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A LINK BETWEEN THE CELTIC NATIONS

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CELTIC LEAGUE



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ALBA

CARAID NAN EILEAN

"Thàinig an Eaglais agus an Stàit còmhla gus Toraigh a thachdadh." Ach ann an 1980 thàinig sagart ùr dhan eilean, agus airson a' chiad uair thachair na h-ughdarrasan air strì nan aghaidh. "Bha iad coltach ri dithis fon deoch an taic a chèile — cha robh fios aca fon ghrèin gu dè an taobh a bha iad a' dol!"

Bho chionn ceud bliadhna bha daoine a' gabhail còmhnaidh ann an 25-30 eilean Eireannach. An diugh chan eil iad ann ach 16, agus dh'innis an t-Athair Urramach Diarmuid Ó Peicín dhomh gun robh an riaghaltas aig Fine Gael is Labour ag iarraidh a h-uile gin dhiubh fhàgail bàn. Air an adhbhar sin chuir e air bhonn Comhdhàil na nOileán, comhairle a tha seasamh còir nan eilean.

Cha robh ùidh aig na sagartan òga ann an Toraigh, eilean beag bochd naodh mìle a-mach — bha barrachd glòir ri cosnadh a-measg nam bochd ann am blàths thall thairis na ann an geilean is fuachd Thoraigh — agus dar chaidh Maighstir Ó Peicín ann air iasad bho na h-Iosanaich thuirt an t-easbaig gum faodadh e fuireach ann cho fad 's bu toigh leis.

'S gann gun d'ràinig e mun d'fhuair e mach gun robh an Stàit an sàs ann am fuadaichean. "Bha 200 duine ann nuair a chaidh mi a-mach ann an 1980. Thug iad 50 air falbh an 1981 gu taighean ùra air tìr-mòr, agus bha an t-eilean air fad a bhi bàn an 1982. Bha iad gan toirt ann am buidhnean air feagal gum biodh ùbraid uamhasach ann." Bha airgead ann airson taighean mealltach air tìr-mòr ach cha robh e ri fhaotainn airson taighean comhairle air an eilean fhèin no airson seirbheis bùirn no aisig, agus ged a tha ùidh aig Malinair ann an seirbheis adhair cha phàigheadh an

Riaghaltas airson fiù 's sgrùdadh tùsail air raon adhair.

Dar ràinig e an t-eilean bha an t-sluagh gun mhisneach agus glè amharasach mu dheidhinn duine oifigeil sam bith mar e fhèin. Ach chuir e air chois co-chomann agus buidheann dràma agus fo làimh thog iad rathad agus seirbheis bùirn. "Se ceist de chreideamh a th' aig bun duilgheadas. Mas urrainn dhut sin a cheartachadh, annad fhèin no san t-suidheachadh, tha thu seachad air lethach slighe." Agus ged nach robh an t-slighe gun bhristeadh dùil chuir e an deò air ais dhan choimhearsnachd.

A-rèir coltais cha do chòrd seo ris an easbaig agus ann an 1984 chuir e fios gu Maighstir Ó Peicín gum biodh sagart ùr a' tighinn 'na àite an ceann là no dhà. Bhon uair sin tha trì sagartan air a bhi ann, is iad gun chead gnothach a ghabhail ri obair leasachaidh sam bith. Ach cha d'fhuaradh cuidhte 's Ó Peicín agus le taic bho na h-Iosanaich chuir e Comhdhàil na nOileán air chois.

Sa chiad bhliadhna aca chaidh iad an aghaidh Gulf-Chevron Oil, an deicheamh companaidh as mò anns na Stàitean Aonaichte. Ann am Faoide, eilean beag de 40 duine ionadail am Bà Bheanntair, bha olallann de 17 tanca aig Gulf Oil. Chaidh seo a sgrios an 1979 le mòr-thubaist aig an tancair

Betelguese san deach 50 anam a chall. Chaidh raointean fheusgan a' bhàigh a sgrios cuideachd ach cha d'fhuair na tuathanaich fheusgan sgillinn ruadh mar chuidhteachadh. Cha robh muinntir Fhaoide no na tuathanaich dèidheil air Gulf a' tilleadh.

Se sin a bha fàinear dhaibh agus ann an 1985 chuir iad iartras planaich a-staigh gus an olallann a thogail rithist air \$60m. Se cùis iongnaidh gun d'thug an Comhdhàil orra tharraing air ais.

Ach goirid an dèidh sin chaidh Comhdhàil na nOilean thar a chèile — a-rèir Uí Peicín air sgàth bean-bhrathaidh a bha ag obair as leth an riaghaltas aig MacGearailt. Càit an tèid a' Chomhdhàil bho seo a-mach ma-tà? "Feumaidh sinn ar gnothaichean fhìn a chur air dòigh (ach) fhuair mi gealladh pearsanta bho Ó hEocha gun toir an ath riaghaltas aig Fianna Fail inbhe oifigeil dhan Chomhdhàil." Tha an riaghaltas sin ann a-nis — an co-gheall e an gealladh sin?

Agus an sin? Tha Maighstir Ó Peicín an dùil ri aon chomhairle agus reachd chòirichean airson an 3% de muinntir na h-Eòrpa a tha gabhail còmhnaidh ann an eileanan. Tha e an dòchas gum fan 5,000 Eireannach nam measg.

The Federation of the Islands of Ireland was established by Father Ó Peicín as a response to what was seen as a desire by both the State and the Church to rid themselves of the island "problem". Plans to clear Tory Island have been challenged, and Gulf Oil forced out of Whiddy. Before the election Haughey gave a promise of official recognition to the Federation — will the situation improve?

PEADAR MORGAN

Seumas Mac a' Ghobhainn's ashes return to Scotland

On February 11, 1987, the mortal remains of Scottish historian, author, and Celtic League activist, Seumas Mac a' Ghobhainn, were flown back to Scotland accompanied by his friend and colleague Peter Berresford Ellis and Séamas Ó Coileáin, secretary of the London Branch of the Celtic League, with which Seumas Mac a' Ghobhainn was associated for many years.

A cremation service had been held in Kingston, Surrey, on February 3 at which both Scottish Gaelic and English were used. A Church of England minister delivered an eulogy in praise of Seumas's selfless work for the Scottish language and Scottish independence.

The ashes were then flown to Glasgow

where they were taken to Sighthill Cemetery and scattered at the 1820 Monument, a memorial to the executed leaders of the Scottish 1820 insurrection which Seumas had done more than most to bring to the attention of his fellow Scots. Over 100 people attended, including members of the Scottish Branch of the Celtic League as well as other bodies.

The remains were piped to the memorial with the lament "The Flowers of the Forest".

Councillor Jim Mitchell (a member of the National Executive of the Scottish National Party and secretary of the 1820 Society) told those who had come to pay their respects that it was fitting that the ashes of this tenacious Scotsman had come home to Scotland and that it was more fitting that they be scattered at the monument which he, more than anyone, had worked so tirelessly to bring to the notice of his fellow countrymen.

Peter Berresford Ellis also spoke, outlining Seumas Mac a' Ghobhainn's commitment to the Scottish Gaelic language and to the struggle for independence.

"We stand at this monument not in sadness

but rather in exaltation of spirit that it has been given to us to know and come into a close communion with such an ardent Gael, such an unrelenting Scotsman and such a great humanitarian and internationalist. For Seumas was a true internationalist — recognising that only by respecting the rights of individual peoples and individual nations can one achieve a true internationalism.

"He believed that freedom of national communities from the cultural, political and economic exploitation of other nations is inseparable from the achievement of a truly democratic society. National and social freedoms and not two separate and unrelated issues. They are two sides of one great democratic principle, each being incomplete without the other."

Séamas Ó Coileáin spoke of Seumas Mac a' Ghobhainn's work for the Celtic League. He was a founder member of the London Branch and sought closer co-operation between the national movements of the six Celtic nations. His last public activities were in connection with Scrif-Celt, the Celtic

languages book fair, organised by the Celtic League.

As the ashes were scattered, a simple religious ceremony was conducted by Reverend John Prentice of the Martyrs' Church, Paisley (Church of Scotland). And the piper played another lament.

One distressful and disgraceful act marred this great tribute. The Labour Party controlled Glasgow City Council, while agreeing to the scattering of the ashes at the 1820 Monument, tried to prevent a ceremony and also tried to insist that the press and media should not be informed. Peter Berresford Ellis said:

"I was distressed to learn that Glasgow City had decided to play politics with the wishes of the late Seumas Mac a' Ghobhainn and his family. For it could only be because of some bizarre political motivation on their part that they wished me to sneak into Scotland, like some thief in the night, and surreptitiously scatter the ashes of this great Scottish historian and poet without the attendance of his friends, admirers or the press and media.

"The attitude of Councillor Macrae, convenor of the Parks and Recreation Committee, can only be described as an insult to a great Scotsman and a hurtful insult to his family. By trying to suppress this tribute to a man who did more than most for the eternal dignity of the common man and working class Scot, the Labour controlled council are showing a communion of spirit with the High English Tory attitudes of the Governments of 1820 and 1847 when they sought to eradicate the facts of the 1820 uprising from Scotland's history."

AM MÁRT, 1971

Ceathrar Ghàidheal óg
air giùlan thun na h-uaigne
air gualainn leathan nan companach
ri fuam na piob-mhór
fear aca fo bhratach Poblacht na h-Éireann
's an triúir eile fo bhratach dhearg nan
Sasunnach

is e sgeul aosda ceudna a rithist
leis an namhaid ársaigh
a'suathadh an lamhan neo chiontach
air chul deascan liomharr
fada air faibh bho'n bhlár.

MARCH, 1971

Four young Gaels
borne towards their graves
on comrades' broad shoulders
and the pipes play
one of them draped by Ireland's flag
the other three by the English red rag
it's still the same tale
while the auld enemy
rub stainless hands
behind polished desks
far from the fray.

Seumas Mac a' Ghobhainn
Translation: Séamas Ó Coileáin.

NATIONALIST THINK TANK PUBLISH LAND PAPER

The Andrew Fletcher Society, which was set up in 1985 as a Nationalist think tank, has published its second "Fletcher Paper" entitled "Land — Ownership and Use". This book, which marks the centenary of the Crofters' Act of 1886, consists of eight contributions by authors who are actively involved with land in Scotland, in agriculture, crofting, forestry or conservation.

The book begins with a review of the present situation and note that while the feudal system was abolished in England in 1290, North of the Border it continues to be the basis of land ownership as defined by Scots law. Perhaps because of this, Scotland has the most concentrated pattern of private land ownership in Europe with some 60% of Scotland's land being owned by less than 1,500 owners. This concentration gives enormous power, wealth and privilege to a remarkably few families in Scotland. The book then continues with a chapter by Dr. Adam Watson of the Institute of Terrestrial Ecology and R. Drennan Watson, and examines the situation which exists in Switzerland, a small country with much mountainous terrain. In Switzerland, integration between forestry, agriculture and tourism is the rule, with each contributing to the success of the others. In Scotland, the general pattern has been to separate and compartmentalise the different forms of land use, which are seen as competitive and mutually exclusive.

Conservation is one of the new aspects of land use in Scotland. Dr. Frank Rennie, a crofter from Lewis and the President of the Scottish Crofters' Union, describes how conservation can be integrated into the crofting scene so that the crofters themselves derive some direct benefit from conservation projects which are taking place in their area. At present, any benefits from conservation which accrue to the crofting communities are indirect, such as through tourism etc. The direct financial benefits go mainly to the landowners by way of grants to compensate for not using the land, and to 'outsiders' who are usually appointed to conservation-related jobs, such as wardens, etc. The intangible benefits, such as the preservation of the environment (wild life, scenery, etc.) are principally for those who use the countryside as a "lung of the city".

Several of the authors mention the special role that forestry must play in the Highland ecology and note that "trees should exist for the Highlands rather than Highlands for the trees". A full chapter, however, deals with this subject in some depth and notes how Scotland's forestry is presently dominated by the state-owned Forestry Commission, and a number of large private enterprises which are financed by external mobile capital. Robin Callender, the author, predicts that this surge in forestry will be similar to other surges in Highland land use, notably cattle, sheep and deer, in that the benefits will go largely to outsiders rather than to the Highland community. Mr. Callender suggests that a change in forest policy towards more locally

based, locally owned and managed forests, planting out different types of timber, especially native species, such as Scots pine and birch, might help to change or reverse this trend.

Finally, there are three important articles on crofting, one by Angus McHattie, in which he asks the rhetorical question — is there a future in crofting? — and answers that there must be a future to crofting if communities are to be held in the remote areas of Scotland, for without crofting, these communities would die. No other activity can hold the people in the same way as the attachment to land has done. Changes are needed, however, and it is essential that strategic plans are drawn up for the future of crofting. Mr. McHattie compares Scotland with Scandinavia and describes a view from one 3,000 feet peak in Norway, from which he looked down on a valley containing an autonomous village of twenty small farms with their own crops, local power supply, school, etc. A similar view from a similar peak in Skye revealed a valley with twenty blackfaced ewes and twelve lambs.

There is one area of Scotland where the crofting land is indeed in community ownership. In the parish of Stornoway, the crofts were gifted to the community in 1923 by Lord Leverhulme and have been run by the Stornoway Trust ever since. "Land in Community Ownership", a chapter written by Frank Thompson, describes this successful system of community or social ownership of land and suggests that it is a model which ought to be studied and copied.

Finally, Dr. James Hunter, the President of the Scottish Crofters' Union, makes some topical and controversial suggestions for the disposal, or "privatisation", of the crofting estates owned by the Department of Agriculture and Fisheries of Scotland. The estates were built up in the first 25 years of this century, costing the Governments at the time, relatively enormous sums of money. Now the present Government is in a privatising mood, and Dr. Hunter suggests that for each estate the first offer should be made to the local community co-operative. What better way could there be to harness the creative skills of the locality than making it responsible for the management of its own estate?

M. DENOVAN



BREIZH

ARVEZIOÙ EUS EMRENEREZH DIABARZH MANAV

Gouzout a reer he deus Enez Vanav un tamm emrenerezh diabarzh. N'emañ ket er "Rouantezh Unanet" met ereet eo outi dre berzh an unpenniezh hag a laka roue pe rouanez Breizh-Veur ha "Norzh Iwerzhon" da vezañ ivez tiern pe diernezh Manav, gant ur gouarnour d'o derc'houezañ. Al lezennoù degemeret gant Parlament Westminster a vez lakaet peurlvusañ da dalvout eno ivez met da gentañ e rank bout asantet dezho gant an Tynwald. Ar gouarnamant-mañ en deus ar gwir d'aozañ lezennoù e-unan, votet e vezont gant ur C'Huzul-dezvañ ha lakaet da dalvout gant ur C'Huzul-Erouniet. War al labour-douar hag ar peskerezh eo e oa diazezet an armerzh met an droidadouriezh (touristelezh) zo deut da vezañ ur vammenn a c'hounid pouezusoc'h moarvat eget an div oberiantiz-se; abaoe ar brezel diwezhañ ivez o deus degaset ur bern kompagnunezhioù o fennvurevioù d'an enez hag a ginnig dezho diskarg-tailhoù war o c'horvoder: reiñ a reont labour da dud ar vro da vihanañ. Frankizoù heñvel a ginniger en Inizi Angl-ha-Norman met eno eo deut ar plas da vezañ re enk, berz a lakaer bremañ war implijidi ar c'hompagnunezhioù da annezhañ, setu m'emañ paotred an Tynwald o pediñ ar renerien kompagnunezhioù da zont da Vanav, plas a vo graet dezho. Gant-se eo kresket priz ur bern traoù, hini an tiez peurgen, ken e ranker doujañ na c'hall ket Manaviz a orin kaout tu d'o frenañ bremaik. Bizness da gentañ, okay?

Tremen a raer aze al linenn etre ar frankiz da ober pezh a garer gant e arc'hant hag an dlead da harpañ ar Stad da bourvezañ servijoù kevredigezhel en ur baeañ tailhoù. Enez Vanav zo brudet evel "tax haven", ur goudor diouzh paotred an tailhoù. Breizhveuriz koulz ha diavaezidi all a ra o mad eus ar goudorse, gwazh a se evit ar re ma c'hall an dailhanterien gouzout mat-tre pegement a c'hounezont. Strollad al Labour e Breizh-Veur en deus roet da c'houzout na c'houzañzo ket seurt troioù kamm ma tap ar galloud hag e lakaio votifiñ ul lezenn o tennañ d'an inizi evit bevennañ ar frankiz-se. En anv Tynwald en deus diskuilhet Ch. Kerruish ar mennad-se o lavarout e oa diaotreüs a-grenn. Diogelaet eo bet neuze gant gouarnamant London ne oa anv ebet a gemmañ ar c'heñverioù bonreizhel etre ar "Rouantezh Unanet" ha Manav. Ar rese zo spisaet en davevellskrid ur C'Hengor Roueel: an daou dir o deus gwirioù ha dleadoù an eil e-keñver egile, Manav ar gwir e ve doujet ha skoret hec'h emrenerezh gant Parlamant Westminster, hag ar R.U. ar gwir da gaout digant Manav skoazell ha kenlabour evit seveniñ hec'h atebegzhioù diabarzh hag etrevroadel. Ma vefe nac'het an dlead-se gant Manav he defe ar R.U. ar gwir da lakaat bec'h warni. Dougen a ra Manaviz darn eus ar samm a zo gant an Emzifenn. Abaoe bloavezhioù e roont 1 1/2 milion £ evit an drase: 2 1/2 % eo eus an arc'hant a zastumont diwar an telloù maltouterezh. Emañ Ministrerezh an Emzifenn o c'houlenn e rofent 5 % met nac'het o deus mont en tu-hont d'an dregantad-se. Bez'ez eus bonioù milourel (kamp hag aerborzh Jurby, araezioù kehenterezh) en Enez ha ne zegasont koulz lavaret netra d'an

armerzh: darn anezho zo bet lakaet eno hep goulenn aotre.

Lod eus politikerien Vanav zo nec'het evelato na zeufe gwallvrud dezho ma lezfent an Enez da zont da vezañ ur minic'hi evit kammarc'hantourien, ur bod evit oberiadurioù a vrizhvankerezh. Un danvez-lezenn a aozer bremañ da virout ouzh an dra-se met war a hañval ez eus meur a doull ennañ ma c'hall ar floderien tremen drezo.

Evit a sell ouzh ar Gumuniezh Armerzhel Europat, gouzout a raer e voe graet ur referendum e Republik Iwerzhon kent divizout emezelañ, e-lec'h er R.U. e voe a-walc'h da Barlamant Westminster lavarout mont e-barzh. Met Enez Vanav a zivizas chom ermaez. Moarvat n'eo ket a-drugarez d'ur spered broadel her met kentoc'h evit gallout kenderc'hel da c'houderioñ diouzh an tailhoù. E gwirionez e rank Manaviz mirout meur a hini eus reolennoù ar C'Henvarc'had hep kaout ar gonidoù diwar an emezeladur. Karout a rafent astenn bevnen ar riblennad-vor berzet d'ar besketerien estren ha gwareziñ o c'houerien diouzh emporzhadurioù boued met n'hellont ket.

* * * * *

Araok 1976 e veze skourjezet tud en Enez Vanav m'o deveze graet torfedoù bihan e-lec'h o lakaat en toull-bac'h. Digoustusoc'h e oa, ha lakaat a rae tud yaouank, c'hoant dezho ober un tamm freuzh e-ser un droidad en Enez, da zamantiñ d'o ler.

N'eo ket gwarezet-mat gwirioù an dud gopret gant lezennoù an Enez. Moarvat n'int ket niverus a-walc'h evit lakaat bec'h war ar

renerien bolitikel en abeg da se. E miz c'hwevrer diwezhañ, pa felle da berc'henn div gelaouenn sizhuniek en em zisober diouto, e roas o sac'h d'an 33 den o labourat evitañ, hep kemenn dezho en a-raok. Ne oa netra el lezenn o virout outañ. Graet ez eus bet erbedoù gant ul lez-enklask met an aotrou en deus lavaret ne raio ket diouto. Hag aesoc'h eo d'ar seurt loenedenn ober diouzh e benn en ur vroig emren eget en ur vro vras? Soñjit er C'Hwec'h Kontelezh ha penaos eo bet nac'het o gwirioù ouzh ar Gatoliged/Broadelourien gant Parlament Stormont e pad keit all amzer. Met un akt nevez zo bet degemeret gant Tynwald da warezañ al labourerien c'hopret. Dav e vo d'an 2500 gourc'hwelour (hiniannoù pe kompagnunezhioù) hag a zo en Enez ober dioutañ, goude m'o defe an darn vrasañ anezho nebeutoc'h eget 6 pe 7 den o labourat evito. Dleet e vo dezho reiñ d'o gopridi un disklêriadur a-zivout al labour o devo da ober, pegement e vint paeet, pet deiz ehan-labour o devo da gaout, petra ober m'o defe abeg da glemm. Ar merc'hed o deus bremañ ar gwir da zistreiñ d'o labour goude ehan-gwilioud. N'eo ket dispar c'hoazh ar gwarezoù-se. Sañset e vo digollet ar vicherourien a vefe lakaet dilabour a-daol-trumm met ne c'hoarvezo e gwirionez nemet e degouezhioù dibaot. Ar gargidi-stad zo lezet diwarez: m'emeur o vont d'o lakaat dilabour n'eus ket ezhomm da lavarout dezho ur pennad en a-raok.

Evelato gwelloc'h urzhiet eo ar sindikadoù bremañ en Enez Vanav ha ma'z eus deut gwellaennoù er c'heñverioù goprierien-gopridi ez eo dreist-holl a-drugarez d'an Transport and General Workers Union ma'z eo Bernard Moffatt e karg eus e skourr manavat.

Mec Vannin, strollad broadel Manav, a c'houlenn e ve distaget an enez diouzh Bro-Saoz ha savet ur republik. Ne dlefe ar geodedouriezh bezañ roet da zen ken na vefe bet 10 vloaz e-barzh ar vro. Ober a ra Mec Vannin a bep seurt kinnigoù evit gwellaat stad an armerzh, ar gourc'hwel, ar servijoù kevredigezhel ha sevenadurel hep displegañ koulskoude penaos kavout an arc'hant evit hen ober. Diskuilh a ra ar frankiz a vez roet d'ar c'hompagnunezhioù estren e-keñver an tailhoù met a-raok he lemel diganto e tlefed, gouez d'ar vroadelourien, diorren an armerzh war dachennoù all, e ziseurtekaat. Ha Manav dieub a dlefe bezañ neptu en he folitikerezh diavaez.

Diaes e vo da Iwerzhon mirout he neptuegezh er bloavezhioù da zont. Manav, e-kreiz ur mor leun a listri-spluj evel m'hen anata ar gwallzarvoudoù peuz-stank a c'hoarvez d'al listri pesketaerezh, e vefe startoc'h c'hoazh dezhi gounit an dere-se. Pegen disheñvel bennak ez eo abegoù Manaviz da zerc'hel d'o emrenerezh, o youl d'e virout a zo start a dra sur.

Summary: Some aspects of the kind of self-government enjoyed by the Manx are described here: the problems arising from offering tax exemptions to external companies, the contribution to U.K. defence, the question of individual appeal to the European Court of Human Rights, the marginal position relative to the EEC, the limitations of the new Employment Act. A few points from Mec Vannin's policy are also noted.

Gerioù diaes. Derc'houezañ: to represent; dezvañ: to legislate; kuzul-erounit: executive council; kengor: commission; atebegzh: responsibility; bon: base; araeziou: communications facilities; gourc'hwel: employment.

A. HEUSAFF

QUI A TUE YANN VARI PERROT?

by Thierry Guidet, 196 pp., published by BELTAN EDITIONS, 43 rue St. Michel, 29190 Brasparzh, Brittany. Price 100 Francs + 7.10 Fr postage (France) but +4.10 Fr (other countries).

The assassination of Yann Vari Perrot on the 12th of December 1943 caused a great stir throughout Brittany but shocked particularly those who were involved in the Breton movement. The French Résistance's hostility to the Breton nationalists had become increasingly threatening during the year, two of them had been shot dead a few weeks before, but nobody expected the parish priest of Skrignag, for all his dedication to the promotion of the Breton language and traditions, to be a target. He was the driving force of the *Bleuñ Brug*, a Catholic association which proclaimed that "Ar Brezhoneg hag ar Feiz a zo breur ha c'hoar e Breizh" (Breton and faith are brother and sister in Brittany); as the editor of *Feiz ha Breiz* he saw to it that this periodical appeared regularly over a period of 32 years (except during the first World War when he was mobilised as stretcher bearer). He had not ventured into the political field beyond asserting that Brittany should recover the rights guaranteed to her by the 1532 Treaty of Union with France. However in his writings and occasionally during the annual *Bleuñ Brug* Congress he had betrayed his sympathy for the more radical ideas of BREIZ ATAO, thereby incurring censorship by the bishop of Kemper who had him also posted to Skrignag, a parish of extreme poverty full of pro-Communist anticlericals. Perrot was tolerant where the fundamental principles of Christianity were not impugned and he welcomed to his parish house not only the language activists and fans but also leading members of the Breton national movement and even partisans of the *école laïque*. In reality as revealed in his testament — written in July 1918 during the German offensive on the Marne when he thought that his life was in danger, and discovered unchanged after his death — he wanted Brittany to be governed by Bretons and Bretons only. But who killed him and why?

LEON FLEURIOT, who held the chair of Celtic Studies in Rennes University and also taught at the Ecole Pratique des Hautes Etudes in Paris, died on March 15, aged 64. His death is a grievous loss for the Breton studies. He became widely known with the publication in 1964 of his research work on Old Breton: *Eléments d'une Grammaire du Vieux-Breton* and *Dictionnaire des Gloses en Vieux-Breton* which added quite considerably to our knowledge of that stage of development of our language, demonstrating how well adapted it was to the needs of the higher strata of the Breton society of those days. In 1980 he published "Les Origines de la Bretagne" which showed that close relations existed between Britain and Armorica, with immigrants settling from across the Channel

in what became Brittany but also in various areas further East and North-East, well before the Germanic invasions. He was the director of the first of three volumes of a collective work titled "Histoire Culturelle de la Bretagne" due to be published this year. Death has deprived us of a book about the ancient Breton society and its institutions on which he was working. The Breton language has been enriched by the adaptation of the old-Breton gloses which he brought to light. In an excellent article in BREIZH he recommended that the Breton spoken in the 19th century, which is accessible in collections of folk tales, should be preferred by present day learners to the corrupted forms of the "terminal native speakers". Let us hope that many of his students will continue his work!

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

former Résistants. The theater group *Strollad ar Vro Bagan* was subjected last year to threats for staging a play of the same title as the book here under review. This play has also been criticised for giving a very distorted picture of Perrot (see article by Zonia Bowen about Ronan Caerleon in CARN 56) but for the Résistants it raised questions which they would rather not answer.

We had a biography of Perrot by Abbé H. Poisson written some 30 years ago. It portrays an exemplary Christian and an ardent champion of the Breton language; it deals cautiously with the tug-of-war that went on between the priest and the bishop. But as regards the assassination, Poisson confined himself to refuting the allegation that Perrot had collaborated with the Germans. Had he tried to discover those responsible for the murder he would indeed have moved on dangerous ground in those days.

Encouraged perhaps by the challenge thrown up by Ar Vro Bagan, Th. Guidet, a journalist with *Ouest-France*, has tried to solve the mystery. He relies on Poisson and on Caerleon for the short biography that was necessary for a good understanding of Perrot's personality. His own detective work occupies barely a quarter of the book. He succeeded in getting statements from representatives of the two rival wings of the French Resistance: several members of the Communist-controlled *Francs Tireurs Partisans* (FTP) and a leading member of the BCRA, De Gaulle's Secret Service. The FTPs confirm what was known already in 1944 by the Germans and the Bezen Perrot: that it was one of their members who shot Y. V. Perrot. A statement by a former BCRA agent made in 1979 throwing doubt on that information is revealed as suspect. Guidet has not succeeded in finding out at what level 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

KAREZ FESTIVAL A SUCCESS

As announced in CARN 57, a festival in support of Breton was held in Karaez (Carhaix) on March 21st and 22nd. More than 4,000 people attended those two days organised by the cultural organisation Stourm ar Brezhoneg and the political movement Emgann, both members of CONSEO, the Conference of Western European Stateless Nations founded in Barcelona, Catalonia, in December 1985. The members of CONSEO, nationalist organisations from all over Western Europe, had decided to make of March 21, 1987 a special day for oppressed European languages. In Brittany this took the form of a two-day festival attended by the best Breton singers and musicians in support for the demand that Breton be recognised as an

official language in Brittany.

Almost all Breton political and cultural organisations, UDB, POBL, DIWAN, 18 cultural organisations members of the Breton section of the European Bureau for Lesser-Used Languages, a number of elected representatives, various personalities, etc. had called on Breton people to come to Karaez. This call was well answered and, as the media underlined in the following days, we hadn't seen as many people gathered together in support of Breton for several years — the hall in Karaez was much too small to hold all of them. "Brezhoneg, Yezh Ofisiel" (= "Breton as an official language"), a slogan published mainly by Stourm ar Brezhoneg in recent years was therefore understood and approved of by thousands of people.

During the Sunday concert several speeches were delivered. Per Denez, the President of the Breton Cultural Council, told us that we had to fight for our cultural rights, and that

we needed an immediate victory as the Breton language cannot wait! Diwan's President, André Lavanant, spoke in defence of the Breton language schools, in danger of closing their doors, strangled by the French government. Herve ar Beg, speaking for both Stourm ar Brezhoneg and Emgann, told the audience what "official language" means for those two organisations. In the short-term we must win a Breton television channel and a Breton radio station for the whole of Brittany, we must be allowed to use Breton in public life, and Breton must become a compulsory subject, taught in all schools.

The large audience and the speakers' uncompromising tone were seen by the newspapers as vindicating SAB-style demands and methods.

Let us hope this rising tide won't stop!

I. KADORED



Karaez Festival (by courtesy of EMGANN)

U.S. PAN CELTIC CONFERENCE

A large and appreciative audience attended the American Branch's 14th Annual Pan-Celtic Conference in New York on May 3rd.

The film, "Iona: The Jewel in the Ocean" preceded a panel discussion on Celtic Spirituality, moderated by Alexei Kondratiev, Breton Chairman of the American Branch, and a well-known teacher of Celtic Mythology and Celtic Spirituality at the Irish Arts Center in New York. The discussion stressed the continuity between ancient Celtic paganism and the development of the Celtic Church, and included Eileen Campbell Gordon, proprietor of the Rivendell Bookshop, and Brendan Fay, author of an article on the life of Pelagius appearing in issue two of *Keltos: A Pan-Celtic Review*.

The Conference was enlivened by a delicious array of traditional Celtic delicacies prepared and served by Elizabeth Anne Fitzpatrick for a free "Celtic Brunch" enjoyed by everyone present.

The Conference then turned to the somewhat unusual subject of sports, when Lois Kuter, founder of the U.S. Branch of the International Committee for the Defence of the Breton Language, spoke on Celtic Wrestling, "an ancient sport with a modern following", illustrating her talk with slides taken at recent matches in Brittany.

The Cornish Insurrections of 1497, with the amazing eight-year journey of royal claimant Perkin Warbeck through Brittany, Ireland, Scotland, and finally Cornwall, was detailed in a talk given by Stephen Paul DeVillo.

NORDFRIESLAND. Kultur — Politik — Wirtschaft

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Nobel Prize Controversy

I was interested to read the article in *Beijing Review* (Vol. 29, No. 47), an official Chinese magazine about the Nobel Prize for Literature and Chinese Writers.

It reminds me of the story about General Gordon telling one of his Chinese officers to pray to God in English. When asked why, Gordon said "Not everybody understands Chinese, old chap."

If it is any consolation, one of the greatest playwrights in Britain, Saunders Lewis, wrote in the Welsh language. Like Chinese writers, Mr. Lewis, who died recently, never received the Nobel Prize.

I have read dozens of Chinese works in English translation, the latest being "Mimosa" by Zhang Xian Liang. The literary standard has always been high. But why should a work have to be translated into English to win an international prize?

I. J. KENNA

NEWCOMER TO THE POLITICAL SCENE

There were already three parties campaigning for Breton self-government: the oldest is the Union Démocratique Bretonne (UDB), founded in the early sixties; the Parti pour l'Organisation de la Bretagne Libre (POBL) and EMGANN (meaning Battle) are relatively recent. The newcomer is the Convention pour la Région Bretagne (CRB). Let us try to see briefly what characterises them.

The UDB stands for Breton autonomy and for socialism. It does not call itself a national party but wants increased powers of decision in matters affecting economy and culture to be given to institutions of our own. It does not make clear how an autonomous government could translate its socialist outlook into reality without a similar context in France. Though disappointed by the Mitterand-Mauroy-Fabius government, the UDB seems reluctant to give up the collaboration with the French left to which it owes 77 seats in communal councils. It now sees the quest for autonomy going hand in hand with the establishment of a European federation based on historic regions, not on the existing States. It criticises the Single European Act for excluding the regions' participation in EEC decision making. It wants to widen its appeal: whether only towards other "progressionists" or towards other

specifically-Breton associations remains to be seen.

The POBL stated its position in its monthly L'AVENIR DE LA BRETAGNE (May '87).

It is nationalist, its aim being to win the freedom needed to maintain our national identity and to develop our economic and cultural resources; it is democratic, calling for an elected assembly to stand for our country's interests; and it is federalist, for a Europe "des peuples" (i.e. based on its ethnic groups, not on the existing States). As a nation, Brittany is entitled to be governed by Bretons, to reserve exclusive ownership of its natural resources, to promote its national language and to conclude international agreements. POBL stands therefore, unlike the UDB, for Breton sovereignty, though how that would combine with European federalism needs clarification.

EMGANN, which publishes a periodical of the same name, is also more outspoken than the UDB on the question of nationalism. It advocates self-management socialism which would allow maximum decentralisation in all fields, whereas the UDB would be more for central control (Yann Fouere, of the POBL, upholds on the European scale the same principle of devolution of powers and attributions but without mention of socialism). EMGANN sees the root problem as being the capitalist exploitation of Brittany and a socialist State as the means to end it. This ideology separates it from POBL. EMGANN has not tested its support in any elections.

The CRB started as a club but decided recently in An Oriant to become a political "movement" with a federal structure based on "Comités de Pays" (Pays meaning traditionally defined parts of Brittany). It criticises the present Regional Council as lacking a policy for Brittany, dominated as it is by members of French parties elected on a département basis. It wants to prevent moves towards renewed centralisation which the Chirac government is pushing ahead with. It is for a European federation of regions. It wants equal official status for the Breton language and, in particular, DIWAN to be endowed with the means to exist and develop. Its programme for regional autonomy is being worked out.

We should also mention FRANKIZ BREIZH, which split away from the UDB a few years ago: it is reported now as seeking specifically to act as a channel of political support for the demands of the language organisations. But that is also what the parties mentioned above would do. Surely, political common sense should dictate to them, if not to sink their differences, at least to get together and plan for campaigns to secure the many objectives on which they are agreed. A plurality of political views is normal in any advanced society but in the Breton case it seems to be a luxury to be used sparingly or even reserved until we have got the freedom to decide ourselves how to run our country.

A. HETISAFF

DIWAN NEWS

● On March 16th the Lesneven tax office was occupied in protest against the State's refusal to honour its February 1986 undertaking to integrate the DIWAN teachers in the public educational system. Two days later a crossroad outside Karaez was blocked for the same reason at night for 1½ hour by about 60 Diwan parents and supporters (explanatory leaflets distributed to motorists).

● The DIWAN General Assembly held on March 29th in Treglonou decided in view of the urgent need to find a solution to the financial problem to apply to the Ministry of Education for a "contract simple" whereby the State would give DIWAN the money to pay its teachers but they would then have to introduce the teaching of French as early as the first year of primary education. This apparently would be acceptable to the minister though it was not clear whether he wants one hour or 10 hours a week of French lessons! It puts in serious danger the aim of enabling the children, many of whom come from French-speaking homes, to become fluent in Breton before getting to bilingual education. DIWAN hopes that this "reasonable" attitude will strengthen the public support which they already enjoy and which is necessary if they are to resist a further undermining. Is it not time though to forestall a situation where all the Breton schools will be hostages to the French administration and to make arrangements so that a number of them can remain independent of the State's financial blackmail?

● AN IRISH-BRETON DICTIONARY of 230 pages, by Loeiz Andouard and Éamonn Ó Ciosáin, has just been published by Mouladurioù Hor Yezh, 1 Plasenn Ch. Peguy, Poulbriant, 29260 Lesneven, Brittany. Price IR£5.50 plus postage.

Andouard (1904-1985) is well-known as a Breton writer and translator of Irish poems and short stories into Breton. He learned Irish in the 1920s and gathered material for this work from his readings of Pearse, Padraig Ó Conaire, Sean Ó Riordáin. The war and subsequent disturbances in his life greatly interfered with its prosecution but he succeeded in bringing it to completion (in the last years of his life) with the help of Éamonn Ó Ciosáin, Éamonn, who teaches Irish in Rennes University, quickly familiarised himself with Breton and has also published a collection of Irish poems (Barzhonegoù Iwerzhonek) in translation Skrid, 1983 — has in fact contributed about half of the 7,000 entries. This cooperation of two authors with a masterly knowledge of their respective national language and a good command of the "other" language has resulted in providing an excellent tool for those Irish students who want to learn Breton and for the Bretons who have started in Irish, without having to rely on the help of English or French which would increase the risk of semantic errors. The publication was made possible by the help given by the EEC Commission and the Breton Cultural Institute to Mouladurioù Hor Yezh.

● Emgleo Breiz has launched a campaign of signatures to petition the French government to pass a law in the form of a "statut général" for the "Langues et cultures de France". 32

law proposals towards that end were tabled in the French National Assembly since 1950. They were all blocked by successive governments. Those sponsoring this latest petition are most loyal and forbearing citizens, other eminent personalities are expected to join them, their talk of "langues de France" is meant to reassure that they have no sinister designs on the holy unity of the State. How many of those in positions of power will be impressed? A National Council for the Languages and Cultures of France was set up before Chirac took over. It met only once. Shows how serious they are. A charter for the protection of the fundamental rights of ethnic groups to their language is said to be almost ready for presentation before the European Parliament. Guess who will oppose it. Copies of the petition form available from 40 rue de la République, 29200 Brest.

EUROSKOL

the DIWAN Association will celebrate the 10th anniversary of the foundation of its first nursery school in April 1988. They would like to see all the European linguistic minorities which have primary schools (either public or private) using their languages as a means of teaching taking part in this event. We appeal to the readers of CARN to send addresses of people's associations in charge of such schools to Mr. Marc Boivin, Diwan, 29214 Treglonou, Lanniliz, Brittany, who will then send them further information (dossier Euroskol).

CYMRU

GAEILGE / GWYDDELEG

Gall dyn dybied taw geiriau cytras yw teitl yr erthygl hon ond nid yw hynny'n wir. Benthyciadau yw **Gael** a **Gaeilge** o'r geiriau **Gwyddel** a **Gwyddeleg** fel y benthyciwyd **cerbyd** yn y cyfeiriad arall o'r gair Gwyddeleg **carbaid**.

Ond trafod geiriau cytras yw fy mwriad yn yr ysgrifen hon yn hytrach na benthyciadau i fynegi'r berthynas rhwng y Gymraeg a'r Wyddeleg.

Yr hyn a'm sbardunodd oedd sgwrs rhyngof ac aelod adnabyddus o Gangen Cymru'r Undeb Celtaidd ac yntau'n ymweld â Phabell y Celtiaid yn Eisteddfod Genedlaethol Abergwaun a'r Fro. Traethodd ar y cysylltiad rhwng y Gymraeg a'r Wyddeleg neu, yn ei farn ef, ar y diffyg cysylltiad. Dyfynnodd ryw arbenigwr yn y Wyddeleg a ddwedodd nad oedd ond rhyw ddeugain o eiriau Gwyddeleg a oedd yn gytras â geiriau Cymraeg. Dwedais fod llawer mwy na hynny ond dwedodd y gŵr da a ymwelodd â'r Babel taw o ysgolhaig Gwyddeleg y cafodd yr hanes.

Pwy ydw i i anghytuno â barn rhywun sy'n hyddysg yn y maes hwnnw? Eto i gyd y mae gosodiad anghywir yr arbenigwr yn y Wyddeleg yn her syn haeddu ei gwrthbrofi.

Mae agosatrwydd yr ieithoedd Brythonig yn ddigon hysbys i aelodau'r Undeb o Gymru, Cernyw a Llydaw. Yn yr un modd y mae ein cydaelodau o Iwerddon, yr Alban a Manaw yn gwybod mor debyg yw eu hieithoedd nhw a'i gilydd. Llai hysbys yw enghreifftiau o'r berthynas rhwng yr ieithoedd Brythonig a'r tair iaith sy'n tarddu o'r hen Wyddeleg. Oherwydd hynny ceir honiadau fel yr un am y deugain pâr yn unig o eiriau cytras rhwng y Gymraeg a'r Wyddeleg.

Yr unig ffordd i wrthbrofi gosodiad yr arbenigwr camarweiniol yw gwneud rhestr o eiriau Gwyddeleg ar ar bwys pob un y gair cytras Cymraeg.

Gall rhestrau fod yn ddigon sych i'w darllen ond credaf nad yw hynny'n wir am y rhestr isod a wna lawer i fagu diddordeb ymhlith y Cymry yn iaith eu cyd-Geltiaid yn Iwerddon.

Cofier nad yw geiriau cytras o reidrwydd yn gyfystyr. Wrth fynd trwy'r rhestr daw patrwm o reolau ieithogol yn amlwg, fel y cyfetyb **f** ar ddechrau gair Gwyddeleg at **gw** yn yr un sefyllfa yn Gymraeg neu at **h** weithiau, ac **s** Wyddeleg at **h** neu at **ch** yn Gymraeg. Cyfetyb **d** yng Ngwyddeleg at **nt**, **th** at **d**, **dh** at **dd**, **c** yn fynych at **p**, ac yn y blaen.

a	: a (perthnasol)	bia	: bwyd	claf	: clawdd
abha	: afon	bhíos	: buais (bûm)	clár	: clawr
aimsir	: amser	blas	: blas	cluas	: clust
ainm	: enw	bláth	: blodyn	cnó	: cneuen
airgead	: arian	bliain	: blwyddyn	coileach	: ceiliog
airne	: eirinen	bó	: buwch	coirce	: ceirch
admhaím	: addefaf	bodhar	: byddar	comhaireamh	: cyfrif
aiteann	: eithin	bóithigh	: beudy	craiceann	: croen
aithnám	: adwaen	bolg	: bola	crann	: pren
amach	: i maes (=mas)	beart	: bwriad	creidim	: credaf
amhail	: hafal; fel	brathaire	: bradwr	crios	: crys
amárach	: yfory	bráithre	: brodyr	crochaim	: crogaf
amuigh	: i maes	brostú	: brysio	cruach	: crug
an	: a (gofynnol)	buachail	: bugail	cruinn	: crwn
anáil	: anadl	buíon	: byddin	cú	: ci
ann	: ynddo; yno	bun	: bôn	cuach	: cog
anocht	: heno	caillim	: collaf	cuid	: peth
aos	: oes (amser)	cam	: cam	cúig	: pump
aon	: un	caol	: cul	cuihnám	: cofiaf
ar	: ar	capall	: ceffyl	cuíosach	: pwysig
athair	: ewyrth	cara	: câr	dó, dá	: dau
bagairt	: bwgwrth	càrn	: carn	daichead	: deugain
beag	: bach	carr	: car	dea-	: da
beagán	: bychan	cat	: cath	deas	: de
bean	: benyw	cathair	: caer	deich	: deg
beann	: ban	cathaoir	: cadair	Dia	: Duw
beatha	: bywyd	cé	: pwy	dílis	: dily
beidh	: bydd	céad	: cant	do	: i
beifear	: byddir	céad	: cynt	do	: dy
bheith	: bod	ceann	: pen	dódhéag	: deuddeg
beiriú	: berwi	ceathair	: pedwar	doimhin	: dwfn
beo	: byw	céile	: cilydd	doire	: deri

doras	: drws	lïonadh	: llanw	scuab	: ysgub
dorn	: dwrn	lom	: llwm	scuabaim	: sgubaf
dóthain	: digon	lú	: llai	sé	: chwe, chwech
droch-	: drwg	luchaigh	: llygod	seacht	: saith
dubh	: du	mac	: mab	sean	: hen
duine	: dyn	maith	: mad	séideadh	: chwythu
é	: ef	maithim	: maddeuaf	seol	: hwyl (llong)
each	: eb-(ol)	maol	: moel	sí	: hi
éan	: edn	maor	: maer	sia	: hwy (hyd)
éigean	: angen	marbh	: marw	siad	: hwy, hwynt
eile	: ail	marc	: march	sine	: hÿn
éist	: ust	marcach	: marchog	siól	: hil
fad	: hyd	máthair	: modr(-yb)	slat	: llath
faill	: gallt	meán	: mewn	slua	: llu
faoilleán	: gwylan	méid	: maint	snáthaid	: nodwydd
fear	: gŵr	Meitheamh	: Mehefin	cró snáthaide	: crau nedwydd
fir	: gwŷr	mí	: mis	snámhaim	: nofïaf
féar	: gwair	mian	: myn-(nu)	sníomh	: nyddu
féin	: hun, hunan	mil	: mël	ó shin	: o hyn
fiche	: ugain	míle	: mil	speal	: pâl
fial	: hael	milis	: melyn	srian	: ffrwyn
fí	: gweu	minic	: mynych	srón	: ffroen
fionn	: gwyn	mo	: fy	sú	: sudd
fíor	: gwir	mó	: mwy	súiste	: ffust
fírinne	: gwirionedd	modh	: modd	siúr	: chwaer
flaithiúil	: gwladol	móin	: mawn	tá	: taw (fe sydd ...)
fliuch	: gwlyb	molaim	: molaf	tachtadh	: tagu
fraoch	: grug	mór	: mawr	talamh	: talaith
fuar	: oer	muc	: moch	tamall	: tamaid
gabha	: gof	ná	: na, nag	tanaí	: tenau
gabhar	: gafr	ná	: na, nac	taobh	: tu
gach	: pob	naoi	: naw	tar	: dere, tyrd
gaoth	: gwynt	nead	: nyth	tarbh	: tarw
gar	: ger	néall	: niwl	teas	: tes
garbh	: garw	neart	: nerth	teann	: tyn
gé	: gwydd	neasa	: nes	tigh	: tý
glan	: glân	ní	: ni, nid	tine	: tân
glas	: glas	nó	: neu	tír	: tîr
gleann	: glyn	nua	: newydd	tráchtaim	: traethaf
glún	: glin	ó	: o	tráigh	: traeth
goradh	: gori	ocht	: wyth	trasna	: (ar) draws
gort	: garth	ord	: gordd	trí	: tri
guí	: gweddi	rabhadh	: rhybudd	trí	: trwy
i	: yn	réidh	: rhwydd	trian	: traean
iarann	: haearn	rithim	: rhedaf	trócaire	: trugaredd
is	: ys	ró-	: rhy	troigh	: troed
íseal	: isel	roth	: rhod	trom	: trwm
labhairt	: llefaru	rua	: rhudd	trua	: trueni
lámh	: llaw	sáile	: heli	tú	: ti
lán	: llawn	sál	: sawdl	tuí	: to
leanaim	: (di-)lynaf	saileach	: helyg	uan	: oen
leath	: lled (= go)	salann	: halen	uain	: ŵyn
leathan	: llydan	Samh-(radh)	: haf	ubh	: wy
leathar	: lledr	san, sin	: hwn, hon, hyn	uile	: oll, holl
leas	: lles	saor	: saer	úll	: afal
leasainm	: llysenw	scarúint	: ysgaru	um	: am
liath	: llwyd	scéal	: chwedl	úr	: ir
lios	: llys	scioból	: sgubor		

Nodwedd bennaf y rhestr uchod yw mai rhestr fer o eiriau cyffredin bob dydd yw ond yn ddigon hir i wrthbrofi'r honiad am y deugain pár o eiriau cytras. Y mae miloedd o barau tebyg.

Efallai yr amheuid dilysrwydd cytrasedd rhai o'r geiriau, fel **do** : **i** ac **úll** : **afal** er enghraifft. Ond tardda i o'r gair **do** yn yr hen Gymraeg. Hen sillafiad **úll** oedd **ubhall**. Seinid y **bh** yma rhywbeth yn debyg i'r **f** yn Gymraeg yn ôl yn y Canol Oesoedd.

Gwneuthum fy ngorau i gyfyngu'r rhestr at eiriau cytras yn unig ac osgoi benthyciadau fel **scandaïn** : **sgadan**, **ainnir** : **anner** ac **an bóthar** : **y feidir**. Siaradwyd Gwyddeleg yn Nyfed am ryw bum can mlynedd ac nid oes rhyfedd bod rhai o eiriau'r iaith honno yn aros yn Gymraeg yr ardal hon o hyd.

Ar wahân i'r geiriau cytras y mae cystrawennau gramadegol tebyg yn y ddwy iaith. Oherwydd hynny y mae'n rhwyddach i Gymro ddysgu Gwyddeleg nag y mae i Sais, Holandwr neu Almaenwr wneud hynny.

Nac anghofier y treigladau na 'chwaith. Dyma enghraifft o'u pwysigrwydd: **a thigh** = ei dŷ, **a tigh** = ei thŷ ac **a dtigh** = eu tŷ. Mae cyfundrefn treigladau ym mhob un o'r ieithoedd Celtaidd.

Ni wadaf y gwahaniaethau rhwng y ddwy iaith. Ni ddisgwyliad fel arall gan ystyried p'un mor bell yn ôl yr ymwahanodd y Wyddeleg o'r hen Frythoneg, ddwy fil o flynyddoedd yn ôl neu'n gynharach efallai. Er hynny erys digonedd a rhagor i fynegi'r berthynas rhwng y Gymraeg a'r Wyddeleg.

Gobeithiaf y bydd yr erthygl hon yn sbardun i ragor o Gymry ymddiddori yn y Wyddeleg a'i dysgu. Nid oes dim i galonogi'r Gwyddyl yn well wrth hyrwyddo eu hiaith yn eu gwlad nhw eu hunain na gweld eu cydGeltiaid yn ei dysgu oherwydd eu bod nhw'n deall ei phwysigrwydd.

Y mae dosbarth Gwyddeleg yng Nghrymmych, Dyfed ar ôl i bobl dangos eu hawydd i'w dysgu ym Mhabell y Celtiaid ar Faes Eisteddfod Genedlaethol Abergwaun a'r Fro.

THE MYTH OF THE UNION

In an objective attempt to evaluate the international, legal and ethical situation of Cymru today I feel that first it is necessary to examine the historical basis of her present situation, i.e. the "Act of Union" of 1536, to examine its validity and then to proceed from the conclusions.

Firstly, what did the Act of Union imply? Its main objectives were (a) The "Extirpation" of the Cymric language. (b) The abolishing of the Cymric laws and what remained of the Cymric administration, and (c) The realignment of the border with England. With regards to the Laws and Border, the object was accomplished but its intent with regards to the language has up to now clearly failed.

How valid is the Act of Union? An Act of Union would by its implication alone, require the desire, or at least the consent of the countries involved, hence the signatures of the participants representatives would be required on the document. This was certainly the case with regards to the Anglo/Scottish and Anglo-Irish union treaties, upon which their respective flags were superimposed in symbolic union to form the "Union Jack". This most certainly was *not* the case with regard to Cymru, there was no Cymric signature and obviously no relevant colours on the "British" flag.

It would seem then that the term "Union" must be discarded and the terms "Annexation" or "Incorporation" used in its place, implying as it does, a unilateral decision on the part of the English hierarchy. The question now arises as to the validity of annexation. I think that one could justifiably claim that this could be attributed to the "Law of Conquest". Now having got this far, the question presents itself as to just how valid is the Law of Conquest as far as Cymru is concerned. Here again previous test cases of International Law have revealed that "Law of Conquest" is only applicable where the vanquished side has acknowledged defeat, either by peace treaty with the victors, or by surrender and cessation of hostilities. This is clearly not the case with regard to Cymru. The Norman defeat of the Cymric sovereign Llywelyn II, and later of his brother Dafydd, which resulted in Gwynedd being ringed by Norman garrison castles in order to subdue the Cymric resistance, was followed by several risings, notably by Maelgwn and by Madog, himself of the Cymric royal line, however, the most renowned bid for freedom was made by another of the royal line, Owain ap Gruffydd (Owain Glyndwr) who not only succeeded in throwing the Norman-English out of Cymru, pushing well into England in the process, but re-established the Cymric state, its laws, traditions and administration

and at the same time receiving international recognition. Eventually after 4 years he was finally overwhelmed, vastly outnumbered by his enemies and their mercenaries drawn from all over Europe.

The main point however is that this was a Cymric national army that was decimated at Harlech but Owain Glyndwr and some of his henchmen managed to escape, and carried on the fight on a guerilla basis, he disregarded all demands for surrender, and the offer of the "Kings pardon" — the modern "Amnesty" — and died in obscurity. This sounds like one of the most convincing cases imaginable for a refusal to acknowledge defeat.

One aspect which should also be mentioned is the popular contention that the Act of Union was instrumental to making Cymru a part of England, clearly this is not the case, for one thing, the document of the Union repeatedly refers to Cymru as the "Dominion of Wales". I feel it is unlikely that a country seeking to incorporate another land as part of itself is likely to distinguish it by name and status from any other part of the English homeland not only on the Union document but on all subsequent references to the present day, let alone re-defining a border.

It should also be noted that even under English law, there is some doubt regarding the Unions validity as the Magna Carta is generally regarded as the basis of English law, yet articles 56, 57 and 58 of the Carta relate specifically to the recognition of Cymric law within Cymru.

The conclusion then must be that the Act of Union is technically invalid as are also the alternative terms "Annexation" and "Incorporation" and of course by the same token, the Cymric laws, Administration and Borders would be technically legal. In this light then the true definition of the legal status of Cymru would be as a nation under alien occupation and administration and technically not part of the U.K.

This being the case, it now remains to examine the relevant aspect of the laws and administration in the light of present day conditions and to trace the line of the national and administrative borders on to modern maps. This I have endeavoured to do to the best of my ability as a layman but I feel that the aspect is now open to investigation by international legal professionals. My own limited attempts in the international field tend

to indicate acceptance of the invalidity of the Union, but the acceptance of Cymru as an occupied nation rather than an integral part of the British state would entail there being in existence some Cymry at least that have shown a continued recognition of a "Free Cymric" aspect, i.e. some of the pre-conquest values relating to traditions, points of Cymric law, the Borders, personal nomenclature etc. apart from the language of course. In any event, it would seem inconceivable for any individual or movement that seeks and aims for national freedom and national recognition, not to utilize the invalidity of the Union as a basis and a springboard for their objectives because if the traditional values of nationhood are ignored, nationalist ideology becomes hollow and futile.

In the light of these conclusions, I have endeavoured to research into the Border aspect and to project the Cymric laws and administration into a modern context as far as I am able.

With regards to the Laws, a qualified lawyer of international repute is clearly needed. The border, I have compiled in two aspects: (a) the border as it would appear disregarding the Act of Union, this has been achieved with the co-operation of various historians and county archivists from either side of the border, also a host of documents and references and extensive field work, and (b) the "Old Cymric Border" is the best that I can envisage of where the border would be when Cymru first became a recognisable entity, i.e. following the battles of Chester and Deorham and is based on the first printed map of Cymru by Humphrey Lluyd in 1573, here again some academic opinion would be appreciated. Cymru is after all reputed for its academics.

Perhaps it would be appropriate here to expose a few popular misconceptions relating to Cymric history. One of them is the concept of "Llywelyn ein Llew Olaf" i.e. our last sovereign. The fact remains that his brother Dafydd carried on the struggle for 6 months after the death of Llywelyn but the distinction of the last ruling sovereign of Cymru must go to Owain Glyndwr, himself of the royal Cymric line, however, known descendents of the "Old Lineage" are in fact still living in Cymru — a point worth noting. The other misconception is that the English conquered Cymru. This they never did! They did however invade and annex parts of the border area, notably the area between the "Old Cymric Border" and that relating to the Act of Union. Most of this invasion was carried out during the Mercian offensive of Offa II. The invaders of Cymru however were the Normans, the conquerors of the English, their language was not English but Norman French, a point to remember too is that it took infinitely longer for the Norman to subdue the

small Cymric nation than it took them to bring England to heel. I have mentioned these few points in order to obtain a true historical perspective.

It is difficult for those of us of non-Cymric birth to understand why the above revelations have never been the corner stone of nationalist policies. "Establishment" education cannot be the whole reason, after all, there is no shortage of critical examination by nationalists of other Establishment myths, perhaps it is the old dominant pre-celtic subconscious reacting to the concept of Celtic/Cymric overlordship, I don't know, but genuine Cymric nationalism surely cannot afford to ignore the myth of the Union.



Dear Editor,

I would like to add to the remarks of Alfred Jenkin, CARN 57, concerning Marxism's relevance at all times to the nation. I regret I have not precise sources of quotations at hand.

When one considers the unique creative power which increasingly attaches to Marxism in the whole world, one has to accuse R. Glynn Jones either of childish ignorance or of trying to prevent workers and socialists of Celtic nations from attending to forbidden truths. Marxism is a superb guide to political judgement provided it is not dogmatised and is developed in contemporary terms. Its many writings on the national question, socialism, and bourgeois nationalism (of the oppressed and the oppressor) constitute a department of thought.

I once wrote a careful refutation of a CARN misrepresentation from Wales about the Soviet Baltic republics — is there some special spleen in Wales about Marxism? — but the editor at the time later said he had lost it. Another bourgeois nationalist!

Marxists use the phrase Bourgeois Nationalism for the national aspect of the efforts of capitalist states or for national liberation movements which tend to the formation of new capitalist states. Marxists are able to regard some of these activities as useful to working people and, of course, if new national states are founded on a capitalist basis, the struggle for socialism goes on. Proletarian internationalism means action on the basis of the common interests of workers and their allies the world over without forgetting that nations exist. Lenin pointed out that the working class accepts and welcomes assimilation of nations if it is not coercive and if it does not give one nation privilege over another. Marxists see the future of the nation as national in form and socialist in content. No nation has become socialist without Marxism.

Lenin pointed out that Marx saw the national question as subordinate to the labour question (national form, socialist content) "But his theory is as far from ignoring the national question as heaven from earth". He goes on to quote Marx, "All the abominations of the English have their origin in the Irish Pale . . . things would have taken another turn in England but for the necessity in Ireland of

WELSH NEWS

NEW WELSH SECONDARY SCHOOLS

Following a 10 year battle a new Welsh secondary school is to be set up at St. Clears as a unit of Carmarthen's bilingual Ysgol Bro Myrddin. The next campaign is for a Welsh school for southern Pembrokeshire at Haverford West. Mid Glamorgan is to have its fourth Welsh secondary school at Cymmer in the Rhondda Valley.

NEW CATHOLIC DIOCESE

The Roman Catholic Church in Wales has reorganised its diocesan boundaries in Wales to create a third diocese for its 167 parishes. The 150,000 Catholics in Wales now have cathedrals at Cardiff, Wrexham and Swansea. The new bishop of Minerva at Swansea is Rev. Daniel Mullins — an Irishman who has learnt Welsh and who is eager to promote further use of Welsh in his diocese. Part of his enthronement ceremony was in Welsh.

LEARNERS' SUCCESS

A survey by Gwynedd County Council showed that 61.8% of Welsh learners leaving primary schools in the County will be capable of following secondary courses in the language. This will give a potential 78.2% of all secondary school pupils able to follow secondary education through Welsh — if the courses are available for them!

THE WELSH IN ENGLAND

The 1981 census recorded 585,778 Welsh born people living in England and Scotland — equivalent to one-fifth of the present population of Wales. Of these the largest group — 13% — is in London, especially in the north and north-west (Brent, Barnet, Ealing, Hillingdon, Slough) and west central areas (Westminster, Warswork, Lambeth). Other centres are West Midlands (35,000), Avon (29,000, including Bristol), Hampshire (23,000), Hereford and Worcester (23,000), Cheshire (21,000) and Shropshire (21,000). In the north west the main areas are Liverpool, Wirral, Manchester, Stockport and Salford.

TEACHERS COURSE

The Anglican teacher-training college at Camarthen whose 700 students are 50% Welsh speaking has revalidated its B.Ed. degree through Welsh to deal specifically with the needs of Welsh medium and bilingual schools.

NEW WELSH PRIMARY SCHOOL

The number of pupils in Welsh medium primary schools in Mid Glamorgan has doubled in the last decade. As a result a brand new Welsh primary school has been opened near Pontypridd. This gives a total for the County of 20 schools and 8 units.

SUPPORT OF THE PEOPLE

A survey by the BBC has revealed that 90% of non-Welsh speakers in Wales believe that all children in Wales should have the opportunity to learn Welsh with 4% against. 53% would like to be able to speak Welsh themselves. 91% would like to see all children bilingual on leaving school. The factors they saw helping the language were education 62%, broadcasting 16% and status 17%. Support by Welsh speakers for Welsh language media was:

	(Weekly papers)		(Monthly papers)		Broadcasting	
Purchase/listen	<i>Y Cymru</i>	<i>Y Faner</i>	<i>Barn</i>	<i>Papur Bro.</i>	<i>S4C</i>	Radio Cymru
Regularly	13%	9%	2%	40%	46%	31%
Occasionally	15%	10%	7%	9%	37%	13%
Never	72%	82%	90%	51%	17%	55%
Working class	7%	3%	0%	35%	51%	26%
15-24 years	9%	9%	0%	35%	31%	14%

Only 30% had ever written a cheque in Welsh!

military rule (reference to Cromwell). The English working class will *never* accomplish anything before it has got rid of Ireland (Marx's emphasis) . . . English reaction in England has its roots . . . in the subjugation of Ireland." Lenin wrote that the tragedy of the Irish was that they rose in 1916 but we all know that they were early in the world national liberation struggle which received such a boost from Soviet example and its Marxist national thinking. Lenin commended James Connolly and through Connolly Marxism is in the same quickline as the other martyrs of the Easter Rising.

Yours sincerely,

ROYSTON GREEN

Annwyl Golygydd,

Regarding the note CAMPORETH KESKELTEK RUGBY on page 16 of Carn last, whereas I can't offer "an interceltic championship", should any Cornish (or other Celtic) rugby club wish a fixture against a Welsh Club whose entire 1st XV speaks Welsh and who are administered through Welsh, they should contact me as Secretary.

Clive James,
Hafan,
Caeathro,
Caernarfon,
Gwynedd,
Cymru, LL55 2SS.

EIRE

OLLTOGHCHÁN WESTMINSTER

Léirigh an feachtas olltoghcháin sa Ríocht Aontaithe neart agus laigí an náisiúnachais chomh fada agus a bhaineann sé leis an bpolaitíocht thoghánaíoch.

Tá an náisiúnachas níos láidre mar fhórsa in Albain ná mar a bhí sé le fada. De réir na bpobalbhreitheanna is déanaí tá 80% de mhuintir na hAlban i bhfabhar féinrialtais de chinéal éigin agus tá Albanach as gach triúr ar son neamhspleáchais.

Bhí an oiread sin inní ar na páirtithe polaitiúla aontaíocha le linn an olltoghcháin go raibh siad ar a dtréandícheall ag iarraidh gan cos a fhágáil faoin SNP. I ngeall air sin bhí Páirtí an Lucht Oibre agus dhá pháirtí an Chomhaontais — an SDP agus na Liobrálaithe — ar son Chomhphobail Albanaigh.

I gcás Pháirtí an Lucht Oibre tá Reacht Féinrialtais dréachtaithe acu le fada.

In ainneoin nár éirigh chomh maith leis an SNP agus ba mhaith leo san olltoghchán léiríodh gur gné bhuan de shaol na hAlban é an náisiúnachas polaitiúil. Tá tromlach ann i gcónaí ar son féinrialtais mar a bhí sa reifreann i 1979 agus mar is léir ó shuirbhéanna le deich mbliain anuas. Tá an tacaíocht don náisiúnachas polaitiúil i bhfad níos leithne agus níos láidre ná an tacaíocht don SNP agus ba dhearmad é a shamhlú gurb ionann iad.

Tá cúiseanna maithe eacnamaíochta leis an náisiúnachas céanna nuair a smaoinítear go bhfuil 20% d'oibrithe Ghlaschú dífhostaithe (le hais 7% in oirdheisceirt Shasana).

Ba léir ón toghchánaíocht go raibh

difríochtaí sionasacha idir an Bhreatain Bheag agus Albain.

Ar nós na hAlban bhí páirtithe an Chomhaontais tar éis gnóthaí an "dílárachais" a chur orthu féin sa Bhreatain Bheag agus níl aon dabht gur éirigh leo vótaí a mhealladh ó Plaid Cymru dá bharr.

Bhí difríocht shontasach i bpolasáí Pháirtí an Lucht Oibre sa Bhreatain Bheag thar mar a bhí in Albain sa mhéid is go raibh agus go bhfuil an páirtí sin go nímheach in aghaidh féinrialtais sa Bhreatain Bheag. Mar sin féin is léiriú é ar a meas ar neart an náisiúnachais Bhreatnaigh go bhfuil dream chomh frithnáisiúnach san sásta tacú le bunú institiúidí náisiúnta áirithe ar nós Comhairle Pleanála Eacnamaíochta (coincheap an-éiginnte, ní mór a admháil) agus tá an páirtí le fada ag geallúint tacaíochta don Bhreatnaís.

Léirigh an t-olltoghchán go bhfuil neart mór fós i bPáirtí Lucht Oibre Shasana sa Bhreatain Bheag. Smaoinigh gur ó thoghcheantair Bhreatnaigh an triúr deireanach a bhí ina gCeannairí ar an bpáirtí — Callaghan, Foot agus Kinnock.

Ar ndóigh, níor chuidigh an mhíthreoir pholasáí atá ar Plaid Cymru faoi cheannas Dafydd Elis Tomas olc maith nó dona leis an gcúis náisiúnach.

An pháirt atá ag Páirtí an Lucht Oibre sa Bhreatain Bheag tá sé ag na Liobrálaithe sa Chorn. Ní mór a admháil go dtéann siad siúd as a mbealach le hiad féin a léiriú mar dhream atá níos "Cornaf" ná na mórfháirtithe eile. Pé ar bith tá siad docht daingean i ngach ceann de chúig thoghcheantar na tíre.

An rud is mó atá le rá faoin olltoghchán in oirthuaisceart Éireann gur trua go mór gur scoilteadh an vóta náisiúnach. Comhoibríonn Sinn Féin agus an SDLP go maith ar na comhairlí áitiúla ar fud na Sé Chontae. Is sampla maithe de sin an bealach ar chuidigh an SDLP le comhairleoir de chuid Sinn Féin a thoghadh ina Chathaoirleach ar Comhairle Dhúiche Fhear Manach le déanaí.

Tá an locht as scoilteadh an vóta náisiúnaigh go príomha ar cheannasaíocht an SDLP agus ar a bpatrúin, Rialtas Bhaile Átha Cliath.

Bhí sé náireach go háirithe mar a chuir an SDLP in éadan Ghearáid Mhic Adhaimh i mBéal Feirste Thiar. Chaith Rialtas Shasana an t-uafás airgid le hUachtarán Shinn Féin a bhualadh.

MICHEÁL PÁDRAIG

(The recent General Election campaign in the U.K. has shown the strength and weaknesses of Celtic nationalist parties in elections).

HURLING TO FREEDOM!

Dr. J. Bowyer Bell is best known in Ireland as the author of *The Secret Army*, a history of the I.R.A. But he has in fact published much else besides. This year Transaction Books (New Brunswick, USA, and Oxford, England) published his latest *To Play the Game: An Analysis of Sports* — a strange, unusual and provocative presentation of sport in its political — imperial and national — role, as a moulder of nations or of national styles at least and as an expression of national characteristics. Always entertaining and often perceptive he deals with handball in Ireland and its export to the USA in 1882 as well as with curling and golf in Alba: no mention however of wrestling in Kernow or Breizh!

While the Library of Congress cataloging data says: "includes index" it doesn't in fact and the table of contents is so skimpy that one wouldn't notice the sustained piece on the GAA and its significance (and in his view comparative or paralleling failure) on pp. 144 to 156. The replacing of cricket by hurling

is the core of his presentation, even with a neat evocation of the solo run "only the Gael ran down the long green field with a ball on the blade of a stick — even the wild Indian needed a thong net. So hurley became as special as the Irish who played it."

On its political significance he says: "The prime significance of hurley, however, is that the game is not a training for war or even an analogue war game but, rather that the entire game is a grounding for revolution. The players were not being trained to replace the hurley at some late date with a Thompson submachine gun but to rebel, to play their own game. . . . For potential rebels, attitude is far more important than armament. . . . The hurley stick was not a war tool but a game tool, symbolizing the shift in Irish reality."

RUMANIAN POET

Marin Sorescu, one of Rumania's leading poets (whose books sell upwards of 100,000 copies per title), was in Dublin lately for the issue of versions of some of his poems in English, by John F. Deane. Entitled *The Youth of Quixote* (Dedalus, Dublin, £3.60 paperback) the book, illustrated by Brian Bourke, was

launched at a function chaired by Pádraig Ó Snodaigh (former editor of CARN) in Buswell's Hotel, Dublin, where the multilingual night included readings by Sorescu and Deane, as well as the playing of Bartok's Rumanian Dances by a young Dublin quartet who accompanied a Dublin contralto singing one of Sorescu's poems which the leader of the group here set to music. Sorescu, most willingly gave an interview to the Irish language weekly *Anois*: "Of course, of course, I believe in the Gaelic", as he said expressing regret at how few people actually spoke the language — which he first heard at a reading by Ó Snodaigh who was in Rome recently (courtesy the Cultural Relations Committee of the Irish Department of Foreign Affairs) for an international poetry festival.

Very impressed and pleased with a night of traditional music at Hughes's on the Dublin quayside Sorescu pointed out that Romania too had its Celtic background, not only in Galatia and many surviving placenames but in a vague recall of the ancestral "Gauls" who were displaced in power and language by the Roman legions.

Given the perennial interest in Czechoslovakia (e.g. the continuous reprinting of Jan Filips *Celtic Civilization*) and in Galicia

for example, perhaps the actual remaining Celtic countries with surviving or reviving Celtic languages and aspirations to political and economic emancipation may have more friends in Europe than they had imagined.



Bríd Ní Dhómhnaill

CONRADH ARD FHEIS

The Conradh na Gaeilge Ard Fheis was held in Derry in May. In his report the Rúnaí, Seán Mac Mathúna, highlighted the main points in the organisations work over the last year:

- Publication of a Gaeltacht Policy document.
- Launching of 6 County Language rights demands.
- Pursuance of Irish on TV campaign through delivery of demand from 631 language committees and organisations and continuance of Licence Refusal campaign leading to the jailing of one campaigner and court appearances of others.
- Proposals on Action Plan for Irish 1987-90 to Bord na Gaeilge and to Government bodies.
- Launching of Lá Mór na Gaeilge on St. Patrick's Day.
- Language campaign during General Election.
- Cooperation with Gaelscoileanna in support of Irish language schools denied government recognition.
- Putting up a language candidate (Seán Mac Mathúna) for Senate election.

Motions were passed on the mass media, education, language rights and the Gaeltacht. Amongst the latter was one supporting the courageous stand of Bríd Nic Dhómhnaill and condemning the injustice she has suffered as a result of her demand for an Irish language Mass in an Irish speaking area. Bríd is principal of the small local school and since her opposition to the introduction of English Mass in the area her position has been threatened by the manager, the local parish priest, who has introduced an unqualified teacher into the school leaving her with no pupils.

Outgoing Uachtarán, Íte Ní Chionnaith, was elected for a further term.

THE CRUTHIN MYTH

Previous issues of Carn have mentioned this latest unionist, near-unionist, or late-comer opportunist-unionist theory (thesis ?) the myth of the Cruthin — as the elder folk of Ulster who were defeated by the invading Gaels (it is alleged), withdrew to Scotland from whence they returned in the 17th century plantations and from whom has sprung the backbone of present-day "Ulster" (they would never say "Ulst" i.e. 1/3 of a province) and from whom in diaspora has spread the best and the greatest in the history of the USA.

The crazy theory continues to gain currency and is regularly used as a validation point in the more extreme levels of Unionism, in the journals of the UDA for example.

A short time ago a conference of the British Association for Irish Studies at the Oxford Polytechnic in England was addressed on the topic by its main begetter Dr. Ian Adamson, a gentle (if misguided) physician. He could not be deflected from his line. That one of his "Cruthin" heroes (St. Comhghall) was shown not to have been a Cruthin at all didn't sway him one inch; that the "Cruthin" monastery of Bangor was not in Cruthin land didn't stop his claiming it to have been a major Cruthin centre; that there is no proof whatever that the Cruthins and the Picts were in any way related he ignored when it was pointed out to him; that the Dal Riata not the Cruthin (who were a mostly inland Gaelic people) who went to Scotland hardly caused him a pause when demonstrated.

In other words we are faced with a deep seated belief with almost no base in archeology, myth or history — and all the more dangerous accordingly — a belief with definite political ramifications which the League ought to address at depth in the discussions, deliberations and plans of both the Irish and Scottish branches particularly.

D. O'M.B.

IRISH REPUBLICAN PRISONERS

The Celtic League has been asked to intervene in support of a demand for an alleviation of the conditions under which Republican prisoners are being held in Portlaoise. In a letter to us in Irish, their spokesman complains of a very unsatisfactory situation regarding visits: "we are allowed only one hour for every three weeks although we had been promised that we could get it more frequently: this is causing suffering to our relatives. A prisoner is allowed out on parole in very strict personal circumstances even though everyone made it a point of honour until now to return. Strip searching and solitary confinement are causing considerable stress; they are unjustified. Some here, who are serving life sentences, are left uninformed of when they would be released in spite of the Whitaker report which advised against that."

We believe that these men should not be made to suffer unnecessarily and would therefore appeal to our readers on humanitarian grounds to write to the Minister for Justice, An Roinn Dlí agus Cirt, Faiche Stiofáin, Áth Cliath 2, in support of an improvement in their conditions of detention.

30 YEARS OF THE EEC

IRISH SOVEREIGNTY MOVEMENT
Statement on the 30th anniversary of the foundation of the EEC

The ISM urges members of the public to resist the propaganda barrage to be unleashed upon them this year by the European Commission on the occasion of the 30th anniversary of the establishment of the EEC.

Mounting unemployment and emigration, the erosion by the EEC of the powers of the Government to take effective countervailing measures and the continued pressures on Irish neutrality should remind us that the EEC is much more a contributory cause of Ireland's problems than their cure.

What this anniversary really commemorates is a 30-years' successful assault on national independence and democracy in the interests of Western Europe's transnational firms and the national political elites who have agreed to sacrifice democratic rights struggled for over centuries in order to construct a supranational system congenial to Big Capital which can present a common European front to the Third World. This anniversary is also designed to usher in a new period in which there will be further assaults on democracy through the working of the Single European Act, a push towards monetary and political union in the EEC and closer cooperation on foreign policy and defence among the Member States which are all, apart from Ireland, NATO members.

The European Community is the antithesis of the democratic principle of government of the people, by the people, for the people. It is rather a system of supranational government and law-making by non-elected committees, the Commission, Council and Court of the Community, aimed at re-establishing across Western Europe the canons of 19th century laissez-faire.

Social controls on capital by the State, which not only socialists but enlightened capitalists desire, is made increasingly more difficult by the rules of the EEC system. The scheme of harmonised indirect taxes by 1992, which Ireland agreed to in the Single European Act, violates the classical democratic principle of no taxation without representation. If implemented, it will make it extremely difficult for developing Irish companies or State enterprises to build up capital to enable them to expand.

The experience of the Irish people this past fifteen years has given the lie to most of the claims which were made to induce them to join the EEC in 1972. We fear that further disappointment and disillusionment with the EEC lie ahead.

The Irish Sovereignty Movement believes that the appropriate response of democrats to this anniversary should be to dedicate themselves to breaking out of this system of collective neo-colonialism in which peripheral and less developed countries like Ireland, Scotland, Wales, Spain, Portugal and Greece must become ever more disadvantaged and to establish instead real national independence for their peoples.

In Ireland's case this means resisting the continual giving away of our power to conduct our trade relations, plan our economy, develop our natural resources and follow an independent foreign policy, and reclaiming what has already been surrendered.

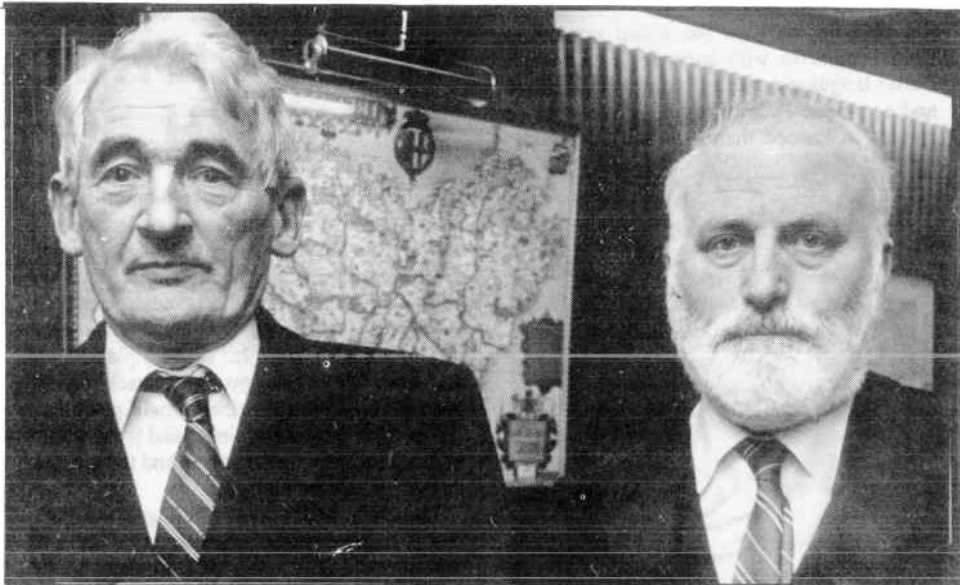
The Irish Sovereignty Movement intends in the period ahead to develop closer cooperation with movements and groups in other EEC countries which are critical of EEC developments and which seek to re-establish their national independence in face of the EEC's efforts to reduce the status of their countries to that of mere provinces within a West European Superstate. It calls for an international campaign in defence of the Nation State as the focus of democracy and enlightened politics over the coming century.

ANTHONY COUGHLAN

SUPREME COURT VICTORY — REFERENDUM DEFEAT

The Dublin Government's attempt to rush through ratification of the Single European Act (SEA) at the end of last year without proper debate (although they let a full year go by without introducing it) was halted by Mr. Raymond Crotty's High Court action seeking to have the provisions of the Act declared repugnant to the Irish Constitution. Mr. Crotty's action was unsuccessful in the High Court but was appealed to the Supreme Court who delivered their judgement in early April. By a majority of 3 to 2 the Supreme Court held that Title III of the Act, "Treaty Provisions on European Co-operation in the Sphere of Foreign Policy", was in violation of the Constitution.

In the course of the judgement it was stated: "As a treaty, Title III is not designed in static terms. It not alone envisages changes in inter-state relations, but also postulates and requires those changes. And the purpose of those changes is to erode national independence in the conduct of external relations in the interests of European political cohesion in foreign relations. As I have pointed out, the treaty marks the transformation of the European Communities from an organisation which has so far been essentially economic to one that is to be political also. It goes beyond existing arrangements and practices, in that it establishes within the framework of the Communities new institutions and offices (such as European Political co-operation, the Political Director and the Political Committee) and charts a route of co-ordination, by means



Raymond Crotty Pres. Constitutional Rights Campaign and Micheál Ó Loinsigh, Vice-Pres. and also Sec. of Irish Sovereignty Movement.

such as working parties, a secretariat and regular meetings, so as to give impetus to the drive for European Unity.

If it is now desired to qualify, curtail or inhibit the existing sovereign power to formulate and to pursue such foreign policies as from time to time to the Government may seem proper, it is not within the power of the Government itself to do so. The foreign policy organ of the State cannot, within the terms of the Constitution, agree to impose upon itself, the State or upon the People the contemplated restrictions upon freedom of action. To acquire the power to do so would, in my opinion, require a recourse to the People 'whose right it is', in the words of Article 6, 'in final appeal, to decide all questions of national policy, according to the requirements of the common good'."

In other words the Court saw clearly that the SEA is a treaty designed to change the EEC from an essentially Economic Community into a developing Political and Military Union. In the EEC Ireland had power of veto on matters affecting vital national interests. In the proposed political union, with only 3 votes out of 76 in most things, it must in future accept decisions damaging to itself taken in the interests of the dominant member states.

Despite calls for a renegotiation of the SEA the Government proceeded with a referendum (held on May 26th) to alter the Constitution to permit ratification of the SEA. It furthermore proceeded to spend over £300,000 of taxpayers money, through the Government Information Services to disseminate false pro-SEA propaganda — a blatant misuse of taxpayers money.

EEC Commissioners joined in, uttering veiled and not so veiled threats about what would happen if the voters did not say yes to the SEA. The Fianna Fáil government leader, C. Haughey, surprised no one by doing another U turn and calling for a Yes vote. Last December in the Dáil he had declared: "It is dishonest and misleading — to attempt to put the ratification of the SEA across as something of great benefit to the people of this country,

because this is not the case". The two other main political parties, Fine Gael and the Progressive Democrats called for a Yes vote also.

The Labour Party while theoretically against did nothing in fact — how could it when 6 months earlier it was part of a Coalition attempting to ram the measure through?

Opposition to the SEA was formed by the Constitutional Rights Campaign (Mr. Raymond Crotty), The Coalition for Peace and Neutrality and the Workers Party. Stress was laid on the ultimate end of neutrality which would come about in accepting and supporting a common foreign policy with other member states all of which are NATO members and on the fact that support for Sellafield would be envisaged, as Title III protects plants which are "essential" for defence. The negative aspects of being relegated to 3 votes of 76 (loosing the power to prevent job losses or the withdrawal of agricultural support) of having mid European prices without their salaries (harmonisation of VAT rates) and of loosing an independent voice on world issues were put forward.

In the event the combined forces of the establishment, the main political parties and the mass media (all national dailies called for a Yes vote and coverage was similarly biased), and the fears engendered in the electorate proved too much and they said yes to the SEA by a majority of 70% to 30% in a low poll of only 44% of the electorate. As might have been expected the rural constituencies turned in high Yes votes while those who have seen prices rise and jobs lost, the urban working class constituencies polled the highest No percentages.

The peoples fears about an end to Irish neutrality made the Government promise in the course of the campaign to lodge a declaration when ratifying that the provisions of the Single Act in regard to political cooperation do not affect Ireland's long established policy of military neutrality. Such unilateral declarations however have no legal effect and are worthless.

J. O'F.

KERNOW

MYRYN YN- RAK GANS AN YETH KERNEWK!

Ny yllyr nagha y'n dedhyow-ma bos Kernewek tavas bew, owth encressya hag yn hy nyver a gowsoryon kefrys yn myns a dus a scryf yn Kernewek. Den mar myn whythra brassa ran a'n pyth a vyth scryfys lemmyn y'n yeth a gyf hep hyr bredery bos tus ow scryfa menough yn kever taclow coth ha whethlow hep mur a les dhe vewnans arnoweth. Prak yth yu hemma an cas? Yu gnas an weryn gernerewek mar hyrethek wor tu ha'n dedhyow coth? Nyns yu hemma gwyr herwyth ow brysy; tus a dhyssk hag a gows Kernewek lemmyn a vyn gweles agan tavas avel neppyth gwyw dhe vewnans hedhyu. Martesen y fyll dhyn lowr a eryow noweth dhe dhescryfa taclow

kemyn pupteth. Gwyr yu y clewyr geryow sawsnek trawthyow gorrys yn mysk lavar kernewek whath gans cowsoryon an fretha.

Herdhya war Gesva an Tavas a wre nebes tus solabrys may fystynnens ha parusy ha dyлло rolyow gerva noweth. Sowynny a wrussens dhe nep gre pan vu dyllys deu ystynnans dhe'n gerlyver kernewek — 'War an Forth/Pythow an Gegyn' ha 'Chy ha Sothva'. Bytegens nyns yu gwelys na clewys yn fenough defnyth an geryow noweth-ma. Tus na wor namur yn kever Kernewek re leveryr trawthyow bos Kernewek arnoweth yeth dasserghys dre dhesmygy cals a eryow noweth, cam aga dededhyans hag erbyn gysyow an tavas hengovek; efan yu dhe dus re studhyas downna an desten-ma nag yu gwyr dhe'n lyha. Ow whythra scryvow kemyn y kefyr nag yu marnas ynter 1 ha 2 cansran an geryow usyes noweth gwres!

Agan let yu martesen dre gonter nag us lowr a eryow noweth ma nag yu Kernewek cref lowr dhe sevel erbyn an fros mur a dermow

ha lavarow noweth a dhe dhyn dyworth Sawsnek. Ha ogas pup Kernewegor ow kewsell Sawsnek a'y yeth enysek ha budhys yn bys a sawnegoryon marth vya a pe an cas dyhaval.

Res porres dhe scryforyon kernewek a'n osma assaya scryfa war destennow arnoweth, testennow erbysek, polytek, may teffo an tavas yn forth wyw dh'agan ethommow pupteth. Gelwel warnedha a wrussen may whrellens yndella.

GRAHAM SANDERCOCK

Much modern Cornish writing seems to be stuck in the past. Contrary to some academics' views Cornish writers use few neologisms, rather the language may be hampered by a lack of suitable vocabulary for the present day. Despite new word lists published by the Cornish Language Board, the diffusion of usage of new words is rather slow.

VICTORY FOR TINNERS

As reported in Carn 57 in February seven tinnners were arrested while exercising their rights under Cornish Stannary law to dig at a quarry near Camborne. NIREX, the Government's nuclear dustmen, happened to be conducting some test drills at the same time at the same quarry. After spending 48 hours in Camborne police station the tinnners were charged with "criminal damage". Later another five tinnners joined the first seven.

The Stannary Court responded by issuing warrants for the arrest of the local police superintendent after he had refused to appear before them. But this decision was not enforced leading, according to some observers, to a loss of credibility for the Stannary Court.

Meanwhile the defendants were intending to plead not guilty and their defending solicitor got busy preparing the case for their immunity from the processes of English law. The ground was being set for Cornwall's first show trial.

Then in April, after two months of weighty deliberations, the Crown prosecutor for Cornwall and a part of South West England surprised everyone by announcing that charges were being dropped. Apparently the prosecution had suddenly discovered that the mineral rights were in fact owned by the Professor of the Institute of Cornish Studies who had mysteriously granted permission to the tinnners some time previously.

This was presented by the prosecution as dismissal on a legal technicality. It didn't, they claimed, affect their belief that Stannary law was completely invalid. To the tinnners this looked like a convenient let out. Once again the State has pulled back from a lengthy confrontation with Stannary law in the English courts. Since the decision NIREX contractors have stopped drilling — temporarily, according to official sources. But it looks suspiciously like a victory for the tinnners who are now considering seeking recompense from the police for wrongful arrest.

CORNISH MOVEMENT SURVEY

The vast array of opinions within the membership of any political organisation, even those with well defined and thought out aims, is something that most "leaders" of these bodies put to the back of their minds. The thought of someone wanting to publish the results of an opinion poll on the views of active members of the Cornish movement to various nationalist type issues may lead some to break out in a cold sweat. There is always one, however, who takes that valiant first step and in Cornwall's case it is Allen Forster who has initiated and produced the results of a survey of opinions in the Cornish movement on such diverse topics as the Provisional I.R.A. and . . . the Cornish Gorsedd.

It is not an academic work, as Allen admits,

but one that is of general interest. A representative of Sinn Féin's British desk, commenting on the results of two questions in the survey — "Which solution would you prefer to the 'Irish' problem?" and "How would you describe the IRA?" — says, ". . . Although the results did show a good degree of understanding, some people reached conclusions which showed a dangerous lack of clarity."

Whether SF's remarks came as a result of noting that only 76% of those interviewed preferred a United Ireland solution to the first of the above questions, or because 15% of the survey still saw the IRA as terrorists, is a matter of conjecture.

Copies of this 40 page, interesting initiative can be acquired by sending a minimum of £1 (to cover production, post etc.) to A. Forster, 9 Roach's Row, Redruth, Cornwall.

I.J.W.

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CHARTER CAMPAIGN STIFLED

The Cornish Charter campaign to put the future of the Cornish people onto the political agenda has acquired a momentum of its own. In March the candidates, all English, in the Truro by-election were questioned as to their positions on 10 issues of special relevance to the Cornish. They replied, although over 50 press releases to newspapers in both Cornwall and England obtained precious little wider coverage.

In April the Charter campaign was detached from the League itself in order to avoid confusion and because it was gaining some support from non-League members. That month it duly sent out questionnaires to all 390 local council candidates in Cornwall.

Again press coverage was slow until a spokesman appeared on local radio and claimed that the Cornish press was akin to the South African press in the effective censorship it imposed. Oddly enough that same week the campaign was mentioned several times in the press. What a remarkable coincidence!

About a third of the council candidates replied — showing a lamentable lack of concern about the Cornish and the Charter Group have now published a report on the response. A leaflet on where the parties stand on Cornish issues (e.g. housing, employment, the role of tourism, culture and identity, environment, inter-nationalism) has also been distributed in some areas.

The Group's document **The Cornish community: reclaiming our destiny** is available from the Cornish branch secretary, price £1.20 including postage.

COUNCIL GRANTS

The present Cornwall County Council, effectively controlled by the Liberal/S.D.P. Alliance group, would seem to be a little more willing than previous administrations, to give handouts to what would normally be seen as fringe elements.

Recently, following an initiative by councillor and M.K. member, Neil Plummer, the council's policy committee voted to grant £750 to this year's Lowender Peran festival despite a request for only £500. This, along with grants for a council representative to attend the 8th International Festival of Film and Television in the Celtic Countries and a recommendation that £50 be given to a National Cornish Committee of the Association for Film & T.V. in the Celtic Countries (whether or not this is part of the former mentioned body is not clear) is, perhaps, a welcome sign of things to come . . . that is until a change of administration. And we must not forget the grant given to Glasgow University for a project designed to reintroduce the Cornish chough to Cornwall.

CORNISH DELEGATION TO CYMRU

A delegation of members of Cowethas an Yeth Kernewek (the Cornish Language Fellowship) and Dalleth (the Cornish nursery schools organisation) visited Cymru recently at the invitation of the Celtic League and Cymdeithas yr Iaith Gymraeg. The object of the visit was to establish priority areas for Cowethas an Yeth and Dalleth's campaigns, and to compare resource materials to see whether some could be used in Kernow. Three schools were visited, a bilingual comprehensive in Porthmadog and Welsh medium primary and nursery schools in

Cardiff. Methods of teaching and resources were studied and proved very interesting. Meetings were organised with several branches of Cymdeithas yr Iaith where their strategy in their campaigns was analysed.

The delegation also visited other locations of interest, e.g. Sain Record's studios in Llandwrog, the offices of Cymdeithas Tai Eryri housing association and also Nant Gwrtheyrn language centre where they took part in a weekend language course organised by the Celtic League. Cymdeithas Yr Iaith hope to visit Kernow over the summer where perhaps they will already see the fruits of the visit to Cymru. One hope is that Cornish organisations will be able to make use of Cymdeithas yr Iaith's experience in training language teachers and that some sort of course can be arranged.



Tutors and learners at the language course in Nant Gwrtheyrn.

CELTIC LEAGUE LANGUAGE COURSE IN NANT GWRTHEYRN

The delegation from Kernow was just one of the events in North Wales on the weekend of March 13-15. People attending a language course at the remote picturesque centre on the Llyn peninsula came from far and wide, including the Hebrides, Mannin, London, Yorkshire and all parts of Cymru. Courses were offered to complete beginners in Cornish, Manks, Irish and Scots Gaelic and Breton, partly through the medium of English but mostly through the medium of Welsh as the vast majority were either Cymraeg or had learnt the language. The tutors on the course were Jenefer Lowe (Cornish), Barry Tobin

and Cathail O Dochairtaigh (Irish), Cailean Spencer (Gaelic), Bryan Mac Stoyll (Manks) and Zonia Bowen (Breton) and the organisers Cailean Spencer and Davyth Fear. In all, over fifty attended, many coming for the day from up to fifty miles away, as the centre only holds 34 over-night. Over a dozen schoolchildren attended from Ysgol Eifionydd, Porthmadog where Cornish classes have been part of the lunchtime curriculum since January. It was decided that such courses should become a regular event with the next to be provisionally arranged for the Autumn. Anyone with an interest in helping or attending should contact Davyth Fear, Derydd, Stryd Fawr, Penrhyndeudraeth, Meirionnydd, Gwynedd, Cymru. The organisers would like to thank the tutors for the hard work they put in to make the course a success.

MINISTER OF STATE

The Cornwall County Council's policy committee has agreed to set up a working party to look into the possibility of asking the Westminster government to appoint a Secretary of State for Cornwall on the same footing as for Wales, Scotland and Northern Ireland, in view of its unique history and particular economic problems.

"MEYN MAMVRO"

A magazine of the ancient stones and sacred sites of West Penwith, Kernow. Includes articles on Cornish pre-history and culture, legends and folklore. With Celtic artwork, pictures and photographs. Annual subscription (3 issues) £3.90 from Cheryl Traffon, 22 Bosorne Road, St. Just, Penzance, Cornwall TR19 7JJ.

CORNISH AT THE CROSSROADS

Ken George's book on the *Pronunciation and Spelling of Revived Cornish* has been a major milestone in the development of the language, coming as it does at a time of much debate within the language movement on the future of Cornish. Here we present two views of it, one from Graham Sandercock, chairman of the Cornish Language Board, and the other by Bernard Deacon, supporter of the move to base spoken Cornish on its late (18th century) phase.

SOME THOUGHTS ON THE RECOMMENDATIONS OF DR. K.J. GEORGE

Those who have followed the Cornish language "debate" in CARN and elsewhere may be forgiven if they have gained the impression that a rift has appeared in the language movement in Cornwall. Readers may rest assured that this is not the case; proponents of minor variants in usage move forward with one aim, namely the continued growth and revival of Cornish. The so called "traditional"/"middle"/"unified"/"late" camps are in frequent and constructive contact and are the best of friends, co-operating in their common purpose. Our discussions and debates are healthy and to be encouraged, although it is perhaps unfortunate that statements in print may have given the impression of personalised differences. The role of the Cornish Language Board has been somewhat ambivalent and criticism has been levelled from various quarters and with varying justification of the Board's rigid adherence to "unified" Cornish, although this conservative stance has its roots in a need to maintain a pragmatic degree of stabilisation during a period of growth.

The appearance of Dr. George's book may prove to be of considerable significance. Admittedly a plethora of keen amateurs in the language movement, Dr. George's credentials are impressive. He is unusual in the Cornish context in combining rigorous academic talents with a deep personal involvement in the language movement, and, as a fluent speaker of Cornish and Breton and with a good working knowledge of Welsh, his recommendations must be treated with respect. The debate in Cornish circles will certainly intensify and it is important that personal preferences play a secondary role to objective appraisal.

The principal strengths of Dr. George's findings lie in the rationalisation of areas glossed over or mistaken by Robert Morton Nance in his system of "unified" Cornish. These are in particular Nance's failure to identify or distinguish certain vowel realisations and confusion over vowel lengths, despite the fact that they were apparent at all stages in the development and evolution of Cornish. In correcting these, Dr. George will achieve a long felt need to bring orthography and pronunciation into closer harmony.

Incidentally, his recommended changes will hopefully reduce the gap between certain aspects of "middle" and "late" Cornish, a perceptual gap which may be argued to arise principally from differences in the literary and vernacular use of the language (irrespective of their historical dating) and therefore of less significance than some Cornish experts seem to make it.

Anticipating likely criticisms of Dr. George's thesis, the main line of opposition may be the arguments that, firstly, a revised orthography will be confusing to beginners, and, secondly, that since all published material is in "unified" Cornish, problems of revamping literature, grammars and dictionaries will arise. The resolution of the first problem will require a willingness to adjust in the short term only; for future learners their difficulties will be reduced in several ways. The second objection can only be countered by determining a timetable for implementation through which a changeover date is decided, by which time the necessary groundwork will have been accomplished. With limited financial resources within the language movement, a five year period, subsequent to agreement in principle, would seem to be a minimum requirement prior to implementation.

Further objections to Dr. George's package will probably arise, particularly among those whose use of Cornish is limited to reading and writing, on an emotional basis since a few of the proposed orthographic changes will be strikingly unfamiliar visually to the reader. This will be particularly so in the case of the sound <δ>, a sound which has never found orthographic accommodation at any stage in the development of Cornish, and has been consequently compromised as a series of English orthographic approximations including "s", "j", "g" and "dg".

Those individual students of the evolution of Cornish whose criticism of "unified" Cornish has been most vociferous in the past must be prepared to submit their objective and constructive reactions to Dr. George's work, and, if orthographic change, to whatever degree, is to be realistically and practically incorporated, it is essential that the debate is open and honest.

GRAHAM SANDERCOCK
Chairman,
The Cornish Language Board

SPIRANTS, SIBILANTS AND SHIBILANTS!

In his book Ken George conjures up the sudden materialisation of a "Cornish speaker from Tudor times" and suggests that, if the lessons of his book had been digested properly, "present day speakers would, after some initial adjustments and probably a few laughs, be chatting together without difficulty by the end of the day." This endearing, if somewhat unlikely, vision captures both the promise and the limits of Ken's message.

His book has a number of aims. First, to answer the criticisms from academics in the rarified world of "Celtic studies" who have tended to dismiss Revived Cornish as not worth the paper it's printed on. Second, to define the sounds of Cornish as they were pronounced around 1500 (i.e. Middle Cornish). Third, to propose a new spelling system (a phonemic spelling) that more closely fits the spoken language to a real historical base. And fourth, to exorcise the demon of Late Cornish (i.e. that Cornish spoken by the language's last colloquial speakers) and argue that Middle Cornish should form the basis for the revived language.

He has largely succeeded in achieving his first three aims although there will still be people who argue that Late Cornish should be the basis for the spoken language (see Carn 53). A closely argued review of the phonemes of Middle Cornish based on a computerised analysis of all the literary evidence will no doubt be sufficiently convincing for those of us with little training in linguistics.

The proposed phonemic spelling certainly looks more logical than the current "Unified" spelling and more closely approximates the real sounds of the historical language. This is now being considered by the creaking mechanism of the Cornish Language Board who will presumably decide to announce its adoption as the formal spelling standard at some, hopefully not too distant, date.

Ken's spelling also has the advantage of being closer to the Late Cornish sound system — although obviously failing to allow for changing grammar and vocabulary between 1500 and the 1700s — and this actually makes it preferable to United Cornish for supporters of Late Cornish. His work is also, paradoxically, a great help to those who wish to understand the sounds of Late Cornish and in that respect will be welcomed by people on all sides of the language movement.

Yet nagging doubts remain. After ploughing through the discussions of diphthongs, semi-vowels, occlusive consonants, and those notorious sibilants and shibilants, not to mention their close friends the affricatives we can conclude — it's magnificent... but will it work?

Despite being a simplified version of his thesis Ken's book is by no means as easy read. For those acquainted with the arcane technical jargon of linguistics this will come as no surprise and it's fair to say that Ken's work is a lot more accessible than some I have read. Sentences such as "In Cornish, the epethetic vowel, which is half-long when stressed in order to comply with the quantity rules, counts as a syllable for the purposes of metre, but not for those of stress" will have readers scurrying to the glossary helpfully provided at the back of the book.

This is probably unavoidable in a work of this nature although a more serious problem is the absence of a clear check list of all the phonetic symbols used. Several times I was left wondering — but what sound is meant by that symbol. This was an irritating and presumably avoidable omission.

However all this means that Ken's central message — the sound system of Middle

Cornish — will have to be mediated to the punters who want to learn the language by those who give their time and energy in teaching it. And it's here that the effort will have to be made if Revived Cornish speakers are to be weaned away from an approach to Cornish that is still too often a cross between solving a crossword puzzle and chanting a strange vocabulary in the accent of middle class English.

Ken has provided us with a powerful intellectual framework for Cornish as she was once spoken . . . but could we really chat happily with that disinterested medieval speaker. Ignoring for a moment the aesthetic and sanitary credibility gap in imagining an unwashed peasant straight from the fields sitting in the neat front rooms of the modern Cornish revivalist and demurely sipping a cup of tea we are left with the question of what they would talk about. There isn't just a linguistic gulf between the Cornish speaker of 1500 and the tartan revivalist of the 1980s but a yawning cultural gulf. A language honed in the miracle plays and monasteries of a Celtic pre-industrial society will be very different from that needed by the residents of post-industrial Thatcherite Cornwall.

If modern Cornish is to penetrate the mass of the Cornish people it needs to be seen as relevant by them. In achieving this the ability to converse with someone who's been dead for 400 years is probably one of the least important factors. Cornish will survive and grow through its ability to make links with people's perceptions of being Cornish in the late 20th century. Is it able to interpret *our* world of holiday homes, suburbanisation, military bases, unemployment and consumer capitalism? In this sense the desire to utilise — however mistaken it might be in a pure linguistic way — sounds and words still present in the Cornish dialect of English, and to pick up the language "where it left off" will continue to exert a strong emotional pull.

Nevertheless Ken's book is an indispensable source for discovering how Cornish should be spoken — whether one intends to base that speech on 1500 or the 1700s. The proposed new spelling system is a step in the right direction and allows speakers some leeway while avoiding the awful howlers perpetrated by a literal reading of Unified Cornish. We can all agree we wish to hear a language that doesn't sound like schoolboy Latin but like a genuine spoken language. Ken George's work is a first step down that road and should be compulsory reading for anyone seriously trying to teach the spoken language.

BERNARD DEACON

"JAKEZ GAUCHER ker, I replied to your letter to the Breton address you gave me but the French state returned it stamped N'HABITE PAS Á L'ADRESSE INDIQUÉE. However, I couldn't offer much help.

Sincerely,
ROYSTON GREEN
"Tranquilla",
Polmarth, Carnmenellis,
Redruth, Cornwall.

Dear Editor,

I am just one of the many Cornish language speakers who spent years learning, and blindly believing in "Unified Cornish", only to be both hurt and horrified to discover that International and Celtic language scholars continually looked with something akin to scorn at what I had tried so hard to learn. The writings of Glanville Price (Professor of Celtic Languages at Aberystwith University) in his book "The Languages of Britain" totally condemning the use of Unified Cornish was sufficient to make anyone stop and think. To ignore such an authority is stupid!

Harsh his words may have been, but, I was sadly forced to admit, true. At no time in the past could our forefathers have understood the Cornish language as I was taught it, a mixture of late, early, middle, with a totally new spelling system, and, on the whole, a middle class English pronunciation. Even Professor Charles Thomas, of the Institute of Cornish studies seems to have no patience with it, although at the Institute all earlier Cornish Language Literature is studied with interest.

I was disillusioned and disenchanted. But I wanted to know Cornish, so I am now re-learning it in the "Late" or "Traditional" form, as last used by native speakers. I am not a masochist, nor very clever, but in the interests of integrity and authenticity, I feel I must do this, and I find I am not alone in wanting it, in fact a growing number of us are changing.

Even in the years when I studied, parrot fashion, Unified Cornish, I was getting confused with its constant re-teachings on pronunciation, and habits are hard to break. Now even more I find it is tending towards the teachings of the "Traditional" school, who have all along followed the rich accents of Penwith!

At first I was rather frightened of the total change to "Traditional" Cornish, and even more reluctant to let go all I had learnt, and have to start again. To say I was hesitant was an understatement, but soon found many benefits, the change is not so difficult.

The first benefit was that I did not have to be defensive about what I was learning to academics. They could not fault it, being a genuine form of the language. Secondly, and just as important to me, was the fact that people such as my grandmother (a fisherman's daughter) and my grandfather (a farmer) would not look in blank amazement at the (so I maintained) "Cornish" coming out of my mouth, with a very English accent! or at the using of archaic or invented words instead of the dialect ones I grew up with.

I have since discovered that miners, builders and other labourers who have tried "Unified", but gave it up, unable to cope, and not able to identify with it, turned with relief to "Traditional" with its more homely sounds and easier grammar.

Advanced students too, who are able to query origins are often dissatisfied, and have been heard to echo the opinions of the higher scholars in condemning "Unified", and I noticed with some interest that even a leading member of the Cornish Language Board, in the foreword of his new book, also condemns the "Morton-Hance-Unified" system of Cornish.

Again, in Unified grammar we have to learn literally thousands of verbal endings. How many people can honestly say they remember them all, automatically, off hand? But in Traditional Cornish only a few common primary verbs are frequently used in their personal forms, all the rest being generally used in the infinitive and using the primary verbs as auxiliaries. This is not only correct, as the writings show, but cuts out hosts of learning and mental agony.

So it is easier. It is acceptable both to academics and to cousin Jack. It also reconciles those who study dialect, who have in the past had much valuable work neglected by the present teachings.

And it is not hard to change. Unwillingness to do so is the biggest hang-up — and an amount of pride swallowing in admitting past errors, possibly wasted efforts. To refuse to even consider any change is like being a blinkered horse, those who ignore all the faults of "Unified", and stick blindly to it clash in their opinions with those who have also studied "Unified", and all other forms, and are therefore in a better position to give a valid opinion. Even a ten year hobby-study of "Unified" cannot compare with a trained professional opinion, or that of a person who has spent a lifetime's devotion to the subject.

But from my own point of view, as a non-academic interested party with a good dash of common sense, I found the change to "Traditional" was like putting on a pair of comfortable slippers after wearing too-tight shoes. It fits. It belongs. It seems natural. I know I can't take exams in it, but I don't really give a damn. My ancestors did not need exams to speak Cornish, or feel that a possible bardship at the end of their studies was necessary proof of their "Cornishness". They, like the traditional Cornish itself were the product of our own history. With the "real thing" there is nothing more to prove. I'm glad I changed! I recommend everyone else to do the same.

Just to show a few of the differences between the two teachings, I will quote some examples. In the "Unified" dictionary, we find the word BRON. We find it three times to be exact, meaning "a hill", "a breast", and "rushes" which is which? The traditional spelling as used by the native speakers shows in fact we had BURN, a hill; BRODN, a breast, and BRUN, rushes. The differences are clear, both in writing and in speaking.

ELIZABETH BOON

It was very encouraging to read in *Carn*, Winter 1986, that Dalleth is to receive a grant from South West Arts to prepare a video for the teaching of Cornish in primary schools. I wish that I could think that this would be in Traditional Cornish instead of Unified Cornish: the latter is so obviously under fire and discredited, the former represents the language as it was really used in the last 300 years of its "old life". There is so much difference between the two that it would be more than a pity if this wonderful chance to get our language in through the school door takes the children on a wild goose chase. NOW IS THE TIME TO GET THINGS RIGHT.

RICHARD GENDALL

MANNIN

CHengey NY MAYREY?

Va mee lhaih art scrui ec Brian Mac Stoyll: art er-ennym "Y Ghaelg: Eisht, Nish as y Traa Ry-heet", va clouit sy lioar, "For A Celtic Future". Screeu Brian:

"Dy firrinagh, she yn doilleid smoo t'ain yn genney dy vraane as paitchyn ta loayrt Gaelg. Ga dy vel mraane ayn as Gaelg flaaail oc, cha nel monney jeu ayn. She red fyrran yn Ghaelg ec y tra a t'ain (as rish ymmoddee bleecantyn). Son y chooid smoo, she deiney ta cliaghtey loayrt Gaelg ry-cheillee."

Ren Brian ynsaghey y Ghaelg da yn paitchyn echey hene, agh tra daase ad, cha row ad arryltagh dy ghra veg sy ghlare shen. Veagh toiggalys oc er feyshtyn sy Ghaelg, agh yinnagh ad ansoor sy Vaarle. Va fys oc nagh row y Ghaelg goll er loayrt ec nyn gaarjyn as myr shen v'ad jiooldey jannoo ymmyd jee.

Sy phossan cloie, Beal Arrish, ta yn paitchyn toiggal Gaelg dy liooar dy ghoail arraneyn as draneyn beggey as dy ghoail ayn ayns skeallyn. Ta nyn moiraghyn gynsaghey y ghlare ec yn un tra a syn un agh. Nagh vel shen myr ta'n cheshaght, Mudiad Ysgolion Meithrin, coyrlaghey dauesyn ayns Bretin? Ayns Beal Arrish ta ny paitchyn marish nyn gaarjyn as marish nyn moiraghyn as she'n Ghaelg ta chengey y phossan. Tra

t'ad jannoo ymmyd jeh'n Ghaelg, cha nel ad faitagh as cha nel ad goaill nearey.

Shoh agh liauyr dy liooar dy ynsaghey y Ghaelg, my ta, agh she'n agh dooghyssagh t'ain as ta'n Ghaelg cheet dy ve "Chengey ny Mayrey" reesht.

Red elley ta cheet ass yn chooish shoh: tra ta shin reih dy ynsaghey y Ghaelg, s'likly dy vel shin jerkal rish ynsaghey ee dy tappee ayns brastyl ennagh, jeeaghyn er lioaryn as y lhied. Ta shin jarrood yn tra a foddey va ceaut ain ynsaghey y Vaarle as yn agh va shin cur greim urree — beggan er beggan rish tra a foddey ass beal un pheiaigh er-lheh — son y chooid smoo, nyn moir. Ny jarrood neesht dy vel fockleyn noa ry-ynsaghey bunnys dagh laa nyn sheihll.

Ny smoo na shen, cre'n agh ta shin gynsaghey fockleyn as raaghyn sy Vaarle? Ta shin gynsaghey ad lesh nyn girp hene lurg dooin fakyn as soaral as clashtyn as gennaghtyn red ennagh. Ta shin clashtyn fockleyn as raaghyn cochianglt rish y red shen ass beal nyn moir as ta shin jannoo beal arrish.

Agh son y chooid smoo, ta shin gynsaghey y Ghaelg trooid y Vaarle, ass fockleyn as lioaryn elley. Cha nel shin goaill stiagh y Ghaelg trooid nyn girp agh myr gamman inchynagh trooid nyn geeayle ynrican. Shen yn oyr ta shin jarrood fockleyn as raaghyn derrey vees reddyn taghyrt ain as ta feme ain orroo. Cha nee agh ec yn tra a shen ta'n

Ghaelg cheet dy ve ayn jeh'n cheeayle chionnit ain.

By vie lhiam fakyn possanyn elley jeh moiraghyn as nyn baitechyn goaill ayn ayns Beal Arrish er fud ny cheerey. Agh er-lhiam dy vel eh orrin neesht caghlaa yn agh ta shin gynsaghey y Ghaelg. Share da Gaelgeyr ynsaghey un studeyr na possan feer veg dy studeyrin. Shegin dooin cur ersooyl voin ny lioaryn ain as cur roish studeyrin dagh nee ta shin loayrt mychione as insh daue ny fockleyn cooie — insh, insh, insh: Gaelg trooid ny cleayshyn oc.

Shegin da studeyrin caghlaa nyn aigney as nyn jerkalys tra t'ad goaill toshiaght er ynsaghey y Ghaelg. Shegin daue goaill soylley ayns agh myr paitchyn. Shegin daue fakyn; shegin daue soaral; shegin daue bentyn rish dagh ooillee nee. Shegin daue clashtyn as jannoo beal arrish.

Shegin daue gennaghtyn y Ghaelg.

The opportunity for mothers and children to learn together and use the Gaelic without artificiality is vital to the future of the language. The learning situations such as in childhood should be an integral part of any language course so that the language is not just a mental exercise, but part of our whole being.

ROBARD Y CHARSALAGH

MANX GAELIC TO THE YEAR 2000 — A THIRTEEN YEAR PLAN

The Gaelic Forum organised and funded by the Mannin Branch of the Celtic League, with the purpose of providing organisations, societies and individuals which have an interest in the Manks language, with the opportunity to identify general and specific areas of need, for the furtherance of knowledge and awareness of Manks Gaelic, and to suggest any practical steps that might be taken, was held in Tie ny Gaelgey, St. Jude's, earlier this year.

The meeting was well attended and well representative of the invited organisations. The four broad headings for discussion were: EDUCATION, PUBLICITY, GOVERNMENT AND COMMERCE, YOUNG PEOPLE. At the end of the session of group discussion, the meeting was given a summary from each of the four groups.

REPORT

It was interesting, although not unexpected, to note that often more than one group covered some of the same topics.

It was considered that the limit of progress by voluntary effort had been reached and that, while that good work contributes much to the preservation of the language, limited financial

and human resources could not provide an adequate and effective educational programme. A positive policy towards Manks Gaelic by the Board of Education is not only vital, but is the single factor that would have the greatest impact. There are at present, teachers employed by the Board, with a very

good knowledge of the language and with whom the Board could co-operate, to provide a "repeat language course" for colleagues.

The overwhelming evidence of the educational benefits of second language teaching can no longer be dismissed. Manx Gaelic is the most obvious and sensible one to use, considering that 70% of place names are in that language. A good knowledge of the meaning of place names would enhance understanding of the geography and history of Mann and should be an integral part of "Manx Studies" at primary level. This would provide a good foundation for the G.C.S.E. examination. Other benefits are derived from second language skills — an increased awareness of communication — a greater ability to acquire subsequent languages.

The need for in-service training of teachers was stressed by three of the four groups. Gaelic should be on the school curriculum (not extra-curricular). Where possible, one member of staff per school would take special responsibility with the possible use of peripetetic staff. Teaching of the language should be relevant and interesting and employ up-to-date methods, with the use of good visual and other teaching-aids. Use of well known characters, dubbed videos could be of value (there may be difficulties over copyright).

As a general principle, it is vital that the best of modern teaching methods and techniques be applied to the teaching of Gaelic. Advice should be sought from experts in the teaching of second languages. The study of Irish/Welsh intensive language courses for application to Manx could make a valuable contribution to the methods of learning at present available to students. To encourage more speakers to achieve a greater degree of fluency it was felt that lessons should not necessarily be taken, following the grammatical approach. More conversational classes are clearly desirable.

The feeling was generally expressed that a positive government policy was essential to accord the language official (not superficial) status and prestige; given that the language offers the most undeniable "difference" quoted in Tourist Board literature and gives Mann its international element, which sets it more naturally into a world context, rather than merely a part of the British Isles. A government publication containing an introduction to the language and culture of Mann and a background to its history and geography, would be of great interest to visitors and residents who have settled here.

Much more should be done to make greater use of Manx on official signs and notices, particularly at the Manx Museum, which is after all a National Museum.

The Manx Museum, situated in the country's main town of Douglas, would be

the ideal place to site a language laboratory for Gaelic. This would be of great benefit to students of the language.

A Manx Language Studies Bursary would be a worthwhile project which the Heritage Foundation might consider as part of its brief.

More general ways of promoting awareness and use of the language were discussed and practical suggestions made:

1. Cultural organisations to take responsibility for supplying Manx Post Office with bilingual information — charts of streets names.

2. (a) A circular letter to households in bilingually named streets, requesting that they use the Gaelic form of the name.

(b) A "buy a sign" campaign — to encourage groups, firms, individuals to sponsor bilingual signs where they do not yet exist.

3. A "fact pack" to local authorities, outlining the importance of extending the limited status already conceded.

4. Greater use of the language by Manx Radio. A direct approach to the Station management to consider possible ways to include more Gaelic into its programming with more news bulletins in Manx.

5. Continuation of the current effort on publicity materials, but with more imagination and humour. Seeking greater co-operation from commercial Manx producers e.g. Brewery — beer mats, labels. Milk Marketing Board — to include Manx on cartons and

labels. Postal Authority — on postage stamps (Ellan Vannin is readily understood by the population). Treasury — on coinage and notes, (as for P.O.).

6. Tourist Board. To emphasise "the difference that counts" — the production of a bilingual publicity leaflet or insert, outlining cultural and national events, with information on Thie ny Gaelgey and the cultural life of the Island. Bilingual Tourist Board posters, e.g. Balley Cashtel — Castletown; Ellan Vannin — Isle of Man.

7. Advantage should be taken of the summer outdoor markets such as at Port Erin Station to advance availability of Manx literature, cards etc.

Commercial sponsorship should be sought for specific projects. The Island, is geographically the ideal place for a centre/college for the Gaelic and the other Celtic languages. This could be run by private enterprise on the lines of the Scottish Gaelic College on the Isle of Skye. There is a demand throughout the world for courses and summer schools of this type.

To promote and encourage the language amongst young adults, a club or association should be formed to organise pen-friends, exchange visits, sports fixtures and cultural exchanges to national festivals, with people of similar age who are learning their language in the other Celtic countries.

C.J.K.

AMMYR CHELLVEEISH DA NY ASHOONYN CELTIA GH

Ta foin jannoo colught vee gobbraghey dy chur er bun ammyr chellveeish da ny ashoonyn Celtia gh ooilley, ayns y Vritaan Beg, y Chernow, Nerin, Mannin, Nalbin, as y Vretn, vee jannoo ymyd jeh nyn jengaghyn dooghysagh cho wheesh as vee jantagh, Oddagh lheid yn ammyr jannoo obbyr voar dy chooney lesh cooishyn ny h'ashoonyn Celtia gh. Ta shin ayns feme jeh clareyn ta bentyn rish nyn stayd, nyn sheenaghys as ashoonaghys, cha nee yn boghtynid veih cheu heear yn faarkey Atlantagh ta chur stiagh orrin nish. Ta mee arryltagh dy ghoail orrym-pene obbyr yn screeudeyr dy chur er bun lheid yn co-lught, as veign booisal dy nowin smooinghyn, cooney as eieyn. Veign booisal son ghoodyn dy chooney lham dy eek son postys, screeunyn, A.R.E. Te foin cur magh screeunyn naight dy skeaylley naight nyn jannoyn. Screeu hym, my sailliu, ec yn enmys currit ec bun yn duillag. My vee yn Celtiee ooilley co-laboraght fod yn ashlish shoh cheet dy ve ny red bio.

Lawry Coombs, 1 Oak Ave., Gillingham, Kent. ME7 2NS.

David John, Nant-y-Felin, Ty Ddwei, Dyfed, Cymru SA62 6QB.

UNFAIR!

There is still an undercurrent of resentment by some, that the Tynwald Day Arrangements Committee has disregarded the rights and wishes of the people.

Several years ago the Arrangements Committee decided to "tidy up" the Tynwald Day Fair, and the stalls and general public, were relegated to a position behind the public stands on the Memorial Field. This has effectively cut them off from the ceremony but has made the Fair Field available for British military displays and other associated foreign pomp. It will be remembered that on the first year of this new arrangement, Mec Vannin attempted to erect a stall on the Fair Field, but were forced off by the police. The public can no longer feel that they are taking part in the ancient ceremony on their National Day. It has become two events.

The Fair, even in the days when it was held on the Fair Field, has degenerated over the years, with a proliferation of local businesses holding stalls and using Tynwald Day as an extra, lucrative outlet for selling cheap and nasty goods. Nevertheless the crowds who attended were at least able to witness the ceremony. Then it was possible to claim your plot by getting there early enough on Tynwald Day. Since the move to the memorial Field, it is now necessary to apply beforehand. This worked on a first come first served basis, and it was possible, with co-operation, for cultural organisations to apply for nearby plots so that their mutual interests were enhanced. Last year Sleeh Gyn Thie applied for several adjacent plots on behalf of the various cultural organisations that it serves. This worked very

well and provided sufficient space for their activities. This year things have altered and they will not be allowed to have an en bloc allocation. No reasonable explanation has so far been given for this decision, but of course last year was nominated to be "Heritage Year". Presumably, heritage is *not* required this year.

The Tynwald Arrangements Committee has become a law unto itself, indicated by its lack of deference for the ancient traditional rights of the people. The Committee is now deciding who will and who will not take part in the Fair! This state of affairs must not be allowed to go on.

IOM NEWSPAPER DISPUTE

The monopolistic empire of Isle of Man press baron Henri Dor is in ruins after a bitter four-month battle with the NGA and NUJ newspaper unions.

Dor, the eccentric French millionaire who has dominated the Manx press for the past 30 years, is now in the process of selling out to the English Halifax Courier group. But his former workforce — around 50 local printers and journalists all sacked during the dispute — have injected their skills into the launch of a totally new paper, "The Manx Independent".

All that remains of Dor's "Examiner" group are the titles and machinery, with no staff left to produce papers again. Whether the Halifax Courier will attempt to import English journalists and printers — a highly controversial move — remains to be seen.

The dispute, prompted by Dor's cynical

manipulation of his titles and staff, demonstrated the great potential solidarity of Manx trade unionists, and the shameful inadequacy of the Island's industrial relations machinery.

Dor blatantly defied a special court of inquiry into the dispute and there was nothing Tynwald could do about it, despite sympathetic concern from individual MHKs. Even Exco, the "Manx Cabinet", seemed powerless to intervene.

As a private employer, Dor was one of the Island's sacred cows. And for the Manx Establishment, the Island's image as a haven of Free Enterprise will always come before the protection of its working people.

SEAMUS Y BEERY

U.S. SUBMARINE TOWS IRISH TRAWLER

The snagging of a County Down trawler, the 'Summer Morn' in February of this year, and subsequent disclosures in the House of Commons, has pushed the number of suspected incidents involving submarines and fishing vessels, to twenty-five.

Michael Spicer M.P. for the Dept. of Transport was forced to concede that of seventeen Fishing vessels lost in unexplained marine exercise areas. Mr. Spicer conveniently forgot to mention the Scottish Fishing vessel 'Mhari L' which disappeared with all hands in calm seas, in a submarine exercise area, in the South-East Irish Sea.

As a result of the new publicity, several M.P.'s including George Foulks and Dafydd Wigley, are calling for a full enquiry into the disappearances. The International Maritime Organisation (I.M.O.) is also under pressure to 'beef-up' its resolution, which is set down for ratification at its November meeting in London. Irish Government ministers and U.K. Parliamentarians are meeting in May to discuss a united approach to the I.M.O.

The latest developments are a complete vindication of the Celtic League's campaign to monitor military activity which first brought the problem to light. League activities in this sphere will be stepped up and in addition to a petition calling for a curb on sub-activity in commercial sea areas around the Celtic countries; a lobby of the I.M.O. is planned for November. Monitoring of naval activity in the Irish and Celtic seas is continuing, and contact has been established with sympathetic groups in the Faslane area of Scotland, who have agreed to monitor the base complex there.

J.B.M.

BREMAN, monthly newspaper, 20 pages in Breton. Reports on the Breton language struggle (demonstrations, meetings, trials, courses, publications, also on struggles for freedom in other countries. Subscription 120 FF Brittany/France, 150 FF other countries.

CELTIC STUDIES IN MANNIN?

One of the suggestions to come from the Gaelic Forum (see Carn 57) was that the Island should site a centre/college for the Celtic languages. Those putting forward the notion were either aware of, or have had direct experience of the lack of altruism of government, for they suggested that such an establishment might be run by private enterprise and so would of necessity be self-financing.

The press reported in April that an unnamed group of local and off Island companies and individuals have plans to launch a Manx university which will primarily centre on courses on international finance and attract students from around the world. Courses will not they say, be limited to the subjects mentioned in the report, one of which is Celtic studies.

A feasibility study is being carried out. Could it be that the finance subjects will help subsidize such subjects as Celtic studies, or is there a greater potential in Celticism than even we realize?

SPEAKER OF THE KEYS ATTACKS DEFENCE LINK WITH THE U.K.

A fierce attack on the annual defence contribution, from the Manx Government to the United Kingdom, was called for when Tynwald debated the issue in March. The contribution fixed at 2½% of the Custom and Excise revenue, estimated at £1.15 million, was proposed by Treasury Minister David Cannan. The Minister indicated that the figure was being retained at the 2½% level for economic reasons; however he stressed the United Kingdom were pressing for a contribution based on 5% of revenues. It was also pointed out that other "off-shore" islands (Jersey and Guernsey) were also, from this year, paying the levy. The Minister's statement provoked a strong attack from Sir Charles Kerruish, Speaker of the House of Keys. Sir Charles, an outspoken opponent of the contribution for many years, called on Tynwald to reconsider the whole issue. He indicated that it was more likely that the other "off-shore" islands had been "squeezed" to pay the contribution this year, with the Isle of Mann being used as an example. Sir Charles went on to point out, that unlike the Manx who allowed the money to be taken off the Island, the Channel Islands were taking steps to ensure monies contributed, were spent within the community. Despite a strong argument against continuation, coupled with allegations that the Ministry of Defence was maintaining certain installations on the Island, of which the Manx Government had not been informed, the decision to continue the contribution was carried.

J.B.M.

GAELIC MEMORIAL FOR DOUGIE FARGHER

At the Annual General Meeting of Yn Cheshaght Ghailckagh, the Chairman announced the setting up of a fund to the memory of the late Douglas Fargher. The intention is to erect a memorial stone on his grave which will be entirely in Manks Gaelic. Those wishing to make a contribution to the fund may do so through the Secretary, Joan Caine, 23 Straid ny Keeilley, Purt ny h'Inshey, Mannin.

M.O.D. EMBARRASSMENT

The Ministry of Defence was accused by the League of lying, over an incident involving the use of an Airfield in Mann, by Army Air Corps aircraft from Aldergrove in Northern Ireland.

League attention was drawn to the fact that the aircraft were using Jurby Airfield in N.W. Mann without any facilities for crash rescue or air traffic control. Following protracted correspondence with the M.O.D. it was stated that "all flights were made under the control of A.T.C. Ronaldsway" (the Island's Civil Airport). The Island's A.T.C. authorities however, in a statement to the League, said it could not agree with the contents of the M.O.D.'s letter. When questioned about the curious contradiction, a Mr. J.B. Calvert for the M.O.D. could only say they would contact the League, when they had "looked into the whole matter again".

J.B.M.

FISHERY PROTECTION VESSEL

Some ten years or more after Mec Vannin campaigned for the government to make provision for our own fishery protection vessel, Enbarr has just completed some weeks of sea trials before being put into service.

There is a rooted aversion by government to take up sound advice if it comes from nationalist-based organisations. The great days of the fishing industry are over unless stringent conservation measures are taken and our territorial waters extended to a median line. Government negotiators seem to be content with being fobbed off by second rate civil servants in London.

ARMOR Magazine depuis 19 ans presente, commente et illustre la vie politique, economique, culturelle et sociale de la Bretagne et toute independance. 60-80 pages. Le No. 12FF. Mensuel, Abonnement 120FF/an Armor Magazine, BP123, 22404 Lamballe-Cedex, Brittany.

CELTICA

CELTIC VISION

Our exhibition of paintings by contemporary artists from each of the Celtic regions has already been shown in Madrid (its inauguration was by the Mayors of Madrid and La Coruña, Galicia), La Coruña, Cork, Glasgow, Llandudno, Jarrow (Bede Gallery), Newlyn-Penzance and will go on to Cardiff — June 13th-July 4th. Then Nantes, Brittany Sept. 7th-Oct. 11th.

We would appreciate some mention of this project which is the first exhibition to be shown in each Celtic region and including artists from each of the regions.

The idea of Celtic Vision originated from a series of discussions between artists John Bellamy, myself and Derek Culley during Windsor Arts Centre's Celtic Week in 1981. Gradually these artists gathered contacts, support and, of course, pictures; the concept took form, and now the show is on the road.

Celtic Vision is an exhibition of contemporary art chosen by artists, not

academics or researchers, and does not seek to define or categorise. The Celtic people are essentially, originally European. So if you can find a Europeaness in art, then it can't be far off what is a Celticness, but I've been very careful not to say that Celtic Vision is Celtic art — it's merely to illustrate the contribution Celtic artists have made to the mainstream movements in art."

Nevertheless, on the surface the Celtic world is fragmented and peripheral to European, and now, global culture. Yet set deep in the European mind, Celtic love of infinite things and acceptance of the inexplicable lies alongside the orderliness of classical reason and logic. Here then is the excitement of Celtic Vision; it is neither twee nor backward-looking. The Celts are notorious for nostalgic dreaming of the glory of the past; this time we are looking at Celtic artists as they are, working within a larger cultural milieu, and not as a race apart.

Our logo is taken from the Book of Durrow. We were not able to find exhibition facilities in the Isle of Mann and unfortunately we were not able to send our exhibition there.

DENIS BOWEN

CELTIC FESTIVAL

The date of this year's Lowender Peran ("Festival of the Celts") is the 14-18 October and as usual will be based in the Ponsmere Hotel, Perranporth. There will be artists from all six countries involved in dance spectacles, concerts, theatre, music sessions, ceilis, choirs, street entertainment and workshops. For further information: Festival Office (c/o Dave/Pat Crewes, 8 Tywarnhayle Road, Perranporth, Kernow/Cornwall).

McRAE MEMORIAL CAIRN

The second anniversary of the mysterious death by shooting of veteran Scottish nationalist Willie McRae on April 6th, 1985, was marked by the erection of a memorial cairn at the remote spot in Inverness-shire where Willie McRae met his death at the hands of "agents of the State" (see CARN 54).

The erection of the cairn marks the determination of Willie McRae's former comrades not to give up the struggle to force the Crown to hold a Fatal Accident Inquiry into his killing. It was heartening that the event was given widespread publicity by sections of the media, and it is to be hoped that the Crown will eventually give way to the growing public demand for a Fatal Accident Inquiry.

A.B.

IRISH DEMOCRAT. Monthly organ of the Connolly Association. 8 pp in English, Stg£5 per annum, to 244 Grays Inn Rd., London WC1. Comments on the Irish political scene and on Anglo-Irish relations from a socialist-republican viewpoint. In the May issue, several articles argued in favour of voting NO in the Irish referendum on the Single European Act. The EEC is denounced as being the political expression of the transnationals in Europe and as having resulted in the worst unemployment in the history of the Irish State.

• A 32 page booklet "Les Classes bilingues en Bretagne" about the work of the five schools in which bilingual streams exist (with a total of 170 pupils) can be obtained for 15F from APEEB before the Rennes Administrative Court (see CARN 57, p. 7) were upheld: the court decided in particular that the onus was on the State to replace the teacher of one bilingual class who had been arrested and dismissed.



"Celtic Vision", Newly Art Gallery Opening, May 1987.

AL LIAMM. Literary magazine in Breton, 6 times a year, 80 pages. Founded 1946. Subscription Brittany/France 130FF, other countries 140FF surface mail, 180FF airmail to P. Le Bihan, 16 rue des Fours a Chaux, 35400 St-Malo, Brittany. AL LIAMM also publishes novels, poetry, children's books, dictionaries, etc. Catalogues from/Orders to Ronan Huon, 2 Venelle Poulbriquen, 29200 Brest.

ETNISMO, a 12 page periodical (3 times a year) in Esperanto published by IKEL (International Committee for Ethnic Freedom). Information about ethnical problems. DM22/annum to Universala Esperanto Asocio, Nieuwe Binnenweg 176, NL-3015 Rotterdam.

REVIEW

CELTIC WARFARE, 1595-1763, by James Michael Hill, 204 pp. John Donald Publishers Ltd., 138 St. Stephen St., Edinburgh. Stg£12.50. ISBN 085976 151 7.

Here, the publishers claim, is the first comprehensive study of the way the Celtic peoples fought and of the weapons they used. The book deals however with a relatively short period in the history of only two of the Celtic peoples, the Scots and the Irish, and for the latter it is only the fateful years during which the Ulster chiefs struggled to prevent the English conquest. The wars conducted by the Scottish Gaels for more than a century until they were defeated in Culloden are the main subject of the author's attention. Within these limits we have indeed a thorough study which justifies the title. Reference is made in the introduction to characteristics of the Ancient Celts' warfare. Eighteen battles are analysed in great detail, four of them having taken place in Ireland and three in North America: they exhibit an amazing continuity of strategy and tactics.

Of particular interest to me is the chapter "A conflict of cultures" and the observations made in the conclusion about the cultural contrasts between Celts and Anglo-Saxons evidenced in the conflict which opposed South and North in the American Civil War: up to 1850, says Hill, who is American, the South from Virginia to Texas was probably three-quarters Celtic (I suppose he has only the white peoples in mind). The battles between the English and the French in Canada illustrate how cunningly the former were able to turn the Highlanders' fighting qualities to their advantage. Most significant in the continuity referred to above was the practice of the tactical offensive in which the Highland charge played a capital role. Celts are shown here to be admirable fighters but poor soldiers, adverse as they were to discipline and patience, though most successful when emotionally driven (is there a lesson there for our present political movements which seem to rely overmuch on economic arguments?), good at guerilla warfare in which they knew how to exploit the natural environment but lacking in tenacity and in the ability to build complex logistic systems or large scale organisations (of course Culloden came after the English industry had provided Lord Cumberland with overwhelming equipment). Defensive strategy was another crucial element in their warfare; they fought best on the home ground, they lost when they ventured far from their base, as at Kinsale (1601) and at Preston (1715).

Readers who are not interested in military matters will still gain valuable insight into the cultural characteristics of the two peoples concerned at that stage of their development. Other researchers may wish to check James M. Hill's conclusions. It would be interesting to know if they apply to other periods in the history of Ireland and Scotland, as well as to other Celtic countries. Guerilla tactics feature prominently in the battles led by Hugh Ó Néill prior to Kinsale, and by Alasdair Mac Colla.

Did the Irish fail to use them in their resistance to the Norman conquest? What about the Welsh in the days of Llywelyn and Owen Glyndwr? Could Brittany have saved its independence if instead of opposing the French army in open battle her forces had resorted to hit and run attacks, as the Chouans did for several years in their resistance to the

tyranny of the French revolutionaries? It is surprising that nothing is said in this book about the Chouans, as well as about the I.R.A. Probably the author belongs to the school of thought according to which no Celts survived after Culloden. Yet his book is well worth reading.

A. HEUSAFF

WELSH and HEBREW

For a long time in the history of the study of the Welsh language people have supposed a close connection between Welsh and the language of the Bible, of the Old Testament, Hebrew. Claims of this type have been made for other languages as well. All these suppositions disappeared in the last century as a result of the rise of comparative linguistics as a new branch of science. Since the publication of the Celtic grammar by Zeuss in 1853 it is clear beyond all possible doubt that the Celtic languages are related to the other languages of Europe, being one of the branches of the great Indo-European language family.

In this century some scholars have again adopted the idea of a closer relationship between Welsh and the Semitic languages (of which language family Hebrew is a member). This was done, e.g. by the well-known grammarian of Welsh, Sir John Morris-Jones. Others studied the relations between the Celtic languages of the British Isles and Semitic, e.g. Julius Pokorny who, apart from studies of this type, is known as the author of a grammar of Old Irish, which is still a useful tool.

The ideas of Pokorny, who published on this topic for many years from the twenties almost until his death in 1970, have been ridiculed and have met with scorn, because nobody could imagine how there could be a historical link between the insular Celtic peoples and those speaking Semitic or related languages in the Middle East and North Africa.

Now it may be true that a historical relation cannot be proved, that it is even rather unlikely, but this does not mean that all those who saw similarities between e.g. Welsh and Hebrew were wrong in this respect. The explanation may have been refuted, the similarities remain.

We will first take a look at some of the more important of these similarities to give an idea of the extent of the phenomenon. We use Welsh and Hebrew in this comparison, but when you know other Celtic and/or Semitic languages, you will see that many of the examples could have been taken from other members of the two language families involved.

The Hebrew examples are all taken from the Bible, presented here in transcription (in which vowel-length is not indicated; ' indicates the glottal stop, h sounds like Welsh ch, t has the same sound as t, c is a laryngeal peculiar to the Semitic and related languages, s sounds like sh. Because we do not want to rely on our rather scanty knowledge of Welsh, the Welsh examples are taken from Stephen Williams' Welsh Grammar, or, where appropriate, from the Welsh Bible.

a) The combination of substantives, dependent on each other in a way expressed by a genitive case in e.g. the classical languages, and by means of a preposition in many other Indo-European languages. In Hebrew and in Welsh this combination is effected by simple juxtaposition of the words involved:

H.: šem ha-'iš (Ruth i 2)

name the man

W.: enw y gŵr meaning "the man's name."

It is remarkable that both in Hebrew and in Welsh the rule applies that, when the second part of the combination is definite, the first part is definite too, but that the first part cannot be preceded itself by the article (enw y gŵr = the name of the man).

b) When a noun is combined with an adjective the normal word order, both in Hebrew and in Welsh is: Noun — Adjective:

H.: be-sade 'aher (Ruth ii 8)

in field another

W.: mewn maes arall = in another field.

c) The word order in the normal indicative sentence is Verb — Subject — Object in both languages:

H.: wa-tiqqah no'omi 'et ha-yeled (Ruth iv 16)

and took Naomi (object marker) the child

W.: gwelodd y plentyn geffyl (Williams 240) saw the child a horse (the child saw a horse). (We cannot use the Welsh Bible in this case because most normal Hebrew indicative sentences are represented by another sentence type in the Welsh translation).

d) In both languages so-called nominal sentences occur, in which no verb is extant:

H.: šem ha-'iš 'elimelek (Ruth i 2)

the name of the man (see aub a) "was" Elimelech

W.: pechodau athrawon athrawon pechodau (Williams 241).

e) forms of a verb meaning 'to be' may be inserted, however, between predicate and subject, cf.:

H.: 'emet haya ha-dabar (i Kings x 6)

truth was the word

W.: nid aur yw popeth melyn (Williams 241), liter. "not gold is everything yellow" (all that is yellow is not gold).

f) A number of prepositions in Welsh may be combined with pronominal expressions in such a way that one can speak of conjugated prepositions (thus e.g. Williams, 188f). In the Semitic languages there exists a special form of the personal pronoun that can be suffixed to nouns (to express "possession"), verbs (indicating the object), and prepositions. The combination with prepositions is comparable to the usage in Welsh:

with me	H.: 'itt-i	W.: at-af
you (m)	'itt-ka	
you (f)	'itt-ak	at-at
him	'itt-o	at-o
her	'itt-ah	at-i
us	'itt-anu	at-om
you (m, pl)	'itt-kem	at-och
you (f, pl)	'itt-ken	
them (m)	'itt-am	at-ynt
them (f)	'itt-an	

(hyphen is used to separate the prepositional element from the pronominal one; Hebrew k in these instances is pronounced like Welsh ch).

g) To strengthen the pronominal element in such a combination Hebrew uses the full, independent form of the pronoun, following after the combination preposition + pronominal suffix. In Welsh the independent pronoun may also be used to strengthen a possessive pronoun or a pronoun combined with a preposition:

H.: b-i 'ani (i Sam. xxv 24)

on me, I

W.: arn-af fi. (same meaning).

h) The word indicating a relative relation between two sentences in Hebrew is not a real pronoun. This may be seen in those instances where the relative pronoun is dependent of a preposition, because in that type of sentence a pronoun referring back to the previous sentence has to be used within the dependent sentence, together with the preposition; the same construction is found in Welsh, where "y" is called a particle used as the relative governed by a preposition (Williams 81):

H.: sem ha-'is 'ašer 'asiti 'imm-o ha-yom bo'az (Ruth ii 19)

name the man (relative) I-worked with-him today Boaz

W.: enw y gŵr y gweithiais gydag ef heddiw, yw Boaz. Literally "name the man I-worked with-he to-day Boaz" (the name of the man I worked with to-day is Boaz).

i) A comparable construction can be observed in those instances where the relative stands in a genitive relation to a word in the dependent sentence (cf. Williams 80):

H.: 'elohe yisra'el 'ašer bat la-hasot tahat kanaf-aw

God Israel (rel.) you-came-to-see-refuge under His-wings

W.: Dduw Israel, yr hwn y daethost i obeithio dan ei adenydd (Ruth ii 12),

literally "God Israel, the one/this you-came to hope under his wings" (the God of Israel under whose wings you-came to hope).

j) In both Hebrew and Welsh a special type of sentence is used to describe a circumstance accompanying the action mentioned in the main sentence. In Hebrew grammar this sentence type is called: circumstantial clause, whereas Williams (252) speaks of the absolute phrase. Both are introduced by the equivalent of "and", and both can express simultaneousness but also contrast. The sentence is nominal, i.e. does not contain a conjugated verbal form, cf.:

H.: (the two angels came to Sodom) we-loš yošeb (Gen. xix 1)

and Lot sitting (i.e. while L. was sitting)

W.: a Lot yn eistedd

H.: (I am speaking to my Lord) we-'anoki 'afar (Gen. xviii 27)

and I dust (i.e. although I am dust)

W.: a mi yn llwch.

How to explain these similarities? For the time being we are not inclined to subscribe to the theory of a direct historical relation between insular Celtic and Semitic languages. There may be possibilities of contact between peoples from North Africa speaking languages related to the Semitic ones and Celtic speaking peoples in Spain many, many centuries ago, but we think that, before we proceed on those lines of investigation, it is worth while exploring the possibilities of the so-called language typology. Several scholars maintain that there are types of language, not just characterised by different features, but characterised by features that are connected to each other. So it has been observed that in languages in which the normal order in indicative sentences is Verb — Subject — Object (c) the combination of Noun and Adjective is mostly N — A (b). Close scrutiny of the similarities shared by Hebrew and Welsh may be very useful for our knowledge of and insight into that most important means of communication, language.

DR. K. JONGELING

NOTE TO CELTIC LEAGUE MEMBERS

Assuming that this issue of CARN reaches you in time, we should like to remind you of the C.L. Annual General Meeting which is to take place, on August 14-16 at the Conservatoire de Musique Traditionnelle

Bretagne, between Lorient and Ploemeur. We hope you will be able to attend. Please notify your branch secretary, to whom you may also submit proposals, draft resolutions, suggestions for the agenda.

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Our next deadline for CARN 58 will be 8th August, 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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