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A LINK BETWEEN THE CELTIC NATIONS

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CELTIC LEAGUE



ALBA: COMUNN CEILTACH • BREIZH: KEVRE KELTEK
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ALBA

AISEIRIGH NA SEANN CHANAIN ALBANNAICH

'S ge iomadh cànan
Bho linn Bhàbel fhuair
An slioch'd sin Adhaimh
'Si Ghàidhlig a thug buaidh

'Si labhair Alba
'S Gall-bhodach fhéin
Ar flaith 's ar prionnsan
'S ar diùcanna gun éis
An tigh-comhairl' an rìgh
'N uair shuidheadh air binn a chùirt
'S i Ghàidhlig liobhaidh
Dh'fhuasgladh snaoim gach cùis
'S i labhair Calum*

(Alasdair MacMhaighstir Alasdair)

*Calum Ceann Mór, Ard Rìgh na h-Alba, nuair a bha a' Ghàidhlig air gach teanga feadh Alba gu leir.

Ged a tha Beurla cho làidir bhuadhmhor an diugh cha robh i daonnan mar sin . . . agus 'se eachdraidh iongantach a tha ann mar a mhair i beò an deidh 1066 agus mar a thug i buaidh an aghaidh na Fraingis mu dheireadh thall.

Chì sinn san eachdraidh seo gum bheil cròileagan (far am biodh clann òg a' cluich sa Ghàidhlig) feumail.

Chì sinn, cuideachd, mar a tha sgoiltean far a bheil a h-uile cuspair air a theagasg tre na Gàidhlig feumail. Oir, nuair a bhios gach sgoilear anns a h-uile sgoil air a theagasg tre na Gàidhlig (eadhon cànanan eile) bheir sinn buaidh thairis air a' Bheurla dìreach mar a rin na Sasunnaich thar na Fraingis . . . agus bithidh a' Ghàidhlig far an robh i nuair a bha Calum Ceann Mór beò.

Ach de nì sinn? Dìreach mar a rinn a h-uile seanailear tapaidh ann an airm sam bith feadh eachdraidh an t-saoghail. Feumaidh sinn an t-slighe cheart fhaighinn, taing don taobh eile i. luchd na Beurla.

Bha a' Bheurla fada nas miosa dheth an deidh Ceannachadh Shasain le Uilleam Duic Normandaich air blar Hastings ann an 1066.

Cheannsaich e Sasun, rinn e a h-uile Sasunnach traill agus chuir e Beurla gu cul; dìreach mar an do gheur-lean Hitler na Polaich agus a' chànan aca. Thilg e a h-uile fear-riaghlaidh agus easbuig Sasunnach a-mach as an dreuchd aca (seach Worcester, madh'fhaoidte bhon a tha e cho faisg air a' Chuimrigh).

Anns an limh linn, ghearran bard ann an Winchester nach robh easbuig no maighstir-sgoil Beurla feadh Sasun.

Ann an 1200 sgrìobh duine, ris an canar Orm, gun robh e feumail Beurla shabhaladh à bàs narach agus thagair e cò-chòrdach an aghaidh na Fraingis bhuadhmhor.

Abair gun robh an Fhraingis làidir ann an Sasun aig an àm sin . . . agus bha deagh litreachas Frangach air a sgrìobhadh le Sasunnaich mar eisimpleir *Chanson de Roland* (An t-Oran aig Roland) ann an Oxford.

Ach thàinig an dà latha na Fraingis ann an Sasun fhathast. Sa chiad àite, chaill Sasun Normandaich ann an 1204. Leis a sin, chaill luchd na Fraingis ann an Sasun an "dachaidh" thall thairis.

Ann an 1364 sgrìobh manach à Chester, d'am b' ainm Randolph Higden . . . "tha dol sios na canain dualach (Beurla) a chionn da aobhar. San darna àite, ao-coltach ri nosan agus cleachdaidhean a-measg a h-uile dùthaich eile, feumaidh leanabhan san sgoil a' chànan aca chur gu cul agus a dh'ionnsachadh na leasannan aca agus nithean eile san Fhraingis, dìreach mar a rin iad à àm on d'thàinig na Normandaich gu ruige Sasun sa chiad dol a-mach. "San àite eile, ionnsaichidh paisdean nan duine-ualas a bhruidhinn na Fraingis on àm a tha iad air an tulgadh sna creathallaichean aca. . . ."

Ach chaidh Cuibhle an Fhortain mun cuair anns a' cheathramh linn deug.

Nuair a thug na Sasunnaich ionnsaigh air an Fhraing ann an 1337, thòisich Cogadh Ceud Bliadhna agus fhads a bha cogadh ann chaidh an Fhraingis à fasan. Rud eile, chaochail uiread de dhaoine eadar 1349 agus 1350 leis a' Bhas Dhubh agus, leis a sin, dh'fhas oibrichean tearc agus, aig an aon àm, dh'fhas iad (agus a chànan aca) nas luachdmhoire.

An deidh sin, thàinig sgoilear Cornach, ris an canar Iain Trevisa à Crocadan, St Mellion sa Chorn. Bha esan agus an dithis a bha comhla ris uile gu leir fileanta sa Choirneis cuideachd.

"Chaidh Trevisa thar na h-Aibhne Tamar a-steach do Shasain" gu ruige an Oilthigh Oxford far na sgrìobh e leabhar-eachdraidh agus leabhar-mór-eolais (encyclopaedia) sa Bheurla, fada nas mo na bha sa Bheurla riamh. Theagaisg Iain agus na dithis Cornaich eile na Sasunnaich mu dhoigh ath-dheothachadh na Beurla. Rinn iad an obair aca gu dìcheallach, bu mhór am beud! Cha do chuidich ath-bheothachadh na Beurla sinne, no na Ceiltich eile, gu h-àraidh na Cornaich agus a' chànan aca!

Còimhead mar a nochd Iain Trevisa do na Sasunnaich na cànan aca a shabhaladh. Sgrìobh Iain, "Dh'atharraich Iain à Corn, maighstir-sgoile ghràmair, (e-fhéin), doigh-teagaisg on Fhrangais gu Beurla, agus dh'ionnsaich Pencrych (sgoilear Cornach eile) an doigh-teagaisg seo bhuaite agus daoine eile bho Phencrych, mar sin, a-nis ann am Bliadhna a' Thighearna againn 1385, naodhamh bliadhna an darna Rìgh Ristead an deidh a' Cheannsaichidh, tréigidh a' chlann an Fhraingis agus ionnsaichidh iad tre na Beurla."

Ann an 1349, taing do na triuir sgoilearan Cornaich sin, thòisich na Sasunnaich a' theagaisg na Beurla sna sgoiltean aca.

Ann an 1362 thòisich an Cuirtean-lagha aca agus a' Phàrlamaid aca a' cleachdadh na Beurla.

Taing do Uilleam Caxton (1442-91) agus a' bheart-chlò-bhualaidh aige, thug Beurla buaidh da-rìreadh feadh Sasun gu leir, agus an deidh sin, feadh iomadh dùthchannan eile, bu mhór am beud. Bithidh ar cànan 'sar ceòl cho buadhmhor ris a' Bheurla ann an Alba an diugh agus a' Ghàidhlig air gach teanga feadh Alba gu leir nuair a bhios teagaisg tre na Gàidhlig ann a-mhain. Dhearbha Iain Trevisa gun robh teagaisg tre na cànan na rud feumail.

Mar a chunnaic sinn cheana, tha dochas aiseirigh na Gàidhlig ann, bhon a tha uiread de dhaoine cho dùrachdach air a son, bhon a tha Taigh Naoimh Anndra deònach a phaigheadh, agus bhon a tha sia Ughdarrasan Ionadail caran coibhneil don Ghàidhlig i. na h-Eileanan an Iar, A' Ghaidhealtachd, Loudaidh, Meadhonanch, Strath Chluaidh agus Strath Tatha.

Cuidichidh Taigh Naoimh Anndra an Buidhnean Saor-thoilich Ghàidhlig cuideachd, mar C.L.I. (Comunn Luchd-Ionnsaichidh), Comunn na Gàidhlig (CNAG), An Comunn Gaidhealach agus Comhairle na Sgoiltean Araich (nan croileagan) agus iad a' fuireach comhla ri chèile ann an aon aitreabh, 109 Sràid na h-Eaglaise, Inbhir Nis IV1 1LX, agus an Colaisde Gàidhlig, Sabhal Mòr Ostaig, Teanga, san Eilean Sgitheanach IV44.

Ma bhios sinn comasach agus sealbhach, nì sinn cho math a thaobh na Gàidhlig mar a rinn Iain Trevisa a thaobh na Beurla. Teagaisgibh a h-uile cail tre na cànan is fheàrr leibh agus bithidh ise buadhmhor ge be i Beurla, Gàidhlig no eile.

GILLEASBUIG MacMHURICH
(Gilleasbuig Lachlainn 'Illeasbuig)

By examining how the once-threatened English language triumphed over French to become the undisputed language of England (and beyond), we hope to find out as to how our own Scottish language can be revived to the same extent throughout all Scotland.

ON THE GAELIC FRONT

Frang MacThomais

Gaelic on the air waves has come a long way since the days when the only Gaelic one heard on radio was a ceilidh featuring, usually, non-descript singers. These programmes did more harm than good, though they were able to keep the occasional Gaelic presence on radio before the general public.

Nowadays we have dedicated radio contributions from Radio nan Gaidheal based in Inverness and Radio nan Eilean, based in Stornoway. Recent reshuffling, however, has reduced Radio nan Eilean's output. Changes to programming times has created some kind of confusion so that regular and traditional Gaelic slot times are now no longer where one wants them.

So far as TV is concerned, both Scottish BBC TV and Grampian TV have dedicated Gaelic programmes: news and current affairs for adults and programmes for children. But still the time given to Gaelic on TV falls far short of what is none other than a token presence.

One main problem for Gaels has been the lack of any professional TV programming company, able to produce material which could be used by TV companies. This problem now looks to be on the road to a solution by the formation of Bòrsa Beo.

Bòrsa Beo is Scotland's first independent

Gaelic TV company. It was founded last October by four native Gaels and they are currently looking for sponsorship from various transmitting stations including Scottish Television.

The company will focus on Highland activities, the situations in neighbouring Celtic cultures and other minority languages. The initial activity will be in the production of children's programmes, where the greatest need is at the moment.

Opportunities for producing minority-language programmes for TV are far fewer in Scotland than in, say, Wales. The Welsh Channel Four (S4C) commissions independent companies to produce something like 20% of the air time, and the process has helped to create a substantial broadcasting industry.

To support Cymraeg productions, S4C claims a levy off every independent TV company in Britain. At the moment something like £2 millions leaves Scotland for this reason. It has been asked: "If all these TV companies subsidise Welsh TV, why not Gaelic TV?"

One main problem to be faced is the lack of qualified and trained personnel to produce programmes in Gaelic. Admittedly, the technical side of productions need not necessarily be Gaelic-speaking. But there is

rather little experience available on the language side. Fortunately a number of Professional Gaels have built up over the last few years some "real time" experience in scripting and presenting Gaelic TV programmes. So the problem may not be so large as it might seem at first.

Those who have attended the Celtic Film Festival meetings will know that Scots Gaelic has a very low profile, even on the video side of things. Fradharc Ur, a video workshop company, established in Stornoway, Lewis, is only now getting off the ground and will take time to start producing programmes which can be sold to companies like Channel 4.

The eventual aim, of Bòrsa Beo and Fradharc Ur, is to show that Gaelic can have a significant educational and cultural presence on the small screen, even with the use of English subtitles to help those who cannot understand the Gaelic dialogue.

Everything, of course, is in the embryo stage, but the fact that things are now beginning to move indicates that the media presence of Gaelic will in time be significant, not only for Gaelic speakers, but in the context of increasing the public awareness of the language.

SCOTTISH LOCAL ELECTIONS — JUMP IN NATIONALIST SUPPORT

by Rob Gibson

Scotland's 53 Districts elected new councillors to oversee housing, environmental health, leisure and recreation on May 5th but the overshadowing issues were the threat of nuclear waste disposal, the privatisation of local services, the Social Security changes and above all the Tory policy dearest to Mrs. Thatcher's heart, a flat rate Poll Tax to replace Domestic Rates. Outrage at insensitive and financially crippling policies increased the local voters turn out as the Tories and their Independent allies took a pasting across Scotland.

Opinion polls in the last week of the campaign showed a marked increase in SNP fortunes, expecting the Nats to overtake the Tories to take second place with Labour well ahead of the pack. Also the "Scotsman" poll showed 70% of voters prepared to back a mass campaign of non-payment of the Poll Tax which will be introduced in April 1989, one year ahead of England.

With record numbers of candidates, SNP contested 770 to Labour's 850, and an increased turnout to near 50% the prospects for SNP gains in their strongholds were predicted. In fact across the country SNP gained 52 seats, from Ross & Cromarty in the North to Nithsdale in the SW. The Tories

losses of 28 were matched by a net Labour gain of 8 so SNP with 111 councillors showed a distinct rise in support from both 1984 district elections and the General election last year. (See diagram).

The increased turn out was not just the result of sunny weather, people were angry and determined to reject Tory policies which have been increasingly heard in Mrs Thatcher's strident tones as the unmistakable voice of English nationalism in a most unpleasant form. Her visits to Scotland have been marked by total unconcern for Scottish views and these have been backed up by the Scottish Secretary, Malcolm Rifkind, MP, who has converted to an anti-devolution stance to please his Mistress. The voters made it plain — more Tory seats are likely to fall, e.g. Defence Secretary, George Younger's marginal in Ayr, and the Tories now control only rural Berwickshire and suburban Eastwood and Bearsden/Milngavie. Labour is poised to take Inverness and regained Aberdeen, while the Democrats consolidated in Gordon and NE Fife.

SNP control of Angus District strengthened and determined assaults on Moray and Banff/Buchan nearly came off but with power imminent in central belt areas like

Cumbernauld (where a cut of the cards is needed) Perth, West Lothian and Kilmarnock the stable Labour vote looks as though it has peaked. But it was the 369,309 SNP votes which put the Nationalists second only to Labour, and prompted Gordon Wilson, chairman of the party to warn that "Westminster will ignore these stirrings from Scotland at its peril. There is now no prospect of the poll tax being introduced next April without a major moral challenge."

While Labour's Donald Dewar saw the 744,781 votes for his party as a mandate for legal protests which he endorses he cannot ignore the 70% of Labour's voters who support defiance of the law and will look with suspicion on any watering down of the Stop It Campaign, formed by arch-Unionist MP, Brian Wilson.

Dissent and bitter recriminations in the Tory ranks have cut a public swathe across their normally tight-lipped remarks and although the bulk of the Scottish activists will back the Thatcher line the evidence of lost seats (net 28) and opinion evidence of Tory voter support for devolution will confuse the Thatcher Empire's shock troops North of the Border.

The return of Scottish aspirations to centre stage begs several important questions. Scots voters are looking for a united opposition to kick out the Tories. With the Scottish Social and Liberal Democrats (Salads) tagging along till they gain a new leader, and Labour's Parliamentary Leaders racked by dissent over

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BREIZH

GOUEL "PAN-CELTIC" CILL AIRNE

N'eus amañ nemet un heklev eus kudennoù ar gouel-mañ hag a vez aozet bep bloaz e-pad ur sizhun war-dro an 10 a viz Mae. Setu ur gouel hag en deus bet graet berzh, met dont a ra da vezañ startoc'h-start kenderc'hel gantañ. Diaes e vez aozañ kenstrivadegoù etre ar broioù kelt war dachenn ar c'han hag ar sonerezh. Dec'h (11-5) e oa ar genstrivadeg "Panceltic" — kanerien Alba ha re Gernev-Veur o deus kinniget sonioù war donioù hengounel, re Iwerzhon ha Kembre er c'hontrol traoù arnevez a-walc'h (gant an hini gembraek eo deut an trec'h, unan diwar-benn Nelson Mandela). Penaos barn, diouzh peseurt arouezioù-diforc'h? Ur gudenn eo ha n'eo ket bet diskoulmet c'hoazh. Ar wech diwezhañ ma 'z on aet d'ar gouel, daou vloaz'zo, e oa bet tost d'un eurvezh dale kent kregiñ gant ar genstrivadeg "Celtavision" — gortoz a raed an arvesterien da zont.

Gwashañ'zo, biskoazh n'eo deut ar gouel a-benn da zedennañ Iwerzhoniz a-dolpad. Kalz Iwerzhoniz a blij dezho o sonerezh hengounel, met ar sonerien vrudet eus ar vro-mañ n'int ket deut da g-Cill Airne, hag anat eo n'eus nemet un dregantad dister hag a glask klevout sonerezh ha kan ar broioù kelt all. Evit an darn vrasañ eus ar re yaouank e rank bezañ e-leizh a "rok" ha "jistroù" diempret, pe n'eo ket broudus a-walc'h. War a sublant e soñje aozerien ar gouel, hag int harpet gant kenwerzhourien ar gêriadenn, e talvezfe da zegas touristed abretoc'h, met aet eo o zenn 'barzh ar c'hleuz. Ret eo bet kemman an anv "Celtavision Song Contest" hevlene da "Panceltic Song Contest" peogwir ne zeu ket paotred ar Skinwel iwerzhonat da filmañ an abadenn. Ar Skinwel Iwerzhonat — RTE — n'haller ket lavarout ez eo gwall-entanet o harpañ ar yezh hag ar sevenadur iwerzhonat, sañset-ne vefe ket roet embannoù-kenwerzh da lakaat e-kichen pe e-kreiz programmoù en iwerzhoneg, diwar an embannoù-se e teu un darn vat eus enkefiadurioù ar servij, ha ret eo kevezañ ouzh ar c'hanolioù breizhveuriat. Digarezioù a-walc'h! Diskouez a ra koulskoude an enklaskoù-kedveno** ez eo ar programmoù aozet er vro ar re a arvester at muiañ outo!

Ma na fazian ket, gant Kembreiz ha Skosiz eo ez a ar maout peurvuiñ er c'henstrivadegoù. En abeg da se kement ha d'ar mizoù-beaj eo marteze o deus paouezet Manaviz da zont daou vloaz'zo. Ha hevlene n'eus deut kenstriver ebet eus Breizh kennebeut. Koulskoude e tle kanerien bezañ dibabet e *Kan ar Bobl*. Ha n'eus bet kavet hini ebet dellezek da vont war al leurenn e Cill Airne? Kudenn an dispign ivez moarvat?

Gant an enkadenn armerzhel m'emañ Iwerzhon oc'h em zifretañ enni arabat kontañ e teufe arc'hant eus kefioù foran da harpañ Panceltic da ober bruderezh, da ginnig

prizioù... Penaos herzel ouzh an diskar? Setu hag a dle chalañ Con Ó Conaill, un den hag en deus poaniet abaoe ugent vloaz da ziorren ar pezh a c'hallje bezañ un eztaolad pe un erzerc'had talvoudus eus an darempredoù etrekeltiek. Hep mar e tellez an anv a Ouel Keltiek muioc'h eget hini an Oriant. Reiñ a ra atiz da grouiñ sonioù er yezhoù keltiek, ha graet e vez gant an iwerzhoneg er koulzhag ar saozneg c'hemennadennoù e-doug an abadennoù. En ul lizher kaset gant Jean Pierre Pichard da d-Tomás Scott, o respont d'ar mennad votet ganeomp en hor bodadeg-vloaz warlene, e lavar e striv aozerien ar "Festival Interceltique" da zifenn hon herezh, ma'z eo ar yezh un arvez anezhi. Lakaat a ra war anv ar gouel rummadoù kentelioù brezhonek, bodadegoù a-zivout ar brezhoneg, aozañ a ra *Kan ar Bobl*, reiñ a ra tu bep mintin da gemenn traoù (d'an dud er stradoù?) e brezhoneg. Un dibab zo bet graet, n'o deus ket bet c'hoant da "gouezhañ en argadusted hag er ranngreddennelezh". Daoust da se e c'haller c'hoazh goulenn pegement eus an dekmiliadoù a arvesterien a vez lakaet a-wel hag a-ouez dezho he deus Breizh ur yezh vev dezhi hec'h unan?

Gerioù diaes. *kanol (skinwel): (Television) channel. (Perak "chadenn"?).

kedveno: public opinion. *eztaolad: expression, erzerchad: manifestation.

(The Killarney Panceltic Festival makes a very worthwhile contribution to the development of interceltic relations and deserves support if only because it stimulates the creation of new songs in the Celtic languages. But it does not receive from Telefís Éireann the attention it would require to draw a large public. It faces a difficult future).

STAND BREIZHAT EN R.D.S.

Bep bloaz e miz Mae e vez diskouezadeg vras war zouar ar Royal Dublin Society e Droichead na Dothra (Ballsbridge), e bannlev Dulenn. Diskouezet e vez eno a bep seurt kenderc'hadoù labour-douar ha greanterezh — legumaj, bleuñv, anevaled, mekanikoù, h.a. A-bell e teu darn eus an diskouezerien, da skouer hevlene ez eus standoù soviedel, un arouez eus ar c'hresk en darempredoù kenwerzhel etre Iwerzhon hag Unaniezh ar R.D.S. Bez 'e vez abadennoù da ziduiñ ar weladennerien ivez, ar c'henstrivadegoù kezeg-lamm o vezañ ar re heverkañ. Er bloaz-mañ e oa deut ar "Mounties", un toullad mat a bolised kanadat war varc'h hag a ziskouezas pegen ampart ez int gant o displegadennoù urzhiet-pervezh. Digarez a vez aze d'ar merc'hed da lakaat a-wel o gwiskamantoù a c'hiz nevez.

Evit ar wech kentañ hevlene e oa ur stand breizhat, un testeni eus intrudu hor c'henvroiz war an dachenn etrevroadel. Me n'em eus ket gallet mont das welout petra a ginnigent met Tomás Scott a zo aet en derou. A-us d'ar stand e oa ur banell skrivet warni "Brittany-Bretagne", Breizh narenn! Ne oa banniel ebet. Un darn eus ar stalennoù ne oa netra warno: daleet e oa bet ar standilhonoù en tu bennak (koulskoude ne oa ket harz-labour gant tud ar Brittany-Ferries...). Ma merc'h henañ zo aet ivez diwezhatoc'h. Bremañ e oa muioc'h a varc'hadoù — artichaod, amanenn, sistr, gwispid h.a. Ha banniel Bro-C'Hall a-us — daleet e oa bet ivez 'ta? Bretoned'zo eo kreñv o emskiant a hevelepted armerzhel! Marteze eo kuzh ar spered en danvez. Abaoe un nebeut bloavezhioù he deus c'hoariet ar Gevredigezh Roueel war goll ken ez eo bet ret dezhi gwerzhañ darn eus he douar evit stankañ he zouloù dle. Anv oa da baouez gant an diskouezadegoù-nevezamzer peogwir ne zegasent ket arc'hant a-walc'h d'ar c'hef. Padal er bloaz-mañ eo deut an taol da vat, korvo zo bet. Startaet kalon an aozerien. diskouezadeg a vo a-benn bloaz adarre.

A.H.

(The presence of a Breton stand at the R.D.S. Spring Show in Dublin this year testifies to an enterprising spirit but the fact that it flew the French, not the Breton flag suggests a sense of economic identity).

BREMAN. Monthly newspaper, 20 pp. in Breton, Reports on the various aspects of the Breton struggle but also of liberation movements in other countries. 120 F/annum but outside State 150 F, to 8 rue Hoche, 35000 Roazhon/Rennes.

ELECTION BOYCOTT

The French presidential elections on 24/4 and 8/5 by their very nature left no room for the expression of a specifically Breton choice. More than any other type of election, they concentrated minds on strictly French issues. Even though there were clashes between the candidates, they constituted one of those occasions which serve to consolidate the unity of the State and even to consecrate it. The consciousness that Brittany is a distinct entity is weakened, even submerged, each time her people participate in such acts of "communion".

This should concern any political group that seeks to bring them to a greater awareness of their identity and to assert their right to self-government. There was hardly anything to be lost in calling for abstention, since no local or regional representatives were to be elected. On the contrary it was an opportunity to show dissatisfaction with and rejection of an apparatus that remains determined to wipe out our collective personality, an opportunity to make it crystal clear that in politics it is Brittany which is central to our preoccupations. Both EMGANN (leftist, radical) and POBL (nationalist and European-federalist) understood this: they decided to ignore the circus and explained why in their respective monthlies. POBL decided to mark their boycott by holding a conference on May 7/8 to review and discuss EC documents from which support could be drawn for the Bretons' right to a greater say in matters of education, information, economy and to direct representation at EC level: this, said L'Avenir, would be more useful than a quest for promises from French politicians.

The UDB was the only Breton political group that decided to participate in the elections. Abstention, they said, would not be understood by the people, and at stake was a choice of society. The UDB has adopted a dual role to campaign for Breton autonomy on one hand and for socialism on the other. But in effect the latter has always taken precedence over the former. They thus appealed to their supporters to vote in the first round for a minor leftist candidate, former Communist Party prominent Pierre Juguin whose utterances in support of Breton themes they accepted as sincere, and, in the second round for Mitterand, although they confess disappointment at how badly he delivered on his 1981 decentralisation and other promises. . . .

The UDB is severely criticised by others in the Breton movement for objectively acting as a conveyor belt for French parties. I have no reason to question the sincerity of its leading members, nor their commitment to Breton interests, but I believe they are persevering with a wrong calculation, and that they are saddled with a paralysing dilemma. If primacy goes to the task of fighting the Right in the French "Hexagon", their justification as a Breton party is very questionable. The best they can hope to achieve is to make Breton supporters of the French Left more receptive or more attentive



Diwan Teachers Protest Against non payment of dole (courtesy of BREMAN).

STATE CONTRACTS FOR DIWAN

A few days before the Euroscol gathering and a few weeks before the French presidential election, an agreement was signed by Mr. Monory, Minister of Education, to give financial support to some of the Diwan schools. The undertaking, based on the 1951 Deixonne Law allowing regional languages to be taught in public schools on a purely optional basis, took the form of simple five-year contracts whereby the State will contribute one million francs to the "operation" of 8 nursery classes (not schools) and one primary school class, plus one and a half million in subsidies with "degressive" renewal (?) during the four years to come. Help appears to be subject to the condition that there be a minimum of 15 children in the nursery classes and of 10 in the primary school classes. As a rule however classes have started with lower numbers. Diwan will need to negotiate new contracts before the end of the five years. Reports at hand don't make it clear what exactly the period is which the 2½ million francs are to cover. Even if it were to be an annual contribution, it would be only a small relief for Diwan which has an annual budget of 7 million francs. As happened with the Cultural Charter "granted" in 1978 for four years, however, the Region and the four

departments which constitute it are also a party to the agreement. The Regional Council is to take charge of the training of and refresher courses for the Diwan teachers. How much the Department Councils will contribute remains to be seen. Finistère gave recently 700,000 Frs and Côtes-du-Nord 230,000.

All the Diwan teachers stayed at their posts and kept the classes going although lack of money had forced the association to make them redundant a year ago. They have been refused the dole. The new agreement is retrospective to 1/9/87, but it leaves 28 teachers and their assistants (10 ?) out in the cold, uncertain whether they will get unemployment benefits. It is also up to Diwan to continue to fight for the annualisation of related social insurance to the URSSAF.

The association is therefore by no means out of the wood. New classes are planned in other localities, but money is the problem. Work is going ahead for the opening of a Diwan secondary school in Brest next autumn.

OBVIOUSLY DIWAN STILL NEEDS ALL THE HELP THAT CAN BE GIVEN BY VOLUNTARY BODIES AND INDIVIDUALS.

to some of our demands. But the struggle between Left and Right will continue to dominate French politics for as long as you can imagine, there will always be characters like Le Pen around and calls to rally against them or stand accused of betrayal. . . . In other words Breton issues are bound to be relegated to second place in overall French contests. How can the UDB expect to convince those who understand the Breton issues to vote for them when they themselves admit, de facto, that they are of secondary importance?

Yet the Breton substance is getting thinner all the time. It is urgent to establish new structures to protect it. No opportunity should be missed to develop the sharp awareness

required for that. Breton parties should adopt an unambiguous line of *Brittany first*. If the people don't understand, it is their task to explain, even if few hear them at first. The affirmation of basic principles is a necessary factor of progress towards winning respect and support. I believe that a single Breton party for self government, designed to appeal otherwise to the broadest spectrum of opinion, would impress our people far more than the present diversity of organisations. The prospect for at least a coordination of their efforts around specific themes has unfortunately been reduced by the reaffirmation of the UDB's policy of cooperation with the French Left.

FOUR "ORDER OF THE HERMIN" AWARDS

The Order of the Hermin, founded over 600 years ago by a Breton duke, was re-created in 1972. On March 18 the Breton Cultural Institute Skol Uhel ar Vro conferred this distinction on four persons who have earned recognition for the work they have done for our country over the past fifty years. The ceremony took place in the main hall of the Parliament Palace in Rennes, the most prestigious witness of the last century of Breton autonomy. The large attendance included personalities and representatives of the different sectors of "regional" life as well as many members of the more committed Emsav (Breton political and cultural movement).

Of those chosen for the awards, the first I wish to mention is Vefa de Bellaing, a 79-year old woman who spent a life time in the service of our language. She took over from Marc'harid Gourlaouen the coordination of the work of the correspondence school OBER (in which dozens of voluntary teachers cooperate)! She had a leading part in organising the annual Kamp Etrekeltiek ar Vrezhonegerien, annual gathering held in the second half of July in a school in Skaer for intermediate and advanced students of Breton to practice and extend their knowledge, no other language being allowed. It was Vefa de Bellaing who founded the language centre Oaled Abherve in Sant Brieg. She has devoted the last three years to writing a bilingual Dictionary of Breton Musicians.

Also being honoured for his contribution to the transmission of our culture to the coming generations was Polig Monjarret who from 1942 onwards worked indefatigably to repopularise our traditional music. He was prominent in the founding of Bodadeg ar Sonerien, a pipers' association in which thousands of young people got training in playing biniou and bombard. He travelled all over Brittany collecting some 2,000 airs which have been published under the title "Tonioù Breizh Izel" (see review in Carn No. 50). After retiring from B. ar S. activities, he became chairman of an association which seeks to develop links between Brittany and Ireland on a popular level — for this he has travelled frequently to Ireland in order to arrange twinnings with Breton communes.

Henri Queffelec is reputed on account of being the author of some 50 novels. Many of these have a Breton background but he writes only in French. It does not seem that his attachment to his home country manifests itself by any positive attitude towards the struggle to reaffirm its Celtic identity. The fourth award went to a Norman, Pierre Rolland Giot, who has lived in Brittany since the war and is well-known for his outstanding pioneering work in the field of Breton archaeology.

The order created in 1381 by the Duke Yann (Jean) IV was similar to those which had in previous decades been founded in England

(Garter), Burgundy (Golden Fleece), and a few other countries. Brittany had emerged from 40 years of internal strife, all the country had rallied around the duke in 1379 when the French king attempted to annex it. The order was to be a symbol of the national unity personified by the ruler. It was remarkable in two respects: women were admitted to it, which was unique in Europe; and so were commoners. At these signs one recognises that the Breton institutions retained some Celtic characters.

In 1972 when the mayor of Brest G. Lombard took over the presidency of the CELIB from René Pleven, he and the organisation's secretary decided that it would be a fitting way to reward the outgoing president by recreating the Order and bestowing on him a collar as was done in former times. Not that Pleven ever took in relation to France a position in any way comparable to that of Yann IV! He played an important part in the post-war French political life, was prime minister in 1951 when the Deixonne law was passed allowing Breton to be taught — under deplorable conditions — in public schools.

In any country that wishes to safeguard its identity and to reassert its national character it is necessary to maintain certain areas where the people can recognise their common bonds. In conferring these awards, Skol Uhel ar Vro has contributed to enhance the sense of a Breton community. Provided the Order continues to be used to honour people who have worked for the material well-being of Brittany like Pleven or for its culture, it could play a worthwhile role as an expression of our people's will to survive as a nation.

A. HEUSAFF

EUROSKOL

On the 7th, 8th, 9th and 10th of April took place in Brest "Euroskol 88", a European festival which was organised by Diwan to celebrate the tenth year of its existence. Hundreds of children came along from various minority language schools throughout Europe, e.g. from Welsh-medium or Irish-medium schools, to compete in different games. Thousands of visitors attended those four days, filled with various concerts, a Breton drama played by children, speeches about bilingual education, etc.

All this had probably not much effect on French rulers and others who favour French monolingualism, but it was publicised in the media and it showed Bretons that they were not the only people in Europe who had to fight to retain their own language. Euroskol might have a second edition in 1990 in Wales.

LANGUAGE PROTEST

About a hundred people took part in Kemper in a demonstration organised in favour of the Breton language, on February 13. At the end of a peaceful march, the demonstrators, members of Stourm ar Brezhoneg, daubed a few French-only signs near a cross-road outside the city. Several of those demonstrators have since been interrogated by the police, but none was prosecuted.

SAINT-AUBIN: 5TH CENTENARY

The fifth century of the battle of St. Aubin-du-Cormier will be commemorated on July 28th. It was on that day in 1488 that the Breton army totalling 11,500 men, was heavily defeated by a French invading force of over 20,000 near that fortified town between Fougères and Rennes. The enemy had already the previous year seized some of the strongholds which protected our Eastern border. The duke François II had made the mistake of allowing a number of top French aristocrats who were in league against their king and who had taken refuge in Brittany to exert excessive influence at his court, a fact which fuelled strong resentment among his own vassals whose power he had curbed and which led some of them to conclude a pact that gave the French a pretext for armed intervention. The latter possessed not only numerical superiority but decisive advantages in terms of artillery and fighting experience, and above all they had a unified command.



Dungeon of St. Aubin Castle dismantled on French King's order in 1489.

Such an overall authority in the field was lacking on the Breton side where leadership was vested in a Maréchal de Rieux who had only lately rallied to the national cause, but the meddling of the refugee barons in the conduct of the battle caused distrust among the Breton soldiers and indecision which proved disastrous. The duke's army which comprised a few companies sent by Emperor Maximilian and the King of England, suffered some 6,000 fatal casualties, compared to 1,200-1,500 on the French side. This defeat and soon afterwards the surrender of the St Malo fortifications left the country open to invasion, the duke being too ill to reorganise its defence. The French king was now in a position to impose conditions which within a short term meant the loss of our independence.

A detailed account of the situation prevailing in Brittany during that period and of the circumstances under which the battle took place 500 years ago is given in an 80-page book by Yann Bouessel du Bourg, "Sentinelle de la Bretagne", devoted to the history of St Aubin-du-Cormier.

LA PATRIE INTERDITE

by Yann Fouere

Published by France-Empire
460 pp., 140 FF. ISBN 2 704805 66 0

In this book we have the projection of a man and of an epoch. It is one of the most important and exciting to have been published about the years from the beginning of the first World War to the end of the Second, with its corollaries for Brittany: the German occupation, the "Liberation", the repression. While telling his own history and that of his family, Yann Fouere takes us back to a period that was crucial for Europe and, in particular, for our country. He brings us into contact with scores of people, leading figures and modest actors, of whom many are portrayed in striking terms. A Breton militant, an advocate of the kind of European federalism that would give recognition to all ethnical groups, he is a privileged witness of that critical time. The son of a Finance Department official, he himself, after solid studies in law and in political science, spent the first years of his professional life in the ranks of the French administration, an omnipotent, immutable, tentacular, truly sovereign body on the surface of which successive elected governments bustle about but hardly make any difference to the course set by the top mandarins. He thus got to know this monstrous machine from the inside, a first hand experience which helped him to expose how it worked when, soon afterwards on his people's behalf — like David versus Goliath — he took up the struggle against the totalitarian tyranny of the State-nation.

He adopted a politically moderate stand. He started actually in the cultural field with the foundation in 1935 of the association "Ar Brezhoneg er Skol" through which he sought, successfully, to win the support of the majority of the Breton elected representatives, both deputies to the French "National" Assembly and local councillors. But the French authorities stuck to their policy. Fouere then took the opportunity in March 1941 to launch a regionalist daily, *La Bretagne*, and soon also acquired control of another daily, *La Dépêche de Brest*, with the aim of gradually bringing a large fraction of the population to see the problems facing Brittany.

His persistent efforts met in October 1942 with the good will and understanding of Jean Quenette, the "Préfet Régional" representing the Vichy government in Rennes. A "Comité Consultatif de Bretagne" was set up, consisting of a number of Breton personalities representing a fairly broad spectrum of opinion such as it was then. It was the first recognition by the French State, since the 1789 Revolution, of the specific character of Brittany, the first provincial assembly to be officially constituted. It justified hopes of positive developments in the following



A.R.B. attack on Labour Direction Office, Kemper (courtesy of BREMAN).

SIGNS OF EXASPERATION. Breton illegal activities had remained non-violent, apart from one or two occasions since the end of the '70s. This year however bomb explosions have been claimed again by the A.R.B. (Armée Revolutionnaire Bretonne). On January 21 extensive damage was caused to a URSSAF (tax) office in Kemper and to

a Ministry of Education office in Rennes, the attacks being obviously motivated by the refusal to meet the Diwan demand for public funding (Diwan officials immediately dissociated themselves from the authors . . .). On April 2, similar attacks were carried out in Morlaix and Paris but were explained as protests against unemployment.

months, but these were swept away less than two years later with the advent of the second Jacobinic (radical, centralistic) revolution in French history.

The author draws a picture of the war, of the occupation, of the "Liberation" which reflects reality as we experienced it and not the myth, the false image created by politicians to promote their ambition and which has succeeded in imposing itself on the generations which have not known that epoch.

Let it be said that even today, with still a lot of witch hunting going on, a historian needs a great deal of courage to state the facts as they were. The image of himself revealed in the book shows Yann Fouere as an impenitent "legalist", a man who rests his case on concepts of right and law and who holds to them in spite of everything, in spite of the manifest bad faith of his opponents who, for their part, are not troubled by such principles. That is well in line with his character and his training. It distinguishes him from many in the younger generations who could not place the slightest trust in lofty principles, since they see them being constantly spurned by the powers that be, professing their adherence to them but applying them, propagandistically, only to people and nations outside their State.

Another trait of Fouere's character is his tenacity. Among the protagonists of the Breton movement for more than half a century, he appears as one of the most moderate but also the most steadfast. In that respect he is to be compared with Roparz Hemon, whose merits he does not seem to have always fully appreciated but who, like him, never gave up the struggle.

Y. BOUESSEL DU BOURG

GOUEL BROADEL AR BREZHONEG

In spite of the bad weather some 5,000 people took part in the Breton language national Festival held in Karaez, in Central Brittany, on March 19 and 20, 1988. As in 1987 most Breton musicians and singers had answered the call of the organisers. Stourm ar Brezhoneg, the Breton Language Society, and Emgann (a nationalist political party), and took part in that cultural event. Apart from being able to listen to music and songs and to see the products of various Breton cultural organisations as well as those of some craftsmen, visitors had the opportunity to hear speeches by Diwan President Andre Lavanant, by Professor Per Denez, and by Dominig Jolivet on behalf of the organisers who demanded more Breton programmes on radio and television (only 0.24% of broadcasting time of all the programmes received in Brittany is in Breton).

I.K.

ETNISMO, in Esperanto, 12 pp. quarterly. 22 DM/annum, including membership of the Internacia Komitato Por Etnaj Liberecoj, to U. J. Moritz, Im Roemerfeld 44, D-1580 Eschweiler, F.R. Germany. In the April issue, articles about the Armenians of Nagorno-Karaback, the German dialects of the regions bordering on the Rhine, a report from the Celtic League.

CYMRU

MUDIAD YSGOLION MEITHRIN

Ar ddechrau 1988 fe'm penodwyd fel Swyddog Maes i'r *Mudiad Ysgolion Meithrin* yng Nghlwyd, gan weithio am 10 awr yr wythnos, yn bennaf fel cynorthwydd i'r dair Swyddog Datblygu yn y sir. Polisi'r Mudiad yw penodi athrawes bro ym mhob rhanbarth, ond ar hyn o bryd methiant fu ceisio penodi athrawes bro yn Ne Clwyd ac felly bûm yn gweithio'n bennaf gyda Swyddog Datblygu De Clwyd, Margaret Morris ac yn rhyfeddu at ei hegri a'i hymroddiad mewn awyrgylch sy'n gallu bod yn ddigon clyniaethus i'r Gymraeg. Yn ne Clwyd, fel yn nwyrain y sir, 'rydym yn agos iawn i'r ffin â Lloegr mewn mannau, ac oherwydd hynny mae'n frwydr barhaus i sicrhau unrhyw fath ar degwch i'r Gymraeg gan gryfed yw gafael y mudiad ysgolion meithrin Saesneg (y P.P.A.) ar yr ardaloedd hyn. Wedi dweud hynny, rhaid cyfaddef mai'r bygythiad mwyaf i ffyniant yr iaith yw difaterwch y Cymry eu hunain. Yn ddiweddar iawn y symudais i fyw i Langollen wedi treulio dros ugain mlynedd yn ne Cymru, ac mae fel pe bawn wedi syrthio i fôr o seisnigrwydd a hynny yng ngogledd Cymru lle yr arferwn byw yn fy ieuencid ac a oedd, bryd hynny, yn gadarnle yr iaith Gymraeg. Ar y dechrau meddyliais mai rhywbeth unigryw i Langollen oedd clywed Cymry Cymraeg yn siarad Saesneg a'i gilydd yn fynych; effaith yr Eisteddfod Rhyngwladol efallai a'u gwnaeth o'r farn bod rhaid siarad Saesneg er mwyn cyfathrebu â'r ymwelwyr a bod hynny wedyn wedi mynd yn arferiad cyffredinol yn y dref.

Hynny, gyda llaw ar waethaf honiad yr Eisteddfod mai *cerddoriaeth* yw cyfrwng cyfathrebu yr Wyl gydwladol arbennig hon; pe baent ond yn wirioneddol gredu hynny ac yn rhoi lle anrhydeddus i iaith brodorol yr



ardal, buan yr adferid y defnydd o'r Gymraeg, a hynny er lles ein hunaniaeth a'n parch gan genhedloedd eraill.

Ond wrth deithio o gwmpas de Clwyd ar ran y Mudiad Ysgolion Meithrin loes oedd canfod yr un agwedd yn Wrecsam, Brymbo, Y Waun, Marchwiel ac ati a sylweddoli maint y dasg o sefydlu cylchoedd meithrin Cymraeg eu hiaith a chynnal y rhai a oedd eisoes wedi eu sefydlu. Wedi dweud hynny, rhaid canmol pawb sy'n cefnogi'r Mudiad Ysgolion Meithrin, yn athrawesau, yn rieni, yn swyddogion datblygu ac ati am eu dycnwch a'u dyfalbarhad, a da medru dweud bod yna 57 cylch yn y sir a sawl grŵp 'Mam a'i phlentyn' hefyd sy'n sicrhau bod plant bach dan 2½ hyd yn oed yn cael cyfle i glywed yr iaith Gymraeg o'u cwmpas. I rai o'r plant, y rhai sydd o deuluoedd di-Gymraeg, y cylch meithrin yw'r unig gyfle iddynt glywed y Gymraeg, ond wrth chwarae trwy gyfrwng y Gymraeg, mae'n

syndod mor fuan y maent yn medru parablu ychydig eiriau o'r iaith. Yn ddefnyddol rhaid i'r rhieni wneud yn siwr eu bod hefyd yn ei chlywed yn y cartref a chwarae teg i lawer o'r Saeson a'r diGymraeg, maent yn gwneud ymdrech eu hunain i ddsygu'r iaith. Pe bai pob Cymro a Chymraes cynhenid yn ne Clwyd yn mynnu mai Cymraeg yw iaith y cartref ac hefyd yn cefnogi pob ymdrech ar ran y dysgwyr i droi eu cartrefi hwythau yn aelwydydd lle clywir y Gymraeg, byddai holl ymdrech ac ymroddiad y cylchoedd meithrin Cymraeg yn cael hwb rhyfeddol, a byddem yn gweld y Gymraeg yn ffynnu unwaith eto ac yn cael lle urddasol a theilwng yn ei gwlad ei hun. Gwnaethpwyd hyn i raddau helaeth iawn yn ardaloedd seisnigedig Morgannwg yn ne Cymru a hynny ar yr unfed awr ar ddeg. Tybed a yw Cymry Clwyd yn sylweddoli ei bod yn unfed awr ar ddeg arnynt hwythau erbyn hyn? Da dweud bod dau gylch meithrin yn Llangollen, ond y tristwch yw nad oes ysgol gynradd Gymraeg ar eu cyfer yn bump oed yn y dref; yr un agosaf yw ysgol Cefn Mawr rhyw chwe milltir i ffwrdd, ac oni fydd rhieni yn mynd a'u plant yno y mae gwir beryg y bydd y plant bach yn colli'r Gymraeg a gawsant yn y cylch meithrin am na fyddant yn ei chlywed o'u cwmpas yn ysgol gynradd Bryn Collen i'r graddau sy'n angenrheidiol os ydynt i fedru siarad yr iaith yn rhugl ac yn gyfartal â'r Saesneg. Y mae cyfraniad y Mudiad Ysgolion Meithrin i dwf a pharhad y Gymraeg yn enfawr ac mae'n haeddu gwell a chadarnach cefnogaeth gan y cyhoedd nac a fu hyd yma; gair i gall. . . .

NIA RHOSIER

The above is an assessment of the work of the National Association of Welsh Medium Nursery Schools and Playgroups in south Clwyd by the recently appointed Field Officer, Nia Rhosier, who helps and supports the work of the south Clwyd Development Officer, Margaret Morris in an area which has become very anglicised not only because of its proximity to the English border but due to the inertia of the native Welsh speakers.

PIGION CELTAIDD

Teledu Gaeleg. Cynhaliwyd "sit in" yn stiwdios teledu STV yn Glasgow gan 23 o fyfyrwyr prifysgolion Glasgow a Chaeredin ym mis Ebrill. Roedd y protest yn erbyn y nifer bach o oriau teledu yn yr Aeleg, safon y rhaglenni ac amser hwyr y darllediadau. Er enghraifft, darlledir rhaglen trafod newydd STV am 3 o'r gloch YN Y BORE! Darlledir rhaglen materion cyfoes y BBC, Prosbaig, am 8.30 y.h.

Cyfnewid syniadau. Bydd 3 ynrhychiolydd o Comhairle nan Eilean (Yr Ynys Hir) yn ymweld ag Iwerdden ym mis mehefin ar ôl derbyn gwahoddiad oddi wrth Cyngor Dosbarth Newry a Mourne yn y Gogledd. Efallai bydd ymweliad â Bord na Gaeilge yn Nulyn a grwpiau ieithyddol eraill.

Cyngor Dosbarth y Cenedlaetholwyr. Ar ôl yr etholiadau cynghorau dosbarth yn yr Alban, Cyngor Angus ar yr arfordir dwyreiniol yw'r unig gyngor dosbarth ar y tir mawr o'r

ynysoedd prydeinig sydd yn nwylo cenedlaetholwyr. Prif trefi yr ardal yw Forfor, Brechin, Carnoustie, Montrose ac Arbroath gyda 60% o'r tai mewn dwylo preifat. Gwnaethpwyd y penderfyniadau gan y cynghorwyr yr lle'r swyddogion. Ceir cyllideb o £37 miliwn a threthi o ddim ond 13.5 ceiniog ynybunt — uno'r isaf yn yr ardal. Adeiladwyd dros 200 o dai cyngor ers 1984 ganddynt gyda chyfleusterau chwaraeon newydd a mwy o ymdrech i greu gwaith.

Cymorthdal i fudiadau. O dan y "National Heritage (Scotland) Act dosbarthir y sy miau canlynol i fudiadau'r Aeleg:

An Comunn Gàidhealach	£35,000
Comunn na Gàidhlig	£67,000
Sabhal Mór Ostaig	£42,000
Comhairle nan Sgoiltean Araich	£40,000
Comunn An Luchd Iornsachaidh	£14,000

Mae'r ffigurau uchod ar ben cynnydd o £300,000 i £500,000 i'r aw dardodau addysg. £145,000 bydd swm "Highland Region" — datblygu termau £8,500; adnoddau dysgu cynradd £35,000, hyfforddiant mewn swydd £10,000 ac addysg pellach £30,000.

Gwasanaethau Eglwysig. Yn ddiweddar dechreuwyd gwasanaethau misol yn yr Aeleg mewn dau o drefi newydd yr Alban — East Kilbride and Glenrothes.

Mudiad Rhieni. Sefydlwyd yn ddiweddar mudiad ar gyfer rhieni gyda'u plant mewn ysgolion Gaelleg — Comunn nan Parant.

"999" Ar ôl i Telecom Prydain canoli yr holl galwadau argyfwng ar gyfer yr ynysoedd yn Inverness, mae aelod senneddol yr Ynys Hir, Calum Macdonald wedi gofyn faint o'r cysylltwyr sydd yr medru'r Aeleg. Hefyd mae e wedi gofyn amfwy o ddefnydd o'r iaith gan Delecom.

Mwyngloddio yn Nghernyw. Mae'r cwmni rhyngwladol R.T.Z. wedi gwerthu ei byllau/alcarn yng Nghernyw — Wheal Jane a South Grofty i'r rheolwr lleol. Beth bynnag bydd 220 o ddynion yn colli eu swyddi. Ym mhwl Geever ger Lands End mae bron y cyfanswm o 360 o fwyngwyr wedi colli eu swyddi.

Hybu'r Gaelleg. Mabwysiadwyd polisi i h ybu iaith adfywlliant yr ardal gan Gyngor Dosbarth Skye & Lochelsh yn ddiweddar. Bydd y datblygiadau o dan ofal swyddog datblygu'r Aeleg. Bydd y polisi yn cynnwys defnydd o'r iaith brodorol ar bapur ysgrifennu, enwau'r strydoedd, cyhoeddiadau, cyfleusterau cyfeithu ar y pryd a chefnogaeth i fudiadau Gaelleg.

Astudiaeth Gwyddeleg. Sefydlwyd Sefydliad Astudiaethau Gwyddeleg ym Mhrifysgol Lerpwl gyda gradd M.A. i'r ymgeiswyr. Gellir astudio "problem" y Gogledd. hanes diweddar yr Ynys, y Gwyddel ym Mrydain, llenyddiaeth modern, crefydd, cyfraith a gwleidyddiaeth Iwerddon. Cyfeiriad y Sefydliad yw P.O. Box 147, Lerpwl L69 3BX. Cwrs Gaelleg i Ddysgwyr Uwchradd. Dechreuwyd y gwaith yng Ngholeg Jordanhill, Glasgow o baratoi cwrs ar gyfer dysgwyr yr Aeleg yn ysgolion uwchradd yr Alban. Bydd y cwrs yn cynnwys gwaith fideo, sleidiau, cardiau gwaith, cyfres o straeon, gemau iaith a rhaglenni cyfrifiadu. Sail y cwrs yw'r iaith pob dydd.

Addysg Uwchradd Gaelleg yn Glasgow. Bwriedir sefydlu uned bach yr Ysgol Uwchradd Hillpark yn Glasgow o dan ofal dau athro i ddarparu elfen o addysg cyfrwng yr Aeleg yn y ddinas. Bydd rhaid i'r athrawon baratoi deunydd dysgu a gweithio yn agos gyda'r ysgolion cynradd, Efallai gwelir ail ysgol gynradd yng ngogledd y ddinas.

CLIVE JAMES

NEWS OF WALES

WELSH BORN BECOMING A MINORITY. Government figures show that in some areas the Welsh born population is becoming a minority. For the county councils the figures are:

	% Welsh born	% Welsh speaking
Clwyd	62	19
Powys	68	20
Gwynedd	71	61
South Glamorgan	80	6
Dyfed	80	46
Gwent	82	3
West Glamorgan	88	16
Mid Glamorgan	90	8

The highest percentages by districts were Rhondda (94%), and Blaenau Gwent. Other areas over 90% include Neath, Port Talbot, Merthyr, Cynen Valley, Islwyn and Llanelli. In some parts of Clwyd the Welsh born are already a minority — Alyn and Deeside, and Rhuddlan (including Rhyl) and are only 58% in Rædnor and 60% in Abernwy. Even in "heartland" Meirionnydd it is only 70% and Ceredigion 72%. Of the main cities 81% of Cardiff population is Welsh born, 85% in Swansea and 80% in Newport.

NO BILINGUAL SCHOOL FOR DYFED.

Dyfed County Council has decided not to establish a Welsh high school in the south west of the County. Instead Whitland Grammar School is to become an English medium comprehensive with some bilingual facilities. St. Clear's Secondary Modern is to close. Local campaigners wanted to see a Welsh school at Whitland and an English at St. Clear. Whitland would be central for children from Pembrokeshire also.

MINORITY LANGUAGE RESEARCH CENTRES. Along with institutes in Italy, France, Barcelona and the Netherlands; University College of Wales, Aberystwyth has been chosen as a minority language research centre by the EEC. Under Ned Thomas it will set up a data bank on all the Celtic languages. In addition it will specialise in the media all over the EEC. Following £7,000 each to set up, each centre will receive £28,000 for the next few years.

ANOTHER BILINGUAL HIGH SCHOOL? A survey of pupils in north Pembrokeshire shows that there is sufficient demand for a Welsh medium high school. Pupils would be drawn from the existing schools at Fishguard and St. Davids together with Crymch where it would most probably be located. There would be some 600 pupils.

BOOK PUBLISHING. The number of Welsh language books published was 350 in 1987. In 1972 199 were published, the modern peak year being 1982 when grants were first available for children's books. Last year's titles included 60 children's books, 75 school texts, 27 volumes of poetry, 23 novels and 9 biographies. Total book sales rose by 15% over the year.

NEW CULTURAL FESTIVAL. 1989 may see the launch of the first biannual fortnight long "Festival of European Minority Languages" in the Llŷn peninsula. Such a festival is seen as an acceptable development of the tourist industry in one of the strongest Welsh speaking areas, but an area with 27% male and 21% female unemployment.

EEC HELPS EISTEDDFOD. This year's National Eisteddfod in Casnewydd (Newport, Gwent) has received £13,500 from the EEC to help convince non Welsh speakers in Gwent of the festival's worth and that of the language. The Welsh office has given £5,000 to encourage local Welsh learners after the festival moves on.

NOT THE "WELSH NOT". In a new book historian Timothy Williams believes that parents were far more responsible for the decline in the number of Welsh speakers than the schools which are traditionally blamed. Anglicisation preceded state schooling by a long time. State education was inaugurated in 1870, made compulsory in 1880 and free in 1891. By 1901 a large number too old to have been influenced by education were already not Welsh speaking (Wales 1880-1914, University of Wales Press).

SHAKE UP IN WELSH BOOKS' SCENE

LIKELY. Following the publication of a report by lecturers from the College of Librarianship in Wales major changes are likely in the public funding of book publishing in Wales. Public demand is for novels, popular biographies, leisuretime activities and local history but it is here that the output is least. Marketing should be increased and weekend schools arranged to help potential authors. It is suggested that the Welsh Books Council should be funded directly from the Welsh Office and not through the Welsh Arts Council as at present.

WELSH IDIOMS

Last Christmas the second of R.E. Jones' collections of Welsh idioms was published. They are, in order:

"Llyfr o Idiomau Cymraeg", Gwasg John Perry — 4 reprints from 1974, and now "Ail Lyfr o Idiomau Cymraeg" 1987.

Idioms are a rich part of every language and R.E. Jones has collected 2,446 together and explained their origins and meanings, with illustrations of their use from literature.

Indeed a feature of a learner's speech is the lack of idioms making their language sound flat and uninteresting.

One hears of a person speaking "fluent and idiomatic Welsh", and I would like to concentrate on the latter feature in this article.

Firstly a word of warning. The Welsh words for the various natural functions are not considered in themselves obscene unless used in such a context. Euphemisms exist but one is permitted to be forthright in Welsh as one was formerly permitted in Saxon. Gellir Siarad y Gymraeg yn ddi-flewyn ar dafod — one can speak in Welsh "without a hair on one's tongue".

I have divided the small selection below arbitrarily into three groups: those that conjure up for me a strong visual image; those which appeal to the ear, imagination or sense of humour; and those which provide a good or better alternative to some English or French versions.

Visual Imagery

1. Fel cneifio mochyn — llawer o ddrwg, ychydig o wllân.

"Like shearing a pig — a lot of noise, very little wool", used in two contexts. First any job where a lot of effort is poorly rewarded; and second for a person who promises a lot but who produces very little.

Usually only the first part is spoken, the rest is understood. An excellent English idiom is similar but the second part is now largely forgotten. After the Lord Mayor's procession — comes the shiccart.

2. Torri crib (rhywun): "To cut (someone's) comb." To cut him down to size. A cockerel whose comb is cut off loses his pride.

3. Bod â gwep fel wythnos wlyb. "To have a face like a wet week".

4. Fel iâr ar y glaw. "Like a hen in the rain". Both mean to look very miserable.

5. Cysgu fel ci bwtsiwr. "Sleep like a butcher's dog." and

6. Cysgu fel llwynog. "Sleep like a fox." I prefer 5 which is the S. Wales version. It means to pretend to be asleep; sleep with one eye open.

7. Llawysgrifen fel traed brain. "Handwriting like crows' feet" — untidy.

8. Cario'r gath. "Carrying the cat"; with the arms folded.

9. Codi'r bys bach. "Lifting the little finger" — drinking alcohol or llaeth mwnci "monkey's milk".

10. Traed fel chwarter i dri. "Feet like a quarter to three". Splayed feet like the clock at this hour.

11. Wedi cael cusan ddrwg. "Has had a bad/evil kiss". Referring to someone with impetigo of the lips.

12. Rhesi tatws mor gam â phiso mochyn. "Rows of potatoes as crooked as a pig's piss" — i.e. bad ploughing.

13. Fel Bol Buwch (DDU). "Like the inside of a (black) cow's stomach" — very very dark.

Of appeal to the ear, imagination and sense of humour

1. Charchar crydd. "Cobbler's prison" — Tight shoes. Used thus: "What a relief to take off my shoes, I feel like I've been in a cobbler's prison all day."

2. Llywodraeth y bais. "The government of the petticoat" — Where the wife wears the trousers in a marriage.

3. Mae gan foch bach glustiau mawr. "Little pigs have big ears" — a warning to be careful what one says in front of children.

4. Diawl pen pentan. "Devil on the mantelpiece" — someone who gives the impression to the outside world that he is kind but who is cruel to his wife and children.

5. (Bod â) dwylo blewog. "(To have) hairy hands" — a thief.

6. Fel iâr ag uncw. "Like a hen with one chick" — two uses. a) A person who creates as much fuss with one chick as her neighbour does with ten; b) A person who likes to give the impression that he or she is busy (he's not) and that business arises from his or her importance.

7. Chwiliam eira llynedd. "Look for last year's snow" — look for that which is gone. Sometimes after snow, there survive long after nearly all the snow has thawed, some shady spots under hedges and on shaded slopes, with small areas of snow. These are called esgyrn eira — "snow bones".

8. Ceisio bugeilio'r brain. "Try to herd crows", and

9. Golchi traed yr alarch. "Wash the swan's feet". Both mean to attempt the impossible (swans have black feet).

10. Caru'r nyth ac nid yr aderyn. "Love the nest and not the bird" — to marry for money/status and not for love.

11. Gwell gweld pen buwch na chynffon tarw. "Better to see a cow's head than a bull's tail" — i.e. one cannot trust a bull.

12. Mae rhywun yn cosi fy nghlustiau. "Someone is tickling my ears" — it is presumed when this happens that someone somewhere is talking about you.

13. Trefn yr iar ddu — cachu tu fewn a bwyta fu fâs. "As much orderliness as a black hen — shits inside and eats outside" — an organisational shambles. (Another idiom where the second part is implied rather than spoken).

14. Siarad fel melin bupur. "Speaks like a pepper mill" — non-stop.

15. Dyna lle mae'r esgid yn gwasgu. "That's where the shoe is squeezing" — the real and exact source of discomfort.

16. Yr hwch yn mynd trwy's siop. "The sow going through the shop" — a euphemism for going bankrupt.

17. Cyrru dŵr dros afon. "To fetch water across a river" — to travel far to get something that is available near.

18. Gwahoddiad o hyd braich. "Invitation at arm's length"; and

19. Addewid dros ysgwydd. "A promise made over the shoulder"; both refer to insincerity.

Welsh equivalents of foreign idioms

1. Bwrw cyllyll a ffyr. "To rain knives and forks"; and

2. Bwrw hen wragedd a ffyn. "To rain old women and sticks" — both mean to rain heavily — cats and dogs.

3. Codi pais ar ôl piso. "To lift the petticoat after pissing"; and

4. Cautin wedi bramu. "To tighten one's arse after farting" — both are much more powerful than:

5. Cau drws y stabl wedi i'r ceffyl ddianc. "Shut the stable door after the horse has bolted" — act too late.

6. Tân siaffins. "A fire in the wood shavings"; and

7. Tân mewn eithinen. "A fire in a gorse bush" — initially with enthusiasm but failing to last. Similar perhaps to storm in a teacup.

8. Ennill ar y menyn, colli ar y caws. "To win on the butter, lose on the cheese" — More homely than "gain on the swings, lose on the roundabout".

9. Cicio'r post i'r gât glywed. "Kick the gatepost for the gate to hear"; and

10. Taro'r post i'r pared glywed. "Strike the post for the wall to hear" — both mean to give an indirect row — i.e. to tell someone off indirectly by pretending to chastise someone else within earshot, thus avoiding a confrontation. French version: "Battre le chien devant le lion", to beat the dog nearby the lion. German version: "Hit the sack meaning the mule".

11. fel chwys plismon. "Like a policeman's sweat" i.e. very rare — they never work hard enough to sweat. "As rare as hen's teeth" is an English version. Curiously hens do have the potential to grow teeth. Researchers found that the genes for teeth are present in hens but that they are suppressed. Removal of the suppressors produced peg-like teeth very similar to those found in fossils presumed to be primitive birds or reptiles — possibly supporting a common ancestor for birds and reptiles.

12. Britho crimogau. "Speckled shins". I like the English/Scots version — *Granny's Tartan* referring to the discolouration of the skin over the shins in people who sit very close to the fire for long periods.

Here is a small collection of Welsh idioms, most of which come from R.E. Jones' excellent books, some from West Wales where I live. It would be interesting to hear of a few idioms from other Celtic languages.

PETER LLOYD

ÉIRE

BÍOBLA WILLIAM MORGAN

Foilsíodh an Bíobla sa Bhreathnais don chéad uair i 1588. William Morgan a d'aistrigh an Bíobla go Breathnais ón Eabhrais agus ón nGréigis, rugadh é sa Tŷ Mawr (Tigh Mór), Wybrnant, i bparóiste Phenmachno i nGwynedd sa bliain 1541. Tigh feirme dob ea an Tŷ Mawr ar dúiche Mhorys Wynn, Gwedir.

Fuair William Morgan a oideachas luath i n-éineacht le clann Mhorys Wynn i nGwedir féin.

Glacadh an fear óg i gColáiste Éoin i gCambridge i 1564. Ghnóthaigh sé B.A. i 1568 agus M.A. i 1571.

Tar éis dó Cambridge a fhágaint fuair sé post mar mhinistir i bparóiste Llanbadarn Fawr agus ina dhiaidh sin bhí sé ina mhinistir i sé pharóiste san iomlán, sa Trallwng, i nDinbych, i Llanrhaedr-ym-Mochnant, i Llanfyllin, i bPennant Melangell agus i Llanarmon sular deineadh easpag de.

Bhí an Bhanríon Eilís d'foghraiseach go n-aistreofaí an Bíobla go Breathnais agus bhí sí dóchasach go bhfaighfí duine chun an Tiomna Nua ar a laghad a aistriú go Gaeilge chun an creideamh Protastúnach a chraobhscaoileadh sa Bhreatain Bhig agus i measc na nGael. Ritheadh Acht Parlaiminte i Sasana i 1563 chun go n-aistreofaí an Bíobla agus Leabhar na hUrnáí Coitinne go Breathnais.

B'é William Salesbury, Plas Uchaf, Llanrwst a dh'aistrigh Leabhar na hUrnáí Coitinne agus b'iad Richard Davies, Easpag Cill Mhuine, Thomas Huet agus William Salesbury féin a d'aistrigh eatarthu an Tiomna Nua agus tháinig an dá leabhar amach i 1567.

Is i Llanrhaedr-ym-mochnant a dhein William Morgan an chuid is mó dá shaothar mór chun an Bíobla a aistriú go Breathnais cé gur thosnaigh sé ar sin a dhéanamh roimhe sin. Fuair sé mórán tacaíochta ó John Whitgift, Ardeaspag Chantarbaraf, duine go raibh an-ionadh air faoi eolas Ministir Llanrhaedr-ym-mochnant, gur dheineadh D.D. de i 1583, san Eabhrais agus san nGréigis.

Chríochnaigh William Morgan obair aistrúcháin an Bhíobla i 1587 agus chuaigh sé go Londain chun súil a choinneáil ar an gclóchuradóireacht. Críochnaíodh an clóbhualadh sa bhliain ina dhiaidh sin .i. an bhliain chéanna gur foilsíodh an Bíobla inti, beagnach céad bliain sular cuireadh Bíobla Liam Bheidil amach.

Deineadh easpag de William Morgan i nDeoise Llandaf ar iarratas na Banríona Eilíse i 1595. Aistríodh go Deoise Llanelwy i 1601 é mar a raibh an easpagóideacht beagán ní ba shaibhre ná Llandaf. Fuair sé bás mar Easpag Llanelwy i 1604.

Má deireann daoine gur shábháil an Bíobla Breathnais an Bhreathnais ní áibhéil í. Baineadh feidhm as mar an t-aon téacsleabhar



Leathanach tosach Bíobla 1588

amháin i scoileanna rothánacha Ghriffith Jones, Reachtaire Llanddowror, gur fhoghlaím gnáthdhaoine na Breataine Bige léitheoireacht ina dteanga féin san ochtú aois déag go dtí gurb iad na Breathnaigh an náisiún ba liteartha san Eorap.

Foilsíodh cheithre stampa dátheangach Lá 'le Dáithí mar comóradh cheithre chéad bliain ar fhoilsiú an chéad Bhíobla Breathnach. Ceiliúradh cuimhne ceathrair ar fad ar an gceithre stampa, ceann do gach duine: William Morgan féin; William Salesbury;

Richard Davies, Easpag Cill Mhuine agus Richard Parry, Easpag Llanelwy, eagarthóir an Bhíobla Bhreathnais a tháinig amach i 1620. Sin é an Bíobla gur baineadh feidhm as ó 1620 i leith.

Is i mbliana a foilsíodh an Bíobla sa Bhreathnais nua-aimseartha, cheithre chéad bliain go cruinn tar éis teacht amach Bíobla William Morgan. Is docha gurb é an Bíobla nua a bainfeadh feidhm as go coiteanta uaidh seo amach.

MERFYN PHILLIPS

STRANGE WAYS WITH GRANTS!

Ristéard Ó Glaisne

A new book by Proinsias Mac an Bheatha, issued by Foilseacháin Náisiúnta Teoranta, *I dTreo na Gréine*, gives an interesting insight into the strange ways of Civil Service and government in dispensing grants, in the 'forties at least.

The interplay can be gauged by reference to official documents S13517 in the Office of State Papers in Dublin.

There can be found a letter written on January 28th 1946, to Eamon de Valera as Taoiseach by Mac an Bheatha as chairman of the group which issued *Inniu*, the paper in Irish (at that time a monthly), asking for an increase in the current grant, which was £2 per edition. The paper was edited by Ciarán Ó Nualláin.

The Taoiseach asked the relevant Department for information on the matter. That, when forwarded, included a report on two editorials the paper had by that time recently carried — those for May 10th and May 17th, 1946.

The first, entitled "A Modest Proposal," read: "We realise that solving emigration is a major problem, but a party has no right to assume government powers unless it is competent to tackle large questions of that sort. Emigration has now gone so far as to constitute a national scandal. It is no longer enough to talk or write about the matter. The time has arrived to do something which would awaken the public conscience and ask the workers to go on strike, not for a couple of extra shillings or a couple of extra days' holidays but to demand the basic human rights which are being denied to Irish people in their own country under their own government."

The second editorial was evoked by the death of Seán McCaughey, a Republican prisoner, on hunger strike: "We think that he would not have died had he received political treatment from the beginning or received it in time, following the demand (for political rights) pursued by him and his fellow prisoners for a number of years. . . . These people have been without clothes, without physical exercise and without permission to have visitors or go to Mass, or use the facilities ordinarily available to other prisoners. Until over a year ago they were in solitary confinement. Can the Minister and the government be lacking in the virtue of Christian compassion? How can it be hoped that the Stormont Government will accord Dáithí Fleming and his companions political rights, given such an example by this government?"

The official documents, says Mac an Bheatha, reveal on July 7th, 1946, that when the Taoiseach read these editorials, he had said that "Having regard to these writings, he was not prepared to agree to give an increased grant."

"But apparently he later underwent a change and decided to speak with us," writes Mac an Bheatha. "Ciarán Ó Nualláin and I

came to his office on July 24th, 1946, at the request of his secretary. The Taoiseach referred to those editorials and the official report declares that he said 'that it would be difficult for a paper to progress if they could not express their opinions directly and frankly. He understood the difficulty and he would be glad if it could be resolved. The delegation observed that they considered that they had been very reasonable on political issues and that readers had been complaining that they had been too greatly on the side of the government. . . . They would in future be more careful and would understand if the grant were withdrawn.'

"According to the documents, a good deal of official discussion followed and ultimately a decision was taken to increase the grant."

"The Department of Finance sent us a letter dated 2.10.46: 'Having regard to the good work being done for the Irish language by *Inniu*, the Minister is prepared to approve a grant of £10 (instead of £2) for each number of *Inniu*. 'But evidently Dev felt that he would have to advise us for our own good and sent for Ciarán and me again," writes Mr. Mac an Beatha. "This meeting took place on October 21st and the discussion was much like that which had taken place at the meeting of September 24th. But, interestingly, the secretary has a note at the foot of the official report: 'I read this note to the Taoiseach. He thought that he had been more nuanced (*níos réidhe*) with the delegation than the note suggests — and he would like that to go on record.'"

Mr. Mac an Beatha would in general agree with the official reports. "But," he writes, "they do not describe Dev taking the copies of the editorials which had incurred his displeasure from the drawer of his desk and his remark to us that they were 'very political'. And to give him his due, he showed considerable understanding for our work as journalists and did not threaten to withdraw the grant from the paper. . . . Again, though we said that we would be 'more careful' in future, we did not take it that we were surrendering any of our independence."

Mr. Mac an Beatha categorically repudiates suggestions made that they had been bought by Fianna Fáil. "I owe it to my friend Ciarán Ó Nualláin to assert, should that be necessary, that that firm, honest, principled man was incapable of being bought by anybody, or by any grant" — the same, he says, might be said of Tarlach Ó hUí, who succeeded Ó Nualláin as editor.

The author believes, indeed, that the position taken by the paper on the deaths of Bobby Sands and his companions in the Long

Kesh was harshly punished by a government subsequently in power.

One further item in the State papers intrigues him.

"When de Valera asked for a report on the grants awarded to periodicals in Irish, the report given him included a reference to one entitled *Splanc*. A grant of £1,000 per year had been approved for it. But there is a note to it which says that 'it was not yet published'. A thousand pounds in the year at a time when *Inniu* was receiving £100 in the year as a grant. I personally have never heard of this journal *Splanc* and I think it was never published. But I am interested in the people who had planned to publish it and who had such a measure of sympathy for themselves and their project that this substantial sum should have been approved for them. It would seem from the title that it was to be published for young people. Whoever they were, they must have had a good word in court."

COMPULSORY ENGLISH — NO OFFENCE!

P. Ó Snodaigh when in Liverpool some time ago went to post an urgent parcel to Ian Mac Domhnaill in Glaschú. The clerk refused to accept the parcel unless the consignee's name was given in English. A subsequent letter of complaint elicited the following reply.

RED STAR & R.E.P.S. OFFICE
LIVERPOOL
LIME STREET STN.

Dear Sir,

Thank you for your letter, which was passed to me, from British Rail International Europe.

I have spoken to the Clerk concerned. He assures me that his advice was not intended to offend, and he sends his sincere apologies.

Yours sincerely

Area Parcels Manager
or be arranged. In London
Overnight
Consignee's name
Description of parcels and contents
MR IAN MACDONALD

GAELIC LEAGUE ARDFHEIS

At the successful Ardfheis (AGM) of Conradh na Gaeilge held on May 13-15 in Galway, particular attention was devoted to a new threat to the Irish language in education. A campaign instigated by a small group of people who appear to wield influence with some politicians is seeking to downgrade the national language by making it no longer necessary for admission to the national university nor a necessary subject for study in second level schools. In her address to the Ardfheis, Ita Ní Chionnaith, president of An Conradh, called on all those who realise how important Irish is for the well-being and future development of the nation to help defeat this attack on it. Here are some excerpts:

"It is a well-orchestrated attempt to put an end to the teaching of Irish on a wide scale. Those behind it are putting up the appearance of being liberally minded, they call themselves the Association for *Choice* in Irish, they are not numerous but to achieve their aim they are trying to enlist support from people in high places. If Irish is downgraded in the education system, its very future will be endangered.

Conradh na Gaeilge fought a very long and hard campaign at the beginning of this century to have Irish accepted as a necessary entrance qualification for the National University of Ireland. It would be totally unacceptable if this recognition of the importance of our national language, achieved while Britain ruled Ireland, were now withdrawn.



Ita Ní Chionnaith,

Uachtarán, Conradh na Gaeilge

Irish is the most fundamental, most characteristic part of our heritage. It has been spoken here since prehistoric times, it is distinguished by having the oldest literature and the richest folklore in Western Europe.

It also boasts a vibrant, modern literature.

It is far more however than just a literary symbol. It is an integral part of who and what we are as individuals and as a people. It is through Irish that we can retain a sense of roots, of continuity with the people from whom we are descended. Without this intimate link we would be rootless as a people. It is through the medium of Irish that our patterns of thought have been fashioned, it is through it that our history, experience and understanding has been expressed for the past 2,000 years, this way of thinking gave us independence of mind as a nation.

From that independence of mind grows the cultural, political and economic independence.

It generates individual and collective self-respect, pride in being Irish, ability to deal courageously and freely with the world around us instead of always cringing towards and begging from other peoples.

Irish has a central role to play in re-creating our national self-respect and in rebuilding our nation."

I want to draw especial attention to the last three or four paragraphs above as they apply also to the other Celtic countries. They should inspire the arguments put forward for the restoration of all the Celtic languages. It may help (depending on the people one is trying to convince) to point out benefits connected with diversity, or understanding patronyms and toponyms but we must take fearlessly our stand on the ground that these are the languages which are most closely linked with our collective ancestral experience, that we want them to live simply because they are *ours*, and that for any other people to deny us the means to restore them is nothing but aggression and oppression. **A.H.**

THE THIRD WAY — BACK

Publications by the National Front are seen on "Loyalist" stalls in the more stridently Unionist parts of Ulster (i.e. two-thirds of a province: Ulster consists of 9 Counties — Northern Ireland of 6).

Searching for their Third Way and identifying themselves with radical Peronists, Libya, Contras, Iranian Revolutionary Guards and so on they devote more and more time and space to the Irish troubles.

Not altogether clear about their programme ("A complete military solution would take no more than a few days") or their aspiration after the "National Revolution" ("a new sovereign nation of Ulster"; "Britain is a Family of Nations — England, Wales, Scotland and Ulster"; "the White natives of these islands"), nonetheless they too are party to the pseudo-racist underpinning of current loyalist politics in their acceptance and propagation of the "Cruthin" theory and are yet another reason why that "theory" and the publications of its advocates (whether genuine in hope or malice in intent) should be seriously reviewed, discussed and dismissed for the dangerous wish-wash they are.

Briefly the theory suggests that the "Cruthin" were the "ancient" people of Ulster (6 counties) that they were forced out (in one version: in another "the dark-haired Cruthin continued to form the bulk of the population of Ulster") to Scotland whence they returned (paralleling the Zionists — though the NF is hostile to Israel) in the 17th century plantations to their original "homelands". In other words all the others are invaders!

As the Strathclyde university publication (*The United Kingdom as a Multi-National State*) by Richard Rose is a necessary corrective to the NF assumptions about people's national allegiances perhaps the League might consider a similarly serious set of short studies exposing the shallowness of the "Cruthin" myth before its crude racism puffed by the cruder racists of the National Front ("Re-patriation of all non-European immigrants and their descendants") — whose publications devote more and more space to unionist north eastern Ireland — justifies more people supporting and partaking in say, the UVF type random killings of non-protestants ("Taigs are made for killing" as a line in a ballad by John McKeague — Mac Thaidhg ironically enough — had it) in the name of white Cruthin British Ulster.

P. Ó S.

Contd. from page 3

shock tactics and which strategy to follow on the Poll Tax, it is up to the SNP to take the lead. Mr. Alex Salmond SNP MP made the nationalist case plain by his dismissal from the

House of Commons for a week after daring to intervene in the Chancellor of the Exchequer's annual Budget Speech. Brian Wilson MP fought with various English Labour members to try and stop them voting for Mr. Salmond and the dichotomy of Labour's objectives and SNP hopes for Scotland were crystallised with only two Scots Labour MPs prepared to vote for Alex Salmond.

As Donald Dewar's parliamentary Deputy John Maxton MP so eloquently put it, "At the end of the day it (a mass campaign of non-payment of the Poll Tax) would be a campaign about the right to govern Scotland. This is the nationalist case which the Labour Party does not accept."

POWYS EXAMINES ITSELF. Members of Powys County Council has told its officers to prepare a special report on the demand for education through the medium of Welsh in the County. Due to lack of facilities in the south some children are attending schools over the boundary in Dyfed.

KERNOW

MOONTA: HY SERGHYANS, HY DYFYGYANS, HA'Y DASVEWNANS (GANS RON DAW: "MAP MOONTA")

Dhe dus a wos hag a lynyeth kernewek an le an moyha aswonys yn Australya, (saw unsel an mamdrevow), yu, hep dhowt, an dre Moonta war dreth Gorenys Evrok yn Soth-Australya. Tre vyghan, ha cosel ha hunek yu Moonta y'n ur-ma; mes nyns o pup prys yndella, rak Moonta a yl leverel yn pur wyr, kepar hag Asen Chesterton:

"My re'm be ow owr, my ynweth,
Un owr pell, ha goth ha whck . . ."

Dres nyver a vledhynnow y'n nessa hanter a'n nawnjegves cansvledhen an brassa, an sowynna ha'n moyha bysy tre o hy yn mes a Adelaid. Wosa dyscudhyans gwythty efan ha rych dres eghen a gober y'n vledhen 1861, cansow a dusbal Gernewek a stevyas dyworth Burra ha'n tylleryow owrek yn Vycortya dhe wonys y'n whelyow noweth-ma. Hag y teth kemmys tyluyow dyworth an Vamvro hy honen may hevellys bos Moonta parth vyghan a Gernow trusplantyes yn cowl dhe'n tyreth noweth hag estren-ma.

Dry gansa a wrussons aga ranyeth goynt, aga gonysegeth, ha'ga gwaryow hag usadow tythyak; aga frethter cryjyk, aga herensa a ylow hag a gescana, aga synsys a lelder an yl dh'y gyla; ha hep mar aga fastyow, aga thesennow safron ha'ga "swanky". Yn sur redy dyndyl yn tyen a wruk Moonta y'n dedhyow-na hy hanow enorys, "Kernow Vyghan Australya".

Mes ny saf stak an termyn. Gwythty a gober ny dhur bys vynytha. Dalvaow wherow esa ow wharfos y'n whelyow. Downa ha downa esa ow mos an shaftys. Le rych o an mun, ha calessa ha kerra dhe balas. Prys cober a godhas pur ysel, ha godhojyon rycha a vu kefys yn leow erel an bys. Rag henna, ny yllys gwytha an whelyow ow conys na fella yn erbysek, hag y'n vledhen 1922 deges vons y oll. Dystrewys vu an brassa ran a'n drehev-yansow mur hag ughel. Gwerthyes vu oll an jynys ha'n jynwyth, oll an dafar, an horn ha'n pren.

Namoy ny ylls tus cafos whel dhe wul, hag ytho lyes cans anedha a vu constrynyes dhe asa Moonta gans aga thyluyow rak whylas whel ken, ha fundya chyw noweth yn Adelaid, hag yn trevow erel. Yndella dres nebes bledhynnow Moonta a godhas yn tebel stuth, forsakyes hag ogas ankevyes.

Hedhyu y'n jeth nyns us travyth dh'agan gweres ow cofhe an bledhynnow sowyn ha bysy-na lemen magoryow a dhrehev-yansow whel truan aga gweles, shaftys down ha deantel, try knogh uthek mur a atal, chapelyow bras ha gwak, ha crugynnow pytethus a bry ha men dhe dhysquedhes leow may sevelly kens chyw tyluyow kernewek lowen.

Mes nans yu ogas ha 40 bledhen chanj mur aral a dhalles darfos. Tus a gafa y-s-tevo moy termyn dhe scullya, ha moy arghans dhe spena. Mur a havysy a dho dhe bassya aga dedhyow gol dhe Borth Moonta, ha dhe gemeres plesor dre an ayr er, po dre byskessa, po dhe nyja y'n dowr cler ha tomek. Cansow a jyow noweth a vu drehevys ogas dhe'n treth rag an benseythynnow, rag aga havysys, ha rak bledhynnow aga omden a lafur.

An er "tourysm" a vu clewys moy ha moy. Tus a'n randyr a dhalles convedhes styryans aga ystor ha'ga ertach. Gwythty, yu dedehys wosa henna an brassa gwythty whel cober yn oll Australya a vu ygerys aberth yn, ha ryp an scol gwak mur dhe Moonta Mines. Mur a arghans a vu res gans governans hel dhe restorya chymbbla hyr, ha pumpjy ha crunjy coth, ha dhe gempenhe ha sawhe an tyller.

Cannasow a'n try thre a'n tryhorn Cober — Moonta, Wallaroo, ha Kadina — a omguntellas hag ervyra ordena Lowender Kernewek. Mar gerys ha mar sowyn o an kens Lowender y'n vledhen 1973 may fu synsys pup nessa Mys Me wosa ena Lowender brassa ha gwell. Y'n vledhen usy passyes moy es 20,000 a dus a lafuryas dyworth lyes ran Australya ha dhe wyr dyworth broyow erel an bys dhe gemeres ran y'n Dons Furry, ha'n Fer Kernewek, dhe Vetya Gans an Gernowyon, ha dhe eva an "swanky", ha dhe dhybry moy es 100,000 a bastyow.

Hag yndella y hyllyr leverel yn pur wyr nyns yu kellys oll an brewyon a'n dedhyow kens-na. Lyes penyn re bu cuntellys warbarth yn salow, hag y'n ur-ma us ow bos gwythys yn lel hag yn caradow rak an re-na a'gan sew.*

Moonta yu unwyth arta lemmyn tre sowyn ha dyown, ha tyller mur y styr a berhynsys dhe Gernowyon pan dhons y dhe dryga gans aga herens, po aga neshevyon nep le yn Soth-Australya.

*Noten. Lavar an Kesunyans Cowethasow Kernow Coth yu "Cuntelleugh an brewyon yu gesys ma na ve kellys puptra".

Summary:

For people of Cornish descent the best known place in Australia, (apart from the capital cities), is undoubtedly the town of Moonta on the coast of Yorke Peninsula in South Australia.

BAGAS AN OBERORYON

Bagas an Oberoryon a veu gwrys wodja an dybarth y'n Bagas a'n Republyk yn Iwerdhon yn 1969 dhe vos ha bos an eskelly "offyshal" hag "anoffyshal" a Sinn Fein. Un skyla a'n dybarth a veu an mater a gemmeres rann y'n Dail, Senedh Republyk Iwerdhon (ha Stormont y'n hwegh konteth a Iwerdhon Kledh.)

Y'n termyn na an rann offyshal a Sinn Fein a ervyras na vynna namoy skonya yn tien kemmeres rann y'n Dail, hag omri ynwedh dhe dhaswul Stormont yn le y dhiswul.

Sinn Fein offyshal a boesa troha kowethyans demokratek gans kesoberans. I a gemmeras an hanow "Sinn Fein" — "Bagas an Oberoryon", mes wor'tiweth i a skonyas "Sinn Fein" yn mes a'n hanow hag adjwonys vons avel "Bagas an Oberoryon".

Bagas an Oberoryon re beu trelys a vagas an republyk hengovek gans breseloryon, dhe vagas gwlassek kemyn gans pedjwar esel dewisys rag Senedh Iwerdhon. Ev a skon kavos unsys Iwerdhon dre nerth ha derivas y vos pennleif an Kledh (gwlassek) yn Iwerdhon.

An bagas a dhylio lyver termyn hynwys "Iwerdhon", hag y'n nifer rag kynyav, 1987 yma skrifow yn kever sowynyansow an Bagas an Oberoryon y'n dewisyans, ha derivas a'y guntelles. Dyblans yw warlergh skrifow y'n lyver termyn, kyn poes yn feur Bagas an Oberoryon war an hengov a gofhe mertheryon gwlasakaroryon Iwerdhon yw tremenys, ha hwarvosow ystorek kepar ha Wolfe Tone ha'n sordyans yn 1916, yth yntji settyys yn krev erbynn aga hyns kowetha y'n I.R.A. (Lu Republyk Iwerdhon) a deskryfons avel uthwesyon "fascisti" hevelep dhe'n "Contras" yn Nicaragua.

I.W.

(This article is written in the New Cornish Spelling officially adopted in July, 1987, by the Cornish Language Board.)

THE STRUCTURE PLAN FOR CORNWALL

The economist J. K. Galbraith wrote in his book, 'The Age of Uncertainty', that "All successful revolutions are the kicking in of a rotten door." He added that the opposition must be weak.

Galbraith, we can assume, was talking of economic revolutions. Transfer this to political revolutions relevant to the situation between the Celtic countries and their English or French colonial masters and we have some extremely thick doors for the rot to work through before any kicking can be attempted.

Cornwall which can be likened to the runt of the Celtic litter is soon to feel weight of the English hog and the question must be asked — will it survive the outcome. At a time when most of the Cornish "nationalist" organisations are at a low point in terms of political activity and effectiveness, Cornwall is threatened by the possibility of an influx of over 60,000 (mainly English) settlers.

"The Cornwall County Structure Plan", is a written statement setting out the policies and general proposals of the County Council in respect of the development and other use of land over the period 1976-1991 for submission to the English Secretary of State for the Environment. Although it was approved by the Secretary of State in 1981 the Cornwall Planning Authority is required to keep it under review and this was done recently for the period 1986-2001. A series of Discussion Papers were published inviting a "wide range" of public and private bodies to comment on the main issues to be dealt with in the review. The views expressed on those papers helped the Cornwall Council formulate their alterations to the original Plan and this was published under the title of the "County Structure Plan — Draft First Alteration" in June 1987. A consultation period for the Draft was then set from the end of June to the end of August 1987, but was extended to 30th September of the same year because of the lack of response it is claimed.

What shocked many people were the projected population and housing figures in the Draft Plan. It indicated a growth in population of around 65,000 people over 15 years to 2001 (total pop. 510,000) generating a need for an additional 39,500 dwellings. This galvanised objectors to the population forecast, one of whom was Loveday Carlyon, chairman of Mebyon Kernow, into forming the group "Cornwall Against the Structure Plan". There is at present some differences of opinion about the effectiveness of this group, which has seen a subtle change of name to "Cornwall's Alternative to the Structure Plan". To highlight this a recent letter from a top council official to a Cornish constituency M.P. in mentioning C.A.S.P. said that it is "... worth pointing out that some of those protesting (at the Structure Plan) are doing so because of opposition to specific housing proposals, particularly in

Truro, and they see opposition to the Structure Plan as a platform for this protest." In another part of the letter he reveals that less than 100 letters protesting against the growth figures had been received. This is quite believable as letters from individual organisations are counted as one letter, therefore their members might have failed to write believing that a letter of protest from their organisation "held more weight" when in fact it did not.

CASP however, has got its supporters among whom are a number of County Councillors, a minority it is sad to report, who are fighting a rearguard action in support of a number of revisions that have been made to the "First Alteration" as a result of the considerable second look at migration figures which show a considerable reduction in population growth of nearly 10,000. The figures relating to housing needs have also been revised and may be reduced by 5,500 below the original draft estimate. If these figures are forced any lower without proper justification it is likely that the Secretary of State will intervene and impose his own higher levels of growth say council officials. Before that happens, however, it is more likely that the "Uncle Tom" councillors who make up the majority on the Cornwall Council, will vote to support the planners original population forecasts and even try and "bump the figures" up higher.¹ "History is the propaganda of the victors" said Ernst Toller and most of the members of the Cornwall Council are a dramatic illustration of the effectiveness of England's propaganda machine.

COSERG (Cornish Social & Economic Research Group), which claims to be an independent research group dedicated to providing a Cornish perspective on matters of interest to Cornish people, have helped CASP research alternative policies to the Structure Plan. It says that "the crucial feature of the Alteration is that it envisages a dramatic increase in Cornwall's population through immigration. The fundamental belief underlying this policy is that it will aid economic growth. This "population led growth concept" has been a feature of planning in Cornwall for the last 20 years. However evidence suggests that it has been an abject failure in terms of job provision and economic development. It has also had a number of adverse economic and social impacts, especially with regard to the future of the Cornish people.

... An alternative which sees Cornwall as the centre of events controlling its own affairs offers a more realistic approach. Unless a suitable alternative to the Alteration is eventually produced the future of Cornwall, its people and identity seems bleak." — A fitting note to end on.

1. Some district councils are calling for an increase in the levels of growth (sic).

I.W.

A move by the Planning and Employment Committee of the "Cornwall County Council" to allocate 12,000 of the revised housing figure of 34,000 to Cornish needs has been overturned by the full council.

CORNISH WRESTLING STAGNATING CRITICISM

The secretary of the Cornish Wrestling Association, Dave Dunkley has not replied as yet to criticisms by William Baxter, president of the International Federation of Celtic Wrestling, of the Cornish style of wrestling. In the last issue of Carn (No. 61), William Baxter said that an article on Cornish-Celtic wrestling in the previous issue was "inaccurate and muddled" and went on to criticise many of the points in the article. The I.F.C.W. president said that he wished the Cornish Wrestling Association luck in their efforts to keep their sport alive, "... but unlike Breton style and Backhold style their sport is stagnating while we (the IFCW) have new nations participating each year."

Secretary of the League in Cornwall, who put the article together from material supplied by Dave Dunkley said "that while he recognises Mr. Dunkley can answer for himself, wrestling is a traditional sport in Cornwall and therefore it is likely that an academic study of the history of Cornish wrestling is less important to those that participate and organise it than getting on with keeping it alive. Having said that, however, it is pleasing to see there is still enough enthusiasm for the sport to generate debate."

APPEAL — Would all members/subscribers please return the "Mini-Survey" reply forms (regarding Cornish language articles in Carn) to I. Williams without delay.

NEWS IN BRIEF

DALLETH the group whose main efforts are directed towards assisting children and families using Cornish, have had the Welsh comic SBONCYN dubbed into Cornish (Phonemic).

Cowethas an Yeth Kernewek's (Cornish Language Fellowship) monthly paper An Gannas mentions that the organisation intends to purchase a caravan that it hopes will eventually be equipped with audio-visual displays, books, leaflets etc. in order to publicise its work.

The secretary of the Celtic League in Cornwall has made initial contact with Glor na nGael. It is hoped that Cornish language activists might gain some benefit from contact with those involved in Belfast's Shaws Road Gaeltacht.

At least two Cornish district councils are supporting the call for a single European constituency seat for Cornwall. Cornwall is at present joined with the English city of Plymouth, but Mebyon Kernow recently collected, at short notice, well over the 500 signatures needed to call for a review of the Euro constituency boundary.

ALTERNATIVE ENERGY

"HOT ROCKS"

A programme started in 1977 to exploit the potential heat sources deep under Cornwall's surface by creating a network of fractures between boreholes reaching thousands of metres down into the naturally warm granite into which will be pumped cold water to return heated up for use in generating electricity has been successful enough for the project organisers to state that a prototype generating station could bring electricity on stream by 1995.

The technique is being pioneered by the Camborne School of Mines at Rosemanowes Quarry near Stithians which is situated midway between Redruth and Falmouth. Funds of £8.15 million have been announced for the project by the London government.

It has been claimed that the current phase of the work has identified a potential resource which is enough to maintain supplies for Cornwall and counties of the south west of England into the next century.

METHANE GAS FROM U.S. RUBBISH

A firm called itself "Power Water and Waste" has put forward a scheme to import household rubbish from the east coast of the United States, bury it in Cornwall and extract the methane gas given off by the organic part of the waste to power a 40 megawatt power station.

The firm has employed an ex Greenpeace employee, George Pritchard, as a consultant, to sell the idea to the Cornish. Mr. Pritchard, who lives in Cornwall and who was a leading figure in the Cornwall Anti Nuclear Alliance, a group set up to oppose the siting of a nuclear power station in Cornwall, has said that his firm will be paid by the U.S. authorities concerned to ship the waste across to Cornwall in containers. The containers will then be off loaded onto rail trucks which will take them to the dumping site. The empty containers will later be steam cleaned to U.S. standards to be used for exporting Cornish manufactured goods back to the States at lower than normal cost.

Mr. Pritchard has said that he wished to make it clear that it was his company that had offered to take the American refuse not the other way around. The U.S. was not trying to off-load its waste onto Cornwall, although it will be costing them less to let his firm have it than to dispose of it in their own country.

MR. FABIO VIVODA
VIA ROMA 45
i-34074 Montfalcone G10
ITALY

Is interested in Ireland and the Irish language. Has a small Irish-English-Irish dictionary, the book "Teach yourself Irish" and a cassette Macalla Mná na hÉireann. Seeks a pen-friend to help him to learn more about Ireland and the Irish language.



Cornish Studies Library at Redruth — the Cornish states that it is the National Library of Cornwall.

A NEW INITIATIVE — CORNISH STUDIES FOR SCHOOLS

For years, Cornish teachers have complained about the lack of support from Cornwall Education Authority for a truly "Cornish" curriculum. In fact, on many occasions, there has appeared to be positive discrimination against all things Cornish.

This has, at last, been partially remedied by the production of a loose-leaf folder, "Cornish Studies for Schools" sponsored and paid for by Cornwall Education Authority, and prepared by a group of Cornish teachers and educationalists, with the support of the Institute of Cornish Studies. One booklet has been sent to every school in Cornwall, which comes under Cornwall Education Authority.

The purpose of the booklet is to give information to teachers about "subjects which are non-traditional in education and yet which form the substance of what may loosely be described as 'Cornish Culture'." (Introduction) Apart from articles, there are contact addresses and some book lists. Readers are invited to send articles or suggestions for future publication which they think will be of value in encouraging children to study and be aware of their Cornish heritage and environment.

Articles published so far include: Local Studies centres, The Christian Church in Cornwall, the China Clay industry, The Arms of the Duchy of Cornwall, Archaeology, traditional Dance and Music, Cornish Saints, The Tin industry, Cornish Poets and Poets writing about Cornwall, The Cornish Language, traditional Costume, Wild-life in Cornwall, Place Names, Celtic Links.

Copies can be purchased by individuals from Mrs. Hancock, Dalvenie House, County Hall, Truro for £4. This is the old building adjacent to County Hall. They can be ordered by post for £4.50 (cheques made payable to Cornwall Education Authority) from the same address.

Future articles for consideration for publication should be sent to: Ann Trevenen Jenkin, co-ordination, An Gernyk, Leedstown, Hayle (0736/850332). Length, about 1,500 words or less, with paragraph headings, a short bibliography, and if appropriate, suggestions for field trips or useful addresses.

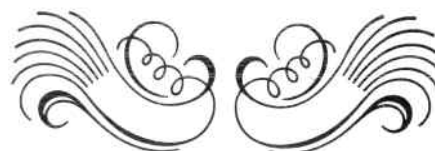
CORNISH LANGUAGE GCSE — 1988

During the past two years, the Cornish Language Board and Camborne School Cornish Language teacher, Ann Jenkin, have been working on the setting up of a Cornish GCSE exam. Cornwall Education Authority has provided some financial support for this.

The Cornish exam consists of a mode 3 syllabus, closely modelled on GCSE Welsh as a second language, and also on the type of material produced for French GCSE. There are two parts in the exam, for Core and Higher level candidates, to cater for all abilities. The papers consist of four activities, Reading, Writing, Listening, and Speaking.

Although there has been a Cornish CSE for a limited number of candidates within Cornish schools for several years, this is the first time that Cornish has moved forward into the mainstream of the twentieth century, because the new exam can be taken by adults as well as children in schools, and it will stand on equal terms with other GCSE's.

Further information from Loveday Jenkin, Education Secretary, Cornish Language Boards, An Gresen Gernewek, Tregarne, Cusgarne, Truro, Cornwall.



INTERNATIONAL CELTIC CONGRESS

THE CELTIC WORLD AND THE SEA

The 1988 International Celtic Congress got off to a flying start as about 150 delegates from Ireland, Scotland, Wales, the Isle of Man and Brittany, as well as Cornish Branch members including those from across the Tamar, arrived at the Great Western Hotel, Newquay. Their arrival was proclaimed by the Newquay Town Crier — Oyez! Oyez! Cleweugh! Cleweugh! and the Newquay Town Band played a medley of Celtic music to greet them, on Monday April 4.

At an evening reception given by Restormel Borough Council Congress members were welcomed by the Mayor of Restormel. Distinguished guests included the Bishop of Truro and Newquay Town Mayor.

The theme of this year's International Congress was: "The Celtic World and the Sea".

On Tuesday April 5 the serious business of the Congress was begun, with a lecture by Professor Charles Thomas, Director of the Institute of Cornish Studies, and author of "Celtic Britain", "Exploration of a Drowned Landscape" and other studies of the archaeology and early history of Celtic Britain and Ireland in their European context, who traced the historical links between Cornwall and the other Celtic lands beyond the seas.

This was appropriately followed by a speaker from the Western Isles of Scotland, currently a teacher of Gaelic — Finlay MacSween, who comes of sea-faring stock, and spoke on a crucial question of today — problems caused by the North Sea Oil Industry to local communities.

On Wednesday April 8, the programme continued with lectures from widely spaced countries: From Ireland, Con O Conaill, General Manager of the South West Region (Cork and Kerry) of Tourism, spoke on "The Sea and the development of Tourism — Transatlantic and Celtic links" — from Brittany, Bernez an Nail, General Secretary of "Le Comité d'Etudes et de Liaisons des Interets Bretons" gave a stimulating account of Brittany's historic and wide-ranging contribution to world navigation and discovery. From the Isle of Man, Jack Irving, President of the Manx Branch of the Celtic Congress and a number of the Manx Archaeological Society, described the advantages (and sometimes disadvantages) of being an island. In spite of invasions over many centuries, from the Irish, the Scots, the Vikings and the English, Eilan Vannin has retained its distinctive identity and its own form of government.

At an evening service at St. Michael's Church, Newquay, the sermon was in Cornish, with prayers, readings and hymns in all six Celtic languages. Afterwards delegates enjoyed a concert "Music of the Celtic nations" given by the Celtic Chorale. For good measure, this was followed by a late-night ceilidh.

Thursday's programme opened with a lecture from Aled Eames, university lecturer and Caird Research Fellow at the National Maritime Museum, who has written books in Both Welsh and English, and in 1986 presented the BBC film, "Tradewinds", and the S4C/BBC Wales series "Halen y Gwaed". The great contribution made by Wales not only to ship-building, in the age of the clipper ships, but especially by the Welsh skippers and crews who so often rounded the Horn, and who on several occasions won the coveted prize of the fastest passage from China, was described with vivid illustrations.

Cornwall's Fishing Industry today was described by Mrs. Daphne Lawry, Hon. Sec. of the Cornish Fish Producers' Association, and the Cornwall Inshore Fishermen's Federation. Seminar groups then discussed aspects of Cornwall's relation to the sea — Mr. Ted Pentecost, head of the School of Yacht and Boat-building, at Cornwall College's Falmouth centre, told of the achievements of the centre in training students from all over the world in both traditional and modern boat-building skills. Mrs. Sonia Surey-Gent, co-author of the recently published book: "Seaweed: a user's guide" spoke of the potential value of seaweeds as a healthy food of the future, which is proof against contamination by nuclear waste. Dr. Ken George, who teaches at a school of maritime studies in Plymouth, warned of the dangers of pollution and nuclear waste dumping at sea, already a recognised threat in the Irish Sea but one that has not yet reached Cornwall. Beryl James, author of books on Cornish Legends and Legends of the Sea, told stories for children which were equally enjoyed by the adults present.

Friday's programme (April 8) followed the established custom of Celtic Congress in holding the Annual General Meeting, only possible for an International Congress at the gathering of delegates into one place, once a year. A formal invitation was issued by the delegates from Brittany to the next Congress, to be held at Lesneven, Breizh, in July 1989.

The week was brought to a successful conclusion by the International Concert, at which stars included the youngest — Eileanor Caffrey, aged only 8 years, and dancing in Cornwall for the first time, who was one among a strong group of young artists whose presence was made possible by the Irish Cultural Committee. The week had given us a rare opportunity to contrast the music and dance of the Celtic nations — The harpist from Ireland was matched by young harpists from Wales and Brittany, and young Iain Neil Macfadyen, from one of the best known piping families in Scotland, might compare his Highland style to the piper of the Tamar Troylers, playing a Galician Gaita. The atmosphere of singing, dancing and happiness brought this successful week to a close.



KERNOW PAN CELTIC

Kernow Pan Celtic is a non-political organisation which tries to strengthen the Celtic Spirit through song, dance, language and sport. In Cornwall our committee regularly hold fund raising events the money from which is used to sponsor the Cornish contingent to the International Pan Celtic Festival held every May at Killarney, Eire. Any money remaining is used to fund various Cornish Organisations. So far this year donations have been given to Ros Keltik Dance Team, Caroline O'Callaghan (a young Irish singer sponsored to visit Lowender Peran), Agan Tavas Language Group, St Columb Wrestling Group. A recent Cornish Evening at the Star Inn, Crowlas, raised £110 for the Air Ambulance Appeal.

We can always make use of new talent, singers, dialect performers, etc. and are always willing to help other organisations. If you are organising a Cornish Evening or Ceilidh or would like to join us, please contact the Secretary.

The highlight of Kernow Pan Celtic's year is the Pan Celtic Song Contest. The 1989 Song Contest will take a different format to previous years. There will be two sections.

Section One will be for songs written and performed in Cornish NOT TRANSLATED into Cornish from English. 1st prize for the songwriter(s) will be £100. The winning song will, under the discretion of the Kernow Pan Celtic committee, represent Cornwall in Killarney. If the winning performers take the song to Killarney they will receive an engraved glass goblet and a perpetual silver trophy.

Section Two will be for songs written and performed in English based on a Cornish theme/idea. 1st prize for the songwriter(s) will be £100.

Closing date for entries — 30 November 1988.

Next year's Song Contest will be held at the Penventon Hotel, Redruth on 2 March 1989.

Come on everyone get writing and hold the Contest together for the sake of Pan Celtic and Cornwall. Don't think we can manage without you. We do need your songs TODAY!

For further details contact: Mrs. Jayne Trevena, 114 Manor View, Par Lane, Par. Tel. No.: Par (072681) 5093.

MANNIN

STUDEYRYS YERNAGH

Neayr's yn Coardail Anglo-Yernagh, ta "Studeyr's Yernagh" er naase dy mooar ayns Sostyn. Ta dy chooilley pheiaigh jannoo eh nish, ghooiney. Va reddyn goill rish y British Association of Irish Studies ayn hannah. Agh er y gherid, ta Institute jeh Studeyr's Yernagh er ve currit er bun ayns Ollooscoill Lerpoill. Tra t'ou clashtyn y fockle "Institute" ("Commyn") as eh bentyn rish cooishyn ynsee, t'ou kinjagh smooineaghtyn er troggal oasle. Agh cha nel shoh kiart tra t'ou cheet er y Chommyn jeh Studeyr's Yernagh ayns Ollooscoill Lerpoill. cha nel troggal er-lheh oc as cha nel ad er phointeil fir-ynsee noa. T'ad er jumsaghey ry cheillee shiartanse dy leaghteyryn (lecturers) ayns paart dy rheyntyn ta er nyannoo obbyr-ynsee er cooishyn Yernagh — shenn chlaghyn, sheenaghys, politickaght as screeuaght Anglo-Yernagh. T'ad gra "commyn" rish yn possan shoh dy 'leih. Agh ny craid mysh: ayns laghyn shoh y Thooder, tra ta reilts Hostyn giarrey yn argid ta goll er ceau er cooishyn ynsee, t'eh ny red scanshoil tra ta red erbee currit er bun ayns scoill ny ollooscoill. Shen y fa dy vel drogh ourys ec kuse jin!

Ta'n Commyn jeh Studeyr's Yernagh son goaill ayn sy choorse co-cheim (combined

degree) ta ry gheddyn ayns Ollooscoill Lerpoill. Foddee studeyr's jannoo stoo "Yernagh" woish y foury shoh cheet. Agh shoh y boirey t'ayms: cha nel monney stoo feer Yernagh ry gheddyn. T'eh ooilley mychione ny Yernee ayns Sostyn as mychione screeuaght Anglo-Yernagh (Yeats as Synge as y lheid). Cha jean ny studeyr's gynsaghey veg mychione y cultoor Gaelagh — y chengey as ooilley y screeuaght yindyssagh va jeant aynjee. Ta mee goaill aggle dy bee ad jannoo studeyr's ny lomarcen er Yernee boghtey cummal ayns Sostyn gyn cur geill erbee da dooghys kiart y sleih shen.

Shegin dooin toiggal dy vel reilts. Hostyn ymmydey studeyr's Yernagh myr wappin sy chaggey noi ny Yernee. Jarrood y vreag dy vel y reilts shen jannoo caggey noi "fir y ghunn" as shen ooilley. Fud y teihl, ta reilts Hostyn lhiggey er nagh row Nerin rieu ny hashoon. T'ad kinjagh shirrey dy hoilshaghey magh dy vel shennaghys ny hErin myr t'eh screeut ec poblaghtee Yernagh lane dy vreagyn. Ayns y chaggey propaganda shoh ta reilts Hostyn geddyn cooney woish paart dy scoillaryn ayns ollooscoill. Ta ny scoillaryn shoh feer ghraihagh er yn ockle "romansagh". Gyn ourys, t'ad gra "romanseeaght" rish y guee t'ec ny Yernee y ve seyr jeh tranlaase. Ta ny scoillaryn shoh lhiggey er dy vel ad naeeer, as gyn ourys ta'n chooid smoo jeu dy firrinagh credjal dy vel ad naeeer. Cha jean ad goaill rish yn irriney: ghow lught-reill ayns un cheer (Sostyn) greim er cheer elley (Nerin). Rish keeadyn dy vleeanantyn, va tranlaase as dunverys erskyn credjal jeant ec y lught-reill

shen — reddyn ren pyshooney y cochiangley eddyr Sostnee as Yernee, son y chooid smoo.

Tra ta ashoonaghys Yernagh ry akin, ta ny scoillaryn shoh gra "Romanseeaght" as "ashoonaghys" rish. Tra ta Sostnaghys ashoonagh ry akin, shen kiart dy liooar.

Cha nod oo gra foast vel Ollooscoill Lerpoill gobbraghey son reilts Hostyn er yn agh shen. Ta Patrick Buckland y Stiureyder jeh'n Chommyn jeh Studeyr's Yernagh ayns shen. Dooinney coar t'ayn, agh s'leayr nagh vel eh toiggal y scansh jeh'n chengey. Red aitt: tra hirr Radio Foyle ayns Beal Feirshtey er yn "Institute" dy loayrt roosyn er yn radio ayns Yernish mysh studeyr's Yernagh, hooar ad magh nagh row peiaigh erbee sy Chommyn as Yernish oc. Beign dou jannoo eh er nyn son. Gyn ourys, dooyrt mee reddyn nagh beagh ad ro wooiagh my-nyn-gione. T'eh ny red mie dy vel y Commyn son jannoo red ennagh mysh y chengey. T'ad cur er e hoshiaght obbyr son GCSE ayns Yernish.

Agh foast ta ourys aym. Hie mee gys leaght mysh y Coardail Anglo-Yernagh va currit ec leaghteyr veih'n Rheyntyn jeh Politickaght syn ollooscoill (y lhiass-stiureyder jeh'n Chommyn, my ta). Ga dy row eh streeu dy ve naeeer, va ny reddyn grait echey sheaney goll rish reilts y Thooder. Ta mee goaill aggle nagh bee ny Yernee hene ry chlashtyn sy Chommyn jeh Studeyr's "Yernagh".

In the recent growth of Irish Studies in England vigilance is needed over government inspired influences.

BRIAN MAC STOYLL

YN RAAD ER OAIE RERE NIREX

Myr ta'n jummalys chesh-veanagh voish ny giennedyryn as ynnodyn elley mygeayrt ny hEllanyn Goaldagh, as dy-jarroo, feiy ny chruinne cheet dy ve ny ghooilleeid smoo chionn, ta NIREX chebbal soilshaghey magh documad son resoonagh enmyssit "Yn Raad er Oaie". Aynin ta ry-gheddyn nyn dreiltysyn son cur, "ayns sauchys", yn jummalys fo'n ooir ny fo'n vooir. Cha nel ad agh loayrt mychione jummalys injilagh as mean-injilagh, cha nel ad gra veg mychione ard-gaueagh. T'eh nyn aggyrt dy vel sorchyn dy creggyn as crooghyn creg-oaylleagh elley boayl t'eh sauchey dy oanlucky jummalys injilagh as mean-injilagh ry-gheddyn ayns ny Inshyn Goal.

Tra ta ashoonyn elley shirrey er buill dy geddyn rea rish jummalys chesh-veanagh, t'ad jeeaghyn mygeayrt-y-moo son ynnodyn fadaanagh boayl nagh vel monney obbyr as boayl nagh vel yn sleih g'accen feer-vennick er agh politicagh. Myr shen ta N.S.U. (U.S.A.) cur eh dys buill faggys da ny Injinee Ruy as ta'n Germaan cur eh dys Namibia. Ta Sostyn (cooyl jey NIREX) smooineaghtyn bee

eh aashagh cur er ny h'Albinee ayns ny h'Inshyn goaill stiagh nyn jummalys fegooish accan. Ta ny Inshyne-hene smooineaghtyn er'n jeeill nee eh da eeastagh, eiryns as turrysaght. Ta lane fys oc nagh jed yn jeeill ersooyl rish keeadyn ny thousaneyn bleaney as cha nel ad arryltagh er chor erbee. Agh tra ny Inshyne cadjin g'arlaghey caggey noi NIREX as Sostyn ta ny chiarnyn thallooin arryltagh dellal roo. Nagh loayr argid roo roie?

Ec y tra ta'n jiu ta H.A.N.D. (Hebrides Against Nuclear Dumping) cur dwoaie da raa voish NIREX nagh bee accan erbee nyn oi myr ta'd feddyn ynnid cooie. Ayns nyn documad "Yn Raad er Oaie" t'ad gra dy vel ad arryltagh resooney magh marish yn sleih ynnidagh. Ta H.A.N.D. briaght er dagh ooilley phossan screeu rish NIREX goaill noi nyn dreiltysyn roish 31° Mee Boaldyn.

NIREX is looking for "safe" places to dump nuclear waste. The Western Isles look attractive to them as places where they hope for minimum opposition.

COLIN Y JERREE

NED MADDRELL

Dr. Ken George, a well known scholar from Cornwall, was guest speaker at the 4th annual Ned Maddrell Memorial Lecture, held on the 12th April, at the Post Graduate Medical Centre in Douglas. He gave an illustrated talk on aspects of the Cornish language revival, beginning with a chronological account of the fortunes of the language and its separation from the other Brethonic tongues, to its demise in 1777.

The revival began at the beginning of this century with the work of Jenner Nance and Smith, who reconstructed the language from middle Cornish written texts, which were mostly religious in nature. Dr. George touched on some of the problems and controversies over pronunciation and spelling resulting from the lack of spoken or recorded evidence and

CELTIC ART ON MANN

A continuing source of inspiration over the years has been the beauty of ancient Celtic art.

Tony Lewis, craftsman-jeweller, decided to make a start to fulfil a long held ambition to have a studio-workshop in each Celtic country. He has now set up in Market Street, Peel, Mann, where the Celtica range of silver and gold jewellery is now available.

Many will remember Tony as "Tarian" from Wales, for his unique range of rings, pendants, brooches, penannulars and earrings, for he has attended many Celtic festivals over the years with his work, which incorporates pre-Christian symbols and motifs such as the triskele and the later interlaced border patterns from ancient manuscripts. Tony has received orders from all parts of the world for the beautiful wedding rings which use the interlaced patterns from the Book of Kells. As Tony's reputation grew, he was commissioned to design and make the Bardic Crown for the Welsh Eisteddfod in 1979.

Since Celtica was established some months ago, the range has been extended and Manx elements have influenced many of the new designs. The 'kite' pattern and boss from the Calf of Man Crucifix have been used for earrings and pendants and the typical Manx chainlink and Graih my Chree rings are now part of the extensive range.

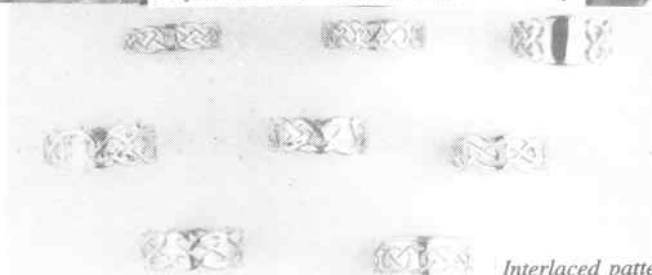
Celtica also does special commissions and is at present adding to a new series of designs which are influenced by the well known Manx, art nouveau artist, Archibald Knox. A new nurses buckle is being made for the Knox range.

Members might be interested to know that the Celtic League interlaced motif is available as a stick or tie pin, small pendant or earrings, in silver or gold.

Celtic art and craft work from Wales Scotland and Cornwall is included in an impressive display of pottery and pewter work at Celtica, and visitors from Celtic countries can be assured of a special welcome.



Tony Lewis at the "Celtica" studio-workshop.



Interlaced patterned rings.

MEMORIAL LECTURE – SOME OBSERVATIONS

the need to reconstruct Cornish.

Given that Cornish has not had the distinct advantages of continuity as well as recordings of the late speakers, a bible and other useful literature and latterly, a comprehensive dictionary; the language revival in Cornwall has been remarkably successful, and it seems to me that we have not made the most of those advantages. The speaker said that numbers of Cornish speakers have quadrupled in the last ten years. Numbers of fluent Gaelic speakers in Mann have stayed about level during that time.

One disadvantage shared by both language revivals is that neither is a community language. Cornish speakers have addressed this problem in various ways. Firstly, they hold an annual residential weekend, when up to 150

speakers stay at a holiday camp venue, off season. Although residential weekends have been tried by Manks speakers and learners sporadically, the spartan conditions that prevail at Eary Cushlin, tend to divert the mind somewhat. Another device that is used in Cornwall, which might be tried here, is where speakers take over a village hall for a day and enjoy a communal meal. Finally, Yeth an Werin, the Cornish equivalent of our Oie Gaelgagh, an idea imported to Cornwall from Mann, has proved to be both successful and popular there, although it has largely fizzled out here. We really have little excuse for lack of opportunity to speak the language. Opportunities must be made!

Although the speaker did not specify the standard of fluency or the number of speakers

included in the quadrupling of the last ten years, (after all four times a small number is still not very many); their target aim to increase numbers to 1% or 4,000 Cornish speaking, is ambitious. Dr. George quoted the late Brian Webb when he said that it would take "a notable effort of will" for the Cornish language revival to achieve that much. To fulfil a parallel ambition we would need to increase numbers of Gaelic speakers to 650-700. If we were able to quadruple numbers of those who hold a gold or silvery fainey during the next ten years, we would be well on the way to achieving that target.

With some effort and a good deal of will, we ought to manage the 1% that the Cornish hope for.

C.J.K.

DESPERATION OR SOCIAL CONSCIENCE

With a tremendous fanfare of publicity and unprecedented media-hype the Isle of Mann's Finance Minister, David Cannan, launched the 1988 Budget.

The Budget introduced a new two-tier tax system, with large numbers of the 'lower-paid' excluded from the tax net completely. This development was hailed by the media as "a most significant step towards the 'Prosperous and Caring Society'," mooted in the Chief Minister's earlier policy statement.

Behind the facade of the media exposure however, it was apparent that the Isle of Man government was severely shaken. Two critical and possibly destructive developments had threatened its "rampant capitalist" policy.

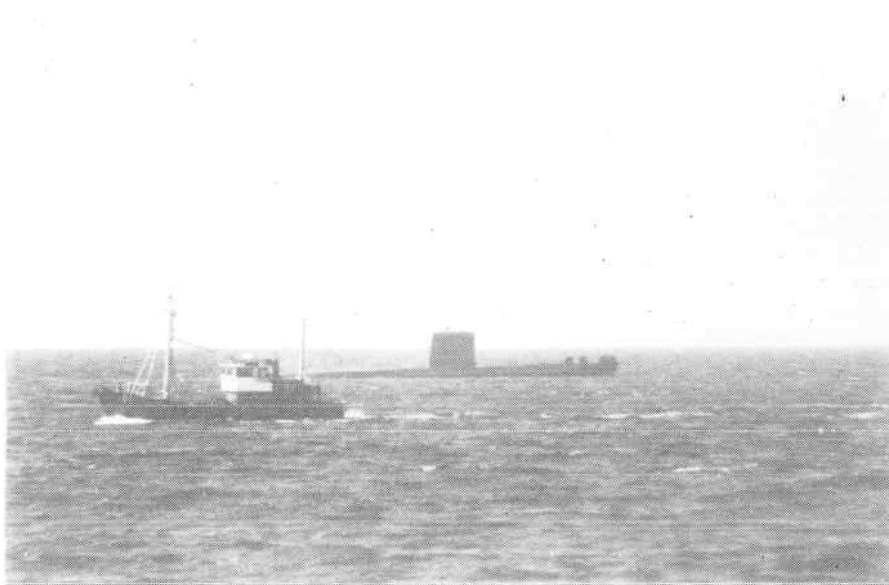
The first factor was severe and continuing Trade Union and Social agitation. The period between February 1987 and February 1988 had seen the Island's government confronted at every turn, by a militant Trade Union movement. This new "unionism" sent a clear signal to government that the time for talk (of shared prosperity) was over. The second factor, and in the long term more potentially worrying, is the emergence of clandestine "Nationalist" agitation. In events which closely parallel the activities of "FO HALLOO" in the early/mid-seventies, slogans attacking the Finance sector have started to appear. In an unprecedented attempt to head off this protest, Chief Minister Miles Walker weakly appealed to the activists to desist.

The difficulty for the current administration is that its attempts to stabilise what is a crisis of confidence in the community, whilst possibly initially successful, will ultimately fail. The expansion of Financial capital it encourages, threatens the indigenous population and — in addition, also threatens the "last-wave" immigrants of the sixties/seventies. David Cannan, Finance Minister, was able to placate both groups this time, however he is unlikely to be in a position to do this on an annual basis. Throwing money at the problem is also unlikely to make it go away. The government may arrogantly believe it has solved the problem. History will show however, it has simply bought time.

In a disturbing footnote to his Budget speech Mr. Cannan indicated that the Island was "determined" to end its image as a repository for the laundering of "dirty" money. The words had a hollow ring, on an Island where fact and fiction concerning the activities of crooked financiers intertwine daily.

J.B. MOFFATT

JUSTICE AT LAST FOR SUB VICTIMS



Only hours before the sinking in 1982 the Porpoise was photographed by League members off the West Coast of the Isle of Man. This photograph undoubtedly undermined initial M.O.D. denials of the R.N. involvement.

In April after years of controversy the U.K. Ministry of Defence was finally ordered to pay compensation of £80,000 to four Irish fishermen following the sinking of the M.F.V. *Sheralga* by the Royal Navy.

The "*Sheralga*", an Irish trawler from Clogher Head in Co. Louth, was dragged under in minutes by an Royal Navy Submarine, whilst fishing, in 1982.

The Irish Fishermen's Organisation, welcoming the award said it was however difficult to put a price on the danger experienced by fishermen in the Irish Sea from actions of this sort. The I.F.O. drew attention to the many instances where boats are damaged and lose their gear without adequate compensation being awarded. In an earlier settlement to that announced in April, the "*Sheralga*'s owner received £350,000 compensation for the loss of the vessel. The

League is actively campaigning to bring some regulation to the current situation, regarding sub activity in the Irish Sea. It is undoubtedly our campaign, begun in 1982, which led to the International Maritime Organisation taking initial steps last year to address the problem. The campaign is continuing and appeals were recently made to An Taoiseach and Roinn na Mara, to raise the issue at the I.M.O. again this year.

Meanwhile, despite the precedent of the "*Sheralga*" case, the United States Navy continues to refuse to pay compensation to the crew of the M.F.V. *Summer Morn* from Kilkeel in Northern Ireland, which was damaged by a U.S. submarine in 1987. In addition the U.K. Dept. of Transport resists renewed calls for enquiries into the loss of the M.F.Vs. *South Stack* and *Mhari L.* (Eight men died).

TAX CUTS AT A PRICE

In the face of growing frustration and bitter criticism that government has been ignoring the plight of those on low incomes and that its professed desire to develop a "Prosperous and Caring Society", was an empty promise; the Treasury's Chief Minister, David Cannan could hardly resist the pressure to do something for the most disadvantaged sections of society, in the April Budget.

Whilst it is proper that some 2,000 on low incomes have been removed from the tax net by higher personal allowances, it must be remembered that these higher allowances and the new two-tier personal tax structure with a base rate cut of 5%, will benefit *all* tax payers, including the wealthy. The new tax concessions will *not*, as stated by the Speaker of the House, "result in the elimination of the divide which still exists in our society". A

price must be paid for "crumbs from the Treasury table".

Government has been careful to link its ability to make these concessions with the upturn in the economy, boasting of its policy of attracting people with businesses in the high income bracket. It is attempting to bribe the population into resigned acceptance of the adverse social and environmental consequences of, as yet, unrestricted numbers of new residents. The effects are already being felt. This is only a taste of things to come, unless the powers that hold sway within government can be persuaded by some M.H.K.s who are beginning to have misgivings.

In the end, our only true resource, now and in the future, is the land. Tomorrow's future is being squandered today.

MEC VANNIN

HOW MANX IS THE MANX MUSEUM?

On 18th June 1985 the Select Committee of Tynwald, convened to discuss the greater use of Manx Gaelic in Government, published its report. This report, piloted and headed by former Ramsey MHK Mr. Charles Cain, advocated a greater and wider use of Manx in Government than hitherto practised, which could be achieved without impeding the machinery of Government. The report was subsequently accepted unanimously by Tynwald, and it is a tribute to the efforts of Charles Cain, a Manx speaker, that this was achieved at a time when the Government was otherwise indifferent to the language. As a result the various departments of Tynwald began vying with each other as to who would be the next to have Manx printed on its stationery, painted on its vans, etc. and in this respect this is encouraging, since although perhaps cosmetic at present such endeavours can be built on.

However, one department of Government which by its very nature would have a closer contact with Manx, but which at present seems to be doing little or nothing about it, is the Manx Museum. In its submission to the Select Committee by the Museum Director on 22/2/85 the Manx Museum, as expected, put itself firmly behind the four main proposals of Mr. Cain's resolution in 10 subsections, the first reading as follows:

"My Trust regards the Manx language as an important component of our historical and cultural heritage and its use in day to day life is vital for its continuance as a living language and cultural asset". In subsection 5 the Trust favoured a "clear, unambiguous and positive statutory declaration of general application to the effect that the Manx language has the same legal status in the Isle of Man as the English language". In subsection 6 the Trust called for the repeal of any existing statutes or ordinances that invalidated the use of Manx. In its submission the Manx Museum and National Trust made it abundantly clear that it firmly stood behind the use and promotion of Manx Gaelic.

In this context I submitted formal proposals to the Manx Museum Trustees on 27/10/86 for consideration at their next meeting. The proposals were two-fold:

1. "that the Manx Museum and National Trust adopt and pursue a general policy of bilingualism (Manx Gaelic — English) in the display of its signs, notices, descriptions of artifacts, etc., on its premises, lands, and properties, wherever possible, in accordance with the spirit of the findings of the Report of the Tynwald Select Committee on the Greater Use of Manx Gaelic (June 1985)";

2. "that the Director and/or Deputy Director of the Manx Museum and National Trust acquire(s) a proficiency in Manx Gaelic as a professional qualification".

The reasoning behind the proposals were briefly as follows:

1. Although no longer spoken as a community language Manx Gaelic has nevertheless left an indelible mark on and is fundamental to the Manx identity and world-view. As the Manx Museum is the repository

and guardian of things Manx and perhaps the department of Government closest to the Manx language (excluding the Board of Education), its active use of Manx in its signs, descriptions, etc., would lend official support and backing, and thereby respect in the eyes of the ordinary people, to the language, and would be seen to be translating its words in the submission into deeds.

2. As a follow-on from that, as Manx was once the means of communication in the Island among the ordinary people through which they expressed their thoughts, sung their songs, told their stories, and in general lived their lives, any proper understanding of Manx folklore/folklife could not be achieved, it was felt, without an adequate understanding of Manx Gaelic. One could not go without the other. It was thereby felt that the acquisition of Manx Gaelic to a satisfactory standard (say to "O" Level) be written into the contract of employment of the person who was to look after/supervise matters relating to Manx folklore/folklife.

The above proposals were submitted on 27/10/86 for consideration, but to no effect. A curt reply from the Museum secretary on 6/12/86 merely stated that the contents had been noted.

In the three years since the Museum Trustees submitted their views to the Select Committee, with the exception of having imperfect Manx printed on its headed notepaper and selling a booklet about Manx Gaelic recently prepared and published, not by the Museum, but by *Yn Cheshaght Ghailckagh*, the Manx Gaelic Society, the Manx Museum and National Trust, so far as is known, has to date done nothing for Manx.

Last August on two separate occasions within the space of five days, while conducting my own private research in the Museum library, I was asked by Museum staff to deal with enquiries regarding Manx. There is at present no one with adequate expertise in the language employed on the academic staff, and there is apparently no plan in prospect to fill that gap. The Museum authorities presumably hope that future enquiries can be answered from the booklet. Anyone seeking further information would probably be directed elsewhere.

The present Museum directorate has

evidently been unwilling to do anything meaningful for Manx, or to get to grips with the language — essential, in my view, for a proper understanding of Manx folklore/folklife. The main thrust and direction in the Museum over the past three years has been towards a slick presentation and glossy image at the expense of the academic side of things, as recent "lapses" in a Museum publication and gallery labelling have shown.

The personnel involved are perhaps not entirely to blame for this situation. As the Manx Museum is a department of Government, its employees are appointed by the Civil Service Commission Appointments' Board. The type of personnel chosen and the work they have performed make it clear that the direction has been towards tourism and to attracting more visitors, and in this regard they have had some success, in spite of the dwindling figures in arrivals to the Island over the past few years. The importance of the academic function of the Manx Museum (the Island's "equivalent" of the Dublin Institute for Advanced Studies or the School of Scottish Studies) I suspect has not been properly understood or appreciated by Government.

As a result there has been in my view a noticeable loss in the "Manxness" of the Manx Museum, the National Museum of the Isle of Man, and there is little to distinguish it now from a provincial museum in northern England — a far cry from the ideals of the Manx Museum's early Directors, men of such stature and standing as P. M. C. Kermode and William Cubbon.

SyC.

MEDIA INDIGNATION

In late April a slightly comical farce occurred when Island reporters, for a few hours, boycotted the reporting of Tynwald. The problem it emerged, revolved around a disruption to what had been accepted communications practice between journalists and Members in the Tynwald Chamber.

Comical though it seemed to those outside, there was no doubting the strength of feeling and indignation amongst reporters of both radio and newspapers. Indeed the media had a right to feel aggrieved at what they construed as, Tynwald not playing the game.

The media had after all, following controversy of its reporting of the government line in recent industrial disputes, with due humility (and in some cases almost grovelling servility), bowed to the wishes of government. Their due reward for this knee-jerking, was to have traditional eye-meeting and note exchanging in the Chamber curtailed. Seriously, what did they expect — Mann must surely have the only media hacks who don't realise that by giving in to a blackmailer, the last thing you get, is taken seriously.

J.B. MOFFATT

CELTICA

AMERICAN BRANCH HOSTS 15th ANNUAL PAN-CELTIC CONFERENCE

by Stephen Paul DeVillo

On Beltaine, May 1st, the American Branch held its 15th annual Pan-Celtic Conference at the American Irish Historical Society on Fifth Avenue in New York.

Alexei Kondratiev, well known for his courses at the Irish Arts Center and most recently for his well received series of lectures on Celtic Christianity at the Open Center in New York, spoke on "The Lost Lore of Brittany: Celtic Folklore in the poetry of Marie de France." Although Marie wrote in French, her poems, or *lais*, embodied many elements of an otherwise lost body of Breton folklore that she was familiar with, thus preserving them for the scholars of a later day to painstakingly uncover.

Brendan Fay, whose recent article in *KELTOI* on Pelagius excited much interest, as did his previous talks on Celtic Spirituality and Margaret Anna Cusak, took on a more modern theme when he spoke on the changing patterns of Irish immigration to America in the 1980s as contrasted with the patterns of a century before. This was an especially pertinent topic in view of the controversial immigration reform bill recently passed by the U.S. Congress.

A slide presentation on "Biographical and Psychological Sketches from Irish History" joined familiar faces with many less familiar ones, along with an incisive and insightful commentary by Kevin McEneaney, known for his work as editor of *An Gael* magazine and currently a Director of the American Irish Historical Society.

Scottish Chair Greg Douglas spoke on the Battle of Culloden and the suppression of the Gaelic language in the Scottish Highlands. In his talk, Mr. Douglas highlighted the colonial attitudes that fed the brutal suppression, their parallels with the colonial attitudes of later years and with the counter-insurgency wars of the 20th century, and went on to trace the survival of the Gaelic language in present-day Scotland and Nova Scotia.

Lastly, Stephen Paul DeVillo gave an in-depth look at the career of Owain Glyn Dŵr, and the Welsh War for Independence of 1400-1415. While Glyn Dŵr is often glossed over or ignored in many English-oriented history books, Mr. DeVillo examined what is known about the mysterious Glyn Dŵr and traced the turbulent course of the war, which came close to toppling an English king from the throne and establishing an independent

Welsh nation, while he also presented some theories of his own on some of the less understood aspects of the story.

The programme ended with a concert featuring the all-Ireland fiddle champion Brian Conway, and traditional Celtic songs played on the harp by Emily Mitchell.

Conference organisers Lian Ó Caiside and Elizabeth Ann Fitzpatrick extended special thanks to those who helped make the conference a successful event, including Beverly Fountain, who ran the sales and information table, and to the American Irish Historical Society, who extended the American Branch the free use of its premises.

CELTIC TIME ZONE

Dear Editor,

Here is a letter or small article specially put together for *Carn*, you may find of interest on a couple of issues concerning the science of astronomy in Scotland in relation to the struggle for the country, and the other five Celtic nations, to gain full recognition within the world community.

Astronomy is the world's oldest science; all the great ancient civilisations have left evidence of the important role it played in their monuments and the ancient Celtic civilisation is no exception with its legacy of satone circles. Today the role Celts play in the great science continues, although full recognition of our national identities is not present in the science media. An example lies in the misuse of the term "Anglo" to mean "U.K." I once made a justified protest at a public lecture which was part of a conference of astronomers from the "Anglo-Australian Telescope" (based in Australia) which happened to be in Scotland, represented by professionals from both the British and Australian boards. The A.A.T. is funded on the U.K. side by the Science and Engineering Research Council and therefore paid for by Scots, Welsh and N. Irish as well as English taxpayers. This conference being held in Scotland came as an opportunity to bring this to attention. Had I not been a nationalist, one would still feel the right to protest and argue that it would be more conducive to rename the A.A.T. using "U.K." and scrapping forever that unfair and unrepresentative term "Anglo". After all, there would be loud protests among the mass of the English astronomical population if the "U.K. infrared telescope" were renamed the "Scottish infrared telescope". It seems that all the Scottish run observatories use "U.K." But the English-run instruments stick to "Anglo". I justify my point as a British taxpayer, amateur astronomer, Scottish and Celtic nationalist and in the broader sense as a person

aware of the great achievements my country is performing in ground-based astronomy. The term "Anglo" has wrongly become acceptable in the broader sense of daily usage in international commerce and politics (e.g. "Anglo-French summit"; "Anglo-Irish Agreement" etc.) and this should be discouraged. This is a callous disrespect of the Scottish (and other Celtic) nations. Scottish astronomy research is global with instruments in Australia, Hawaii and other far-flung places, and run mainly from Blackford Hill observatory in Edinburgh. We are one of the five leading nations of the world in ground-based research, on the edge of discovery alongside the Australians, the English and the two super-powers.

Apart from the campaign for Scottish achievements in astronomy to be recognised, lower down on the scale we have the cases of our "Celtic fringe" of the British Isles being ignored or taken for granted. An example of this are the plans of London to keep British summer time throughout the year. Alongside the argument of Economic advantages it would minimise accidents on the roads considering more accidents do occur during the evening rush-hour than in the morning, and so it has further been suggested that Britain adopted "double summer time", and B.S.T. for the rest of the year.

However, in Scotland and the west of Britain this would mean longer dark mornings in winter (as Glasgow and Belfast endured during the experiment twenty years ago) and daylight summer evenings lasting well up to midnight causing social problems such as children's bedtime. The variations in times of sunrise and sunset is quite substantial across the British Isles throughout the year. Across Scotland alone from the north-west to the south-east there is a difference of half-an-hour between midwinter sunrises and the same between midsummer sunsets.

May I suggest a solution in dividing the British Isles into two time zones. Double summer time would suit England, whereas the Celtic countries would be more suited to remaining with "Greenwich mean time" in winter and "British summer time" in spring and summer. The time change at the borders should not pose a problem. If continental railways can cater for cross-border time changes in their timetables surely we can handle the all-year one-hour difference. My calculations prove that the Celtic nations should remain as they are with Brittany coming into line with us, and England go in line with France all year. The whole of Celtia would be better placed 1 hour behind England and the rest of the western continent of Europe. Perhaps we could hear from any other readers and members of the League with alternative suggestions regarding our own suited "Celtic Time Zone".

GRAHAM YOUNG

BOOK REVIEWS

Archaeology and Language: The Puzzle of Indo European Origins

by Professor Colin Renfrew

Publishers — Jonathan Cape,
ISBN 0-224-02495-7

Colin Renfrew's recent book, 'Archaeology and Language' should be of interest to all readers of *Carn* — and indeed to all Celts. Writing in his usual elegant style, which makes for compulsive reading, Professor Renfrew sets out to demolish the orthodoxies which seek to explain the dispersal of the Indo-European family of languages to which the Celtic belongs.

Renfrew argues, indeed establishes, that generations of philologists and archaeologists alike have based their learned deductions on assumptions made by each — with each set of scholars accepting the others' assumptions as "fact"

Far from being the result of the movement of the so-called "Kurgan" people from the Ukraine from the late third millennium BC onwards, Renfrew proposes a "Wave Theory" of advance, linked with the coming of the neolithic, as the causal mechanism. It is his view that the first farmers brought an Indo-European language to Western Europe, Ireland and Great Britain by about 4000 BC — and that this early form of Indo-European developed into Celtic. In a similar way early forms of the I-E languages arrived in other parts of Europe — with the first farmers — to develop into the "historic" members of the family.

This is not the place to enter into the arguments which such a thesis is bound to generate but certain points do — if we allow the theory — stand out. In the first place it means that the great megalithic monuments of western Europe — from Brú na Bóine to Gavrinis, Carnac and Stonehenge, were, after all, erected by Celtic speaking peoples. Thus those "wild Romantics" of earlier ages — whose speculative fantasies still cause many of us "serious" Celts to cringe — would seem to have been vindicated.

Even if Renfrew's "theory" — and that, at present, is all it is — is ultimately rejected it is nevertheless pleasing to see such a major figure in the world of archaeology and prehistory turn his attention to an explanation of the introduction of Celtic to these islands for in recent years — with the traditional chronology and framework breaking down, "scholars" have run away or at best "avoided" the matter.

I would like to return to a more detailed critique of Renfrew's book at some future date but I cannot leave it here without drawing attention to the general high standard of printing in the book; I say general because two important errors appear on page 244. A quote from the late Myles Dillon ends with the date of 6000 BC when in the original it is 600 BC (see the Celtic Realms page 19). Further down

the same page Goidelic is wrongly referred to as "P" Celtic and Gallo-Brithonic as "Q" Celtic: it is, of course, Goidelic which is "Q" Celtic and Gallo-Brithonic which is "P" Celtic. But we do all make typing/printing errors don't we!

KEVIN COLLINS

MAKING A WELSH FUTURE by Peter H. Edwards, 1979. 108 pages. Stg. £1.50.

It is only recently that I had the opportunity to read this book. It deserves to be brought to the attention of all the nationally minded Celts. Although living in Australia the author wishes to contribute to the struggle of his native Cymru and also takes a keen interest in the destiny of the other Celtic nations. Writing on the eve of the 1979 devolution referendum he examined the conditions which in his view must be fulfilled for Wales to achieve meaningful national freedom. Here and there he uses the term decentralisation but he implies in fact the same measure of sovereignty as is enjoyed by independent countries such as Norway. For this to be possible a revolution in the attitudes of the Welsh people is necessary. First of all they must free their minds of many of the conceptions on which the running and ordering of our society is based. He condemns the prevailing liberalism in economy and culture as incompatible with the ability of small communities like ours to manage their own affairs and as inimical to the restoration of the Welsh language which, needless to say, is for him as for us an essential aim. He is equally critical of communism and of capitalism but he is mainly concerned with the latter, since it is the dominant ideology in this part of Europe. He rejects the notion, to which both systems subscribe, of the primacy of economics and debunks the prattle about efficiency which is leading peoples into new empires to the detriment of their community life. Inspired by D. J. Davies, the main who laid a philosophical and economic basis for Welsh nationalism before the last war, he advocates maximum self-sufficiency as still the best way to solve the problem of unemployment: this, he believes, would allow the Welsh to enjoy a reasonable standard of living with the satisfaction of their real needs. This is the idea of "lateral insurgency" by developing parallel structures, we could bypass the dominant system and thus gradually establish true freedom. Our nationalism, he urges, must be a regenerative force, it must be based on a scale of values consonant with our cultural traditions. What is the point in winning seats in elections if the price is to conform with the laissez-faire or the constraints of the socio-economic system that is presiding over the destruction of our languages and of our communities?

Readers may not go all the way with P. H. Edwards but whether one agrees with him or not, he challenges us to reflect on the meaning of freedom and on how individual rights should accord with the needs of communities. His arguments should also help Celtic nationalists to have a clearer idea as to

whether their parties are on the right track in proposing only reformist policies if what is needed for survival is a revolution of attitudes and non-interference by outside powers.

Copies can be obtained by post for £1.85 from Merfyn Phillips, Parc y Ffrier, Llandudoch, Dyfed.

A. HEUSAFF

MANX, WELSH, SCOTTISH FURNITURE

(A note on the Brynmawr
Experiment)

And maybe it was really
German!

Karl Matt from Hamburg, a cabinet-maker in London was interned in an outbreak of English xenophobia during World War I. Interned at Knockaloe on Mann he continued to work and while there made at least five suites of furniture to the designs of the justly celebrated Scot, Charles Rennie Mackintosh. Karl's son, Paul, took to his father's craft also and when Peter Scott, then Secretary of the Quaker Home Service Committee began attracting assistance in his self-help projects in Brynmawr, Paul, mindful of the Quakers' kindness to the family during Karl's internment, joined him in 1929.

The project started with an evangelical visit by Quakers in 1928 to the south Cymru mining community where the town's unemployment rate was 70%.

One of the funds used by Scott in his relief projects was the Quaker Fund for the Relief of Enemy Aliens in Distress which had a particular resonance of course for Paul Matt. Scott envisaged the establishment of co-operative industries (Matt's first job was organising the production of wooden chicken-houses) including boot-making (with orders from the London Mansion House Fund), weaving (which failed) and furniture making which it seems might well have failed were it not for Matt's ingenuity in designing a simple clean cut range of furniture which could be made by a relatively inexperienced work-force; which suited the needs of customers from schools such as the Mount Friends' School for Girls; which used oak in ready supply in Cardiff near at hand and walnut which a friend of Matt's had stocks of having been making Mosquito aircraft; and which was cleverly retailed; and was profit-making by 1933 and well-established by 1936 when Matt left to design pre-fabricated club houses for the unemployed of which design over 100 were produced by unemployed men and women in South Cymru. The projects it seems did not outlive World War II however.

P. Ó SNODAIGH



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AL LIAMM, literary magazine in Breton, 6 times a year, 80 pages. 140FF/annum Breizh/France, 150 FF/180 FF Surface/Airmail other countries. P. Le Bihan, 16 rue des Fours-à-Chaux, 35400 St-Malo. In Nr. 146, I found of particular interest a thesis by Tadhg Ó Droichead according to which the name Celt/Kelt would mean "secretive", cf. the root *cel-* found in all Celtic languages (except Breton?) and denoting "hiding, covering". I am not convinced. The Greeks (and later the Romans) need not necessarily have recorded the word's stem as pronounced by the Celts themselves. I would be surprised if a people would refer to themselves as secretive. It is

at least as plausible, as N. Henaff thought, that *Celt* is related to Brittonic *calet-* and Gaelic *calad*, meaning *hard* found in the Gaulish name *Caletes*, most likely also in the name of the *Galates* and possibly that of the *Caledonii* (the Latin writers confused C and G, T and D in other instances).

BI-LINGUAL COINS

Some months after writing to the Treasury, the Mannin Branch is pleased to report that two new coins now in circulation are bi-lingual. We hope that this will now become a general principle and that all new definitive coins and bank notes will be designed using Gaelic.

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Our next deadline for CARN 58 will be the end of July, 1988. 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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