, pledged to confront state power with guerilla resistance. Ireland has the IRA, Euzkadi ETA, the Bretons had the FLB and even Wales its MAC and still active second home incendiaries. Meanwhile Cornwall has An Gof. It may be less well known than the others but in recent months his shadowy group has, according to a local paper, "stepped up its terror campaign".

An Gof takes its name from a local blacksmith, Michael Joseph Angove, who led an uprising in 1497 in which a Cornish army reached the outskirts of London before being defeated by the English. Angove was hung at Tyburn but not before claiming his would be "a name perpetual and a fame eternal." But as further armed risings failed and the Celtic culture of Cornwall based on its native language was swamped by the steady incursion of English memories of 1497 dimmed. Until the 1960s that is. Angove's exploits were then resurrected from the more obscure history books by Cornish patriots in search of a folklore.

The name An Gof sprang into wider public prominence in the winter of 1980/81 when a group of that name claimed responsibility for the bombing of a magistrates' court at St. Austell. The apparent initial clarity of an attack on a court building was soon muddled by the curious political line of An Gof's press statements. These concentrated on attacking 'Marxists' within MK rather than the English and were coupled with threatening phone calls. As a result at least one socialist prominent in MK at the time resorted to keeping a poker just inside the front door in case of attacks. But these never came and An Gof disappeared as mysteriously as it had arrived, after also claiming responsibility for fires at a cosmetics factory and a building society.

Since January this year An Gof has reappeared. The style is the same as before - bloodcurdling phone calls to the press but little substance. Responsibility has been claimed for a fire at a bingo hall and a near explosion at a village hall along with broken glass planted on a beach. The importance of these 'targets' to the imperialist military machine has not been explained and the local police have consistently denied any evidence of arson at the various fires. But such claims make good journalistic copy and are miraculously elevated by the local press into a "terror campaign."

So who are An Gof? Telephone terrorists, a Cornish John Birch Society, disaffected MK right wingers? Whoever they are their statements and 'targets' do not seem ones any half self respecting Cornish

nationalist might choose. Planting broken glass on a beach very popular with the Cornish hardly seems the wisest political tactics and neither does the destruction of a bingo hall frequented largely by the Cornish people. Such actions or claims must only confuse an already confused people.

Some have suggested that An Gof do not exist but are the creation of a dirty tricks squad set up to discredit the 'Cornish movement'. While the Cornish Assembly's claim that the latest incidents are organised by one of a major London political parties seems a little far fetched it's an interesting coincidence that the initial St. Austell bombing resulted in a wave of police interviews of nationalist activists which must have kept the Special Branch computer happy for years. Following hoax letter bombs to Government agencies in Exeter and Plymouth there has recently appeared a press release threatening "military action against the self styled tourist industry - the few who make profits out of the Cornish people." Threats to tourism - the soft underbelly of the exploiters of Cornwall - is guaranteed to cause wide shock horror type media coverage. Signed P An Gof, presumably Provisional rather than Peter An Gof, the statement claimed to come from a "transitory wing of An Gof." Which all makes a complicated picture even more complicated. Accepted opinion amongst MK activists is that this is just the same people indulging in a slight change of tactics.

MK and the CNP's own response to An Gof has been less than confident and indistinguishable from the authorities, condemning An Gof as 'idiots', 'cranks', 'completely mad' and calling on their members to help the police. Obviously they must strongly oppose such politically questionable tactics but why not grasp the opportunity to draw attention to the

CNP candidate

"Dr. James Whetter will be the Cornish Nationalist Party's candidate for the Euro-elections in June. Dr. Whetter said that the CNP, being affiliated to the European Federalist Party, was the ideal party to represent the electors of Cornwall and Plymouth in the European Parliament. If elected, he would seek to improve the status of both Cornwall and Plymouth within the U.K. and within the EEC. He also said that he saw it as his mission to defend and promote the interests of the fishing industry of the area. Culturally, within Cornwall knowledge of the land's unique background and the Cornish language should be fully expounded in Cornish schools. Speaking on Radio Cornwall, Dr. Whetter said that the CNP were no longer seeking independence for Cornwall but that his main reason for standing in this election was to give the voters of Cornwall a Cornish candidate to support.

underlying Cornish problem? Neither MK nor the CNP has taken the chance to mention that the effects of tourism - low wages, unemployment, environmental damage, second homes, in-migration - are serious problems which must be confronted. Kneejerk condemnations of 'discrediting the national movement' would carry more weight if the 'national movement' were actually doing anything much that could be discredited.

In fact until the political nationalists get their house in order and start shouting for Cornwall and its people the disillusion that leads to An Gof will remain. As Brian Hambly, Stannary Parliament spokesman, said on local radio - An Gof may well be a joke now but history warns us that we shouldn't ignore such developments.

Unless the exploitation of Cornwall is reversed An Gof or something like it will no doubt continue to hover on the fringes of Cornish politics for some time to come.

Editor's Note:- Of course, the fact that the media only quoted MK and the CNP as condemning An Gof does not mean that the two parties did not try to mention Cornwall's underlying problems; it merely indicates the Anglo-Centric bias of the Cornish Press and Broadcasting Companies).

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MANNIN

Niart ny Scannaneyn

Tra va mee goaill toshiaght dy ynsaghey Yernish, va mee prowal dy lhiagh lioar enmyssit *Sceal na Scannan* liorish Proinsias O Conluain (ta enney er ve aym rish ymmodee blein er Proinsias: t'eh gobbyr da RTÉ as t'eh ey nyannoo foays mooar da'n chooish Chelthiagh). Ec y tra shen, va mee jeant magh dy row lhiad y lioar ayn. V'eh screeut ayns Yernish as she shennaghys jeh scannaneyn v'ayn. Y skeal jeusyn ren scannaneyn bunnys kead blein er dy henney as yn agh haink ny thieyn-scannane y ve cho scanshoil. Y skeal jeh ny stiureyderyn-scannane goll rish Arthur Griffiths as Von Stroheim. Erskyn ooillee, va mee goaill yndys dy row mee gysaghey ooillee y stoo shoh trooid Yernish. Ta shoh soilshaghey magh da red ta shin ooillee toiggal ro vie. Y chieid red, lhisagh shin ve gysaghey mychione tooillee cooishyn **trooid** nyn jengaghyn hene syn ynyd jeh loayrt **mychione** ny chengaghyn shen car y tra. Y nah red, ta scannaneyn scanshoil erskyn towse.

Ayns lioar Phroinsias, ta rheyne er l'eh cour ny scannaneyn va jeant ayns Nerin, y cheer echey hene. Myr sampleyr, y pheesh veg ren taishbyney sidoryn Goadagh ceau corp Sheain Ui Threasaigh (Sean Tracey) stiagh ayns carr-laddee ayns Divlyn. Haink y pheesh shoh dy scannane y ve droghghooagh, agh ec y tra cheddin ren eh tannaghtyn ayns enneeyn sleih ny sodjey na ram fockleyn clouit. Er agh nagh vel shin toiggal ro vie, ta scannaneyn cleayny sleih. Dy jarroo, neayrs haink y chellooish rish, ta sleih ennagh goaill aggle dy bee lioraryn jarroodit ec kuse vooar jeh sheelnaue.

Ga dy vel sleih er doiggal rish bleantyn cre cho niartal as ta scannaneyn, s'goan ny scannaneyn Celtiagh derrey tammylt beg er dy henney. Genney argid va'n bun jeh shen, gyn ourys. As lught-scannane as argid oc, cha row

sym erbee oc ayns cooishyn Celtiagh. Cha nodmayd gra dy vel monney sym oc foast, agh ta reddyn er chowral. Shegin dooin cur bwooise da Ammyr Kiare kyndagh rish shen.

Ec y tra cheddin, ta shin toiggal dy vel y chellooish er nyannoo foddey ny smoo assee da ny myn-chultooryn na'n kynney-ghunverys, foddee. Cha nod cheer erbee agh ny cheeraghyn mooarey lesh cultoor niartal fordair jannoo scannaneyn-chellooish dy reiltagh. Ta shin fo ordaag ny Americanee as ny Sostnee. Ta milliunyn dy leih syn Europey agglit ass ec niart y chellooish Anglo-Americanagh.

Shegin dooinyn, Celtiee, guee dy bee Ammyr Kiare Vretnish bishaghey. Scannaneyn va foaysagh dy lioar er y gherid er Ammyr Kiare, v'ad shen ny scannaneyn *Yn Aght dy ve Celtiagh*. Va ny scannaneyn shoh neu-rea dy lioar, paart mie as paart sie. Erskyn ooillee, va Mannin jarroodit dy bollagh, bunnys, as va boghtynid dy lioar mysh Galicia ry akin. Ny yeih shen as ooillee, she red mie dy row ny scannaneyn goll er taishbyney as dy row sleih dy lioar jeeaghyn orroo.

Straih (series) elley ta er ve scanshoil, shen **Ny hAshoonyn gyn Steat** jeant ec Chellooish Albinagh y BBC. Red aitt, ren ad scannane mychione myn-chultooryn dy lioar syn Europey agh cha row Nalbin hene ny mast-oc. Agh, liorish scannane-chellooish, veagh tooillee sleih toiggal dy vel y Vritaan streeu son e seyrnsys hene. Va scannane symoil ry akin mychione y Cheer Vaskagh as mychione Corsica as ashoonyn elley nagh vel steat er-l'eh oc.

Ayns Mannin, ta sym dy lioar er ve ec paart dy leih ayns scannaneyn Yernagh goll rish *Poitin* as *Caoineadh Airt Uí Laoghaire*. Va mee jean magh d'akin y laa elley dy vel *Poitin* ry gheddyn nish myr veeishag (video). Dy jig y laa tra vees veeishagyn Gaelgagh ry gheddyn! As ta mee guee nagh bee ad mychione sleih gee sleih elley.

Shinyn va goaill ayn sy scannane *Ny Kirree fo Niaghtey*, va shin jeant magh dy row sleih dy lioar coontey yn scannane shoh y ve foaysagh. Agh surrys enn dy vel raad foddey ry ghoil roish my vees Celtiee abyl jannoo ymmyd kiart jeh'n phaays son scannaneyn.

Recent developments have re-emphasised the importance of film and video for the Celtic movements.

Brian Mac Stoyll

MANKS NEWS IN BRIEF

Telephone Privatization. Exploratory talks have taken place between the Manks Government Officials and the company Cable and Wireless, into a possible takeover by Cable and Wireless of British Telecom's operation in Mann. The talks involving 'Exco' chief, Percy Radcliffe, were held in Hong Kong. Cable and Wireless footed the bill!

Manks Government in Court. Senior members of the Manks Government, are being sued in the Island's High Court, by various investors in financial institutions, recently declared bankrupt. In recent months, several Banks in Mann have collapsed, leaving millions of pound outstanding to investors. Most immediate Government response, is to introduce legislation, so that no member of government, can be held liable in future. Meanwhile, hundreds of erstwhile 'tax-dodgers' are on Social Security!

Gaelscoileanna -

Offer of Support for Manks Gaelic

In January, Pdraig O Cuanachain of Gaelscoileanna, contacted the Manks Branch of the League, offering support for the Manks language. In his letter, Pdraig said, 'I think that one of the most important things that could be done for the Manks language, would be the setting up of an all Manks School. Pdraig went on to offer a visit by a Lecturer to Mann, to expound on the idea through the example of recent Irish developments.

This generous offer by Gaelscoileanna, was passed on by the League to the Manks Gaelic Society - Yn Cheshaght GhailKagh. Y.C.G. have tried unsuccessfully to interest the Isle of Man Board of Education in the project. Despite the fact that this valuable exchange would have involved virtually no financial outlay to the Board, they are unwilling to co-operate.

The offer however, will be taken up by cultural groups, and hopefully, by the time that this article is printed, definite plans for this Irish - Manks intersupport will have been laid.

Hawk Inquest. Jurors at the inquest into the deaths of two crewmen of a R.A.F. Hawk trainer, which crashed in Mann last June, were instructed NOT to ask too many questions. The aircraft's 'indestructible black box' (flight recorder) had failed. No one was able to explain what it was doing over Mann on a flight between Wales and Scotland!

J. BERNARD MOFFATT.

OBITUARY

Juan y Geill 23rd November 1983.

Illiam y Radlagh 28th January 1984.

The passing of two lifetime workers in the cause of Manks Gaelic will be felt by all who were privileged to have known them. They belonged to that small band of people without whose efforts Manks would now be extinct. They were for us the direct link with the last few native speakers. Illiam was still working with learners only a matter of days before his death and Juan has left us a wealth of fine translations, original work and one of the best teaching books we have. Their dedication and commitment should be an inspiration to all who love the Manks language.

Manks Gaelic today

"Loayr Gaelig" was the main message that came across in the recent "Manks Gaelic Today" discussion in Ramsey by the Mannin Branch of the Celtic League. Three guest speakers outlined their views on the present state, the future direction of Manks Gaelic before the meeting was thrown open to the floor. The meeting was held in John McCoy's Prince of Wales Hotel. Chairman for the debate was Bernard Caine, and first he introduced Colin Jerry, to the forty strong audience.

PRESERVATION AND EDUCATION.

Colin was quick to make the point that, though the state of the language was undoubtedly more healthy than at almost any time this century, there was certainly no room for complacency. There were nowadays more people receiving a good grounding in Manks Gaelic, thanks to the number of lively classes being held throughout Mannin. However, the number of fluent conversation - alists had dwindled slightly with the deaths of several Gaelgeryn. Manks Gaelic could now be made part of the school curriculum, where staff availability made it possible, on demand from parents, as had happened in Peel. A change of attitude had been noticeable, with more parents apparently being willing for their children to learn the language. Colin himself, had adapted cartoons and other methods likely to appeal to children, and these could be made available for general use. However there was need of a unified programme to standardize the teaching of Manks Gaelic. Each teacher currently proceeded at a different pace in a different way, which led to unequal development of the language, amongst various sets of pupils.

Individuals came to the language for a variety of reasons, which in themselves were not important. Each person learning the language would, however, find that they had also assumed an important responsibility. It was up to each person, not just to learn Manks Gaelic, but also to pass it on in the same state in which it had been found. Successive generations should have the opportunity to take up the language, as far as possible, in the same condition as their predecessors had found it.

Artificial manipulation of the language, was an irresponsible act. This was taken to include the wholesale transliteration of foreign idioms into Manks Gaelic words, instead of presenting the germ of the idea in a completely Manks idiom. Language was an expression of the

thought processes: Manks Gaelic was the expression of a unique Manks view of the world. This was the inheritance of the Gaelgeyr, but one which imposed an onus which should not, and could not be avoided.

THE SPOKEN RECORD. The second person to speak was George Broderick, and he concentrated primarily on the Manks Gaelic spoken by the native speakers interviewed by Professor Marstrander, in the 1920's and -30's. A considerable body of phonetic transcriptions and cylinder recordings revealed interesting use of idiom, though at times, the grammatical structure had obviously altered since earlier times. It was important that the rich idiomatic language should not be disregarded simply because the grammar was considered to be poor. It was possible that the later native speakers simply forgot some of the grammatical rules they had used in earlier days. It was also possible that some of their usages, were the result of a simplification or alteration as part of a natural process of language over a number of years. The intermediate stages might have been common enough in colloquial speech. However, they would have remained unrecorded until the time of marstrander's work. There was a possible parallel to be drawn in the narrowing or alteration in the meaning of certain words, by that time, compared for example, with the Manks of Yn Vible Chasherick, the recently-established G.C.E. 'O' Level, in Manks Gaelic, concentrated on an older more literary style. Greater emphasis ought to be laid on the spoken Manks of the later native speakers, which also showed more evidence of regional variations. Students should be encouraged to speak a more localized, colloquial form, just as he himself used a style which he deduced must have been a common northern dialect, such as he supposed his forebears would have used.

INTO THE FUTURE. The third speaker, Brian Stowell, had come straight from the boat, after a fairly rough crossing. He was, nevertheless, in good fettle, as he spoke of some of the ways in which Manks Gaelic might continue its natural process of change. He saw a reduction in the number of inflected verb forms in favour of the use of auxiliary verbs to form tenses. It appeared that all genitives would come to be treated in a single, uniform pattern, corresponding to the historic 'masculine' form. Eclipsis as a

mutation, might well disappear. Whether such changes were desired or desirable, there had been an historic tendency for them to occur, not only in spoken Manks, but also in the written language, which was generally more conservative in its grammar. Manks Gaelic had achieved a level of literacy as never before, with a lot of Manks being written for books and newspaper columns. This seemed to show a synthesis of forms from different sources, both written and oral. In view of this trend an advisory body might usefully be set up to deliberate on what were acceptable forms of Manks Gaelic, along the lines of the Academic Francaise. Complete agreement between members might be unlikely, but a general consensus could perhaps be obtained.

It was desirable to establish Manks Gaelic nursery schools to encourage the spoken language. Parents alone could not create a suitable Celtic speaking environment. It was necessary to set up a situation in which children communicated amongst themselves in Manks Gaelic, though, the use of games and rhymes by parents, would certainly give a foundation in the rhythm and cadences of the language.

POINTS FROM THE FLOOR. The meeting was thrown open to general discussion. Robert Thomson was amongst those who queried George Broderick's insistence on following the later native speakers into some of the more particular narrowings of meaning and grammatical uses, which seemed to overlook a long tradition of more literary Manks. George conceded that a more literary form might be appropriate in written Manks even today, but he insisted that such practices should not be carried into speech, which ought rather to model itself entirely on the later oral sources. This together with Colin Jerry's point about passing on the language in an unchanged form, seemed to Bob Carswell to be at variance with Brian Stowell's view, that modern Gaelgeryn, were in fact, achieving a blend based on all available historic sources. Whilst agreeing that the language should not be artificially manipulated, he considered that present-day Gaelgeryn were part of the historical continuity of Manks Gaelic, so their unconscious developments, should be regarded as being valid contributions to the language, without losing sight of any of the historical sources.

The role of the schools in generating

ATLANTEANS?

I have seen only the first of the three instalments of a film by Bob Quinn, titled "Atlanteans", which is being shown by Radio Telefís Éireann. Its thesis is that what we call the Celtic people are not Celts; that the Celts were a race; that they imposed their language on our ancestors, being themselves only a minority of conquerors; that many of the features which distinguish our cultures are to be traced back not to mainland Europe but to North Africa!!! He leans on Dr. Heinrich Wagner in asserting that the Celtic languages have characteristics which set them apart

MANX GAELIC SONG EARNS APPRECIATION OF ARGENTINE AMBASSADOR

The Manx Gaelic song *Arrane mysh ny hEllany Malveenagh* 'a song about the Malvinas Islands,' recently composed to a traditional Manx air by Shorys y Creayrie has earned the appreciation of the Argentine Ambassador to the Irish Republic.

A copy of the song with an accompanying English translation was sent some two months ago to the First Secretary of the Argentine Embassy in Dublin as being of possible interest to them. No reply was expected, least of all from the Ambassador. In his letter of appreciation Senor Federico D. Erhart del Campo, the Ambassador of the Argentine Republic to Ireland, said that he found the song most interesting and was very pleased to have it.

The song is based on recent research into the history of the Malvinas Islands from which it is clear that the British have no legitimate claim to them whatever, and according to various treaties, e.g. the Treaties of Madrid of 1667 and 1670, and the Treaty of Utrecht of 1713, the English acknowledged them as being in the sphere of the Spanish crown. In consequence the song espouses the rights of the Argentine people to the repossession of their inheritance and shows that Mrs. Thatcher's recent expedition to invade the islands was neo-colonial in character and the latest in a series of operations to retain them by coercion or force of arms.

A recording of the song was broadcast on the programme *Bi Linn* on Raidió na Gaeltachta on Tuesday 20th September last. The whole item, lasting for some fifteen minutes, was prefaced by the programme presenter Aogán Ó Muircheartaigh with background details to the dispute, and followed by an interview with Shorys y Creayrie on the circumstances of the song's composition. The song was sung during an informal traditional music and song session during the course of *An tOireachtas* in An Cheathramh Ruadh, Conamara, last October, and received a rousing reception. It is usually well received at song sessions in Man also.

from the other Indo-European languages, such as beginning sentences with conjugated forms of the verbs, but others which are found also in semitic or hamitic languages - no details are given of that so far.

He went to North Africa, as far as Egypt, but I fail to see that he could have had enough time to research the subject of this thesis in depth. He had access to Arab books in the Chester Beatty library in Dublin and he filmed North/African dancers and musicians. But what do the various similarities prove beyond the likelihood or possibility that there were contacts between the peoples who lived in these parts, and those who lived in North Africa? That there was trade between them, which would have brought pottery new designs in book decorations and even the Berbery ape of which bones were found in excavating the Navan fort (Emain Macha) in Armagh?

Nobody disputes the fact that there were people living in our countries much before the Celts are mentioned by name but what those people were, what languages they spoke, etc. belongs to the realm of speculation. That they have left traces in our languages does not bother us anymore that the fact that other (Indo-European) languages have done the same. Until we get cogent and conclusive proof that those scholars who termed our national languages as **Celtic** were wrong - and there is an impressive list of them - we will stick to our position, which is that **a Celtic nation is a people whose claimed national language is a living language belonging to the Celtic group of languages**, and these are attested in our countries in the earliest records, dating back more than 2000 years.

It is impossible to determine how numerous the various groups were, compared to one another, who contributed to our populations; it is well established that a number of tribes at least originated from the continent, and it would be just as plausible that those invaders which Irish tales mention as coming from Spain were related to those who swept from Central Europe into Iberia at the time of the Hallstatt period as they were to North African people. To us **Celt** is good enough a word to denominate those who were in our countries until the time when bearers of the Celtic languages are attested as settled in them. And since then, people of Germanic-Scandinavian origin have made their contribution but if this was locally important, taken altogether in each of our countries it would not appear to have significantly affected the predominantly **Celtic** factor.

A. Heusaff.

pride in all facets of the environment and culture of Mann, was pointed out by Norman Radcliffe. He suggested that there was not yet sufficient emotional involvement amongst Secondary school pupils, to attract them to the language, and considerable thought should be given to ways of overcoming this problem. He also drew attention to the danger of factionism amongst those interested in the continuance of Manks Gaelic. In this context, the day's debate, in other speaker's views, could not be of assistance since it established a dialogue between, and a mutual respect for, alternative approaches to the language, though it might appear on occasions, that camps were entrenched in their opinions. Mr. Radcliffe suggested that greater use should be made of such an opportunity as this, to express openly any views on the subject. Marie Radcliffe urged that the language should be presented in a 'fun' way, to broaden its appeal. There was undoubtedly intellectual satisfaction to be gained from studying the language, but there must also be a popular appeal, to make it vital, in all senses of the word.

COYRLE SODJEH. The guest speakers were finally asked by Phil Kelly, to put in brief terms, their suggestions for ways to improve the language situation. Colin Jerry emphasized the point, that Gaelgeryn should realize their very responsible position, in preserving and continuing the language. Brian Stowell thought that the establishment of nursery school education in Manks Gaelic, would be an ideal development, whilst George Broderick put it simply and for everyone "LOAYR GAELG".

It only remained for the Chairman to thank all the Speakers for their contributions, and to thank the Celtic League for organizing what had been a worthwhile debate. Hopes were expressed, that it might become an Annual Event, to discuss developments in "Manks Gaelic Today."

You may be sure that the conversation did not end with the close of the formal meeting, and a lively discussion continued in the Prince of Wales Hotel, until late into the evening.

ROBARD Y. CARSALAGH.

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

Sociolinguistic conference in Euskadi

A conference organised by the Eibar town council and the Department of Education of the University of San Sebastian took place from January 2 to 11 on the solutions given to problems of bilingualism in different countries: there were guest speakers from Finland, Algeria, Wales (Ned Thomas) and Ireland.

I had the honour of being invited, as C.L. secretary, to address the conference on the position of the Irish language. I could not attend until January 9th, and missed the Algerian, a Berber who as I understood dwelt on the problems arising for Arabic from the exclusive position occupied by French until recently in education - she avoided talking about the problems of Berber in relation to Arabic.

Each of the days in San Sebastian was organised in such a way that a guest speaker gave a 1 to 1½ hour report in the morning; the first part of the afternoon was for the organisers and students to discuss among themselves in Basque the contents of the report and to prepare questions which the speaker answered during the rest of the afternoon. Each evening a public meeting was held in the San Sebastian Culture Hall, the speaker dealing in a more general way with the problems of the "second" language in his country. The Finn was quite

conversant with Basque, so no use was made of Spanish in the Monday sessions. Ned Thomas spoke about Welsh in Spanish. In my talk, in French, I reviewed the progress accomplished thanks to the Irish schools up to the sixties in spreading a knowledge of Irish, the reforms brought to the methods of teaching in primary schools by Colman Ó hUallacháin from 1965 onwards, with the aim of developing fluency in oral Irish, the failure of the secondary schools to follow suit as they retained the emphasis on written examinations, the conflict that arose between Ó hUallacháin's innovative spirit and the conservative attitude of the Department of Education, the shortcomings in the training of teachers which risks to-day leading to a decline in the number of those capable of speaking Irish. Details were given about the Plan of Bord na Gaeilge.

The conference was very well managed by a group of professors who are developing the Pedagogy Section of the Sciences Faculty in San Sebastian. I was impressed by the importance they attribute to investigations in sociolinguistics, something to which insufficient attention has been given hitherto by the Irish universities considering the obstacles to the **practice** of Irish

arising from social prejudices and psychological inhibitions. Our Basque friends were extremely interested in what is going on in Ireland, they found it difficult to understand how little what they believe to be an independent Irish State is doing to restore Irish. I am afraid that, while the Welsh experience is of great inspiration to them, they find the Irish example rather negative. Some were actually concerned that the Basque regional government, with much less freedom to decide in matters of education, might similarly fail to pursue the vigorous policy that is required to save the Basque language. The conference was undoubtedly intended to help them learn from others' experience, so it was essential that they should get a realistic picture of the Irish situation including both the reasons for the official ambiguities and the reasons for hope.

My hosts struck me as being very dedicated to their task. I could not speak highly enough of their generosity and friendliness. Everywhere we went, in shops and restaurants, they spoke Basque to the attendants. The Basques deserve every good wish from the Celtic League in their struggle to maintain their nationality!

A. Heusaff

Geopolitical Newspeak

The Celtic League is concerned with the Celtic languages. Such boasts as "The best English is spoken in Dublin/Aberdeen!" are a perverted kind of patriotism. Some of our versions of spoken English might well be easier on the ear than English English, but it ill behoves us to be too pedantic about their language. To the extent that we (those of us not under French hegemony) speak English it is as well to be aware of what we are saying.

We are frequently informed that language is only a medium of communication, so that is of little importance if we speak English or French rather than the appropriate Celtic language. Language can be the message as well as the medium; in other words language has a function in moulding thought, so while speaking English or French we should be conscious of the process.

The expression or legal definition "Wales and Monmouthshire" is an example of terminology which conditioned opinion into an assumption that it was necessary to justify the Welsh identity of Gwent. The "and Monmouthshire" stemmed from Monmouthshire being considered as being more conveniently included as part of an English legal circuit at the

time of the "Union". Although, happily the "And Monmouthshire" appendage has disappeared, some residue of this assimilationist psychology remains.

Over the last perhaps two years another geographic term has come into use without any justification as regards legal, school geography vocabulary or even common sense. This is the expression "Mainland Britain" or its variant "The British Mainland". Although not defined a definition can be arrived at by inference from the contexts in which it is used.

From a Celtic point of view "Britain, British and Briton" tend to be words used in the process of assimilating England's Celtic neighbours. With that qualification borne in mind Mainland Britain could be a useful enough term if the island comprising England, Scotland and Wales were being dealt with, as distinct from the surrounding islands. In practice the term is only used where there is an Irish connection of some sort. One such context is discussion of claims that Irish political prisoners should be transferred to one of Her Britannic Majesty's Irish Prisons. As two of the top security prisons which contain Irish politicals are Albany and Parkhurst on the Isle of Wight the

island is clearly part of "Mainland Britain". Nevertheless, natives of the island refer to the big island across the Solent as the Mainland, just as those living on Ireland's offshore islands refer to the island of Ireland as "An Mhórthír" which has a similar meaning. Despite these common sense and practical usage difficulties, the sense of Mainland Britain seems to be the same as of "Great Britain" in the legal title. That amounts to all the eastern side of the Western Europe Archipelago, excluding Mannin and the Channel Islands.

Although no such complementary term is used Mainland Britain implies a Non-Mainland or Offshore Britain. According to the sense in which it is implied though not used Non-Mainland Britain comprises counties Antrim, Armagh, Derry, Down, Fermanagh and Tyrone or in other words the "And Northern Ireland" of the official title.

Conceivably Mainland Britain is merely sloppy language. Against that interpretation the term is most in evidence in B.B.C. News and commentaries. The B.B.C. is considered and considers itself to be a guiding influence on the usage of English, so the term can be regarded as deliberate rather than a fortuitously

Submarine threat

The continual danger the fishing fleets and indeed normal passenger traffic in the Irish Sea from submarine and military operations was highlighted again by a number of incidents in recent months.

Readers of CARN will recall the sinking of the Irish trawler 'Shorelga' two years ago when its nets were caught by a British submarine and the part played by the Manx branch of the Celtic League in expressing the presence of the submarine. Legal action was instituted in a Belfast Court in March in relation to that sinking following the failure of the British Government to make adequate compensation. The fishermen of the 'Shorelga' were saved by their colleagues.

Then Breton fishermen, the crew of the 'Cité d'Aleth,' from Concarneau were not so lucky, however, and they lost their lives when their trawler was sunk in January 1983. The relatives of these fishermen were so sceptical of the official explanation that the vessel's trawling gear had fouled old gear on the seabed that they have raised £150,000 to mount an expedition to examine the wreck during May and June. An obvious blatant lie issued by the French authorities stated, in reply to the suggestion that a submarine might have been responsible for the sinking, that if a French, British, or other allied

submarine had been in the area a 'notice to mariners' would have been issued warning fishing fleets to keep clear of the area. What notice was issued when the 'Shorelga' was sunk? Or indeed when in August of last year two submarines surfaced off the Wexford coast and were spotted by trawlermen? And again more recently when fishermen operating from Dunmore East, Co. Waterford, spotted a U.S. nuclear submarine which they say was probably forced to surface due to the presence of a large fleet of Irish and Breton trawlers?

Then on March 8th another Irish trawler, the 'Oriol,' was nearly sunk and had to cut her nets to escape. The Dept. of Communications is supposed to be conducting an investigation into this but no contact has been made to any foreign government to establish the nationality of the submarine involved in the 'Oriol' episode. This latest incident has caused these matters to be raised in the Dail and demands have been made by Wexford representatives for the cessation of all submarine activity in the Irish Sea.

The hazard to civilians of missile loaded nuclear submarines operating in such a crowded waterway must be obvious. The frequency of incidents involving submarines has alerted public opinion in the surrounding nations to these dangers. It is time they became as aware of the danger from missile tests in the same area. In January of this year the Royal Navy carried out tests on the capability of their SeaWolf missiles to destroy Exocets in Cardigan Bay. Neither the Irish authorities nor the Sealink or B & I shipping lines were informed. Nor was Aer Lingus - and that is an appropriate point to mention 'Tragedy at Tuskar Rock' an account of the loss of an Aer Lingus plane in 1978 published by Mercier Press. This leaves little doubt that it was either a missile or a drone target which caused the tragedy with its large loss of life.

Franez Debaavais de Breiz Atao et Iest Siens. Tome VI, by Anna Youenou. 584 pages. Published by the author, 20 Place des Lices, 35000 Rennes. The first volumes of this series were of interest because they brought additional light to what was known about the political aspects of the Breton nationalist leader's life but more particularly on account of the details they gave of the circumstances of his family life and of his relations with friends and members of the Breton movement. This sixth volume is also valuable as a testimony of the difficulties which Breton patriots faced after the war. It tells us in diary form of the struggle in which Anna Youenou, Debaavais' widow, had to

RECOMMENDED BOOKS ABOUT BRITTANY

by Yann Bouessel du Bourg

History

Histoire de Bretagne et des Pays Celtiques, published by SKOL VREIZH - the first 4 volumes. (The 5th, dealing with the recent period, is not so good). The first volume has been augmented a good deal - it is an important work. Histoire de Bretagne, by Joseph Chardonnet. Written in a national spirit. Les origines de la Bretagne, by Leon Fleuriot. Publ. by Payot. Early Brittany, by Norah K. Chadwick. University of Wales Press, Cardiff.

Three books by Yann Fouere: La Bretagne Ecartelee. Histoire Resumee du Mouvement Breton. L'Europe aux Cent Drapeaux (an important contribution to European federalism - also translated into English?)

Language. La langue bretonne face a ses oppresseurs, by Jorj Gwegen. Published by Nature et Bretagne.

General knowledge about the country

Nouveau guide de la Bretagne, by Michel Renouard. Editions Ouest-France. A very beautiful book, in the right spirit, not expensive (88Fr).

La Bretagne (Editions d'organisation). Valuable, but rather expensive.

La Bretagne qu'il faut sauver, by Yann Brekilien (Nature et Bretagne).

May I add to this list a book which is not about Brittany but which I would like all the young Bretons and other Celts who are still misled by the French (and English) propaganda: Breve histoire de l'Alsace, by Pierri Zind, published by Neue Stimme/Nouvelle Voix, 25 rue de la Fidelite, 68 200 Mulhouse. 50 Fr postage included.

The books about Brittany could be ordered from AR BED KELTIEK, 2 Straed ar Roue Grallon, 29000 Kemper or from KORNORG, 22 rue du Mur, Montroulez/Morlaix.

used cliché. It appears then that the intention is to condition public opinion into accepting the two thirds province to which Mr. Prior has been banished as Non-Mainland Britain, so that it can more readily be "integrated" into a new United Kingdom in the manner envisaged by Enoch Powell. There has been a great deal of discussion as to whether or not the year 1984 will approximate to the nightmare depicted by Orwell in his novel of that title. That could provide plenty of scope for a further article, but the location under discussion is a fairly good example of Orwellian Newspeak*. As well as the B.B.C. it is used throughout the private sector media and has been used from time to time by Irish Republican spokesmen.

Even at the cost of becoming tedious it is in our interest to repudiate such expressions whenever the opportunity arises. The 6-Counties are no more Non-Mainland Britain than is Kernow part of "The West of England". In neither case should the concept be allowed acceptance by default.

* For those who have not read the novel "Newspeak" was a form of language with a vocabulary specially designed to condition the masses to the thought processes approved by "Big Brother".

keep alive in Paris, Vitre, St. Servan, Douarnenez, again Paris and finally Roazon/Rennes. She barely scratched a living from craft work in which she was skilled; she tried her luck at painting which she enjoyed but which in spite of repeated attempts did not win her the recognition which would have earned her a livelihood. She describes the difficulties she had in finding a publisher for her books. She was not spared grievous family losses. One cannot help thinking of Brecht's "Mother Courage", a woman undaunted by adversity. She was indeed the worthy companion of a man who sacrificed his health and life to reawaken the Breton people to a national destiny. A. Heusaff.

letter

Dear Sir,

I rather object to Tom Davy in his report on Mebyon Kernow describing my views as 'non-political', even in inverted commas! True, like the majority of the Cornish, I am not 'left wing', but what arrogance to equate 'left wing' with 'political' and 'grown up'! It was such arrogance that forced me to give up the secretaryship of the Cornish Branch of the Celtic League.

As a founder of Mebyon Kernow; the first to advocate entering Parliamentary elections; Mebyon Kernow's first Parliamentary candidate and first European candidate, I cannot see that I have ever been 'non-political'. I would describe my political beliefs as liberal or libertarian Nationalism, holding that every person as well as every nation has the right to develop individually as long as that does not harm any other person or nation or interfere with their equal right to individual development. One of the greatest of political rights is the right to be wrong in one's own way and not to be forced to be 'correct' by external pressure.

The sanctity of the individual, friend or foe, means that violence must be abjured as long as there exists any vestige of democratic opportunity to persuade, however much the dice may be loaded.

It is long past time that 'left wing' nationalists realised that in any nation there will always be left, right, and different, views and that to identify

Irish broadcasting

Two very important Public Committees have been dealing, in recent months, with issues which will affect the structure of broadcasting in the 26 countries for many years to come.

The Joint Oireachtas Committee on Legislation has been dealing with legislative proposals for a new Broadcasting Act which would issue licences for local radio stations. Conradh na Gaeilge, Gael-Linn and Comhdháil Náisiúnta na Gaeilge sent submissions to that Committee. In its submission Conradh na Gaeilge urged the adoption of a National Broadcasting Policy which would set out objectives to be attained by the entire broadcasting system. This Policy would end the domination of broadcasting in Ireland by British and USA mass communications, by increasing the amount of home-produced programmes and by widening the sources of imported programmes. Acknowledging that commercial broadcasting cannot serve the national values and

objectives, Conradh urged the Committee to reject it. Conradh suggested ways of achieving this while still obtaining revenue from advertising. It argued that the ideology of consumerism should be opposed by active promotion of producerist attitudes.

Conradh na Gaeilge has urged the Committee to recommend that neither foreign nor native commercial interests are allowed develop cable or satellite television in Ireland for profit motives.

The Minister for Communications has established a Committee on Cable Systems which will be advising the Government on cable and satellite television developments. Conradh na Gaeilge has submitted proposals to that Committee emphasising that this is not simply a technological or business issue, but a cultural question in the widest sense.

Stating that clear-cut, detailed, legal status need be given to the Irish language in broadcasting, Conradh na Gaeilge submitted its own draft proposals to the Committee. Regarding the organisational arrangements for local radio, Conradh na Gaeilge urged democratic control and participation in local or community radio at local level, more democracy at national level, clear legal requirements and an independent review committee to monitor implementation of the National Broadcasting Policy and to report to the Minister and the public on serious digressions.

national feeling with any one political view immediately alienates about half the nation. In the struggle for national existence there should be room for everyone, for the people are more important than political dogma. One sometimes is given the impression that the 'left' would prefer a socialist Cornwall under English domination to a Cornish capitalist Cornwall.

Yours faithfully - Richard G. Jenkin



**CELTIC
LEAGUE**

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

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