

CAWPN

A LINK BETWEEN THE CELTIC NATIONS

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Death of Seumas Mac a' Ghobhainn

Perranporth Conference

Baase Doolish y Karragher

Welsh Language Bills

PLANNING CONTROL &

the Manx Government

Historic Twinning

The North – Loyalist Attitudes

A Season in the French Grip

CELTIC LEAGUE



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



ALBA

AN DIOGHALTAS AICE

“Seinn ìribh o, hùraibh o, hùgaibh o hì,
Seo agaibh an obair bheir togail fo m'chrìdh,
Bhì stiuradh mo chasan do m'dhachaidh bhig fhìn,
Air crìochnachadh saothair an là dhomh.”

Sin mar a sheinn Murchadh Thormaid “nuair a thill e dhachaidh. “Nuair a bha e a' stiùireadh a' chàir dhachaidh, bha eagail air nach maireadh an càr bochd air an rathad an deidh an ath dheuchainn M.O.T.

Chaidh uiread de chàraichean nuadh earbsach seachad air “nuair a bha e a' stiùireadh feadh uiread de shràidean ann an Glaschu. Ach bha sin an dàn dhà, a dhol o cheann gu ceann sa bhaile mhór ann an càr meirgeach gun fheum. Nuair a rachadh am fear seo fair an rathad gu brath cha bhiodh e comasach dha ach càr eile aosda meirgeach a cheannach.

Cha robh ach trì dùrachdan aige . . . nach biodh a bhean, Eilidh, no a phàisdean ann an dith . . . gum biodh ar seann chànan Albannach na àite na Beurla feadh Alba gu leir fhathast, mar a bha i roimhe teachd Mairead nam Mallachd a phòs Rìgh Calum Ceann Mór . . .

. . . agus an treas dùrachd aige . . . gum biodh càr mòr briagha nuadh aige fhathast.

Iomadh oidhche bhiodh brùadair aige, nuair a bha e na chadal, gun toireadh duine dhà càr mòr briagha nuadh, an nasgaidh, ach dhùisgeadh e an ath latha gun chàr an làthair. Ach thuig an saor gun robh an dà-shealladh aige agus . . . latha air choireiginn. . .

Thòisich e a' gabhail òrain a rithisd agus esan a' stiùireadh dhachaidh . . .

“Air ciaradh don fheasgair 's mi seasgair fo dhìon,

Mu'n cuairt air a' chagailt bidh aighear gun dith;

Na pàisdean ri àbhachd, 's am màthair ri snìomh;

'S mo chrìdh-s' air a lìonadh le gràdh dhaibh.”

Bhiodh na pàisdean ann agus bhiodh am màthair a' feitheamh air . . . ach cha bhiodh ise ri snìomh. 'S docha gum biodh i faisg air a fòn agus sgrìobhadh ise sìos a h-uile òrdugh a thigeadh a-steach air a fòn, a chionn is gum biodh obair-shaoirsinneachd nuadh fhaighinn air a shon-sa. Bhriseadh a chridhe nan tréigeadh si e. Nam bheireadh fear air falbh a' bhean Eilidh, mharbhadh Murchadh Thormaid an trusdair leis a h-uile inneal saoir a bha aige.

Stad e an t-seann chàr aige le eiginn, oir bha na breicean (brakes) air dhol a dholaigh.

Nuair a bha e a' dìreadh nan staidhre

chìtheadh duine gun robh Murchadh 'na dhuine deanta 'na sheacaid dhubb-ghorm agus na dhungairidhe (dungarees). Bha бага uaine aige le chuid innealan saoir. Bha e mu dheich bliadhna air fhichead a dh'aois.

Phòg e Eilidh trì uairean mus do bhruidhinn i. Chord am froca oir is dearg a bha uimpe ris.

“Mhurchaidh, a ghraidh, bha òrdugh thairis air a fòn — tha doras an gharaidh briste — ann an Baile-ùr-na-Maoirn (Newton Mearns).”

“An e Aonghus Ogg a bh'ann? 'Se duine beartach a tha ann.”

“Chan e, bha a bhean, Peigi, a' bruidhinn . . . a' bhean-phosda Ogg.”

“'S e duine faoin a tha ann a thaobh nam ban . . . mar a theireadh an t-òran:

“'N am amadan, 'n am amadan a bha mi riamh,

'N am amadan, 'n am amadan a bha mi riamh,

'N am amadan, 'n am amadan a bha mi riamh,

A' mire ris na caileagan

A chaill mi mo chiall. . . .”

“Direach mar a thuirt thu, a ghraidh. An teid thu ann am maireach?”

“Theid . . . trath sa mhadainn, Eilidh, a thasgaidh.”

Bha uisge trom, trom ann an ath mhadain agus bha Murchadh an saor cho fliuch ris an lòn mus do lìon e an càr truagh aige leis an fhiodh a dh'fheumadh e air son doras na garaids.

Cha mhòr gun d'ràinig iad taigh Aonghuis Ogg nuair a thuirt an gille:

“A mhaighstir,” (Bha e daonnan a' bruidhinn ri Murchadh Thormaid mar gun robh e san sgoil fhathast). . . . “A mhaighstir, cha chreid mi nach eil am “big-end” air dhol a dholaigh. . . .”

Cha tuirt an saor cail ach leig e osna.

A dh'aithghearr bha an taigh eireachdail briagha beartach air am beulaibh.

An sin, chuala iad boireannach a' ranail agus a' dèanamh caoineadh mar gun robhas 'ga marbhadh. Ach thug iad an aire gun robh Peigi Ogg na h-aonar, nuair a dh'fhosgail i an doras . . . agus abair gun robh na deòir a' sìleadh sìos air a gruaidhean. Bha i mu dhà fhichead bliadhna a dh'aois . . . boireannach laghach . . . bha clò na Hearadh uimpe . . . agus bha i a' cumail greim air litir 'na dorn.

“Trohadaibh a-steach mach as an uisge,” arsa ise agus na deòir a sìor-shileadh agus a guaillean air chrith le ospagan. An deidh

strùpag bha turadh ann. Dh'fhàs am boireannach na b'fhearr. Sguir a deòir.

“Gun teagamh, fhuair sibh droch naidheachd an diugh, Pheigi,” arsa Murchadh Thormaid, “mur eil sibh deònach mise doras na garaids a chàradh innsibh dhomh agus di-chuimhnichidh mi e. Theid mi air ceann-gnothaich (job) eile.

“O càraichidh sinn doras na garaids. Ma tha sibh deiseil fagaiddh sinn an drasda agus seallaidh mi dhuibh doras na garaids. Tha turadh ann.”

Agus leis a sin choisich an triuir a-mach dhan gharaidh, an saor 'na sheacaid dhubb-gorm is dungairidhe . . . an gille 'na dhìnichean (jeans) agus bean-an-taighe 'na sgiort agus seacaid de chlà-mór uaine is donn. Bha an litir na dorn fhathast.

Sheall i doras na garaids dhaibh agus chunnaic Murchadh Thormaid as a bhad na bha ceàrr leis. Dh'fhosgail i an doras . . . agus chunnaic an saor na bha am broinn . . . agus chuir e iongnadh mòr air.

Chan fhaca e càr cho briagha riamh roimhe. Bha an càr a' deàrsadh . . . mar gun robh e a' toirt cuireadh dha. . . . “Trohadh a-steach, Mhurchaidh Thormaid, agus stiùir mise feadh gach àite o cheann-gnothach gu ceann-gnothach. . . .”

Thuig Murchadh Thormaid gun robh luach mìltean thar mhiltean an seo.

Thuig ise gu math na smaointean a thàinig a-steach don cheann aige.

“Chruiteachd! Tha e dìreach nuadh,” arsa esan.

“Chan eil idir . . . ceithir mìosan a dh'aois . . . an ceannaich thu an càr?” dh'fhaighnich bean-an-taighe gu carach.

“Mise? Bhiodh mise fìor thoilichte sin a dhèanamh . . . ach, nach saor bochd a tha annam-sa?”

“Còig not?”

“Còig?”

“Direach còig not.”

“O gabhaidh, gabhaidh,” dh'èigh an Gàidheal. Bhaagal air nach robh e a' cluinntinn gu ceart . . . no gun robh e a' dol as a rian . . . “còig not” . . . sin agaibh e.”

“Seo an t-ùghdarras agam,” arsa ise. Nochd i Murchadh Thormaid an litir.

Leugh an saor i. Bha an litir fliuch leis a deòir fhathast. Seo mar a bha sgrìobhte. . . .

“Pheigi, a ghraidh,

Dh'fhalbh mi leis a' bhan-rùnaire agam. Thoir mathanas dhomh. Gabh an t-airgead a tha fhathast anns a' chùntas againn sa bhanca. Gabh an taigh agus a h-uile cail a tha ann. Ach, *reic an càr agus cuir thugam an t-airgead.*

Gu dèileas,
Aonghus.”

GILLEASBUIG MacMHUIRICH
Gilleasbuig Lachlainn 'Illeasbuig.

A tale is often sweeter with a sting in its tail.

SEUMAS MAC A' GHOBHAINN

Seumas Mac a' Ghobhainn, Scottish author, essayist and propagandist, and a long time member of the Celtic League, died in a London hospital on January 21, after a short illness. He was 57 years old. He had been a member of the London branch of the Celtic League since 1965 and was a member of the organising committee of Scrif-Celt. His best known works were *The Scottish Insurrection of 1820* (Victor Gollancz, 1970) and *The Problem of Language Revival* (Club Leabhar, Inverness, 1971) both co-authored with Peter Berresford Ellis.

Seumas Mac a' Ghobhainn was born in Edinburgh on January 15, 1930. He was educated at the Royal High School where he was taught by Hector MacIvor (1910-1966) a native of Lewis who had a great influence in Scottish literary circles. Educated during the Second World War, he spent two years at Llandudno Grammar school. He once recalled:

"Welsh was part of the curriculum but the school was flooded with evacuees and the parents of these children objected to the language being taught. As a result, Welsh was dropped to the detriment of the Welsh children who then had no opportunity to learn their own language."

He joined the Scottish National Party at the time they achieved their first election success with Dr. Robert M. MacIntyre taking the seat for Motherwell in 1945. He was then a supporter of the "Lallans" literary movement which was led by poets like Hugh MacDiarmid.

In the 1950s, however, he fell under the influence of Seumas Mac Garaidh, the Arbroath-born Scottish republican and Gaelic enthusiast (1885-1966). Mac Garaidh, who won several prizes for his work in the language, taught that Scottish Gaelic had been the language of all Scotland until the 13th Century. Indeed, Gaelic had survived in some parts of the Lowlands, such as Galloway, until the late 18th century.

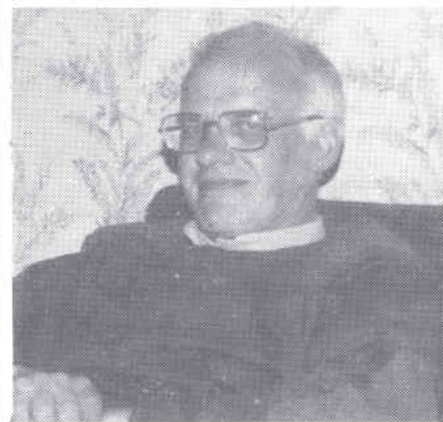
From then on, Seumas Mac a' Ghobhainn insisted that the language be called the *Scottish* language, in English, or *Gàidhlig*. Like his mentor Mac Garaidh, he wanted the restoration of Scottish Gaelic as the national language of Scotland. He learnt the language, embodied its culture and history. "Seumas Mac Garaidh had opened a door for me," he once said.

He began to express dissatisfaction with the attitudes of "Establishment" Gaelic bodies such as An Comunn Gàidhealach (founded in 1891) and even with SNP attitudes towards the language. In a biting article in *Rosc* (September, 1965) he wrote: "It would appear that the Scots are not greatly concerned at all about the fact that their distinct language and culture has declined almost to the point of non-existence".

Articles on Celtic history and culture began to flow from his pen both in English and Gaelic. He wrote for a wide variety of journals in many countries, including the Celtic ones, and published several poems in Gaelic and English.

The Scottish Insurrection of 1820, co-authored with Peter Berresford Ellis, was the first full length study of the Scottish uprising which had national as well as radical aspects,

which had been deleted from most Scottish history books until that time (1970). The book gave birth to an 1820 Society. Only last year the society spent £10,000 in renovating a memorial to the executed Scottish leaders in Sighthill Cemetery, Glasgow, which has now been officially listed as a memorial by the Scottish Office. *The Scottish Insurrection of 1820* was one of the most widely reviewed books of 1970 and has only just gone out of print.



Seumas Mac a' Ghobhainn.

The Problem of Language Revival, co-authored with Peter Berresford Ellis, the result of a compilation of jointly written articles in the Scottish bilingual newspaper *Sruth*, was a study of those countries that had achieved successful language revivals. "A book for the activist and not for the academic bookshelf," declared Ned Thomas, author of *The Welsh Extremist*.

Writing in the *Scottish Vanguard* in 1967 Seumas said: "It is a stark fact that Scotland's national language can only be saved and made to flourish again by its protagonists adopting a completely revolutionary approach to the question of its revival."

At a Celtic League meeting in 1969 he made an impassioned plea for a Scottish Language Society to be established along the lines of the Welsh Language Society. The result was that a number of Glasgow University students answered his call and in October, 1969, Comunn na Cànan Albannaich (CNCA) came into being. Its militancy achieved some success not only in polarising attitudes for a stronger support of the language but in achieving minor successes in the use of the language in several walks of Scottish life.

Seumas resigned his chairmanship at the October, 1971, annual meeting, by which time CNCA had branches across the country and 100 delegates representing the branches, were attending. He wanted time to continue his research and writing activities.

He was a firm believer in the aims of the Celtic League and active in the London branch for many years. In 1985 he was elected a member of the organising committee of Scrif-Celt, the first Celtic languages Book Fair, organised by the Celtic League in London. This event attracted the support and participation of 72 Celtic language publishers. He was also a member of the Scrif-Celt organising committee for 1986 when the event proved an even bigger success.

He was working on a biography of Edward Dwelly, the compiler of *Faclair Gàidhlig*, the Gaelic Dictionary, when he died. He fell ill with intestinal trouble just after Christmas and was admitted to hospital on January 9. His condition declined rapidly and he died at 6.18 a.m. on January 21. He was divorced but leaves a daughter and two sons.

Rosc, in January, 1972, wrote of Seumas: "If the Scottish Gaelic language survives into the 21st Century it will be mainly thanks to the efforts of a tenacious Scotsman who, over the past ten years, has been a veritable one-man national cultural movement".

Seumas' co-author and friend, Peter Berresford Ellis, said:

"I was introduced to Seumas in 1966 at the time I was beginning to take an active interest in the Celtic League. We met at the City Literary Institute in London. We shared many interests apart from an interest in all the Celtic cultures and Celtic history. We shared an interest in popular literature and its influence, in psychology, in general linguistics and in eastern philosophy.

"He was a sincere and passionate man; a man who wanted the best for all his fellow men; a radical socialist who hoped that one day his own country of Scotland would once more take its position among the independent nations of the world. He made no apology about his vision of seeing the Gaelic language become once again the national language of Scotland. He wanted to see all six Celtic peoples raise their heads as self-governing and Celtic-speaking nations.

"In the passing of Seumas Mac a' Ghobhainn, Scotland has not only lost an indefatigable worker for the propagation of her Gaelic language and its culture but a tireless and unrepentant worker for a self-governing Scotland. And Scotland's loss is the loss of the wider Celtic world. Above all, Seumas Mac a' Ghobhainn was a humane, gentle, kindly and generous person."

PETER BERRESFORD ELLIS

McRAE, WILLIE

In proud and loving memory of Willie McRae who was shot dead on 6th April 1985.

"As long as but a hundred of us remain alive, never will we on any conditions be brought under English rule. It is in truth not for glory, nor riches, nor honours that we are fighting, but for freedom — for that alone, which no honest man gives up, but with life itself."

Always remembered with pride by his friends and comrades in Scotland.

ON THE GAELIC FRONT

le Frang MacThomais

In four years' time, it will be the centenary year of the founding of An Comunn Gaidhealach. It was founded as a kind of cultural reaction to the many Highland Games organisations which concentrated on physical prowess. The year 1891 was just five years after the Highland crofter entered into the Statute Books of the British Government via the Crofters Act of 1886. The Act gave crofters security of tenure but failed to open up the system of land use which had created thousands of previously fertile land into a sterile desert, with sheep, then deer and grouse.

While the passing of the Crofters Act was some kind of achievement, gained through a painful process of politicisation, to say nothing of bloody confrontations with the biased forces of law and order. The Act placed the whole system of Highland land use into aspic which did the crofting population little good. There was little opportunity for the entrepreneur, the innovator and the initiator to develop. It was in effect a Third World situation and gave birth to the term "The Highland Problem". Only now are things beginning to move in the right direction, with the recent formation of the Scottish Crofters Union.

On the cultural side, Gaelic saw many tens of thousands of its speakers move out of the Highlands. Whole swathes of a linguistic domain were cut away to leave fragmented pockets which have never recovered, though the Western Isles remained true to its language and culture.

The appearance of An Comunn Gaidhealach did much to bolster Gaelic, particularly through its annual National Mod. But the Comunn was run by a hierarchy of educated and aristocratic people quite divorced from the commonality which gave it a not wholly acceptable image.

Nearly a century on from 1891 whoever writes An Comunn's history will have a bit of a task to balance the achievements of its early years with its activity in recent times.

It was a reaction to the inability of An Comunn to grasp nettles and agitate for progress on the Gaelic front which resulted in the formation of Comunn na Gaidhlig in September 1984. I have mentioned this body in passing in past issues of CARN and it now seems appropriate to flesh out some of the details of CnaG.

Its aims are:

1. To confirm the integral position of the Gaidhlig language in the economic, social, moral and cultural development of the Gaidhlig speaking community.

2. To give young people the will and the opportunity to share in our heritage and to develop pride in their identity as Gaels — through access to and use of the Gaidhlig language.

3. To stimulate awareness of the significance of the Gaidhlig language in Scotland's heritage and culture.

4. To create an environment in which the Gaidhlig language can be learned and used in as many situations as possible.

The membership of CnaG consists of representation from Local Authorities in the Highlands, including Strathclyde, An Comunn

Gaidhealach and individuals who pay a subscription. CnaG is run by a Board with ten directors, of whom 5 are drawn from the public bodies and 5 representing the general membership.

CnaG has concentrated its efforts on intervention in the public and political sectors of Scotland. The specific mention of Gaelic, for instance, in the National Heritage (Scotland) Bill was as a result of CnaG's representations.

What could be called CnaG's baptism was a Conference on Gaelic Policy, held in Skye in July 1985. While this Conference was flawed in certain of its aspects, it was a successful exposure of Gaelic used as a medium of debate and discussion and the policy document which emerged from it was impressive not only in its content but in its presentation: highly polished, articulate and cogent in its arguments.

A small staff, including a Development Officer, and an agent with youth responsibilities, has managed to create a sense of purpose and direction for the language. It is perhaps too early in CnaG's existence to analyse achievements to date, but its progress

on a number of fronts shows up a number of deficiencies inherent in An Comunn Gaidhealach, which has yet to issue its own Policy for Gaelic Arts.

The main problem which looms on the Gaelic horizon is the fact that two bodies now operate for the promotion of Gaelic. This is a waste of resources, initiative, and innovation and the sooner the two bodies become one streamlined facility for the language the better. Thig an latha!

* * *

In Memoriam: As I was writing this, the news came that Seumas Mac A' Ghobhainn died after a short illness. Seumas impinged on my own life in the Gaelic world over a period of 25 years or so, as he did on the life of others. He was a gentle soul, but not soft when it came to staging a war arena on behalf of his adopted language. His work has yet to be assessed but it will stand out as a significant contribution to the public awareness of Gaelic and Scottish history particularly in those fiery days of the Sixties when so much had to be done by so few. His inspiration was contagious and I well remember, during the years I edited the bilingual newspaper SRUTH, the many times he came up with ideas and advice on what the paper should carry. These were often lonely years for me, but the constant contacts by letter and meetings face to face with Seumas helped to restore a flagging energy.

He will be sadly missed from the Gaelic scene. Seamus' place on the watchtower is now empty. But we are thankful that his sense of duty over these long years will remain as an inspiration to those of us who still carry on the fight.

A chuid de fhlaithceanas dha.

THATCHER'S THIRD REICH — WHAT WILL S.N.P. DO?

Phil Mac Giolla Bháin

Be it May/June or October, whichever she decides, Thatcher is clearly heading for a third term as commandant of the "UK".

Her policy of smashing the Trade Unions and supplanting the Labour aristocracy with de-skilled, mobile and biddable assembly plant fodder has met with wild acclaim from the lumpen bourgeoisie of middle England. Her vision of turning "Great Britain" into the Taiwan of the EEC is well on course.

In the crucial marginal seats that Labour must win to topple her, Thatcher — even before an election budget — is miles ahead in the areas that count. In Scotland, however, her party could well be reduced to a rump. They have at present 21 — (out of a possible 72).

Malcolm Rifkind — Thatcher's man in Alba — said he would be quite content with "around 15".

Some polls are suggesting that he could find himself "leading" a party in Scotland with as little as 6 or 7 MPs. His own seat itself could be at risk. Big names, like George Younger — Brit Minister for Defence — are almost certain to be among the casualties.

OK, so Thatcher wins the election in the UK and "loses" in Scotland — so what?

That's exactly what happened in '79 and again in '83 — what's different this time? In one respect nothing's changed at all, in another, just about everything. . . . The foregoing is commonly referred to as the " . . . Doomsday scenario . . . " The term seems to have been coined by someone in the Pro-Devolution campaign, the Campaign for a Scottish Assembly — (CSA).

The CSA is an all party body, however the Tories are the only party standing in Scotland that have no plans to grant Scotland any sort of autonomy from Westminster. Indeed, if anything, the Southern based New Right are

becoming more centralist as their period of office goes on. There is now much talk in Scotland about what to do when Maggie gets her hat-trick.

Labour's branch manager in "the north", Donald Dewar, has been busy damping down any such talk by his own people.

A third term of Thatcher is "... a mythical disaster that won't happen. ..." However, despite their leader's warnings, the party's pro-devolutionists are talking about what to do when she does it for a third time.

The most noticeable, the most vocal and public has been, without doubt, Denis Canavan.

Canavan, who the SNP call a pseudo-Nationalist, has already indulged in some one-man Parnellite parliamentary disruption in the Scottish select committee.

The Bill being debated was the community charge bill — (everyone else in Scotland calls it the poll tax).

Canavan's behaviour was condemned by the Labour hierarchy — especially Dewar. The SNP realises that the spectre of an assured Thatcher third term on a solid English vote puts the People's Party here in an unusually vulnerable position.

For probably the first time the SNP can jibe the Labour Party that voting Labour is a wasted vote.

This was a fairly effective weapon against the SNP in the '70s used by Labour to some effect.

For weeks now every SNP statement, leaflet, letter to the press has ended in unison — "... what will Labour in Scotland do when England votes Tory again?" Labour's answer — apart from Canavan's huffing and puffing — has been silent fury at their inability to produce a reply.

It remains, at present, the SNP's best shot and, to their credit they've played it for all they're worth.

The question, rather surprisingly, hasn't been thrown back at them — i.e. "what will you do when Thatcher is re-elected on English votes?" If Labour, or anyone else, asked this question, the SNP leadership would be equally stuck to produce an answer.

Some in the SNP realise this, and have been seeking answers. In doing so a fundamental weakness of the SNP is highlighted. At the last SNP National Council of '86 a group of young leftists, including Brendan O'Hara of Glasgow, published and distributed a short pamphlet: "A New Agenda for Scottish Nationalists".

It was an attempt to get the party to address itself to something that, amazingly, it has largely steered clear of — i.e. the mechanics of achieving independence.

It castigated the current orthodoxy of the SNP — i.e. getting 37 MPs elected in Scotland — thus being a majority of Scotland's 72 MPs — the SNP would secure a democratic mandate for independence.

"This '37 strategy' owes little debt to political realities of Scotland, and although intended as a short-cut to independence, is more likely to be a dead-end."

In examining the experience of other subject nations:

"Although Moral force is an essential part of our independence struggle, it cannot be seen as the sole weapon available. It was not the moral justice of their case which won freedom for the former colonies of the European empires. It was the acceptance by the imperialist powers that they could no longer control events in their subject nations."

When it came to analysing the options open to the SNP and Scotland under a Third Reich of Thatcher the heresy of the young Turks continued:

"The 3D's of Disruption, Direct Action and Civil Disobedience are the logical conclusions reached by following the 'No Mandate Argument'."

So what's different this time from '83?

As far as the Labour Party's concerned — nothing at all. They're still North Brit unionists, some will huff and puff theatrically, but nothing more.

As far as the people of Scotland are concerned things are very different. There's been 8 long years of Thatcherism to harden attitudes, concentrate minds and weaken commitment to the British connection. This scenario is well named, but it isn't Doomsday for the Tories — safe in their home counties heartlands, it is Doomsday for the Labour Party in Scotland — and that's good news.

KELTOI: A PAN-CELTIC REVIEW

Published by the American Branch

The Celtic League American Branch is proud to announce the premier publication of its new bi-annual magazine **KELTOI: A PAN-CELTIC REVIEW**.

KELTOI is designed to be a unique magazine; an eclectic mixture of well-written articles and features covering the history and culture of the six Celtic nations from the earliest times to the present day.

The contents of Issue One include an interview with Alan Heusaff, plus articles on Possible Parallels to Kundalini Yoga in Celtic Tradition, the rise and decline of The Welsh Slate Industry, Fergus MacRoich in Celtic Mythology, plus an in-depth look at Nikolai Tolstoy's *The Quest for Merlin*. Features include contemporary Celtic poetry by Kevin McEneaney, a review of Robert Fisk's *In Time of War*, and *Celtic Chronicle*, detailing some of the people and events from the American Branch's popular 1987 Celtic Calendar. Upcoming articles and features will include *The Celtic Influence on Modern Literature*, *The History of the Isle of Mann*, a look at the poetry of Paul Muldoon, Tin, Copper and Cornwall, *The Irish Language in America Today*, *The Cornish Uprising of 1497*, *The Celtic Pelagius*, *Tristram & Isolde*, *The Battle of the Boyne*, and more.

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KELTOI subscriptions are available outside the U.S. at the special introductory rate of only \$6 US (surface mail) or \$10 US (airmail) for two issues, from Keltoi, P.O. Box 20153, Dag Hammarskjöld Center, New York, New York, 10017, U.S.A. Issue Two will be available 1 May 1987.

STEPHEN PAUL DeVILLO

A Celtic Library/Levraoueg Keltiek has just been opened on the initiative of the Dalc'homp Soñj Association and of the Conservatoire de Musique Traditionnelle de Bretagne at the Centre owned by the latter between An Oriant/Lorient and Ploever. It will be open to the public from 9 to 18.00, Tuesdays to Saturdays. The aim is to offer a wide choice of books, periodicals, cassettes relating to all the Celtic countries. The founders would like to gather there as much as possible of the Celtic publishers' production. They have got donations from various people and organisations and received hundreds of publications already. They would like to get new ones as they appear, either on the basis of a free ("press") service or at cheapest prices. The address: 36 Straed Emile Zola, 56100 An Oriant.

Available from same address: DALC'HOMP SOÑJ, Winter issue, in French. Of great interest among other articles are those dealing with vestiges of Celtic paganism in Breton Christianity — was Pelagius influenced by the Druids? Also how much the French 1789 Revolution owed to the Breton ideal of freedom in the beginning, how its being diverted to tyranny caused the Chouans' rebellion. Subscription 90F/annum.

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AGM

The 1987 AGM of the Celtic League is due to take place during the August 14-16 weekend in An Oriant/Lorient, Brittany. It will thus coincide partly with the Interceltic Festival which extends over ten days. The meeting will be held in the Conservatoire de Musique Traditionnelle Bretonne situated just in the town suburbs, on the way to Ploever/Ploemeur. All Celtic League members are invited (they will have the opportunity to witness the big musical event and to visit sites of archaeological and historic interest which are numerous in the surrounding districts). The organisers need to know well in advance how many people will attend, particularly if they want accommodation at the Conservatoire where meals will also be available on reservation. Those intending to come should inform their branch secretary of their plan and requirements if possible three months in advance as there may be difficulties later in reserving places. Be with us!

BREIZH

EUSKARIZ A ZISKOUENZ AN HENT

D'ar mare ma welomp ar Stad C'Hall o krignañ ar gounidoù a zo bet graet evit ar brezhoneg er skol abaoe dek vloaz e talvezo moarvat d'hol lennerien kaout un alberz eus ar pezh a c'hoarvez gant ar skoliata en euskareg.

An emsaverien euskarat a lavar n'eo ket reizh ober gant ar ger Euskadi o komz eus o bro keit ha ma ne vo ket unanet en ur Stad dezho o-unan o seizh rannvro. Lavarout a reont Euskal Herria ha d'o heul e ran gant "Bro-Euskar" diouzh skouerioù evel "Bro-C'Hall" ha "Bro-Saoz". D'ar mare-mañ ha ni o komz eus saviadou-yezh e rankomp diforc'h teir rannad enni: an hini a zo dindan beli ar Stad C'Hall, en euskareg Iparralde; ar Gumuniezh Emren Euskarat amparet gant Gipuzkoa, Bizkaia hag Araba/Alava; ha neuze Comunidad Foral Navarra hag a zo bet dispartiet hervez un doare-ober anavezet mat e Breizh hag en Iwerzhon.

Daoust ma c'houzañv Iparralde diwar an hevelep lezennoù ha Breizh e hañval stad ar yezh bout yac'hoc'h eno eget en ho bro. Ne gomzan ket eus niver an euskaregerien: reiñ a reer ar sifr 23% evit an dregantad anezho e-touez ar boblañs mat moarvat ez eo ken diresis hag ar sifroù a vez martezeet evit "Breizh-Izel". Ar pezh a zo arouezius eo e voe digoret skolioù SEASKA eno abretoc'h eget re ZIWAN; 654 bugel a oa eno pemp bloaz 'zo; bremañ ez eus tost da 900 hag ur skol eil derez zo bet digoret e Kanbo. Koulskoude e tle bezañ un tamm mat nebeutoc'h a dud er rannvro-se eget en hor Goueled.

E Navarra e voe diskleriet e Kerzu 1985 e oa divyezhek an tolead meneziek en hanternoz ar rannvro. E-leizh a gudennoù a zo eno gant an ikastoloù, anezho evel ma ouzoc'h skolioù bet digoret dre ar vro a-bezh gant an emsaverien, skolioù prevez ac'hanta. Niver an holl skolidi e Navarra zo ouzhpenn ur wech hanter hini Araba gwir eo, met mat eo gouzout ez eus bet dalc'hmat muioc'h a vugale o vont d'an ikastoloù e Navarra eget en Araba. Kêrbenn istorel ar Vro-Euskar eo Iruñea/Pamplona. Ar gouarnamant avat a ra an nebeutañ ma c'hall evit lakaat deskiñ an euskareg er skolioù-Stad; en arvar bras emañ ar yezh eno rak an holl a oar spagnoleg. Er rannvro emren ez a niver an dud o teskiñ euskareg en ikas-toloù atav war greskiñ. Da gentañ ne oa d'o harpañ nemet an arc'hant a zeu an emsaverien a-benn da zastum. Bremañ e teu ar pep brasañ digant ar chuzulioù lec'hel hag ar gouarnamant. An emsav a c'houlenn e ve lakaet an holl ikastoloù er servij foran, a-gevret gant ar skolioù-Stad. Lezet eo bet ar garg eusan deskadurezh voutin

gant ar gouarnamant emren. Lakaet e vez deskiñ euskareg tamm ha tamm en holl skolioù-Stad, ne chom mui nemet 1% anezho hep tamm euskareg ebet. Pegen mat e vez desket, se zo ur gudenn all. Pevar fatrom skolioù a zo, diouzh plas an euskareg enno; aroueziet int gant al lizherennoù A, B, D ha X. Er re A e vez desket pep tra dre ar spagnoleg met desket e vez euskareg 3 pe 4 eurvezh ar sizhun; e B eman an div yezh war hanter, sañset; e D e vez pep tra en euskareg met desket e vez spagnoleg evel danvez; en X n'eus tamm euskareg ebet. Setu amañ da heul an dregantadoù-skolidi, evit pep rummad o lakaat a-gevret re an skolioù-Stad, re an ikastoloù ha re ar skolioù prevez all (urzhioù katolik), evit ar bloaz-skol '86-'87, keñveriet gant re ar bloaz-skol '81-'82 etre klochedoù kromm:

Er skolioù-bugaligoù (oad 3-4) ez eus e A 39% (47), e B 32% (25), e D 28 (25), en X 1% (63).

Er skolioù kentañ derez (oad 5-14) ez eus en A 69 (67), e B 12% (9), e D 18 (16), en X (8). E Gipuzkoa e tizher 27.2% hag e Bizkaia 20.5% met en Araba n'eus nemet 4.1% er skolioù D.

Gouez d'ur c'henskriver euskarat ar sifroù-se zo amsteriek a-walc'h. Diouzh ar gwel e kadaernaont ar mennad e tle sifroù ar rummadoù gant nebeut a euskareg digreskiñ war well ar rummadoù kreñv ar yezh enno. Padal e meur a skol B n'eus koulz lavaret nemet spagnoleg, emezañ, ar gelennerien a ra evel ma karont. "Moarvat eo gwelloc'h amañ eget e Breizh met e-leizh ac'hanomp a soñj ne ra ket ar gouarnamant seurt-anvet broadelour kement ha ma c'hallfe evit ledanaat tachenn ar yezh." N'em eus ket a sifroù nevez evit ar skolioù eil derez. Er bloaz-skol '82-'83 3,604 eus an 91,389 studier ouzh o darempred a oa en ikastoloù. Er skolioù-meur ez a difonn-difonn an traoù ivez: "Me zo o studiañ ar Yezhonizh Euskarek. Betek ar 4e bloavezh ne vez ket kelennet un danvez paneveken dre bep rummad, tra ma'z eus daou e saozneg evit ar re a studi yezhoniezh ar yezh-se. Dre vras e c'haller lavarout n'eo ket lusket adsav hor yezh gant diarbennnoù an ensavadurioù kefridiel; emañ atav e dalc'h ar "youlelezh", eme va c'henskriver. Lavarout a reer ivez ez eo gant kelennerien "war vale" eo e vez desket an euskareg e meur a skol A ha B: mont a reont a glas da glas. Kalz eus ar gelennerien

all a zo yen ouzh ar yezh ha ne reont ket penn eus ar re-se.

A.E.K. Ret e vefe komz c'hoazh eus an aozadur A.E.K., e bal deskiñ d'an dud deut d'an oad komz ar yezh euskarek.

Bez-ez eus kreizennoù anezhañ e pep lech dre ar vro. En Iparralde n'eus nemetañ oc'h ober war-dro ar seurt tud 15 kreizenn a oa eno e 1980-81 gant 60 kelenner evit 540 deskard. Tri bloaz goude e oa 20 kelenner ouzhpenn ha war-dro 800 deskard. Heñvel a-walc'h stad an traoù e Navarra. Evit ar rannvro emren ez eus aozadurioù all ivez met AEK a emell eus ar pep brasañ eus al labour gant 32,000 den (tost da 60% eus an holl zeskerien vras) en e garg. Reiñ a ra kentelioù e skolioù abardaez, skoliou-hañv, er greantioù. Dre vras e klasker lakaat an dud da bleustriñ 6 eurvezh ar sizhun. Aozet e vez ivez tennadoù "start" a 12 eurvezh ar sizhun. War ar c'homz eo e vez lakaet ar pouez, ar pal o vezañ barrekaat ar muiañ hag ar buanañ ma c'haller an dud da ober gant an euskareg en holl o divizoù pemdeziek. O lakaat ar bobl da vezañ perzhiek zoken e mererezh an aozadur a-gevret gant ar gelennerien hag ar strollad-ren a genurzh an holl labour E VO NEVEZET TALVOUD KEVREDIGEZH EL AN EUSKAREG. N'eo ket kelenn hepken eo a ra AEK: lakaat a ra ober enklaskoù, stummañ a ra kelennerien, broudañ ar re a oar da zeskiñ da'r re all, aozañ emgerc'hoù (stourmadennoù). Reiñ al lec'h kentañ d'an euskareg dre ar vro a-bezh an hini eo ar pal, kuit a "zaoudeodegezh"! Ar re-mañ a daol o selloù uheloc'h eget an divyezhegezh. . .

Ya met evit kreskiñ en deus ezhomm AEK eus skoazell-arc'hant ar gouarnamant. E-lec'h kedanaout AEK avat ez eo bet krouet H.A.B.E. e 1985 a-berzh-Stad evit ober war-dro an euskarekaat hag an aozadur nevez-se eo a zo en e garg rannañ an arc'hant evit al labour-se Pell emañ AEK diouzh kavout e gont bremañ. Tamall a ra d'ar gouarnamant lakaat skoilh da adsav ar yezh. N'eo ket gwir ez eo ur "remziad kollet" azo eus an holl dud deut. A-bouez bras er c'hontrol eo o lakaat da zeskiñ euskareg rak seul vui e welo ar vugale-skol e reer gantañ en diavaez eus ar skolioù seul atizetoc'h e vint da zeskiñ ha da ober gantañ ivez.

Kement-se zo gwir. Hen diskouez a ra droukskouer Iwerzhon: ma vank a ar grennarded amañ da gomz ar yezh a vez strivet da zeskiñ dezho, ur wech kuitaet ganto ar skol, ar pennabeg a-dra-sur eo na vez klevet nemet dibaot a wech er gevredigezh.

Every child from 3 to 14 years of age in the Basque Autonomous Community is now being taught the national language, though how well depends very much on the type of school. In Navarra and in the Northern provinces the lack of official encouragement gives cause for concern but the ikastolas as well as AEK are doing a tremendous job in all areas.

A SEASON IN THE FRENCH GRIP

State efforts to strangle the Breton language appeared to be relaxing after 1978, shortly after the FLB had blown a hole in the French show-piece castle of Versailles. When a university degree in Breton was instituted five years ago, under pressure from the electorate, even Mitterand looked like he was ready to embark on a course of "historic reparation" (his own words). But the agents of uniformity were not long in recovering control. The victory of the Ultra-Conservatives last year allows them to tighten the noose again.

Thus the decision taken just before the March '86 election to put gradually 31 Diwan teachers (there are 35 of them this year, 17 schools) on the State's payrolls over a 2½ year period has been rescinded: only 12 will be established. The development of these schools which depends on public funding — they have a deficit of 4 million francs this year — is thus blocked. There could easily be 800 children to attend this year otherwise.

No action is taken either by the official side to remove the impediments to the normal working of the bilingual classes set up by the State — obviously for the purpose of countering DIWAN.

It is clear, for all who see, that the French want our language DEAD.

I WOULD LIKE HERE TO APPEAL TO READERS OF CARN to write, and ask friends to write to French ambassadors or directly to the French Minister of Education, Paris, strongly protesting against this ethnocidal policy. ALL POSSIBLE STEPS MUST BE TAKEN TO KEEP DIWAN GOING. THIS DEPENDS PRIMARILY ON THE BRETONS OF COURSE, BUT INTERNATIONAL SOLIDARITY WILL HELP. ANY FINANCIAL CONTRIBUTION WILL ALSO BE WELCOME. THE ADDRESS IS: DIWAN, BOURK TREGLOU, 29214 LANNILIZ, Brittany.

well as to transfer the regional programmes from the evening hours to the middle of the day (when people read the papers). Too much regional consciousness is not good! Ministers are opposed to giving powers of decision to the Regional Councils. Having created them powerless, they blame them now as inefficient, a waste of public money. Next step: do away with them!

The contract signed in 1984 for four years with the Region, obliged the State to contribute yearly 1,450,000 Ff in aid to the Breton cultural associations. Negligible as this was in comparison with the needs and with what is spent on promoting the French cultural interests, this help was welcomed by the associations as reversing an old policy of discrimination. But money must be spared for arms in Tchad or the Pacific. Too bad for the contract, there will be only 950,000 Ff for the Ploues. The cuts will hit most severely associations which are active in promoting the Breton language (Skol Vreizh, Skol an Emsav, even the very loyal Emgleo Breiz), music (Bodadeg ar Sonerien), dances (Kendalc'h). The pretext: their work has more to do with "éducation populaire" than with culture — as understood in Paris. DASTUM (collecting traditional music) and scholars' associations are spared reductions. They may well present less danger to francophony and

RESISTING SUFFOCATION

A group of one hundred persons — members of the APEEB (Association of Parents wanting their children to be taught Breton) with children and friends — gathered on 23-1-87 in front of the Education Offices in Rennes. They wanted to ask:

- Why their request, repeated during the previous 3 months, to see the Department Inspector, was not answered;
- Why 100 nursery school children are refused Breton classes since the beginning of November;
- Why is the APEEB not allowed to employ an itinerant teacher this year;
- Why have teachers on sick leave or on refresher courses been replaced by staff with no knowledge of Breton in 3 classes;
- When will the Education authorities establish a programme for the bilingual classes?
- Does the inspectorate back the demand for a DEUG (Diploma for Breton University Studies) and for the training of Breton teachers in the training colleges?
- Three separate complaints were brought before the Rennes Administrative Court by parents on the ground that their children were deprived of Breton teaching in nursery and primary schools due to teachers being on leave of absence or because a request for such teaching was turned down two years in succession. The Association of Breton Teachers brought a further case against an Academy Inspector for ordering the teaching of Breton to be stopped in a college without any reason.

● The Côtes-du-Nord Council decided in November to put up bilingual road signs on 327 km of departmental roads — 45km were done before — The other department councils however are dragging their feet. STOURM AR BREZHONEG resumed its campaign against the gallicized signs, in particular near Kemperle. They vowed not to be deterred by court actions. Kristian Georgeault received a severe sentence in December, although accused only of having lent his car to the militant SaB members.

● The Breton Cultural Council, of which Per Denez is the president, reported in January on its activity during the second half of 1986. During the National Minority Film Festival held last August in Douarnenez it brought together representatives of the Catalan government and of the Welsh and Scottish Television Services as well as elected members of the Regional and Departmental Councils of Brittany. Will the latter now press for a Breton television channel? For 12 of them the Cultural Council organised a four-day trip to Wales in October where they met people in charge of 3 TV channels of the Welsh Arts Council, of Ysgolion Meithrin Welsh Office prominents, etc. They had the opportunity to satisfy themselves, if they had any doubts, that education through Welsh, far from being a handicap, actually benefits the children. Will they now stand four-square behind DIWAN? Among other activities the Council took a leading part in the unanimous protests of the Breton cultural organisations against the reduction of the state's financial contribution to their work.



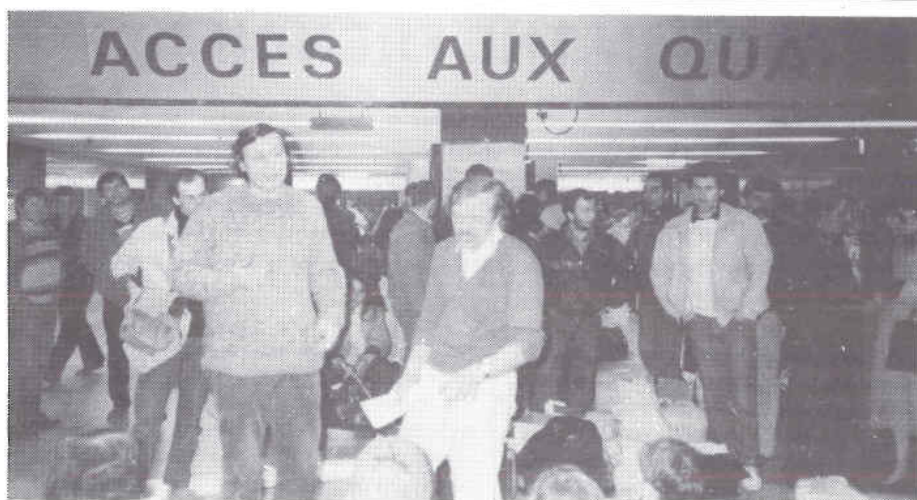
Diwan nursery class, Lezardo, Kemperle. (see Carn No. 56, p. 8.)

The pendulum has swung back also in the media. Local radios are being bought by outside interests. The Parisian controllers of the FR3-channel have decided, without referring in the slightest to the viewers, to reduce the Breton language television broadcast time from 1½ hours to 1 hour, as

to the spread of a culture with nothing but shallow roots among the people. . . .

With a 5th and a 6th French TV channel being extended to Brittany, our people will have all the opportunities to get soaked with the only culture that counts. Soaked or suffocated.

● Since 1976 Breton courses have been organised by the association APLB in an increasing number of secondary schools and universities in the Paris area. Ronan Tremel takes a prominent part in this activity. The number of students choosing Breton as a subject in the baccalaureat rose from 48 in 1985 to 102 in 1986. This success was felt as a threat in higher spheres of the Paris academy. It was announced in September that the Breton (and other "regional language") courses, would no longer be admitted as part of the ordinary curriculum. Ronan Tremel had already had to fight against attempts to transfer him to the teaching of English. He was now asked to teach physics instead of Breton. Written protests were of no avail. To draw public attention to this situation, the APLB "staged" Breton classes in the hall of the Montparnasse railway station on two occasions around Christmas. It must be remembered that there are about one million people of Breton descent in Paris.



Breton class by APLB in Montparnasse (Paris) railway station (by courtesy of "Le Peuple Breton").

● **OALED DIWAN**, Treglonou, 29214 Lanniliz is organising a series of courses from mid-February to the end of August. The subjects will include the training of Breton teachers, teaching learners all levels, computer use, staging plays for children, literature, film making, comic strip making, kan ha diskan singing — boating. There will be camps for Breton speaking children 6-12 and 12-14, for families: a bilingual camp; practice of Breton while working with farmers. All activities directed towards increasing knowledge of Breton. Phone (98) 040704.

● A working group on **Celtology** at the Leiden University have recently published a 60-page anthology of Old-Irish and early Middle-Welsh poetry with Dutch translations: **De oudste Keltische poëzie — een bloemlezing** can be obtained from the editor for the price of D. florin 9.25 incl. postage, the address is: De Lantaarn, Burggraven-laan 100, 2313 HX Leiden, Netherlands. This group, in which our friend Laurant Toorians is particularly active, is planning a small exhibition on earlier Celtic studies to coincide with the International Congress of Indo-European Linguistics due to be held in Leiden next September. The idea of this exhibition was inspired by SCRIF-CELT which they visited in April 1986. They will attend the Summer School of Celtic Studies organised by the Dublin Institute for Advanced Studies, next June 22-July 10. They would like to meet Celtic League members on that occasion.

● The Breton branch of CONSEO (Conference of West European Stateless Nations) constituted by Emgann, Stourm ar Brezhoneg, the Breton section of the European Bureau for Lesser-Spoken Languages) is organising a festival-cum-demonstration in support for the demand that Breton be recognised as an official language in Brittany. This is to take place in Karaez on March 21-22.

LE PEUPLE BRETON/POBL BREIZH.

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IN THE SHADOW OF GREATER PARIS

Like Ireland Brittany is experiencing a new wave of emigration due to unemployment. The strikes which took place in December in Electricité de France and the French Railway Company were backed here by a higher proportion of the workers than elsewhere. The livelihood of the whole farming community is threatened, shipyards are not getting orders, the merchant fleet is in decline. While the number of new jobs (206,000) created during the period from 1967 to 1985 in Brittany was claimed to be higher than in any other region, the number of those engaged in farm work decreased from 303,400 to 134,000 in the same time. With losses in other sectors of the economy such as the building industry (—25,000 since 1978) and fishing, there was only a balance of 6,000 extra jobs. This represents an increase of 3% in Brittany whereas for the whole of the "Hexagon" the average was +6%.

The future? The mayor of Kraozon (a town in a picturesque peninsula South of Brest, with the Enez Hir nuclear submarine base next door) sees the development of tourism as the only solution for extensive coastal areas and even for the whole of Brittany. As BREMAN remarks, it may be the most profitable way for the liberal-capitalists to exploit the "region's potential" but it means dispossessing the Breton people of their land, of their dignity. Tourism is acceptable only if it combines with the development of the other sectors of the Breton economy and culture. If our culture is to develop, it will be only thanks to our national will as will be clear from reports in this issue. The French State is out to smother it.

As for the economy, its prospects are not improved by present trends. The regionalisation to which the Mitterand government pledged itself six years ago brought forth regional assemblies elected by universal suffrage but Chirac and his team are rolling it back: the powers of the regions must be limited to the maximum, he himself said last October. Regionalisation is good only for the Paris region, for which he has great ambitions requiring privileges, more privileges than ever. He is not only the Prime

Minister, he is also the mayor of Paris with at his disposal an enormous budget and 40,000 (civil) servants: 70% of the money allocated for culture in the state budget is reserved for Paris in an attempt to dazzle the world. His position enables Chirac to control, rather to favour the development of the surrounding region at the expense of the other 19 or 20. It suits a technocratic elite, backed by chauvinists who believe that France will outshine all other countries if its capital is numerically the biggest. No concern there for the sociological consequences of living in a suburban concrete jungle! The major French parties conspire in this megalomania which requires the exploitation of the *provinces* (a very apt term as it implies subjection): their head offices are of course in Paris, and that is where, with 12% of the French electorate, votes are to be picked! Let the rest of France turn into a semi-desert, there will be room for holiday making.

HOW DOES IT AFFECT BRITTANY?

The emigration which averaged 2,400 per annum from 1975 to 1981 in the "Four départements" rose to 14,000 per annum in the period 1982-85. Include Loire-Atlantique and you could add 30% to this figure.

One would wait in vain for most of those in positions of authority in Brittany to raise their voice against the spoliation of our country, to demand for their constituents a fair share of the State resources. They owe too much to patronage, and the tradition of adulation for Paris is too deeply seated. At their head as president of the regional assembly of a truncated Brittany is Yvon Bourges who is also on record for urging as little power as possible for that elected body.

Is French unity so fragile!

The nationalists, autonomists, regionalists, those who in areas like Brittany, on the periphery of the State, are aware of a different identity and want to maintain it, they are the only ones who could, if united, even if the media are against them, draw the attention of their fellow-countrymen to their colonial situation and denounce the failure of the French party politicians to end the exploitation to which they are subjected, in spite of the motto "Liberty, Equality, Fraternity".

CYMRU

DEDDF IAITH NEWYDD I GYMRU — GWERS O'R FFINDIR

Darllenais heddiw yn y Western Mail nad oes ond 27 allan o 200 o gyrff cyhoeddus a chwmniau preifat a dderbyniodd y dogfennau ymgynghorol oddiwrth y Swyddfa Gymreig bellach wedi ymateb.

Tybed ai yw'r diffyg ymateb yma yn adlewyrchu'r ffaith nad yw'r gyrff a'r cwmniau hyn yn pryderu gormod ynglyn a gweithredu un ai bil Dafydd Wigley neu fil yr Arglwydd Prys-Davies. Efallai erys sail i'r gred yma os yw'r sefyllfa bresennol sy'n bodoli yn Ffindir yn berthnasol i'r sefyllfa y gellir ei chreu yng Nghymru'r dyfodol. Hoffwn ddychwelyd i'r pwynt hwn nes ymlaen yn y llythyr hwn.

Rydw i ar ddeall hefyd fod y Swyddfa Gymreig yn gwahodd sylwadau oddiwrth y cyhoedd a mudiadau a diddordeb ym modolaeth ein hiaith genedlaethol; bod 127 wedi gofynam eich dogfennau ymgynghorol ac 86 wedi ymateb yn barod. Credaf fi fod hyn yn dangos bod 'na rhagor o gonsyrn ymysg y boblogaeth yn gyffredinol am yr iaith nag sydd ymysg ein gwleidyddion a'n gweision sifil sydd efallai yn dueddol i weld yr iaith yn rhwystrad yn hytrach na'n rhan annatod o'n cymdeithas.

Fel Meddyg Teulu dan hyfforddiant, rydw i'n ymwybodol o nifer o ddifygion sy'n effeithio ar fy nghleifion — diffygion na fyddai'n bodoli pe bai bil Dafydd Wigley neu'r Arglwydd Prys-Davies yn ddeddf.

Y diffyg mwyaf amlwg ydy'r ansicrwydd ynglyn a hawliau'r Cymry i gael y cyfarwyddyd ar labeli eu tabledi neu foddion yn ysgrifenedig yn Gymraeg. Rydw i wedi cael profiad personol o un o'm cleifion oedrannus uniaith Gymraeg a ddywedodd wrthyf, (ar ol iddi dderbyn ei thabedi gyda'r cyfarwyddyd yn Gymraeg) ei bod hi am y tro cyntaf yn deall sawl tabled i gymeryd, a phryd, heb orfod dibynnu ar ei chof.

Er waethaf y galw am ragnodau (prescriptions) yn yr iaith, rydw i wedi methu cael gwybodaeth pendant ynglyn a'r gyfraith yn y cyswllt hwn. Yn ol y Ddeddf Iaith 1967, mae unrhyw beth yn ysgrifenedig yn Gymraeg yng Nghymru yn gyfartal ddilys a Saesneg. Yn ol y Medicines Act 1968 (dwi ar ddeall) mae rhaid i'r cyfarwyddyd fod yn Saesneg.

Dydy e ddim yn ymarferol bosib gael y ddwy iaith ar y pitw labeli a ddefnyddir; felly pa iaith i'w defnyddio? Bues i'n gohebu a'r Gymdeithas Fferylllyddol Prydain Fawr ers mis Ebrill y llynedd ond maent yn dal i wneud ymchwyl i'r peth. Yn y cyfamer mae'n dibynnu ar y fferylllydd: os yn Gymro/Gymraes gellir cael y labeli yn Gymraeg; os yn Saes/Saesnes ni ellir heb ffwdan, ac mae rhaid imi ysgrifennu'r cyfarwyddyd ar wahan yn Gymraeg.

Er body siaradwyr Saesneg yn dueddol i ddadlau ar sail diogelwch bod rhaid i'r Saesneg gario'r dydd, hoffwn ofyn i chi beth sy'n saffach:

1. CYMERWCH DDWY DABLED POB BORE A NOS

2. USE AS DIRECTED

3. TAKE AS BEFORE?

Os ydy e mor angenrheidiol bwysig i gael cyfarwyddyd manwl, Saesneg ar bob potel, paham y caniateir "Use as directed" a sothach tebyg sydd i'w ddarganfod ar hanner y poteli sy'n dod mas a fferyllfeydd Cymru heddiw?

Fy marn personol i yw, nid yr iaith sy'n bwysig, ond beth sy'n ysgrifenedig. Pan roeddwn i'n gweithio yn Seland Newydd, fe fyddwn i'n rhagnodi yn Samoeg a Maori yn ol mamiaith y claf, ac roeddwn i'n fodlon bod y claf yn deall y gorchmynion.

Y rheswm bod 'na ddadl yn y lle cyntaf yw, nid diogelwch y claf, ond yn hytrach y statws eilradd sydd i'r iaith Gymraeg. Dydy'r siaradwr Saesneg ddim yn cydnabod dilysrwydd y Gymraeg yma yng Nghymru. Dydy nhw ddim yn cydnabod bod y Gymraeg yn gallu mynegu neges ar ei liwt ei hun, heb gael y Saesneg ar ei phwys.

Dyma enghraifft arall: y Tystysgrif Achos o Farwolaeth. Gallaf ei lenwi yn uniaith Saesneg, neu yn ddwyieithog, ond nid yn Gymraeg yn unig.

Dyma enghraifft arall: roedd hawl gennyf gofrestru genedigaeth fy merch, Carys Ann, yn uniaith Saesneg neu yn ddwyieithog, ond nid yn uniaith Gymraeg.

Mae'n amlwg fod y Gymraeg, yn ei sefyllfa bresennol, yn apendics diangenrhaid, (maddeuwch y term meddygol yna!) a ganiateir dim ond er mwyn bodloni yr "eithafwyr" hynny sy'n dymuno byw eu bywydau trwy'r Gymraeg.

Does dim cydraddoldeb neu ddilysrwydd ar hyn o bryd. Does dim dadl chwaith a oes angen am ddeddf iaith newydd: mae pob cyfrifiad ers dechrau'r ganrif hon wedi dangos dirywiad yn nifer o Gymry Gymraeg. Mae'r ystadegau yn profi, yn wyneb y drefn bresennol, fod yr iaith yn marw. Dyna pam mae angen anrwm ni i gyd fel Cymry ddeddf iaith newydd.

Hoffwn newid cyfeiriad nawr a disgrifio'r sefyllfa sy'n bodoli yng ngwlad y Ffindir, am ddau reswm:

1. Mae gennyf ewythr sy'n ddiplomydd yn Llysgenhadaeth Brydain yno, a;

2. Mae'r Ffindir yn un o wledydd Ewrop lle mae dwy iaith yn cydfyw yn gytun heb yr un yn goresgyn y llall; hynny yw gwlad a allem ni ddysgu ohoni sut i ffurfio a gweithredu ddeddfwriaeth i sicrhau dofodol i'r ddwy iaith yn y wlad hon.

Cyn dechrau, hoffwn gydnabod campwaith (arall) Meic Stephens sef "Linguistic Minorities in Western Europe", ac os ydych eisiau rhagor o fanylion, ewch i'r gyfrol honno.

Yn ol fy ewythr (sy'r siarad Ffinneg ond dim Swedeg) a'm modryb (sy'n siarad Swedeg ond dim Ffinneg), does dim "problem iaith" yno; mae'r bobl yn cyd-fyw yn ddedwydd ac yn gytun — does dim tyndra rhwng y ddwy garfan yn y wlad.

Dyma ddyfyniad o Gymal 19 yng Nghyfansoddiad y Ffindir 1919:

"Finnish and Swedish are the national languages of the Republic. The rights of Finnish citizens to use their mother tongue whether Finnish or Swedish, as parties before courts of law and administrative authorities and to obtain from them documents in that language shall be guaranteed by law, so as to protect the rights of the Finnish-speaking and Swedish-speaking populations in accordance with equal principles. The cultural and economic needs of the state in accordance with equal principles."

Hefyd yn y Cyfansoddiad y mae cymalau yn gwarantu fod pob deddf a Gorchymyn Statudol yn cael ei gyhoeddi yn Swedeg a Ffinneg. Fe gyhoeddir y Gazette Swyddogol yn ddwyieithog. Gellir derbyn gohebiaeth oddiwrth unrhyw ran o'r llywodraeth yn yr iaith a ddewiswyd gan yr unigolyn.

Ac yn ol yr ystadegau, mae'r polisïau yn gweithio: dydy'r nifer o siaradwyr Swedeg ddim wedi lleihau ers sefydlu'r Weriniaeth yn 1919 (rhyw 303,406 neu 6.6% yn ol cyfrifiad 1970. Fel canran y boblogaeth mae'r ffigyr wedi disgyn tipyn bach: nid achos fod y siaradwyr Swedeg yn methu pasio'r iaith ymlaen i'w plant, ond achos fod Cyfradd Genedigaeth y siaradwyr Swedeg (17.7 y mil) yn llai na'r siaradwyr Ffinneg (21.5 y mil).

Mae 'na ddwy ddeddf hollbwysig a luniwyd er mwyn gweithredu ysbryd y cyfansoddiad yn wyneb y ffaith bod y Swedeg wedi ei lleoli ym Mroydd Swedeg yn hytrach na bod yn wasgaredig trwy'r wlad i gyd; sef:

Language Act 1922; a, baswyd ar yr un pryd;

Knowledge of Languages required by Civil Servants Act 1922.

Yn ol y Language Act fe rennir y wlad yn 547 o fwrdeistrefi fel y canlyn;

MATH I Bwrdeistrefi Uniaith Swedeg.

MATH II Bwrdeistrefi Dwyieithog a Mwyafrif Swedeg.

MATH III Bwrdeistrefi Dwyieithog a Mwyafrif Ffinneg.

MATH IV Bwrdeistrefi Uniaith Ffinneg.
Os bydd canran y lleisfrif yn fwy na 10% (neu, yn ol gwelliant 1962 os bydd nifer y lleiafrif yn fwy na 5,000) mae'r fwrdeistref honno'n ddwyieithog. Fel arall, mae'n fwrdeistref unieithog.

Fe adolygir pob bwrdeistref pob 10 mlynedd gyda'r cyfrifiad; yng nghyfnod 1963-72 roedd y sefyllfa fel y canlyn:

44 o Fath I

34 o Fath II

13 o Fath III

456 o Fath IV.

Yn ol y Knowledge of Languages Act, mae rhaid i bob swyddog a gwas sifil basio arholiadau yn Ffinneg a Swedeg.

Ym myd addysg, lle bynnag y bont, os bydd 18 o blant oed ysgol gynradd mewn ardal, mae rhaid i'r awdurdodau ddarparu ysgol ar eu cyfer. Mewn ysgolion uwchradd mae'n orfodol i bob disgybl astudio'r ddwy iaith. Ym mhrifysgol y Ffindir, Swedeg yw iaith swyddogol 22 adran allan o tua 180 er mae Ffinneg yw'r brif iaith y Brifysgol.

O ganlyniad i'r ddeddfwriaeth oleuedig yma, does dim angen deddfu yn arbennig er mwyn "achub" Swedeg (heblaw yng nghyfnod yr Ail Ryfel Byd pan esgusodwyd yr ardaloedd Swedeg rhag ymsefydlu cartrefi ar gyfer y ffoaduriaid Ffinneg eu hiaith a ddisodlwyd gan y Rwsiaid).

Petaem ni i ddilyn yr un canllawiau a'r Ffinaid, fe fyddai'n rhaid cael rhywbeth tebyg i'r "Rheol 5,000" am rhai bwrdeistrefi. Ond, heb y cywiriad, dyma'r canlyniad:

Math I (Uniaith Gymraeg) 0

Math II (Dwyieithog a Mwyafrif Gymraeg)

8

Math III (Dwyieithog a Mwyafrif Saesneg)

13

Math IV (Uniaith Saesneg) 15

Mae'r Ffindir wedi gweithredu polisiau sy'n adlewyrchu ewyllys da dylsyrwydd llawn i'r ddwy iaith ers 1919 a llwyddiant gallem ni yng Nghymru edmygu a dylem ni yng Nghymru efelychu. Dydy'r bobl o'r un garfan ddim yn anfodloni (begrugde) y cost o weithredu'r polisiau; dydy'r wlad ddim yn feth-dal, o'u herwydd ychwaith. Er bod y lleiafrif Swedeg ei iaith mor fach, erys i'r iaith ddyfodol llawer sicrach nag sydd i'n hiaith ni.

Yma yng Nghymru mae eisiau newid deddfwriaeth ein gwlad ac agwedd ein gwleidyddion. O'i chymharu a gwledydd eraill Ewrop, mae mae'r record gormesol y llywodraethau Prydeinig dros y canrifoedd tuag at genhedloedd y Cymry, yr Albanwyr, y Cernywaiaid, a'r Manawyr wedi bod yn warthus a chywilyddus, gyda dim ond gwledydd fel Ffrainc a Sbaen a'u polisiau hyladdol yn euog o waeth. Ond fe fyddai Ddeddf Iaith Newydd pendant a chryf o blaid hawliau dynol pob Cymro a Chymraes, beth bynnag ei (h)iaith, yn gam sylweddol yn y cyfeiriad iawn i unioni anghyfiawnderau'r gorffennol.

Dydyd ni'r Cymry Cymraeg ddim yn ymerodraethol nac yn anno'ddefgar — ond mae'n wir angenrheidiol i'r genedl barhau gyda'i diwylliant arbennig ac unigryw, a mwy na dim, i sicrhau ffyniant i'r iaith a'r diwylliant sydd wedi chwarae rhan mor ddisglair yn hanes y byd, ac sy'n haeddu chwarae rhan yn union mor flaenllaw yn y dyfodol.

(DR.) PETER LLOYD

NEWS FROM WALES

BOOK SALES DOWN

The Welsh Books Councils annual report suggest a poor year for Welsh language publishing. Almost all books in Welsh receive a government grant to finance their publication. However funds spent on advertising, publicity and marketing are pitiful and many books fail to appear in time for the peak purchasing periods of the National Eisteddfod and Christmas.

CASEL

A new society "CASEL" has been formed to preserve the building of Wales' non-conformist heritage. Besides trying to conserve notable examples of our religious architecture, a complete record of all chapels past and present, is proposed. A scheme has already commenced in Clwyd and one has been completed in Mid Glamorgan and can be seen at the Pontypridd Heritage Centre. There are about 3,000 chapels in Wales today. The secretary is Mr. G. D. Nash, Capel, Amgueddfa Werin Cymru, Sain Ffagan, Caerdydd, CF5 6XB.

S4C's ANNUAL REPORT

In 1985/86 S4C received £32 million from the I.B.A. Of this 90% went to pay for programmes, excluding those from the BBC. 1,374 hours of Welsh programmes were broadcast, 568 hours from the BBC. H.T.V. provided 508 hours at a cost of £19 million (£39,320 per hour) and 36 smaller independent companies contributed 206 hours for £9 million (£43,176 per hour). Overall viewing by Welsh speakers is increasing. In April 1985 the average Welsh speakers watched 130 minutes of Welsh language programmes per week and in March 1986 some 180 minutes. The percentage of the Welsh speaking population viewing weekly rose from 50% to 65% over the same period.

SECONDARY SCHOOL TEACHERS

Nearly 30% (some 4,400 individuals) of teachers in secondary schools in Wales regard themselves as fluent or reasonably fluent in Welsh with a further 18% possessing limited oral and written ability. Of those fluent orally 41% do some teaching through Welsh — about 1,800 teachers or 12% of the total. Some 800 undertake all their teaching through Welsh. Of the remaining Welsh speaking teachers (2,500) who taught wholly through the medium of English) 36% were confident they could teach through Welsh at present and a further 27% after limited retraining. Use of this pool of teachers could ease the chronic shortage of teachers through Welsh.

(This article is an edited version of a submission on two Welsh Language Bills which aim to preserve Welsh Language and Culture. The situation of the Swedish speaking minority in Finland is analysed and recommended).

TEACHING THROUGH WELSH IN THE UNIVERSITY OF WALES

At the same time as Plaid Cymru have dropped their demands for a separate Welsh medium college, the University Grants Commission have agreed to finance a close circuit television link between the University colleges at Bangor and Aberystwyth. At present about 200 students take some part of their degree course through Welsh at each college and both have 17 lecturing posts through Welsh (both figures exclude Welsh language and literature). The new link will greatly expand the range of subjects available to students in either college.

WELSH IN WEST GLAMORGAN

A Liberal member of West Glamorgan County Council has highlighted the perilous position of the Welsh language in West Glamorgan and in Swansea, Wales' second most populous centre. There was a 47% decline in the County's numbers of Welsh speakers between 1951 and 1981. Swansea has 11,000 Welsh speakers, compared with Cardiff's 16,000. However, unlike Cardiff it has no Welsh secondary school and only two Welsh primary schools. He urges the immediate establishment of a third school. Only 15% of the Council's employees speak Welsh and he also urges more teaching of Welsh to adults and a Welsh language promotional drive.

INDEPENDENT TELEVISION FINANCES

The net advertising revenue of the I.T.V. companies in the "United Kingdom" is £1,200 million. Of this 17% (£130 million) goes to finance Channel Four, and one fifth of this goes to Sianel Pedwar Cymru. Thought is being given to doing away with the Channel 4 levy and allowing it to finance itself. However S4C would still receive its percentage. One Scottish independent company pays £2.3 million for S4C and now it is suggesting that this should instead be used to finance Gaelic language programmes on top of £400,000 spent annually by S.T.V. Why not?

NEW WELSH HIGH SCHOOLS

Gwent County Council in south east Wales is to open its first bilingual secondary school in September 1988. At present five Welsh units in Gwent have 570 children. The school in Cwmearn, will have 200 pupils and share a site with an English medium school. Adjacent Mid Glamorgan, where Gwent's children go at present, is to open a fourth bilingual school at Cymer in the Rhondda Valleys.

HEALTH SERVICES

East Dyfed Health Authority is to find out how many members and staff can speak Welsh and use the language in their services to members of the public. It is hoped that this will result in a higher profile for the language in future.

● APPEAL

Ffred Ffransis, ex-chairman of Cymdeithas yr Iaith Gymraeg, is in jail in H.M. Prison, Wymott, Ulnef Walton, Leyland, Preston, Lancs. England since last Summer. He was sentenced for an action aimed to draw attention to the lack of an effective Welsh language policy in the realm of education. He is not due to be released until March 7.

Cymdeithas yr Iaith Gymraeg is campaigning for a properly financed and empowered Welsh Education Development Body which unlike the official Education Authority would adopt and implement measures capable of ensuring the survival of the Welsh language.

We in the Celtic League believe in the importance of international solidarity in the fight for the lesser-spoken and in particular for the Celtic languages. If you share this view please (a) write without delay to the Welsh Office, Cardiff, Wales, expressing your support for this campaign; a copy to the Cymdeithas, 5 Maes Albert, Aberystwyth, Dyfed, Wales would also be useful; (b) send a postcard with greetings to Ffred Ffransis who deserves our encouragement.

WELSH-CORNISH EXCHANGE

In 1986, a successful fact-finding exchange was organised between various Irish language groups from Belfast and Cymdeithas yr Iaith Gymraeg which greatly enhanced contacts between the two countries. At the instigation of the Celtic League, a further exchange is being organised between Cymru and Kernow. The response has been enthusiastic, both by Cymdeithas yr Iaith and by Cowethas an Yeth Kernewek and Dalletth.

Representatives from both Cornish organisations are planning to visit Cymru in mid March. They will visit a Pan-Celtic weekend to teach the six Celtic languages to learners, organised jointly by the Celtic League and the Nant Cwrtheyrn National Language Centre, and also visit a bilingual comprehensive school in Porthmadog. They then travel to Cardiff to visit primary and nursery schools and centres of Welsh culture there.

Cymdeithas yr Iaith intend to visit Kernow in April when they will attend Cowethas an Yeth's Penseythen, which has been very successful in recent years.

It is hoped that Cymdeithas yr Iaith will lend its experience in training language teachers to give new confidence and skills to the teachers of Cornish as a second language. The possibility of organising courses to raise teaching standards had already been considered by Cowethas an Yeth, but this will provide new impetus to the idea, and give a boost to the ability of the language movement to develop. It is heartening to see how initial contacts like this are already producing concrete results, and hopefully encourage similar bilateral contacts in the future.

DAVYTH FEAR

LETTER

Dear Editor,

I was very surprised to read in the Autumn 1986 issue of *Carn* a statement by R. Glynn Jones on behalf of Pwyllgor Coffa Saunders Lewis that: "It is out deeply held belief that Marxism has nothing to offer the nationalist movement, holding as it does a nations' language and culture in contempt and eventually destroying them." Does this apply to all languages, since if all languages were to be destroyed the human race would have no means of communication left? When the matter was discussed by the International Working Men's Association in 1866 some of the French members called for "the abolition of nationalities". Karl Marx pointed out that they had spoken in French, a language not understood by the majority of those present, and suggested that their real aim might well be the absorption of everyone into the French nationality. The letter of the General Council of the International in January 1870 on the Irish question was written by Marx, who said that: "The nation which subjugates another nation forges its own chains."

It is a very encouraging experience to visit the Union Republics of the Soviet Union (there are fifteen and I myself have been to five). One feature which is evident even to a casual tourist is that the names of streets and all other public notices are in both Russian and the language of the Republic in which they are situated, and that the local language has priority. More detailed enquiry shows that in each Republic its own language has equality with Russian and that the language of the Republic is the means of instruction in the schools. At the same time provision is made for the language and culture of the smaller nationalities, some of which had dwindled almost to extinction before the Revolution. This has also taken place in other Socialist countries. One may instance the German Democratic Republic, where the Sorbs, or Slav minority, who were treated as very inferior people under previous regimes, and who under Hitler risked sharing the fate of the Jews, now have the use of their own language in their schools and newspapers, and flourishing cultural festivals of their own.

It is however worth remembering that equality in languages is not very satisfying if economic inequality persists, and that economic deprivation can bring about the disappearance of a language. In the Soviet Union the so-called "backward" regions have been raised to the same level of development as the Russian Soviet Federative Socialist Republic, and "internal colonialism" is a thing of the past.

The comment of Marx on the suppression of the revolt in Paris in June 1848 may have more than local application: "The Hungarian will not be free, nor the Pole, nor the Italian, as long as the worker remains a slave!"

Yours sincerely,
ALFRED JENKIN

WELSH DRAMA IN DUBLIN

Three plays in Welsh were performed in the Peacock Theatre in Dublin in January.

The Peacock is an adjunct of the Abbey Theatre used for experimental and Irish language drama.

Brith Gof performed *8961 Canevon Galar a Gobaith* (an evocation of the experiences of the "disappeared" of Latin America) and *Ymfudyr* (the feelings of a group of Welsh emigrants waiting at Ellis Island for entry into the USA).

The third play was *Joli Boi*, performed by Cwmni Cyfri Tri (reminiscences of a boy's life in a Welsh valley in a past generation).

All three plays were well received by audiences and received enthusiastic reviews in the Dublin dailies. Great interest was shown by the Dublin theatre fraternity. A number of well-known actors and producers were in evidence throughout the fortnight. A second Dublin theatre expressed interest in hosting one of the companies.

Cwmni Gyfri Tri and the Irish company, Deilt, will offer co-productions in Wales and Ireland during the summer.

The climax of this cooperation will be an International Celtic Theatre Festival to be hosted by the Abbey at the Peacock in three year's time.

MÍCHEÁL RÉAMONN

CORNISH NEWS

LOCAL GOVERNMENT

One problem the Cornish political movement has had over the years is that of gaining local government seats in a piecemeal way. The large part of any local councillors life is taken up with the day to day responsibilities of helping individuals within their wards, community etc. and therefore they often lose contact with the larger core of activists within their group, party or organisation, if they belong to one. This is not so much so when there is a large back up organisation as there would be with the larger political parties. At present there are at least four members of the C.C.C. who, at some time, have declared themselves as "nationalist" but have been elected onto the C.C.C. on various tickets from Liberal through M.K. to Independent — all four are still known to have a nationalist outlook of varying degrees. It is a great pity that there is no outward sign of co-operation between this small but potentially influential group as all are thought to have excellent reputations as individual councillors.

SEEN TO BE BELIEVED — CORNWALL COUNCIL ACTIVITIES

The Policy Committee of the C.C.C. has decided to allow local radio and regional TV stations to broadcast one full council meeting. The PC will then decide whether or not to continue the experiment for a further twelve months.

ÉIRE

IOMPAR AISTEACH DAFYDD ELIS THOMAS

Rinne Uachtarán Plaid Cymru, Dafydd Elis Thomas T.P., iarracht cosc a chur ar thoscaireacht de Ghaeilgeoirí ó na Sé Chontae a thug cuairt ar an mBreatain Bheag ar 12-16 Feabhra ar chuireadh ó Cymdeithas yr Iaith Cymraeg.

Scríobh an tUas. Thomas chuig Rúnaí Baile Shasana, Douglas Hurd T.P., ar 27 Eanáir ag iarraidh go ndíoltófaí cead isteach sa Bhreatain Mhór don toscaireacht toisc go mbeadh baill de Shinn Féin ar na cuairteoirí.

Dúirt Thomas go mba mhasla é “do ghaolta daoine ón tír seo a maraíodh agus iad ar seirbhís leis na fórsaí sa chúige.” Nuair a sheas Seanad an Cymdeithas leis an gcuireadh d'éirigh sé as an eagraíocht sin.

Níor shoiléirigh sé cén tír a bhí i gceist. Is cosúil go bhfuil sé inghlactha d'Uachtarán Plaid Cymru go mbeadh Breatnaigh ar seirbhís le hArm Shasana — “na fórsaí”, an nath cainte atá aige — agus iad i mbun foghabhála ar chuid de thíre Cheilteach eile. Is léir go bhfuil a eolas ar thíre-eolaíocht agus ar stair na hÉireann an-lochtach nuair a thagraíonn sé do na Sé Chontae mar “an cúige”.

Ochtar a bhí ar an toscaireacht: Máirtín Ó Muilleoir (Oifigeach Cultúir Shinn Féin); Pádraig Ó Maoilchraoibhe (Comhairleoir Bhaile de chuid Shinn Féin ó Lios na gCearrbhach); Tomás Mag Uidhir (Sinn Féin, Fear Manach); Nóirín Ní Mhurchú (an Bunscoil Ghaelach, Béal Feirste); Séamas Mac Grianna (Doire); Brendan Ó Fiaich (Glór na nGael, Béal Feirste); Pat Ní hArtaile (Na Naíonraí Gaelacha) agus Seán Mac Corraídh (Coiste Ceantair Bhéal Feirste de Chonradh na Gaeilge).

Measann an Cymdeithas gur féidir leo a-tairbhe a bhaint as comhphlé leis na Gaeilgeoirí seo maidir le modhanna muinteoireachta, planáil phobail, foilsitheoireacht agus cur chun cinn teanga Ceiltí i suíomh uirbeach.

I mí na Samhna 1985 thug slua de bhaill an Cymdeithas cuairt ar Bhéal Feirste áit a raibh comhchainteanna acu le heagraíochtaí Gaeilge, cultúir agus polaitiúla. Bhí cruinniú acu le hUachtarán Shinn Féin, Gearóid Mac Adhaimh T.P.

An tráth sin d'iarr Craobh Môn den Plaid ar an Cymdeithas an chuairt a chur ar ceal. Níor tugadh aird ar an iarratas sin. Bhí muintir Plaid Môn ag freagairt don ghlaí a bhí ar bun ag na Coimeádaigh faoin chuairt. Tá histéire ar Chlann Thatcher arís agus Uachtarán Plaid Cymru ag cuidiú leo an uair seo.

Chuir racht Thomas uafás ar Chathaoirleach an Cymdeithas, Toni Schiavone, fear a thacaíonn go mór le Plaid Cymru. Dúirt sé go mbeifí ag súl leis an saghas sin tairmúlachta

ó Rialtas Westminster. Mhínigh sé go raibh an caidreamh le Gaeilgeoirí Bhéal Feirste le meas i gcomhthéacs na sfoirteagmhála atá ag an Cymdeithas le mionlaigh thar lear. Mar shampla ghlac an Cumann páirt i gcomhdháil idirnáisiúnta i mBarcelona anuraidh.

Dúirt Timire an Cymdeithas go raibh cuireadh tugtha do an-chuid eagraíochtaí sa Bhreatain Bheag bualadh leis an toscaireacht Éireannach agus go raibh an chuid is mó díobh tar éis glacadh leis an gcuireadh cheana féin. Tuigtear dom nach raibh Plaid Cymru i gceist.

Is é an tuairim atá ag muintir an Cymdeithas gur cúrsaí toghchánaíochta atá ar bun ag Thomas. Meastar gur ar mhaithe le bheith ag geaitseáil don slua atá sé i mbliana agus olltoghchán ag druidim leis an Ríocht Aontaithe.

Is cosúil go bhfuil inní ar Thomas faoi “smeardh” ón bPáirtí Coimeádach. Tá an Plaid faoi bhrú le tamall ón bPáirtí sin. Le tamall anuas tá na Coimeádaigh ag iarraidh tionchar a imirt i measc phobal na Breatnaise agus tá an bheirt Theachta Parlaiminte ag an bPlaid i dtoghcheantair imeallacha.

Is gné aisteach den scéal é go mbíodh deachaidreamh ag Dafydd Elis Thomas le Sinn Féin thar thréimhse fhada. Ba eisean a thionscnaigh an t-eascaire toghcháin do Fhear Manach-Tír Eoghain Theas tar éis bhás Bobby Sands. Roinnt blianta ó shin bhí comhchainteanna neamhfhoirmeálta ag cuid de cheannairí an Plaid le Sinn Féin.

Le blianta beaga anuas tá caidreamh maith bunaithe ag an Plaid leis an SDLP agus is lú go mór bá na ceannasaíochta anois le Sinn Féin.

Ó tháinig Dafydd Elis Thomas in oifig mar Uachtarán an Plaid tá an páirtí imithe i léig agus i “measúlacht”. Is eolas poiblí é go bhfuil fadhbanna pearsanta ag cur isteach go mór air agus nach bhfuil an tsláinte go maith aige. Ó thráth go chéile thug sé le fios go mb'fhearr leis éirí as oifig mar Uachtarán agus mar Theachta Parlaiminte.

Mar bharr ar an donas tá an dara feisire de chuid Plaid Cymru, Dafydd Wigley, ag smaoiniú ar éirí as an saol poiblí ag an chéad olltoghchán eile. (Cúrsaí pearsanta is cúis leis sin: fuair beirt dá pháistí bás le galar

annamh agus tá sé féin an-ghafa le hobair ar son daoine faoi éalang.)

Tá iompar Uachtarán Plaid Cymru ag cur inní ar dhaoine le tamall. Is minic a dhéanann sé ráiteas nach mbíonn ag teacht le dearcadh náisiúnaithe i gcoitinne.

Anuraidh chuir sé i gcoinne “riail na Breatnaise” san Eisteddfod náisiúnta, rud a chuir alltacht ar dhaoine. Ina dhiaidh sin rinne sé ionsaí fíochmhar ar an Dr. Meredith Evans, an t-aisteoir aithnidiúil, nuair a nochtaigh seisean inní faoi inimircigh Shasanacha a bheith ag cur fúthú sa Bhreatain Bheag.

Tamall de bhlianta ó shin tugadh le fios do dhaoine a bhí á gceistiú faoi dhó na *taí haf* (tithe samhraidh) gurb é tuairim an Bhraíne Speisialta gurb é Thomas a bhí taobh thiar den fheachtas sin. Ní raibh ansin ach deargsheafóid agus tá sé deacair a thuiscint cén fáth ar theastaigh ó na bleachtairí an scéal áirithe sin a scaipeadh. Pé ar bith nuair a chuala an Teachta Parlaiminte féin an líomhain bhuail scanradh é agus deirtear go bhfuil sé imithe i measúlacht ó shin i leith.

Le déanaí, is cosúil go bhfuil doicheall air roimh theangmháil d'aon chineál le hÉirinn.

Tar éis dó é féin a iompar mar a rinne sé faoi cheist na toscaireachta caithfidh ceist a bheith ann faoina inchreidteacht mar cheannaire náisiúnta.

MÍCHEÁL PÁDRAIG

(This article deals with the strange behaviour of Plaid Cymru's President, Dafydd Elis Thomas, in opposing the visit of a group of language activists from the North to Wales because it included members of Sinn Féin. The visit was at the invitation of the Welsh Language Society. Mr. Thomas wrote to the British Home Secretary asking him to ban the group. When the delegation arrived one man was detained under the Prevention of Terrorism Act for a number of days — a clear case of felon-setting.)

OIDEAS GAEL

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TV. CAMPAIGNER JAILED

The Conradh na Gaeilge campaign for an Irish language television service came to the fore again at the end of January. On the 24th of the month Donnchadh Ó Duinn from Tamhlacht, a suburb of Dublin was taken to Mountjoy Prison. He was sentenced to a week's imprisonment in Rathfarnham District Court last November unless he paid a £20 fine for not having a television licence. He is refusing to pay for a licence in protest at the lack of Irish language television programmes on Radio-Telefís Éireann (RTÉ) — especially for children and young people. Donncha is an active member of Cumann Gaelach Thamlachta, the local branch of Conradh na Gaeilge and his children attend the all-Irish school in the area.

Pickets of about eighty people demonstrated outside the jail on a number of occasions during Donncha's week-long imprisonment and a well attended picket was also placed on RTÉ headquarters in Donnybrook.

In a statement Conradh na Gaeilge said that it considers it most unjust that the State should send a man to prison for taking a courageous and principled stand to highlight R.T.É.'s blatant disregard for the rights of Irish speakers. Indeed, the Minister for Communications should, as a matter of urgency, give the R.T.É. Authority a clear directive to comply with its statutory obligation to the Irish language.

In Rathfarnham court on 11th Feb. fines of £50 or 5 days in prison were imposed on Ite Ní Chionnaith, President of Conradh na Gaeilge and Pádraig Ó Duibhir, a primary teacher in Scoil Chaitlín Maude, in Tamhlacht, for refusing to pay their television licences. After the court appearance both said they would not pay the fines. Ite Ní Chionnaith already served a week in jail some years ago for refusal to take out a T.V. licence.

At the court appearance the District Justice, Justice Delap, said he understood the principle involved and was sorry that he had to apply the law. He agreed that RTÉ were not serving the Irish language community satisfactorily and he was not there to protect R.T.É. but to implement the law.

In a statement Ite Ní Chionnaith said: "Television is the most powerful medium of communications. This country's population look at television daily. We depend on it as an important medium for entertainment and as a basic source of information.

A television service is, in itself, not sufficient to save a language which is in danger. A lack of a television service is sufficient, however, to destroy a language which is weak. A language cannot survive, in this day and age, without the support of television. The support of television is necessary for the future of a language.

RTÉ is failing in its duty to Irish speakers. RTÉ is endangering the future of the Irish language. I am not willing to assist them in doing that and I am therefore refusing to obtain a television licence."



Protest picket outside Mountjoy Jail.

PARTIES' STAND ON IRISH

Comhchoiste na Gaeilge which represents 35 Irish language and cultural organisations wrote to the leaders of the political parties seeking their support for specific measures which the Comhchoiste considers need be implemented to secure the future of the Irish language.

The following observations are based on replies received, election manifestos and policy documents of the parties.

EDUCATION

All parties, apart from Fine Gael, stated that fundamental changes need be made regarding the teaching of Irish. They agreed that a modern Irish language curriculum which places greater emphasis on spoken Irish needs to be developed.

All parties, except Fine Gael, emphasised the importance of Irish-medium schools. While those parties pledged full support for such schools, it remains to be seen whether or not they will give recognition, if in Government, to those Irish-medium school which were refused recognition in the current school-year.

R.T.É.

All parties accepted that R.T.É. is failing to provide an adequate number of Irish language television programmes. Fine Gael pointed to the establishment of the Inter-Departmental Working Group to make proposals in this area, as evidence of its concern and action.

The Workers' Party and Sinn Féin urged the establishment of an all-Irish television station; Fianna Fáil and the Progressive Democrats supported the more limited aim of a Gaeltacht television station.

Fianna Fáil, the Labour Party and the Progressive Democrats emphasise the importance of Raidió na Gaeltachta.

GAELTACHT

All parties claimed that they would endeavour to increase employment in the Gaeltacht and provide Údarás na Gaeltachta with adequate resources.

Fianna Fáil accepted the contention of the Comhchoiste that urgent policies are needed to halt any further decline of the Gaeltacht. The Progressive Democrats listed a number of practical proposals which they would implement to strengthen the Gaeltacht.

RIGHTS

Only two parties, the Workers' Party and Sinn Féin, recognised the full extent of the difficulties encountered by Irish speakers who wish to conduct their business with the State through Irish. They agreed that a Bill of Rights for the Irish Language is necessary to give Irish speakers the same rights as speakers of English.

The appointment of a Language Rights' Commissioner to ensure that those rights are provided and to investigate and resolve complaints regarding them, is an intrinsic part of that Bill. The Progressive Democrats also endorsed such an appointment.

The other parties which referred to this question — Fianna Fáil, Fine Gael and the Green Alliance — do so in a very general manner which lacks detail.

IMPORTANCE OF IRISH

All parties claimed to recognise the importance of the Irish language, though it is clear that understanding of its importance varies from party to party.

A substantial section of the Fianna Fáil election manifesto outlined, in Irish, the party's policy on Irish. Sinn Féin has published its election manifesto in Irish. The Workers' Party had a section, in English, of their election manifesto on the Irish language. The manifestos of Fine Gael and Labour had only one reference to Irish. The Progressive Democrats, Labour Party and Sinn Féin had policy or discussion documents on Irish.

GENERAL ELECTION 1987

The long forecast General Election in the Republic was eventually called for February 17th following the withdrawal of the four Labour Ministers from the ruling Fine Gael-Labour Coalition. The breaking point was the proposed budget for 1987 which involved a broad range of spending cuts, the introduction of charges for previously free services, the amalgamation of State bodies, a public sector pay freeze and the reduction of a number of social welfare benefits. The announcement was made on January 21st leading to a long 4 week campaign. Fine Gael chose to campaign on their policy of balancing the books at any cost and the detailed budget they had proposed. The opposition Fianna Fáil party maintained that it would reduce the deficit and still promote growth but refused to set out explicit budget proposals. Polls at the beginning of the campaign indicated a clear lead for Fianna Fáil even over the combined support of Fine Gael and the new Progressive Democrat party (see CARN 53). One of the main elements of the latter party's policy was a reduction of the standard tax rate to 25% but with an even greater spending reduction than proposed by the Government. As the campaign progressed the Fianna Fáil lead decreased but on the eve of the polling it still seemed sufficient to gain a clear majority in the Dáil (Parliament), though a high percentage of voters were still undecided.

In the event the electorate denied the Fianna Fáil leader, C.J. Haughey, the overall majority he was seeking (some might say it was vagaries of the transfers in the proportional representation voting system, as Fianna Fáil failed to gain some seats by only a small number of votes, however the system works both ways!) There are 166 seats in the Dáil and the final state of the parties was (figures in brackets give the representation on dissolution).

Party	Seats	% of First Preference
Fianna Fáil	81 (71)	44.1
Fine Gael	51 (68)	27.1
Progressive Democrats	14 (5)	11.8
Labour Party	12 (14)	6.4
Workers' Party	4 (2)	3.8
Sinn Féin	—	1.9%
Others	4 (6)	4.8

While the various larger parties gained and lost seats in different constituencies the net result apart from the gain of seats by Fianna Fáil was the leap into prominence of the Progressive Democrats, largely at the expense of Fine Gael. The Labour Party was lucky to come out with 12 seats as a number of their T.D.'s just barely made it including their leader Dick Spring who held his seat on a recount by a mere 4 votes. The party

representation now has a more left wing slant also. The Workers' Party expressed satisfaction with an increased vote and doubled representation. Sinn Féin fighting their first election on a non-abstentionist ticket did not do as well as some of their supporters may have hoped for, particularly in Border constituencies where Hunger Strike candidates won seats in 1981. However Section 31 of the Broadcasting Act denying them access to T.V. and Radio was no help. Party spokesmen stated that in the circumstances they were reasonably satisfied and had got across to the electorate that they were not just a one issue party and achieved some organisational aims.



Tony Gregory, Independent Republican Socialist T.D.

With this election result Mr. Haughey seems assured of forming a Fianna Fáil government and becoming next Taoiseach. The mechanics of this are a little more complicated though and to maintain his government in power he will be depending in crucial votes on support (or at least abstention in voting) from one of the smaller parties or all of the independents. The question of Cathaoirleach (Chairperson) is another obstacle to be overcome although conceivably the outgoing government Deputy may be persuaded to retain this position. Even were that the case he would still need the support of three independents. It is reckoned that he would have the support of Mr. Neil Blaney, Independent Fianna Fáil, on most issues, and could also count on Mr. Sean Treacy, an ex-Labour T.D. This would leave Mr. Tony Gregory, Independent Republican Socialist T.D. for Dublin's inner city and again in a key position (in 1981 in somewhat the same situation he got a development deal for the inner city). Mr. Gregory favours a unified approach from the left, inclusive of Labour, Workers' Party, himself and the remaining, also left wing, independent Deputy. However a left wing alliance seems unlikely. Labour has already indicated it is taking its own line and it seems likely the Workers' Party will adopt the same attitude. To overcome these difficulties Mr. Haughey will no doubt need all the political wiles and astuteness with which he is credited.

J. O'F.

LÁ MÓR NA GAEILGE

Conradh na Gaeilge's Ard-Fheis in May of last year adopted a motion proposing the designation of St. Patrick's Day as Lá Mór na Gaeilge. This followed a wide-ranging discussion, during the previous months, on how best to promote that concept.

St. Patrick's Day was specifically chosen for Lá Mór na Gaeilge since that day is the day most associated traditionally with the Irish language — as a result of Conradh na Gaeilge's pioneering work at the beginning of the century.

This is a new initiative to bring Irish into everyone's life. It is intended to encourage the whole community to make a special effort to speak and use Irish in various ways on that day. It is hoped that Irish will be spoken in all houses at some time during that day.

ABILITY AND GOODWILL

Very many people are able to speak and use Irish. The public is very favourably disposed towards the language. That is evident from the Census, from surveys and scientific research, and from the tremendous demand for Irish-medium schools and Irish classes. While it is difficult to change patterns of language usage it can be done. What is required is the creation of the atmosphere and opportunities which will encourage people to use whatever Irish they have. That is precisely what it is hoped will happen through Lá na Gaeilge. More opportunities than ever before will be created for people to speak and to use Irish.

It is the public itself that will have the most active role in this but important sectors of public life — the media, the schools, the Churches and business community — will be expected to provide them with strong support and encouraging assistance.

Posters and leaflets have been sent to schools and the assistance of teachers sought in this initiative. The Electricity Supply Board has made two pages of their "Win Electric" leaflet available ensuring the message will be received by 600,000 households and customers. Newspapers have been asked to publish articles and news items in Irish and churches to celebrate Masses and Services in Irish throughout the country.

CARN wishes this initiative well and hopes to be able to report a successful first year in our next issue.

MESSAGE FOR "RHUFON"

Could correspondent "Rhufon", writing in Carn 52 please contact myself or Mr. Davyd Robyns (3 Asquith Court, Eaton Crescent, Swansea, Cymru).

EDITOR

THE NORTH — LOYALIST ATTITUDES

While the major political parties were still preparing election campaigns in the Republic, something happened in the North, which became quickly eclipsed in the media, but which merited a great deal of attention. This was the publication by the Ulster Defence Association (U.D.A.) the strongest loyalist paramilitary group, of a policy document, which sought to overcome the political impasse of the North by offering to nationalists a meaningful role in a power-sharing administration.

The publication of this document is revealing on a number of levels. First of all, it is nothing short of astonishing that the U.D.A. would break ranks with the majority of Unionist opinion which holds that nothing can be discussed while the Anglo-Irish Agreement between the Dublin and London Governments exist.

The U.D.A.'s chief political strategist, John McMichael, made it clear at the launch of the new policy that the organisation regarded the attitude of the two main Unionist parties as sterile and unproductive. There was a clear implication in what he had to say that the U.D.A., which on one occasion espoused the idea of an "independent Ulster", accepted that an accommodation of some sort would have to be arrived at with the aspirations and identity of the North's nationalist population.

This represents a substantial progress on Unionist thought until now which has been dominated by the "not an inch" syndrome. While supposedly responsible and "moderate" politicians have gone into a blind sulk and refuse to talk to the British, an

extreme paramilitary organisation, which has been responsible for sectarian murders in the past, makes overtures to the nationalist population.

The issuing of this document after almost a year's campaigning by Unionists against the Anglo-Irish Agreement, also signals a realisation among a significant section of loyalism that the British will not give up the Agreement under the pressure which has been mounted so far.

On the face of it, then, the U.D.A.'s document gives rise to some hope that the political stalemate of the North can be broken. However, where the U.D.A. plan comes to grief is the attitude which officialdom has adopted to this organisation like others which resort to violence. The question which immediately faces apparently reasonable leaders like John McMichael is one of credibility. How can the U.D.A. offer to compromise with a section of the community from which they regularly choose victims for assassination?

The campaign of the Unionists against the Anglo-Irish Agreement has almost exhausted all constitutional means. There is a feeling that, quite soon, the paramilitaries who have been waiting in the wings may decide that the time for stronger action has arrived. This feeling was strengthened by a raid in February on a barracks of the Ulster Defence Regiment in Coleraine, Co. Derry from which one hundred and seventy rifles and pistols were taken.

The arms were recovered and a number of men have been charged with the raid. The

attempted seizure of such a large quantity of arms, however, has naturally raised the question of what the perpetrators had in mind. It is known that loyalist paramilitaries do have enough arms for the occasional sortees which they make into Catholic areas on random assassination operations. It is also a well-recorded fact that the loyalist population hold an enormous quantity of legally-held arms. Why then, should a risky raid of this scale be carried out at this time — unless some specific and very large operation was contemplated? As yet, it is not clear which loyalist organisation carried out the Coleraine raid. But it has been long recognised that a number of paramilitary groups which use various names are, in fact, only factions within the U.D.A.

Could it be that the U.D.A. is learning from the Provisional IRA and its political wing, Sinn Féin, in espousing the policy of seeking power "with an armalite in one hand and a ballot box in the other"? If the constitutional protests of the Unionists are eventually seen to be a failure, there may well be a move towards more extreme policies than those of Ian Paisley, Peter Robinson and George Seawright. As an expression of dissension which would really alarm the British and possibly shake their commitment to the Agreement, a lot of votes could go to the political wing of what is a private loyalist army. This new policy document may well be the start of an historic change in the politics of northern Unionism.

PEADAR MAC AIRT

SINGLE EUROPEAN ACT

Despite its safe passage through the Dáil the Single European Act (SEA) has not yet been ratified by the State and Ireland remains the only member state of the EEC not yet to do so. The delay has been caused by the actions taken in the High Court and following that, the Supreme Court, by Mr. Raymond Crotty, an economic consultant from Dublin (though as pointed out in the last issue the Government tactic of waiting until just before the ratification due date to bring in the Bill means that their tactic has backfired on them). Mr. Crotty's High Court action failed and his appeal to the Supreme Court is being heard at the time of writing (mid February). A decision is expected sometime in March.

Mr. Crotty has claimed the Act is unconstitutional because it extends and augments the objects of the Rome Treaty by transferring large areas of Irish sovereignty to the EEC. He claims it was not for the Government alone to agree to the SEA and that the Act should be put to the Irish people by way of a referendum.

Mr. Crotty also claims that the substitution of qualified majority for unanimous voting (including the veto) altered in a significant and fundamental way the mode of operation of existing institutions under the Rome Treaty.

It would reduce the power and ability of Irish Ministers on the Council of Ministers to affect decisions.

The case is based on detailed references to various articles of the Constitution, and the appeal cited 16 grounds against the High Court decision (which unfortunately held that there was nothing in the SEA which affected the rights guaranteed by the Constitution). The judgement of the Supreme Court could have far reaching consequences for Irish sovereignty and neutrality. Let us hope that the Supreme Court decision will uphold those basic principles.

EUROPEAN DIVORCE RULING

An appeal to the European Court of Human Rights by Dr. Roy Johnston and Ms. Janice Williams on the lack of divorce in the Irish state was ruled on at the end of last year. Dr. Johnston and his wife agreed to separate in 1965 and he and Ms. Williams have been living together since 1971. They have an 8 year old daughter Neasa. They claimed that articles in the European Convention of Human Rights on the right to marry and the right to respect for family life also implied a right to divorce and remarriage. Submissions were made that the Convention should be seen as

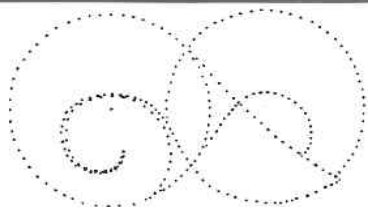
a "living instrument" and interpreted in the light of changing social circumstances, including the increase of marital breakdown in Ireland, and the fact that divorce was recognised as a basic right almost everywhere else in the Council of Europe member States.

The court accepted arguments by the Government of Ireland that the drafting records of the Convention showed that the right to divorce had been deliberately excluded and ruled that the lack of provision for divorce and remarriage is not a breach of the Convention. In its finding on the situation of the couple's daughter, the judgment said that the "normal development of the natural family ties" between Dr. Johnston, Ms. Williams and Neasa, "requires, in the court's opinion, that she should be placed legally and socially in a position akin to that of a legitimate child."

The Court therefore found that the legal regime in Ireland, which created "illegitimate children" was a breach of guarantees on the family rights of both the child and its natural parents.

The judgment was seen as putting an obligation on any new Government to proceed with legislation, already initiated in the Status of Children Bill, 1986. Legal experts also believe that part of the Bill may have to be reviewed because it preserves some distinction between legitimate and illegitimate children.

KERNOW



DEWYSYANSOW AN DAIL

Y fyth synsys an 17ves a Vys Whevrer an pypmes dewysyans warn uganrsag an Dail Eireann. An dewysyans-ma a wra gul drum y'n gwlasgegh Republyk. Kensa, Sinn Fein re dhascoras aga thowl sparyans (gweluegh Carn 56). Mar po kannasow dewysys, an jy a yl tenky patron a Senethow Ywerdhonek. Nessa, strollas 'Thatcheryk' noweth, an 'Progressive Democrats' re omdhysquedhas gans scodhyans deseveys a dro dhe un wheghves a'n votoryon. Awos bos an syrsumstansow-ma, y havalsa del yu anhevoyd dasfurvyans yn gwlasgegh Ywerdhonek.

'Labour' re asas an dewys a gestewysyans gans strollas yu erbyn trelow — Fine Gael, an re-ma lemmyn a's teves ogaster mow herwyth kynda gans an 'Progressive Democrats'. Votoryon raghenna, a's tevyth dewys a gestewynys askel-dyghow, try strollas a'n Cleth (Workers' Party, Sinn Fein, ha Labour) po Fianna Fail (nep re waynyas dre hengof aga brassa scodhyans dyworth an rencas-ober). A wra Fianna Fail lemmyn slynkya dhe'n cleth dhe worthbosa coll an votoryon askel-dyghow, ha dredho dry dhe Ywerdhon an fals dyghow/cleth, yn herwyth systems gwlasegul an West?

Trelyans a'n par-ma a vyth daslammys yn formyans an Dail, ha sewya us an system a votyans hedransform unplek a omdhysquedhyans kemaswrek. Hemma a ry dhe votoryon dewys an moyha ledan yn un votya rag pyu pynak a yllons, mes whath gwytha an melow a dhwysoryon. A pe system an par?ma defnythyes yn Breten, y whrusa gasa dhe'n pobel dewys Seneth omdhysquedhek gwyw, ha ry chons dhe'n strollasow gwlasek gwanna kesstryva gans moy efeth.

Yth yu dathel erbyn Omdhysquedhyans Kemuswrek del wra spedyd Senethow anfast. Bytegens, henelepter ynter an Stat Bretennek ha'n Republyk dres an dewetha 25 bledhen a dhyssqua del vyth dhe Vreten 8 stryf (yn un dhesmygy dewysyans yn 1987) y fyth ynweth 8 stryf dhe Ywerdhon.

PETER WILLS
(translation by Rod Lyon)

The Dail elections hold out the prospect of a realignment of Irish politics, especially given the superior STV form of voting.

CORNOACK: PLANSIN E EN E DELLER TEITHY

Tho gomendia tavas dasserrez tho idn bobel anothans oava kenz a tavas teithiack, ma hedda rei tho nei brossa problem es tra rissen nei desevoos wostalla.

A Cornoack a'n Osow Creaz, ez do nei durt a gwariow religious, ve towlez ra a deez kemin ha leak a'n ooz na, ha thoava par ter alja anjye convethes. A Cornoack dewetha, durt Gwreans an Bez ha Joaoan Chei a Horr, ew aweeth tavas a deez kemin.

Thera metessen kenz idn tavas a'n gort en termen a vaternow Gornoack, buz a tavas a ve kemmidniez tho nei ma dotho sawor gweras ha mor, rag mava toaz meaz meaz a vranja tyogion ha poscaders; ha en thiougel gon tavas Cornoack reeg bewa hirra gen a deez mor, ha anjye skianjack heb dowt buz dithesk, dothans bounas oa pell thor peb darhumres jentil.

Theron nei lebben perillia tho gomeras a tavas a ve formiez gen a deez hivel na, ha e gomendia tho idn bobel ew por thiffrans ellen

nei creia anjye teez professional, pi teez a' class creaz.

E feth kefez bera a class ma brossa radn a thivrezow thewhelez, mebion a vrodn a ez a whilas go gwreeth nakevez, ha trevesigion noweth, es ter veth kefez mesk a gemidniethow na ew henath a thewetha cowzorion dithiack. Ma zenjez aweeth et a class creaz ma radn vrossa a ria ez dothans en heveleb an teethy a reaz rag stithia tavossow durt lefrow pi dadn descas.

Ma gon Cronoegion professional a plegia tewa humzenjy mui Cornoack vel denneth aral, os gweel a an dra brossa clewyo, os gallos clappia a tavas, os guthvos neppeth et an istory, aweeth os gwisca metessen a daffer Cornoack dowtez na, an kilt.

Buz me vedn gweel iskerens heb mar pa rama avowa tel ejy a gwirra Kernowion leba thera anjye peb preez tewa wollas! Ha na el nep mevians abar gweel tho thasvewa tavas nei boaz zenjez tho weel mui vel humrei tho neb gwary-club hedra vo fillle tho whilas en fean tho writhia anoweth gon tavas en e deller teethy, neb ew an idn teller, mar medna toaz ha gwrithia arta, leba veth reaz tho thasvounas a tavas an keher anotho ez mar veor ethom.

RICHARD GENDALL

FUNDYANS COVATH BRIAN WEBB

The recent death at an early age of Brian Webb, secretary and founder member of Cowethas an Yeth Kernewek, is a great loss to the Cornish language movement. Apart from his work with the Cowethas, Brian and Loveday, daughter of Cornwall's Grand Bard, who were married in 1985, were building up a collection of books and other materials with a view to turning their home at Cusgarne into a Cornish language centre. In memory of the work that Brian did for the Cornish language, a fund has been set up, the proceeds of which will go towards helping the language thrive and prosper. The February edition of An Gannas, the all Cornish monthly paper of the Cowethas, reported the fund as standing at well over one thousand pounds.

Donations to the Brian Webb memorial fund can be sent to: FUNDYANS COVATH BRIAN WEBB, c/o Trewyn, Lodge Hill, Liskeard, Kernow/Cornwall. Cheques should be made out to "Fundyans Covath Brian Webb" and date and amount written in Cornish if at all possible.

Cowethas an Yeth Kernewek has recently been successful in persuading most of the main "high street" banks in Cornwall to accept cheques with the date and amount written in Cornish. The banks have been circulated with translations to help their staff. Also, the Cowethas' annual Cornish weekend — Penseythen Kernewek — always well attended, will this year have a new venue, Hengar Manor at St. Tudy near Bodmin. The weekend is in April, and information on this and Cowethas an Yeth Kernewek can be acquired from: Julia Allard, Scryvnyas, Cowethas an Yeth Kernewek, 4 Westmoor Crescent, Perranwell Station, Truro.

1497 COMMEMORATION

It is hoped that this year the Cornish Nationalist Party and Mebyon Kernow will liaise in coordinating activities for the annual commemoration of the 1497 Cornish Rebellion. As reported in Carn No. 56, the erection of a new commemorative plaque by the CNP and subsequent ceremony at Bodmin, on the same day as the MK organised

commemoration at St. Keverne, left the latter poorly attended. The Celtic League in Cornwall has contacted both CNP and MK with a view to finding a solution to this dilemma. Perhaps readers of Carn who are members of one or other of the two organisations may wish to contact the parties on the matter.

IAN WILLIAMS

THE SIXTH PERRANPORTH CONFERENCE

The sixth in the series of conferences was held at the Ponsmere Hotel on the 15th and 16th November 1986. The theme was "Could Cornwall run her own services?" and we looked at three services in particular during the course of the weekend: Cornish Railways, The Health Service, and the Postal Service.

CORNISH RAILWAYS

The area manager for Plymouth and Cornish Railways, Mr. Jim Collins, gave us a comprehensive and stimulating account of the organisation and operation of the railway network within Cornwall. He said that there are three areas of operation — Inter-City trains, which account for 80% of the revenue; the Branch line operations, which largely survived Beeching; and Freight. On Freight, Mr. Collins said that China Clay is a most important component, that British Rail is fearful of losing the Royal Mail contract, and that there are hopes of increased traffic as a result of the proposed Falmouth Container Port.

On the administrative side, it was acknowledged that decision-making is now done either in Swindon or in Plymouth, and that therefore Plymouth and Cornish Railways are not run from Truro. When asked the question "Could Cornwall run her own railways?" Mr. Collins' answer was, basically, "no". It is essentially a matter of cost, and since the bulk of the business is Inter-City, which could not be extricated from the remainder, it would be impracticable. This still leaves the question, of course, as to whether Plymouth and Cornish Railways could drop the "Plymouth" label and be administered from Truro. Do "economies of scale" always have to win the day?

Mrs. Rita Pope suggested that the local timetables could carry Cornish as well as English headings, just as happens in Wales, and this was received enthusiastically by Mr. Collins and by Mr. Rex Jenkin, the Customer Service manager.

CORNISH HEALTH SERVICE

Mr. George Owens, the District General Manager, and Mr. Alan Coleman, the Chairman of the Cornwall and Isles of Scilly Health Authority, gave a very lively and interesting presentation on the organisation and responsibilities of the service. This included the fact that much of East and North Cornwall falls within what is called a "Manager Area", that is, it is managed on behalf of Cornwall by either the North Devon Health Authority or the Plymouth Health Authority.

This was shown to be of particular relevance in relation to the fact that there is no maternity unit in East Cornwall. Mrs. Ann Sandercock, who runs ante-natal classes for the National Childbirth Trust, made the point that most East Cornish mothers-to-be go to Freedom Fields Hospital in Plymouth to have their babies, while those who want their children to be born in Cornwall have to go to Truro. She suggested that a domino

delivery service unit (whereby a midwife accompanies a "mother" to a local hospital) should be set up in all six East Cornwall hospitals, and not be confined solely to the Bude/Stratton one as it is at present.

The Conference was also informed of the composition and role of the Community Health Council, whose duty is to produce an annual report. The Council was criticised by Miss Loveday Carlyon, Chairman of Mebyon Kernow, as being unrepresentative of ordinary users of the health service. Mr. Roger Holmes added that he considered that District Health Authorities were even less representative.

CORNISH POSTAL SERVICE

The Head Postmaster at Truro, Mr. John White, gave a most interesting account of the history of the Postal service, its current organisation, and future prospects. Attention was again drawn to the fact that a large part of East Cornwall, as well as St. Austell, does not come under the aegis of Truro, but of Plymouth, and that therefore the PL Post Code covers much of Cornwall. Mr. Pedyr Prior emphasised the insensitivity to Cornwall as a postal area in its own right. Mr. White replied that the Post Code "equipment" had been installed many years ago and that it was not practicable to make alterations now.

And what about that old chestnut, a Cornish postage stamp? Mr. White said that the campaign for a stamp, even a special issue stamp, might be worth taking up again, as attitudes had changed over the past twenty to thirty years.

CORNISH DEVELOPMENT AGENCY

In addition to the main sessions in relation to existing services, the Conference also looked at the question of a Development Agency for Cornwall — whether, if it comes into being, it should be an agency covering Devon and Cornwall, or Cornwall alone. Mr. Paul Holmes, C.C., explained in clear and powerful terms the case for Cornwall going it alone. The interests of Devon are different from those of Cornwall. The economic make-up is clearly different, and the problems facing the two are not the same. Further, it has already been the experience that when they are linked for the purpose of the administration of certain services (e.g. police, water) the seat of power has always been in Devon and that is where it appears that a disproportionate amount of available resources go. The Cornish could not do a worse job than is being done at present by others in sorting out their problems.

Support for this stance came from virtually everyone present, including Mr. David Harris, M.P., who was against a joint Devon/Cornwall Agency on practical grounds. He indicated that there has been a gradual change in the Conservative approach, towards favouring the setting up of smaller corporations and units. This concept of a Cornish Development Agency, which Mebyon Kernow had pioneered many years ago, appears to be gaining much support across the political spectrum.

CORNISH TOURISM

We were also very pleased to welcome Mr. Ken Thompson, the Tourist Officer for Cornwall, to lead us in a discussion on the tourist industry in Cornwall, which has been going through a poor patch in recent years.

Views varied considerably as to whether tourism is per se beneficial to Cornwall, or even necessary, and there were those who took the view that, since it is here to stay, the aim should be to improve the quality of what is offered. The natural attributes of Cornwall are the ones on which to concentrate and market — geographical, historical, cultural and ethnic. The Celtic heritage should be emphasised — and this would no doubt include the gradual removal of the English rose symbols!

GENERAL POINTS

One of the general themes that emerged from all the above discussions was the key issue of public participation. The means are already in existence whereby members of the public, groups and organisations can apply to be represented on the various advisory committees — and one exists in relation to all the above-mentioned services. It is therefore up to people to use this mechanism, and to endeavour to effect change, if change is what is desired.

CORNISH-BRETON FRIENDSHIP

This bond was further strengthened by the participation of Dr. Le Mée, who had travelled a distance of some hundreds of miles, via Portsmouth, to attend the Conference. He described recent political developments in Brittany and referred to the new law introduced in March 1982 which was designed to increase the powers of the regions in France, but which has been distorted by French politicians. Nevertheless the Breton economy has taken a turn for the better, and what has been done there could be taken as a model for Cornwall too.

Dr. Le Mée strongly advised the creation of a Cornish-Breton working party to explore ways of deepening the bonds between the two, and he also stressed the importance of having a direct foothold in the E.E.C., such as a bureau in Brussels. We were extremely pleased to welcome him to the Conference, and it is now up to the Cornish to act upon his words.

WORKING PARTIES

There were several full reports on what the various working parties have been doing, and what they hope to do in the future. It is clear that an immense amount of work is being done in a variety of fields, amongst these is media relations, however a word here. Despite extensive publicity and apparently improving Press relations, the coverage of the Conference, even in the responsible newspapers, was appalling. It was slanted, and did not represent reality. This shows even more the need for a Cornish Press Council, or at least an effective monitoring group. We hope to examine all this at the next Conference on the 20th/31st May, 1987, again at the Ponsmere Hotel.

PAUL SMALES

CORNISH POLITICAL PRISONERS

In early February seven men became the first Cornish political prisoners for a long time. This happened on the very same weekend as the British state was taking another symbolic step towards becoming a seedy police state when its political police raided the BBC offices in Glasgow.

NIREX — the nuclear state's dustmen — started a test drill at a quarry near Camborne in late 1986. The usual opposition emerged and led to the usual demonstrations and petitioning by the anti-nuclear movement in Cornwall. NIREX — just as predictably — denied any intention to actually dump nuclear waste at the site or anywhere else in Cornwall.

These matters rested until the Cornish Stannary Parliament took a hand. Stannators argue that the rights of the Stannary Parliament — based on charters, particularly that of 1508 — still exist and that these rights give them the power to bound any land for mining purposes as well as to over-rule certain laws passed at Westminster.

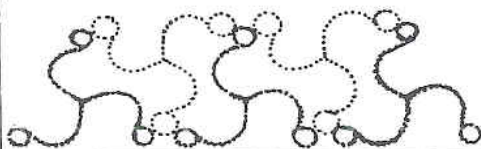
Until now these sweeping demands have only been intermittently tested by individual Stannators refusing to pay their road tax and subsequently being pursued through the courts. Once there the issues rapidly become mystified by incredibly complex legal arguments that leave most by-standers dumbfounded.

But in January a group of "tinnners" declared their intention to bound the quarry where NIREX was drilling. In due course stannators with some supporters and the attention of the local media descended on the quarry to exercise their rights. After some discussion with the police they were allowed to bound. On following weekends bands of tinnners entered the quarry, ignoring the no-entry sign erected by NIREX — in fact the Stannary Parliament has declared NIREX to be in unlawful occupation and issued a writ of possession for the tinnners. Once there they began to dig shafts.

After a couple of weeks of what NIREX described as a "nuisance" the police moved in and arrested seven tinnners who were held for over 40 hours before being charged with causing criminal damage and remanded on bail for four weeks. Since then another two tinnners have been arrested but released on police bail. Supporters have claimed that the decision to charge the original seven came from a "very high level indeed". Someone is clearly rattled.

The fact that a part of the Cornish movement has taken the lead in the issue of nuclear waste dumping is a welcome sign and indicates the increasing confidence in general within that movement over the past year or so.

B.D.



Tourism in Looe — A Growth Industry for non-Cornish Entrepreneurs

Such a lot of fanciful talk is generated about the tourist economy that it is a welcome relief to come across some facts, palatable or not, and this is what Dr. Gareth Shaw and Dr. Alan Williams and their colleagues from Exeter University provide in their first report on the survey that they are currently carrying out of the holiday industry in Cornwall.¹ The team investigated 81 enterprises of all kinds out of a total identified of 227, and what makes this enquiry particularly useful is that it covers the whole of the economy of a local area (that of Looe, population 4,500) including shops and factories, and not just holiday activities in isolation.

Some of the survey findings are what one might expect, others are not. For instance, they confirm our general impression of the nature of a tourist-based economy. In summer three-quarters of all employment is female and 65% is part-time. In the winter, hotels, guest houses and self-catering operations cut their full-time work force by two-thirds and the number of part time staff by 90%. Local firms buy virtually all their non-food requirements from outside Cornwall and perhaps 80% of their food supplies, but nearly 60% use local accountants. While hotels and guest houses get their building and maintenance done by locals, self catering operations go outside Cornwall for these services. Thus the economy of Looe has poor links with the rest of Cornwall but there is nothing unusual about this and it applies equally to many non-tourist industries in other parts of Cornwall.

According to the enquiry, employment grew considerably, by over 30% from 1981-86, within the survey firms. We are dealing here with the survivors, of course, and other firms will have closed down and not

been replaced over that period, offsetting some of these gains. Notwithstanding this, the rise in employment contrasts with the general gloom about Cornish tourism, which has been in the doldrum for the last ten years. The survey detected a generally favourable local attitude to tourism, apart from some retailing, but it did not cover those segments of the population who did not gain from tourism and who might be expected to be more hostile to the summer invasion.

The survey also gives some intriguing details about the business-people of Looe. Three-quarters of them had financed themselves out of family savings and/or bank loans. Thirty per cent of the self-catering operators and a quarter of the hotel and guest house proprietors were over the age of 55. Only 16% of them were Cornish. The newcomers had mainly been employees in their previous work life and only one of them had come from a tourist related occupation. Their chief reasons for moving to Looe were dissatisfaction with their former life style, a desire for a new environment and for self employment. Of the 1986 sample, 28% had taken over or started up locally since 1984. The survey does not relate whether this high turnover occurred because proprietors made a quick killing and left or because they failed.

The picture that emerges therefore is the familiar one of an inflow of middle aged English people with little or no knowledge of the tourist trade, and perhaps no great knowledge of Cornwall, who were sinking their life savings in a risky new venture because they wanted a change of work style and environment. What the Exeter pilot study does not identify is how many jobs for locals were provided or sustained by the inflow of foreign capital. But nevertheless it yields some useful insights into the holiday economy.

RONALD PERRY

1. Tourism in Cornwall Project No. 1, Dept. of Geography, Exeter University (price £3).

A CORNISH CHARTER

1987 will be a year of elections. In March we have the Truro by-election caused by the death of Liberal MP David Penhaligon in a road accident. In May all six District Councils go to the polls and we can be fairly sure that in either May/June or October we shall see a "General Election" for the British Parliament.

Like it or not attention will this year be unduly focussed on the trivialities of what passes for political debate among centralist politicians. At a meeting to discuss strategy for 1987 the Cornish branch of the Celtic League therefore explored how best to inject a pro-Cornish political message into all this electioneering.

Given the probable absence of nationalist candidates over most of Cornwall (MK has announced they do not intend to stand for Westminster and it is unlikely that MK and the CNP combined will contest more than 5%

— at the most — of the seats on the District Councils) plus the non-existence of a pressure group putting forward a coherent Cornish politics it was decided to intervene in the elections.

We intend doing this by presenting all candidates at both levels with an eight point charter that presents the minimum action needed to secure a future for the Cornish people into the next century. They will be asked to indicate which of the points they agree with, if any, and the response will be publicised. The aim is to put the future of the Cornish people onto the electoral agenda.

Separate charters have been issued for Westminster and District Council levels and a background paper — running to around 5,000-6,000 words — has been written to put the charters in context. Copies of the latter are available, at cost, from the Cornish secretary.

MANNIN

Scannaneyn ayns Bretnish

Er y gherid, ta ghaa scannane Bretnish er chosney goo mie ayns cheeraghyn dy liooar — eer ayns Sostyn, my ta. Ta ny scannaneyn shoh enmyssit Boy Soldier as Coming up Roses. Ta'n chield scannane, va jeant liorish Karl Francis, mychione dooinney aeg ayns armee Hostyn ayns Twoaie Nerin. She Bretnagh y fer aeg shoh, as ta Bretnish echey. Cha nel mee er nakin y scannane shoh as by vie lhiam fakin eh. Lhah me ayns pabyr naight Sostnagh ennagh dy vel baght noa ec y scannane shoh, baght nagh vel ry gheddyn ro vennick ayns Sostyn mychione cooishyn Yernagh.

T'eh jeeaghyn dy vel y scannane shoh mychione fosley sooillyn y Vretnagh aeg as eh ayns Twoaie Nerin. Ta'n nah scannane, Coming Up Roses, jeeaghyn dy ve foddey ny smoo eddrym. T'eh mychione thie-jalloo er y jiass jeh'n Thalloo Bretnagh, choud's ta fys aym.

Ta skeealyn dy liooar er ve ayns ny pabyryn-naight "trome" ayns Sostyn as er y

chellooish neesht mychione ny scannaneyn Bretnish shoh. Ta'n chooid smoo dy 'leih coontey ny scannaneyn y ve mie. Agh va un ghooiney ard-vooaralagh er y chellooish Hostnagh y laa elley va gaccan mychione ny scannaneyn. She cremeyder (critic) ta gobbraghey da'n earishlior Lunninagh shen "City Limits" v'ayn. Va'n fer aeg shoh gra dy row scannaneyn ayns Bretnish cur y chengey er sleih "er egin". Er y fa nagh vel Bretnish ec monney sleih, v'eh goll rish jannoo scannaneyn ayns Ladjyn, bunnys! Cre'n ommidjys t'ayns beal y fer boght shoh. T'eh jeeaghyn dy vel eh cho bolvaneagh as nagh vel eh toiggal dy vel Bretnish myr undin jeh'n scannane Boy Soldier. Ta Baarl currit er y Vretnish er y scaalhean (screen) aghterbee.

Ta'n aigney jeh'n chremeyder shoh soilshaghey magh red feer scanshoil dooin. Dy chooilley vlein, ta Sostyn goll sheese ny smoo as ny smoo. As dy chooilley vlein, t'ee cheet dy ve ny smoo coon. Gyn ourys, ta'n red cheddin taghyrt ayns ymmodde cheeraghyn elley — y Rank, myr sampleyr. Ayns cooishyn politickagh, ta laue yn eaghtyr ec y skian jesh ayns ram cheeraghyn. Dy mennick, ta shen cur er sleih y ve coon ayns cooishyn cultooril. Agh va'n coonid shen rieau ry akin ayns Sostyn, tra v'ee heose ny heese. Va rieau sleih ayn goll rish dty ghooiney voish "City Limits" va jannoo

craid jeh cultooryn joarree, beg ny mooar. Yiaragh ad shoh "Shoh shinyn, possan beg chionn ayns ard-valley bannit Lunnin. Cha nhione dooin veg jeh'n teihll cheumooie jeh Lunnin. Dy jarroo, vel seihll erbee ayn cheumooie jeh'n vean jeh Lunnin? S'cummev lhien".

Choud's ta fys aym, shoh yn chield cheayrt ren lught-jeeaghyn eddyr-ashoonagh fakin scannaneyn jeant ayns chengey Celtiagh as coontey ram jeu. Cha nhyrrys: dooyrt Bretnagh ren jannoo nane jeh ny scannaneyn shoh dy row eh jeant echey sy tradishoon Europagh. Cha row eshyn son croymmey sheese roish boghtynid mean-Atlantagh ayns Lunnin.

Son shickyrys, cha nel mee credjal dy vel Lunnin ny voayl jouyllagh. As cha nel mee credjal dy vel flaunys cheet kyndagh rish scannaneyn ayns Bretnish. Agh ta mee dy firrinagh credjal dy nhegin da ny Celtiee ellanagh (as ny Sostnee) brishey ny geulaghyn cultooril ta cheet voish Lunnin. Scannaneyn ayns chengaghyn Celtiagh ta'n seihll mooar toiggal, shen aght mie shen y jannoo.

Recent Welsh language films have had a good reception from international audiences. This is a good example of how Celts can speak over the heads of their present cultural masters.

BRIAN MAC STOYLL

Baase Doolish y Karragher

Cheayll mee jiu dy vel Doolish y Karragher. Gaelgeyr as Manninagh dooie, er ngeddyn baase. Cha noddyn credjal eh. Ta Mannin, as y chooish Cheltiagh, er choayl dooinney mooar. Cha nodmayd fordrail eh, my ta. Ta shin er choayl foawr.

Er y chield laa jeh'n vlein 1953, lhah me art mychione y Ghaelg as Doolish. V'eh gra dy row eh ny red scammyltagh nagh row ny Manninee cur geill da'n chengey dooghyssagh oc. Ren yn art shen greinnaghey red ennagh feer ghowin aynm, as va'n laa shen va mee currit da'n Ghaelg as da Mannin. Cha dod mee jannoo fegooish gysaghey Gaelg, as va mee laccal loayrt ee car y tra. Trooid yn art shen, va clouit sy phabyr-naight shen "Yn Chaghter Vona" veeit mee rish Doolish, Leslie Quirk, Bernard Caine, Walter y Chlere, as sleih elley sy phossan beg shen va graihagh er y chengey ayns yn laghyn shen. Va mee cliaghtey goll lesh shillee er y chenn sleih Gaelgagh marish Doolish as Leslie as

y sleih elley tra v'ad recortyssey paart jeh ny loayedyderyn dooghyssagh s'jerree. Shen yn aght va mee feer aighoil as mish gysaghey chengey ny mayrey.

Va Doolish, y "Breaghagh", moyrnagh ass towse jeh'n Vanninaghys echey. Ren eshyn as e ven Joyce goll dy chummal ayns yn Affrick, agh beign daue cheet dy valley. Cha dod ad jannoo fegooish Mannin. Rish ymmodde bleaantyn, va'n Breaghagh gobbraghey er y fockleyr yindyssagh echey. Bwooise da Jee dy daik eh magh sy jerrey. Voish y fockleyr shoh, bee sleih nagh ren rieau meeiteil rish y Vreaghagh toiggal cre'n sorch dy ghooiney v'ayn.

Er aght ennagh, v'eh brishey cree Ghoolish dy chummal ayns Mannin ta goll er Sostynaghey gagh laa. V'eh cliaghtey gra dy row eh myr joarree sy cheer echey hene. Agh er y chooid sloo hooar eh baase sy cheer v'eh graihagh er.

The cause of the Manx language has suffered a heavy blow with the death of Douglas Fargher. His great dictionary serves as a practical memorial of this great Manx patriot.

BRIAN MAC STOYLL



The late Doug Fargher.

Photo: D. Fisher.

A NEW QUEST FOR THE HOLY GRAIL

The visit of Dr. Goodrich to the Isle of Mann recently has caused a lot of interest, not only within the Island itself, but further afield in the adjacent countries. This is hardly surprising considering that she contends that St. Patrick's Isle, Peel is the site of the Castle of the Holy Grail. This claim comes with many other claims about the activities of the British King Arthur, which are bound to cause many repercussions in academic circles.

She began her fifteen year long quest into the truth about Arthur, as a result of dissatisfaction over teaching to students from books which she came to trust less and less as time went by. Dr. Goodrich undertook the task of applying the resources of modern technology and new linguistic disciplines to all the available manuscripts relating to Arthur's life and campaigns. Her arguments are very persuasive and convincing. She places Camelot at Carlisle and almost all of King Arthur's battles in the area north of Hadrian's Wall. This runs counter to all those researches which seek to find the sites of his battles in the West of England. However, as Dr. Goodrich points out, no contemporary Anglo-Saxon documents specify any West Country locations.

She goes on to draw on place names evidence to trace the route from Carlisle to the Castle of the Holy Grail. In all accounts, she says, the route leads along the Rhinns of Galloway to Loch Ryan and thence across the sea. A description of the location of the Castle of the Holy Grail which lists twelve topographical particulars, matches St. Patrick's Isle, Peel exactly, and no other island, according to her.

The archeological investigation at present in progress at Peel Castle, has so far revealed nothing which either confirms or contradicts her contention that this was the site of King Arthur's main Religious Centre. The Director of the excavations, David Freke, allows that, "there was something very important happening in the Castle during the Dark Ages." The fact remains that nothing has been found there, which can be connected with King Arthur and it must be considered most unlikely that anything will appear that could be connected with him.

King Arthur has fascinated and excited the people's imagination over many centuries, and many sites with only tenuous connections with him have attracted tourists in their millions. Tourist and business interests in the Isle of Mann were awake to the potential which Dr. Goodrich's contention involves. Attracting tourists here should not be difficult if Dr. Goodrich's proofs can be simply put and convincingly substantiated in ways easily understood by less academic minds. It is more difficult to imagine what they can be shown when they arrive. There have been quite enough fakes perpetrated in the past in King Arthur's name, and a new one should not be tolerated. Attractive though the present castle is, with a unique history of its own, it cannot have a use in the Arthurian context as it stands. It would be a serious interference with

the present plans for its interpretation to visitors and Island residents, to graft onto it some dubious Arthurian labels.

A souvenir industry doesn't offer much hope. How can one make a copy of the Holy Grail when nobody can agree what kind of a vessel it was? Are we going to see a repetition of the very romantic but quite inaccurate representations of Arthur and his Court in a medieval setting? Would anybody really accept an accurate reproduction of a sixth century sword as a faithful representation of Excalibur? It wouldn't be dramatic enough!

Perhaps an alternative to the Peel Viking Festival Pageant is being considered. That was fun so long as it was not regarded as a true reflection of history. It was full of anachronisms, and the Viking and Celtic protagonists were caricatures of the real thing, but it was founded on a handful of fairly well documented facts.

The worst that could happen perhaps, would be the springing up of totally bogus Lancelot's Lounge Bars, Queen Guinevere's Sauna and Massage Parlours or similar. Let us hope that insults of this sort to Dr. Goodrich's research will not occur. Who can be sure? Can there ever be any such thing as tasteful exploitation?

It is not as if the Island does not already have an impressive number of tangible artifacts and visible sites, reaching back to the Bronze Age and beyond. A selection of accessible sites was prepared by the Manx Museum and National Trust as long ago as 1973. Much more has come to light since. Surely well conducted package tours of sites for people seriously interested in pre-history, interpreted by expert guides, would be something the Island could take pride in.

COLIN JERRY

Sub-editors note: Since this article was written, a review of the book "King Arthur", by Norma Lorre Goodrich, has been published by Dr. R. L. Thomson, well known as an authority on Celtic languages and history. He condemns her conclusions as unscholarly and the book as fiction. Mr. Thomson is also a member of the Arthurian Society.

FINANCE INDUSTRY EXPANDS — AT WHAT COST?

House prices in Mann have risen in value by 7% during the past year and are expected to rise a further 10% during the year ahead. The Government proudly boasts that the reason for this rise is due to renewed confidence in the economy, brought about by the most recent boom in the finance industry.

New housing estates on the outskirts of Douglas, of expensive, neo-georgian boxes are being snapped up by new residents in the business community. More, even more expensive housing is to be developed on good agricultural land in Union Mills, despite local protest. Meanwhile the Island is littered with properties for sale. Working class families have not been able to take advantage of the relatively low property prices of the last few

FORUM NY GAELGEY 1986

The 1986 Gaelic Forum, organized by the Mannin Branch of the Celtic League, was held on the 27th December at Thie ny Gaelgey, St. Jude's. This annual event had a change of format this time, with the intention of giving those present a better opportunity to participate in formulating a policy for the furtherance of Gaelic in Mann. All organisations and individuals with an interest in the language were invited to attend the Seminar. The main propositions were given a general title — Manks Gaelic in the Year 2,000. Viable strategies were asked for, that could be adopted, bearing in mind the rôles that the various organisations concerned with the language could play. A co-ordinated effort was called for, to not only promote Manks Gaelic but to produce more fluent speakers.

The four main headings for discussion were Publicity — Education — Young People and Government and Commerce.

Some very useful and practical suggestions arose as a result of group discussion and we hope that we shall see them implemented. All groups felt constrained to say that there had to be a considerable change of attitude towards the language at a political level, before we could expect any significant advance in the cause. Much has been achieved by voluntary effort, indeed Manks was saved from oblivion by such effort! but we have reached the limits of what can be done and there now must be a greater commitment at government level, in the form of funding — grants or bursaries, and perhaps more importantly in the field of education.

The Mannin Branch has undertaken to prepare and publish a paper based on the recommendations of the Seminar. Copies will be forwarded to all relevant organisations and government departments.

Thanks go from the Branch to all those who took part, in what has been a worthwhile exercise.

years. It would take two average wages to afford even a modest terraced house.

Young people see the growth in the business sector as perhaps their only chance to remain on the island and be employed. Many are opting for business studies, computer studies and office skills and are being encouraged to do so. Office juniors, mostly employed from the ranks of school leavers, who have several "O" levels including English and Maths, but with no office skills, are offered jobs with wages as low as £40 per week, often with little opportunity for promotion.

Unless Government uses the extra money it receives from the recent expansion of the business sector, to create alternative employment, with increasing competition in a job market not noted for worker intensity, the new poor may find themselves servicing the finance industry.

C.J.K.

IS PLANNING CONTROL IN THE ISLAND OVER-INFLUENCED BY GOVERNMENT POLICY?

H. S. COWIN

In 1961 the population of the Island had declined to 48,133 the lowest level for 110 years. This was caused by the considerable number of young people who left the Island in order to obtain work. The Manx Government were desperate to endeavour to correct the imbalance of the population and evolved a policy of attracting new residents to the Island. By 1971, 11,319 new residents had settled in the Island, and the building boom commenced. The Planning Committee had no planning policy to cater for this considerable influx and the result was the commencement of a period of chaotic planning when wealth achieved approval for select planning sites. The Society for the Preservation of the Manx Countryside and the Manx Conservation Council challenged planning applications with little success and it was apparent that much stronger action was essential. In 1970 "Fo Halloo" was formed by an active group of determined Manx residents who appreciated that our expressions of concern passed through the usual channels were unheeded by an inflexible Government who were prepared to destroy the appeal of the Island in order to gain finance. The forceful methods of "Fo Halloo" aroused the people from their apathy and had a devastating effect on the Government. In order to try to pacify the Manx Residents a Draft Development Plan was created in 1971. It was perhaps impressive but it was ineffectual, and eleven years delay before approval was given by Tynwald in 1982 permitted additional detrimental development, but even when approved the Development Plan was only accepted as a "guideline for planning". It is not a statutory plan.

In 1961 there were eight well established building firms in the Island, at present there are fifty-four, yet the approvals granted for new estates are mainly allocated to one firm and not spread among the other building firms. Does this benefit the construction industry in general?

The Development Plan through natural extensions of town and villages provides 1,886 acres to accommodate a population of 75,000 by the year 2,000. At the rate that this land is being approved for the development of unrequired estates, while 2,600 houses remain unsold, represents unwise planning which will force the unnecessary loss of good farm-land within the next few years. Green Belt Areas should have protected the perimeters of Douglas. Now it is almost too late as it is possible for development of land with estates which could be out of character with our Manx environment, from Braddan Bridge to Mount Rule.

A STATUTORY Development Plan approved in 1971 would have prevented much deplorable development and loss of farm-land, but politics out-weighs good planning.

A new drive for New Residents with the

intention of enlarging the Financial Sector has commenced, and we predict that the choice of sites for the residences will not be within the areas allocated on the Development Plan for future development, but will be contrary to the "guide-lines" of the Development Plan. This will be detrimental to the Island.

It has been suggested in Tynwald that the Island could accommodate a population of 100,000. The ceiling population approved by Tynwald is 75,000 by the year 2000 which should be sufficient to cover the Island's economic requirements without destroying the attractions of the Island.

How much of the "Manxness of Man" will be lost in the newly formed Tynwald? The present Island population consists of 30% of Celtic or Viking stock (The Manx), 23% Manx born of Comeovers, 7% Comeovers and 40% New Residents.

We are reminded of the first line of the well known poem by T. E. Brown:

"Dear Countrymen, What'er is left to us of ancient heritage. . ."

Many of the Comeovers and New Residents have as great a love and appreciation for the Island as the Manx and they are welcome, but a large influx of New Residents who come to the Island because it is a tax-haven without interest in the Island or its residents is a threat to our heritage.

We are greatly impressed with the book "Island Survey" produced at the request of the Lieut.-Governor, Earl Granville by the highly efficient Planning Officer, Mr. C. N. Hadfield, F.S.I., M.P.T.I. in 1944. It was a masterly guide to the correct methods which future development should be approached with. He declared "that the coastline of the Island must remain unspoilt. — Development of estates of standardised boxes with segregation of the classes must be avoided. — First class agricultural land must not be used for any future development. — He depicted a very satisfactory method of the redevelopment of the Douglas Town Centre." Good planning is subservient to Good Politics, but the expert guidance of Mr. C. N. Hadfield was shelved by Tynwald and ignored, but not forgotten by those who appreciate what was a good Development Plan.

The new Ministerial structure of the Manx Government will create a change in the Department of Local Government and the environment that will alter the form of the Planning Committee and will reduce its efficiency.

The initial decision on submitted planning applications will be the decision of ONE MEMBER instead of three. (An inadequate procedure which will treble the requests for Reviews). Reviews and Appeals will be as before.

We view this change with apprehension and believe that our submitted views from a sub-

committee of three members of our Committee, who each week examine all planning applications which we consider to be contentious, will prove to be a qualified help to the member for Planning who will make the initial decisions. We base our views on the Development Plan, making allowance for the need for amending, and we agree with the precepts of Mr. C. N. Hadfield's "Island Survey". We were formed in 1938, and the past sixteen years have shown the need for our work. The future foretells a greater need for our Society.

Extract from a pamphlet published recently by the Society for the Preservation of the Manx Countryside (Founded 1938).

MANX CULTURE & THE M.H.K.S.

Sleih Gyn Thie is an "umbrella organisation", consisting of a Committee which contains representatives from various folk-based music, song and dance groups on the Isle of Man. It is a cultural, and as far as possible, non-political body (!).

Prior to the Election for the House of Keys held on the Island in November 1986. Sleih Gyn Thie conducted a survey amongst the candidates. These numbered 73, contesting 23 out of 24 seats. Together with an incentive to reply in the shape of a stamped addressed envelope, a circular letter was sent to each candidate asking whether they supported " . . . the teaching of Manks Gaelic and Manks Studies (History etc.) in Schools" and asking them to complete a slip indicating the extent of their support, making any comments they felt would be relevant.

From the number of replies received and the comments made it is clear that the issue involved was considered by the candidates in an objective and unbiased light.

Out of the 73 letters sent, we had 49 replies (67%).

Of the 49, 4 candidates chose not to complete the slip provided (in 3 cases through a stated lack of relevant information on the subject).

38 candidates (77.5% of replies) indicated support for Manks Gaelic and Manks Studies — 16 of these (33% of replies) with the proviso that their support was based on Manks Gaelic *not* being compulsory, and 6 (12% of replies) indicated support for Manks Studies only.

Once the New House of Keys was determined, a "league-table" was compiled, illustrating the replies received from the 24 members.

From the stated support of the new Members it would appear that the House of Keys at least does not feel that Manks Culture should be regarded as having "Ethnic Minority" status. A bit of an in-joke, that, but nevertheless a profound relief! Quite what practical use will be gained from this support, however, will only be seen as time goes on.

Anyone who would like a more detailed breakdown of information or figures should contact Sleih Gyn Thie through:

Linda Gregg, 1 Church Street,
Peel. IOM.

CELTICA

"THE PEOPLE'S TWINNING — MÚSCRAÍ AND BRO-PLINN"

The twinning of the Múscraí district in Ireland with 4 towns from the Bro-Plinn area of central Brittany, which was signed and sealed during the holiday week of the 26-31st October 1986, should serve as an example as far as creating personal contacts between inhabitants of similar areas and cultural aims are concerned.

The 60-strong Irish delegation were distributed among the people of Kergrist-Moulou, Tremargat, Peumerit-Quintin and Lanrivain. The warmth of the contact was due in part to the size of the towns, involved (no more than 500 inhabitants in any case) but most of all to the lively evenings (and mornings!) when the delegation from Múscraí and their Breton hosts took over the local pubs for a musical session. The Breton reaction could be summed up as "Biskoazh kement all" — "There never has been anything like it"! These contrasted with the official dinners between two sets of city councillors which one sees elsewhere — which have little impact on the ordinary townspeople. This was in every way a people's twinning. There were of course some official moments, but the good crack and the humorous exchanges soon reasserted themselves. The recent "Iris" programme on RTÉ gave only a small taste of the enjoyment, the generosity and the friendship experienced during the week.

Songs and dances were never far away from people's minds during the week. The similarities between the two areas in this respect are striking. Bro-Plinn is one of the strongholds of Breton dancing and the *kan-ha-diskan* singing to which people prefer to dance. Múscraí is also well-known for its "kan-ha-diskan": it is the stronghold of the *lúibín*, where singers alternate verses of working songs. The people of Bro-Plinn showed great appreciation of the set-dancing displays by the Múscraí delegates during the week.

Questions are often asked about the eventual economic spin-offs of such twinings, but in this case the benefit was immediate and visible for the local pub-owners, who made over £1,000 profit on each session. There was a session every night, starting on Sunday (26th) night on the arrival of the Irish delegation, in Peumerit-Quintin. Sessions ran into the early hours the following nights in Kergrist-Moelou, Lanrivain, Tremargat and a fest-noz was held after the twinning ceremony, on Thursday which broke all recent records for attendance. Hopefully it

will help to restore the flagging fortunes of the fest-noz in the area.

Economic exchanges are expected to follow and a committee was set up during the week to organise links on both sides.

The visit also marked an interesting development in relations between Irish and Breton towns and villages. The twinning ceremony, which took place on Thursday 30th at 3.00 p.m., was held almost completely in Breton and in Irish. This was nothing new for the Irish, but it marked a step on the road to making Breton an official language in Brittany. The mayors of three of the four Breton villages spoke in Breton. Two of them read prepared speeches while the mayor of Peumerit-Quintin gave an extempore speech which was delightful to hear and which expressed the enthusiasm of all concerned. His speech was understood by all Breton speakers present. The fourth mayor spoke in French but his speech was interpreted in Breton by the parish priest of Kergrist (who is one of the handful of priests who have remained faithful to the Breton language.) The ceremony was broadcast live by Radio Kreiz-Breizh for the benefit of the people of the surrounding districts, and the speeches were translated consecutively by Seosamh Ó Ceallacháin (Breton to Irish) and Éamonn Ó Ciosáin (Irish to Breton).

The Irish delegation, led by Peadar Ó Riada, made it clear to the Bretons during the week that they should use their language in all circumstances, and the Bro-Plinn organising committee were adamant that Breton be used as much as possible. On a personal level, the Irish delegation wanted to hear Breton — out of curiosity — and the somewhat bemused local people obliged, although wondering why people should want to hear a language that they couldn't understand. This gives an indication of the cultural work which remains to be done in the area, and which could be greatly helped by the twinning, if the commitment of the organising committees is anything to go by.

The establishment of Breton as an official language requires great care as regards getting people used to an official vocabulary based on familiar words. Care must be taken in order to avoid the sort of officialese which one finds

in government documents in Irish and which does little for the language.

One hopes that the Múscraí-Bro-Plinn twinning will serve as a model for other twinings between Irish towns — and particularly Irish-speaking areas — and Breton-speaking Brittany. Previous to this visit, the twinning ceremonies in Brittany served only as another occasion for the use of French by town councillors and mayors who were often fluent in Breton. This defeated the cultural aim of such twinings in the official domain. I had the embarrassment of being present at such a ceremony in Plestin (Côtes-du-Nord) some years ago where one visiting Cornish delegate spoke more Breton than the town councillors of Plestin — who had native speakers among them!

The Múscraí and Bro-Plinn people visited the Prefecture in Saint-Brieuc on the Wednesday, and not only was Breton spoken in the State offices, but the Breton national anthem was sung as well!

The committees on both sides should be congratulated for their choice of "partners", to use a dancing term, as two more suitable areas could hardly be imagined. Perhaps the Bretagne-Irlande association will look into the possibility of twinning other Gaeltacht areas with Breton-speaking Brittany in the future. In the meantime, the people of Bro-Plinn are due to visit Múscraí this autumn, and they will no doubt be treated to a great time by their Múscraí friends in return for the way they looked after them.

Another positive aspect of this twinning, to finish with, was the way that people of different political persuasions who would rarely if ever work together in the Bro-Plinn area were on the committee and helped in various ways. This happened also on their visit to Ireland. This could be a very positive development in country areas — again, something which isn't the case in twinings between towns and cities.

ÉAMONN Ó CIOSÁIN

NEW SECRETARIES

Please note names of new secretaries for Alba and Breizh (one for subs. and one for correspondence).

We would like to take this opportunity to thank Mairi Denovan for her many years as secretary. Mairi will still be an active member of the Alba branch and will be handling Carn distribution.

Also a special thanks must go to Jorg Gwegen who has had a number of terms as Breizh secretary and who continued on his duties despite a high workload with Diwan until successors for the position were found.

THE BIRMINGHAM SIX

I welcome the reopening of the case of the Birmingham Six even though it has taken much longer than I would have liked.

Fr. Denis Faul and I wrote a book on this case called, *"The Birmingham Framework"* in 1976 in which we alleged the six men convicted had been severely assaulted while in police custody, with the result that some of them had under duress made false statements of admission which, together with forensic evidence — which has since been discredited — were used to obtain convictions against them.

Twenty-one people tragically lost their lives in the Birmingham Pub Bombings and many others were severely injured. However, there were more victims of the Birmingham bombings. The six Irishmen, since known as the "Birmingham Six" or "The Six", beaten by the police, wrongly convicted, vilified and humiliated, were each sentenced to 21 life terms of imprisonment. They and their families are also VICTIMS of the Birmingham Pub Bombings.

As regards the forensic evidence, at the trial there was a major conflict in relation to the interpretation of the forensic evidence given by the two scientists. I know that many years of work has gone into the task of resolving the forensic conflict. Kieran Morgan, an Armagh Solicitor with a background in science has done a considerable amount of work in an attempt to resolve the forensic conflict. At one stage he obtained from a Professor of Chemistry a report which was encouraging but as the Professor of Chemistry had marked it "Confidential" it could not be published. However, tests have since been carried out which have shown conclusively that the forensic evidence given by Dr. Skuse at the trial — that he was 99% sure that some of the six had been in contact with explosives — was wrong.

Sister Sarah Clarke of London made contact with Chris Mullin, the author of the book *"Error of Judgement"* published last year. Chris Mullin came to Armagh for a meeting with myself and the solicitor who had been working on the case and was given material for his book. I urge everyone to read that book and to write to the Home Secretary to have this matter resolved.

One of the police officers present at the police station on the night five of the six men were taken into custody has since admitted that the men were assaulted by the police. There is a strong camaraderie between police officers, a strong group loyalty. That can be good at times but it has dangers, as in this case where it can result in miscarriage of justice and then in the concealment of that miscarriage of justice.

It takes a lot of courage for a person who was wrong to admit it. If that person is a police officer there is the added difficulty that an admission by one officer may involve other

officers and when group loyalty is strong there is an enormous pressure on the members of the group — not to spill the beans — not to tell on the others. When it is now clear that there has been a miscarriage of justice and anyone who reads *"Error of Judgement"* by Chris Mullin could scarcely fail to believe there has been a miscarriage of justice then those who have made mistakes should now, even at this stage, have the courage to admit it. That includes not just the police, who clearly believed the Six were guilty when they beat the false statements out of them but also, Dr. Skuse, the forensic officer who said he was 99% sure that some of the Six had been in contact with explosives. That opinion, which was recommended to the jury by the judge, has since been shown conclusively to have been totally incorrect as everyday objects such as a pack of playing cards have been shown scientifically to give positive reactions to the type of tests Dr. Skuse carried out to detect explosives.

Also the trial judge — Lord Justice Bridge, who dominated the trial of the Six made it very clear to the jury, by his hostility to the defence scientist, that he felt Dr. Skuse for the prosecution was right and the defence scientist was wrong. I feel it is very likely that the trial judge influenced the jury and possibly also the verdict.

Then Lord Denning, one of the oldest and most respected judges, at an appeal said: "Just consider the course of events if this action is allowed to proceed to trial. . . . If the six men win, it will mean that the police were guilty of perjury, that they were guilty of violence and threats, that the confessions were involuntary and were improperly admitted in evidence and that the convictions were erroneous. That would mean the Home Secretary would either have to recommend they be pardoned or he would have to remit the case to the Court of Appeal. This is such an appalling vista that every sensible person in the land would say: It cannot be right that these actions should go any further".

"This case shows what a civilised country we are. Here we have six men . . . proved guilty of the most wicked murder of twenty-one innocent people . . . sentenced to imprisonment for life. In their evidence they were guilty of gross perjury . . . the actions against the police . . . a scandal that should not be allowed to continue".

What does that mean if not — it is better for the Six to stay in jail than admit that a mistake was made?

The Birmingham Six are innocent. That is now widely believed and more and more people are coming to that belief.

A grave mistake has been made. There has been a horrific miscarriage of justice. That is now accepted by many people.

This creates a dilemma — as Lord Denning has himself said. This calls for an act of supreme courage, to admit one's mistake, to accept that the Six are innocent. To do otherwise now would be cowardly and a scandal.

There will be great resistance on the part of the establishment to admit they got it wrong. This is not the first time there has been a miscarriage of justice.

Will the six men be left in jail to cover up

this horrific wrong that has been done to them and to their families, or will it now be admitted — what many people now believe — that a miscarriage of justice took place? The answer to that question depends on the integrity of the judicial system and above all on the courage of the Home Secretary and the Court of Appeal.

The Six are innocent. The question now is, does the Court of Appeal have the courage to say so? Will the Six and their families have to go on suffering so that others can save face? The truth will be out in the end. Let it be now.

RÉAMONN Ó MUIRÍ

American Branch

The Celtic League explored a little known though tragic chapter of New York's history in its autumn walking tours when Stephen Paul DeVillo led groups on two successive weekends through the scenes of the 1863 New York Draft Riots. As many as 1,800 people were killed when in July, 1863 the Irish immigrant community revolted against the imposition of forced conscription by the Union government. The ensuing revolt, which has been described as America's first urban insurrection, shut down the city for three days and pitted masses of New York's poor against police, militia, and regiments of US troops hastily withdrawn from the Gettysburg campaign during the darkest part of the US Civil War.

The tours visited scenes of carnage where draft offices were burned, armories were sacked, and riots were quelled by point-blank cannon and musketry fire. Original buildings and other relics of that period were pointed out as the significance of the riots for the history of New York's immigrant community was discussed.

Future walking tours will visit other sites in New York associated with Irish and Celtic history.

IRISH WEEK

What is believed to be the first IRISH WEEK of its kind on German soil since the war took place at the University of Mannheim from Monday 8th to Friday 12th December 1986. Held under the auspices of the Depts. of General Linguistics and of English, and organised by Dr. George Broderick, a member of the Manx Branch of the League, Mannheim University's IRISH WEEK featured a wide spectrum of activities, including films, drama, traditional music, lectures, exhibitions, Irish dishes, and naturally a liberal supply of Guinness!

The main purpose of IRISH WEEK was to promote Celtic Studies (and the study of Irish authors in English) currently being taught at Mannheim University. It was a resounding success, especially among the students.

IRISH WEEK ended in true Irish fashion with a post-concert music session by CELTIC TRADITION in the Frankeneck pub just by the University till around 4.00 a.m. on Saturday morning. Many believe that Mannheim has not seen its last IRISH WEEK!

SYC.

MAODEZ GLANNDOUR 1909 – 1986

Loeiz ar Floc'h died on November 25th last in Louaneg, near Perroz-Greg, where he had been parish priest for 31 years. Known in the Breton movement as Maodez Glanndour, he leaves the mark of a deeply religious personality on the development of today's Breton culture. He will be remembered above all as one of our greatest poets, whose writing was almost exclusively in Breton. He first came to notice fifty years ago through the pages of the pioneering literary magazine *Gwalarn*. It was his long poem *Innam* (a word borrowed from Old Irish and meaning "(circum) navigation") which in 1941 revealed him as a master of our language, an artist able to exploit its musical potentialities, for instance by his use of alliterations. His poems, published over the following forty years, in collections or singly like the prophetic "*Vijilez an Deiz Diwezhañ*" (Wake for the Last Day) justify the claim that our literature can satisfactorily compare with that of other countries. Equally important for the Breton Catholics was his publication of the periodicals *Studi hag Ober*, *Kaieroù Kristen*, *Ar Bedenn evit ar Vro* by means of which he sought to develop an understanding of Christianity through the medium of Breton. In cooperation with other priests, he translated the Bible directly from Greek "respecting the order of words and the composition of sentences because there is a rhythm, a strength, images in the Greek text which Breton can better reflect than Latin or French". They were published from 1969 onwards. The periodical *Imbourc'h* brought out his "Notennoù a Batrologiezh" from which the development of Christian thought in the early centuries can be followed.

An authority on Breton popular music and a composer himself, he wrote the introduction to a collection of songs published by SKOL which illustrated the diversity of modes in our music. Among the few works which he published in French are the collection "*Le Brasier des Ancêtres*" composed of popular poems translated from Breton, as well as a collection of his own poems in translation. Articles from him which appeared in various periodicals will be gathered in a book titled "*Dre Inizi ar Bed Keltiek*" (Through the Isles of the Celtic World). There is also material for possibly more than a volume in the notes which he took of observations, conversations, meditations over a period of fifty years. They would constitute a precious record of his thought and feelings.

Let us mention here that both the Old and the New Testaments are available in Breton in five volumes from Diffusion Breizh, BP

12, 29135 Spezed, Brittany. The Old Testament was translated from the original by Josef Lec'hvien, parish priest of Kergrist-Moelou, a specialist of Hebrew.

has not succeeded in finding out at what leel in the FTP chain of command the decision to liquidate was taken, but those interviewed are obviously embarrassed: they could not give any proof of their victim having been a German collaborator. As to why they hit a highly respected Breton figure, Guidet debates the possibility that they wanted to force the nationalists, in reaction to such a symbolic attack, to declare themselves squarely on the German side or dissolve their organisations. Either way it would, they reckoned, lead to the annihilation of the national movement. The Communists would capitalise on this as they could claim to have been the most patriotic of all the French Résistants in their drive to become the most powerful of the French parties.

Attention must be drawn however to the fact that the fighting unit, later to be known as the Bezen Perrot, was set up on November 11, therefore not in response to the murder. A chapter has been added about the Bezen although it has nothing to do with the stated purpose of the book: it carries deprecatory comments on the manner it was constituted and operated but it will enable readers to see that Lainé-Henaff constantly endeavoured to safeguard its Breton character, whatever the circumstances and the appearances. Things did not indeed turn out the way its members wanted. In particular it disturbed many of them that they had to fight fellow-countrymen. They could say that they did not start this internecine conflict. For reasons which are not investigated they had to wear a German uniform without Breton insignia. Much as they might have liked neither could they separate among the Maquisards those who were primarily fighting to retain their individual freedom from those who were doing so for the return of a power bent on destroying the Breton language, the Breton identity and nationality.

One of the merits of the book is that it will help to remove the taboo which has since the war thwarted the efforts to show Yann Vari Perrot in his true light as an indomitable Breton. That his name was given to the Bezen is sharply criticised on the ground that he and Lainé-Henaff held fundamentally different religious convictions. It may be stated however that every Brezen member was free to practise his religion as he liked. As for the choice of name it was consonant with that determination to act as Bretons, in defiance of all threats, which also characterised Yann Vari Perrot.

A. HEUSAFF

Membership and Subscriptions

All those who agree with the Constitution and Aims of the Celtic League are eligible for membership. The membership fee (including Carn) and subscription rates are: IR£6, Stg£5.50, 60FF or US\$15. Postage outside Europe is by air mail.

For information about the Celtic League, applications for membership, subscriptions, etc. write to any of the following secretaries:

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Subscriptions: Youenn Craff, Talbodek, Beilh/Baye 29130 Kemperle/Quimperlé, Brittany. Correspondence: Yann Bouessel Du Bourg, La Haie d'Izé, Val d'Izé, 35450 Livré-sur-Changeon, Brittany.

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Alan Heusaff, 9 Br. Cnoc Sion, Dromchonnach, Áth Cliath 9, Éire.

When renewing please send cheques to same Branch as previously, or notify its secretary of any change.

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Our next deadline for CARN 58 will be May 8th, 1987. I would ask regular or new contributors to meet this due date and would appeal especially for more photographs/illustrations (not necessarily accompanying articles).

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

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