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## A LINK BETWEEN THE CELTIC NATIONS

No. 66

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CELTIC LEAGUE



ALBA: COMUNN CEILTEACH • BREIZH: KEVRE KELTEK  
CYMRU: UNDEB CELTAIDD • ÉIRE: CONRADH CEILTEACH  
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# ALBA

## GHABH E AN RATHAD CEARR

*le Gilleasbuig Lachlainn 'Illeasbuig*

Seo agaibh an eachdraidh aig Iain Mac Cormaig (no "Rìgh" Iain mar a chanadh iad bhon a bha e cho ceannasach (imperial)), mar a chaidh e fada ceàrr sa bhliadhna 1933 agus mar a tha sinn a' fuiling o'n mhearachd aige fhathast.

Ioma bliadhna roimhe sin, sa Chéitean 1904 shuidheachadh pàrtaidh nàiseantach d'am b'ainm "The Scottish National League". Ged a bha an t-ainm aige sa Bheurla bha mòran Ghàidhlig ann; coltach ris a h-uile pàrtaidh nàiseantach feadh na Roinn Eorpa, bha e deidheil ris a' chànan, ceòl is cultur nàiseanta, coltach ri Dvorak agus Czech, Verdi agus Eadailteis agus sgrìobhadairean agus baird le gradh mòr air son na dùthcha aca.

Bha gaisgich ann mar ann an Ruairidh Arascain agus Mhàirr. Ann an GAIRM 16 thuirt na Fir-deasachaidh gun robh e "ann an doigh, a chuir cridhe annainne gus GAIRM a chur air bheairt . . .". Ged a bha e 'na bhodach ro aosda nuair a sgrìobh na Fir-deasachaidh GHAIM na faclan sin sa bhliadhna 1956, tha co-cheangal againn le Ruairidh Arascain agus Mhàirr, oir tha GAIRM beò fhathast.

Thuirt H. J. Hanham anns an eachdraidh aige d'am b'ainm "Nàiseantachd Albannach" gun robh Arascain agus Mhàirr "fear de na nàiseantaich as seasamhaiche agus as comasaiche a thàinig à Alba gus an latha an diugh . . . ghabh e mòran uidh ann am beachd-smuaintean na pàrtaidh nach robh ach inneal . . .".

Chunnaic Ruairidh coir a h-uile cail san fharsaingeachd . . . chunnaic e Alba saor à Sasunn agus o'n Bheurla agus far an robh a' Ghàidhlig air a h-ath-bheòthachadh feadh Alba gu leir, dìreach mar a rinn ath-bheòthachadh na Czech anns a' Chzechoslovakia no coltach ri aiseirigh na h-Ungaireis a-measg nan Ungaranaich.

Ann an Samhain 1926 thòisich an "Scots National League" am pàipear-naidheachd aca fhéin ris an canar an "Scots Independent" a tha beò fhathast. Mata, anns an ath-bhliadhna, ann an Sultuin 1927, ghlaodh Iain Gill'iosa anns an "Scots Independent" mar sin air adhart, . . . "Tha feum aig Alba air Pàrtaidh Nàiseanta".

Mar freagairt ris a sin, thug oileanaich nàiseantach san Oilthigh Ghlaschu cuireadhnan a-mach thall 'sa bhòs agus, leis a sin, air an treas latha air fhichead den Og-

mhios 1928 bha a' chiad chruinneachadh ann de'n phàrtaidh. Stéidhich iad an "National Party of Scotland" air an aon latha sa chruinneachadh sin ann an Sruighle.



"Rìgh" Iain.

Sin far an d'thàinig Iain Mac Cormaig a-steach. Aig an àm sin bha e na fhear-lagha òg, ag obair ann an oifis-lagha ann an Glaschu agus ag ionnsachadh an lagha anns an Oilthigh Ghlaschu. Bha e beag is caol na bhodhaig, le bilean tana agus gun fheusag. Bha deise dhubh uime. Cha do thuig Mac Cormaig gun robh a h-uile pàrtaidh nàiseantach feumach air luchd-leanmhainn dealasach, gu h-àraidh nuair a bha gaol mòr aca a thaobh na cànan nàiseanta, dìreach mar a tha an car a dh'ith air pheatroil.

Fhuair "Rìgh" Iain Mac Cormaig dreuchd mar Rùnaire an "National Party of Scotland" bho'n àm a bha am Pàrtaidh air a rugadh. Chan eil fhios againn na thachair catorra ach phutadh Arascain agus Mhàirr a-mach as a' Phàrtaidh sa bhliadhna 1930. Cha do thill Ruairidh coir riamh agus chaill na Gàidheil an cul-taic aca sa Phàrtaidh.

A thaobh Iain Mac Cormaig, bhuineadh a chuideachd do Mhuile agus a dh'Eilean I — Chaluim-Chille. Bha iad nan Gàidheil gu cùl agus bha a pharantan le chèile fileanta sa Ghàidhlig.

A nisd, rinn Mac Cormaig a' mhearachd as mó a rinn e fada a bheatha. Shaoil e gun

soirbheadh e le parlamaid Albannach a bha fo smachd an riaghaltais Shasunnaich fhathast, no mar a theireadh sinn an diugh le "Devolution", ach ghabh e an rathad ceàrr leis a sin. Co dhiu, fhuair e na bha e ag iarraidh anns a' bhliadhna 1932.

'S ann an Og-mhios 1932 a bha ar-a-mach (no rudeigin mar sin) ann, a-measg nan Tòraidh ann an Cathcart, Glaschu. Thuirt a' mhor-chuid den "Chatcart Unionist Association" gun robh iad ann an luchd-féin-riaghlaidh o seo a-mach.

Stéidhich na Tòraidhean seo pàrtaidh ùr d'am b'ainm "The Scottish Party". Cha do thuig "Rìgh" Iain Mac Cormaig gun robh iad a' magadh a' phàrtaidh nàiseantach.

Thagair iad crìoch don chànan is don chultar Ghàidhlig sa phàrtaidh nam biodh aonadh eadar an "National Party of Scotland" agus an "Scottish Party" ann. A reir an "Scottish Party" bhiodh sgrìobhadaran toirmisgte, bhiodh a h-uile cail culturail toirmisgte agus luchd-dealasach mar an ceudna. Dh'fheumadh a h-uile neach a bhi "reusanta", 'se sin ri ràdh, Tòraidh.

Thuirt na Tòraidhean seo gum biodh e "reusanta" ma bhios Sasunn a' stiùireadh an Airm ann an Alba fhathast, agus gum biodh e "reusanta" mur eil Oifis nan Dùthchanan Céin Albannach ann idir. Cha robh ach eaconomaircan (economists) failteach do na Tòraidhean seo à Cathcart.

Air 27mh den Chéitean 1933, aig cruinneachadh a' Phàrtaidh rinn am fear-lagha beag a dh'icholl rùintean an "Scottish Party" a chur an àite na bha aig a' Phàrtaidh Nàiseanta. Cha robh e soirbheachail idir sa chiad dol a-mach. Ach gheibheadh e doighean eile. Thilgeadh e a-mach a h-uile Gàidheal as a' Phàrtaidh Nàiseanta. Bhiodh na Tòraidhean à Cathcart uamhasach toilichte leis a sin.

Air an aobhair sin, chruinnich e coinneamh gu dìomhair air a' chiad latha den Iuchair 1933. Bha sar Ghàidheal ann, d'am b'ainm Aonghus Mac-a'-chleirich agus b'ann à Baile Chaolais a bha a mhuinntir. Rinn e casaid. Thuirt e nach robh Iain Mac Cormaig ach na fhear-brathaidh agus cha robh Aonghus é-fhéin ach ag iarraidh Saorsa na h-Albain amháin. Chuir Mac-a'-chleirich crìoch air an òraid aige leis na faclan bhon Bhrosnachadh Obair-bhrothaig 1320, " . . . Fhad's a tha ceud againn beò cha strìochd sinn do cheannasachadh nan Sasunnach. . . ."

Dh'aidich Mac Cormaig san leabhar aige ris an canar "The Flag in the Wind" gun do ghluais na faclan seo aig Aonghus a chridhe ach, a dh'aindeoin sin, thilg e Mac-a'-chleirich a-mach agus 20% den Phàrtaidh Nàiseanta as comhla ris.

Cha do dh'fhàs am Pàrtaidh fallain nàiseantach gus an deach ginealach seachad, ach, chan eil ar cànan 's ar ceòl cho

# THE EXECUTION OF DEVOLUTION (OR 10 YEARS HAVE PASSED)

Execution: the act of being executed; the manner, style or result of performance.

Ten years on it can be taken as having both meanings. The 1979 offer, stop gap, hurried, and insincere was certainly executed though by means most foul. After the initial trance people got on with things and now in 1989 the performance is more meaningful, more exciting, involving more people and will be practically impossible to kill off. In 1989 many are looking back over those last 10 years — a few with the intention of celebrating a decade of Thatcherism but most in Scotland to take stock of the effect of same on the country's march to self-determination. A brief summing up might be that just as Edward's hammer so long ago was to create the resistance which finally put paid to his plans so it looks as if the Thatcher hatchet is having much the same effect. The 10 years have been necessary, issues are clearer, and political parties, groups and individuals have clarified their positions in these issues. The fact that the Tories have been in power for that decade and are taking such an intransigent stance on the matter reminds us of Sir Alex Home's promise of better things if we voted "no" in the referendum and the volte-face of Malcolm Rifkind presently the Secretary of State for Scotland. One of Maggie's boomer boys' Bill Walker M.P. for Perthshire is suggesting a referendum now — with only two options — complete "separatism" or the status quo. This is supposed to scarce the living daylights out of the Scots!

The SNP have had to take much criticism of late for leaving the convention which began its deliberations early this year after a lot of work in the past of the Campaign for a Scottish Assembly. Certainly the latter

organisation did heroic work and got started immediately after the 1979 debacle, but now that the dust has settled, the matter may be viewed more temperately. As the continued revival of the SNP kept the campaign for a Scottish Assembly going so it is possible that a strengthening SNP outside the Convention will be the catalyst needed to power things along — after all how long did it take the more enlightened members of the Scottish Labour Party to get Uncle Tom (sorry Donald) Dewar involved?

He had a week of good propaganda out of the SNP decision and is now gaily leading the "wiser" troops down the central road (now that the SNP has "polarised" itself along with the Tories!) to . . . well . . . "independence in the U.K.". That concept is one for which prizes should be offered for the best scenario. However what it does show is that some in the Labour party in Scotland have not used the 10 years well and have not got very far with their lessons — not even after Govan. To explain the title given to Dewar — Jim Sillars called him that (Uncle Tom) meaning

he is willing to continue in his subservient role to the Tory Government. What an uproar there was about it — leader items in the press et al. Then in return one of the supposedly more gentlemanly Labour M.P.s John Hume Roberston (successor to John MacIntosh) called Jim Sillars in return an "Idi Amin".

We wait in vain for a similar reaction from the press. Having learned what sensitive individuals the press comprises this is surprising — one journalist gave up politics after 1979 and another departed this realm to enliven us with his reports from America. He came back for the "10 years on" junketing, told us (on TV) how shattered he had been by the referendum results, but at the moment is coming no nearer than London.

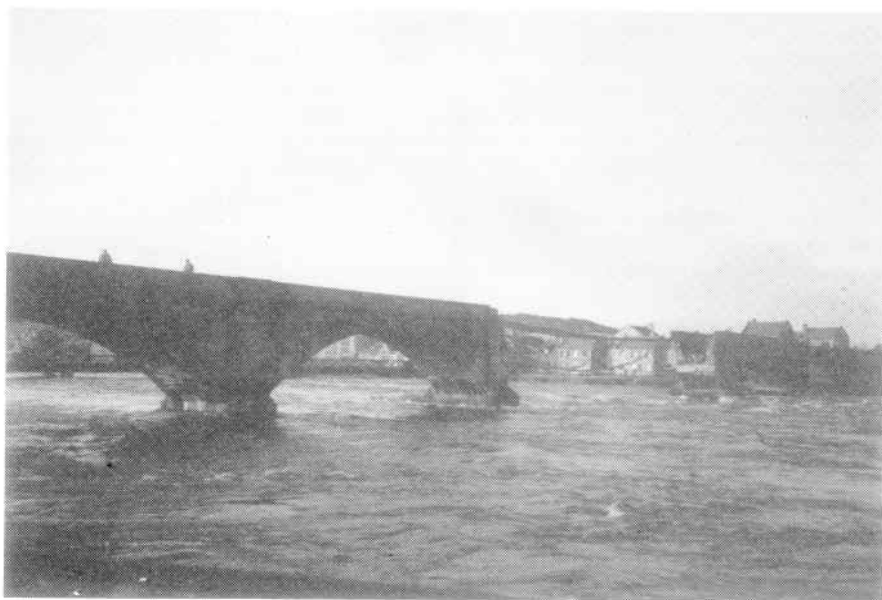
The Press generally are anti-pathetic to the "independence" idea and of course having come aboard, Donald Dewar is hi-jacking the Convention. So the SNP decision will turn out probably to be the right one but next time any such decision is called for the representatives will probably grin and bear the nasties and come back to have the democratic discussions first.

Much of the debate recently has been to the effect that Scotland will not be accepted in Europe — (ignoring the fact that she is already there) because of the Treaty of Union which some accept cancelled Scotland when she became Britain (North) and so supposedly no longer exists. We know that England continued to exist after the union for that was the name and sense that was used for "Britain". England's nationalism was by that time fully developed — had not John Milton expressed it beautifully and idiosyncratically

cudromach an diugh sa Phàrtaidh mar a bha iad roimh Fuadach nan Gàidheal agus Aonghus Mac-a'-chleirich sa bhliadhna 1933, bu mhór am beud.

**GILLEASBUIG MacMHUIRICH**  
Gilleasbuig Lachlainn 'Illeasbuig

*The story is here told of a little known scandal of 1933 whose reverberations caused damage which has lasted to the present day. Though utterly sincere, "King" John MacCormaig's obsession with DEVOLUTION ensured that he got nowhere in the liberation of Scotland, despite every possible effort on his part. In addition, the disastrous consequences to the SNP of the 1979 Devolution Referendum and its crooked 40% rule have taught the SNP that there can be no alternative for Scotland but full membership of the European Community.*



## A STING IN THE TAIL?

On the 7th February this year after heavy rain, strong winds and a particularly high tide one span of this bridge — the only rail link from Inverness — north to Wick and west to Kyle-of-Lochalsh was swept away. This caused more than just concern at the damage — it revived fears that the Kyle line, often threatened with closure would now go. However at the moment Scotrail have announced that £3m will be spent on replacing this — the Ness bridge and retaining the links with Kyle-of-Lochalsh and Wick/Thurso. One possible snag, with Nirex having named Dounreay and Sellafield as sites they wish to explore as possible repositories for low and intermediate level nuclear waste, is this such a generous offer?



long before — "It is God's manner to reveal himself first to his Englishmen". But if we were in any doubt that Scotland exists as an entity the matter of the Poll Tax has re-assured us. This latest experiment in getting the poor to subsidise the rich is being imposed in its experimental stage on an area called Scotland which is not Britain or any of the divisions into which it has been divided. So what is it? A nation which entered into a Treaty with another nation to form a state and is now experiencing the latest example of the breaking of that Treaty.

One of the myths purveyed at the moment which has sent people finding out more about this "Union" is that it was the saving of Scotland. If it is true that the poor Scots have constantly benefitted from this union, why is it so difficult for them to relieve their benefactors of such a burden? Why was it that after the "Glorious Revolution" (so gloriously celebrated last year), having got rid of the autocratic Stewarts and seeing the way forward for the progress of the landed gentry and the commerce and mercantile entrepreneurs did the English Parliament decide to share these spoils with their beggarly neighbours?

It seems strange that in the 1st decade of the 18th century they should be willing even to "pay" for bestowing such benefit. But is it? Since the Union of the Crowns, Scotland had been governed by the same Stewarts, through the Lords of the Articles who passed the orders on to the parliament in Edinburgh for rubber-stamping. Freed also from this "divine rule", (though a year later), the Scottish parliament framed a more active role. To begin with of course in the reign of Dutch William this brought nothing but disaster — the Massacre of Glencoe and the Darun debacle which affected nearly the whole of Scotland. As the subservient role to London had only brought such rewards a change of attitude took place and by the beginning of the 18th century the Scottish parliament was passing Acts (four of them) whereby the succession to the Scottish Crown was to depend on the approval of the Scottish Parliament. Faced with this delicate situation on "succession", the possibility of Scotland going its own way — regarding trade and, very importantly, the possible withdrawal of Scottish regiments from England's wars, something had to be done. So done it was and it took more than the "parcel of rogues" in Scotland to see it through. In return for the promise of Presbyterian Church Government in Scotland that body supported the Union, fairly understandably not wishing other than a Protestant succession. Ironically however one of the first instances of the Westminster British Parliament breaking the Treaty of Union was in 1712 when they passed an Act imposing lay patronage on the Church in Scotland and the struggle against that bedevilled life in Scotland for two centuries.

And so it has gone on — the hideous aftermath of Culloden — the draining of Scotland's manhood into further English war, the clearances, the relegation of Scotland into a colony — always of course with the token Scotsmen at the helm somewhere — and now having miraculously survived, the last decade has witnessed the most determined attack on what is left.

## ON THE GAELIC FRONT

*le Frang MacThomas*

Against the burgeoning rise in popularity of Gaelic musical forms, Gaelic literature must seem to be in a parlous state. Music, of course, is easily accessible and, as one important aspect of Gaelic culture, its popularity is welcome.

On the other hand, Gaelic literature has an uphill struggle to become accepted by the general Gaelic public. Its low profile in the cultural spectrum is becoming a matter of concern. The recent formation of Comann Luch-Sgrìobhaidh na h-Alba is thus more than welcome and hopes are expressed that this new body will breathe some much-needed life into all aspects of Gaelic writing.

Compared with an annual publication record of about a dozen books in Gaelic, the record of Welsh publishing is enviable, with well over 300 Welsh-language titles coming out on average each year.

What are the problems? In a recent report produced by the writer, based on information obtained from Scottish libraries and Gaelic writers, areas of concern have been identified which must be addressed with some urgency.

First, the holding of Gaelic book stock in libraries. As might be expected Highland Region and the Western Isles have significant stocks, with annual borrowings which reflect the number of Gaelic speakers in these regions who can also read Gaelic. Elsewhere the situation is dismal. Many libraries have only token stock and their annual borrowing figures are minimal (at times less than 10 per annum).

The problem here is that libraries can only react to a demand from the borrowing public and one can appreciate the unwillingness of librarians to devote shelf space to Gaelic titles which will not be used.

What are the rewards for Gaelic writers? Apart from the occasional prize for the best book published in any year (awarded during the week of the National Mod) financial returns for many writers are poor. Only a handful can claim to earn more than £100 per

annum from writing Gaelic books. That is no real incentive to any aspiring writer to spend time and effort to write.

Where are the readers? Gaelic literacy levels among Gaelic speakers is an unknown factor, though recent figures from a survey in Highland Region suggest that only about 10 per cent of Gaelic speakers have an adequate reading fluency in their own language.

What about Public Lending Right, where writers received about 1½p for each time their titles are borrowed? Unfortunately the sampling libraries in Scotland do not include the libraries in both Highland Region and the Western Isles. Thus, the Gaelic writer, even though he has registered his titles, is sorely disadvantaged and loses any PLR benefit.

In Wales there is a deliberate policy under the PLR Scheme to have a sampling library in at least two areas where there is a high density of Welsh speakers, who are presumably able to read Welsh.

Where are the Gaelic novels? Where are the Gaelic novels for Gaelic-speaking teenagers? Indeed, apart from Gairm's bookshop in Glasgow and the mobile bookshop run by the Gaelic Books Council, where can readers actually buy Gaelic books? Few bookshops, though they may carry token stock, give that section a high profile. The bookshops operated by An Comunn Gaidhealach were closed down a couple of years ago, thus removing potential earnings from sales from both Gaelic book publishers and potential readers.

The new Comann Luch-Sgrìobhaidh na h-Alba has much to place on its agenda if Gaelic literature in general is to be given an enhanced profile in the cultural spectrum.

Much could be done by the Gaelic Books Council, but it is sorely strapped for cash, mainly derived from a large grant of £60,000+ from the Scottish Arts Council. Much of this money is used to subsidise Gaelic publishers and to offer commissions to Gaelic writers. It is, however, a paltry sum at a time when, after 20 years' in existence, the Council needs to both expand its activities and increase its staff.

These are hard times, certainly. But the question must be asked: How valid is any linguistic culture if its literature is neglected?

The Poll Tax, the plans to undermine education and the Health Service, local government being made impotent, all these are creating the reaction which will put an end to this regime, sooner or later. The pros and cons of "Scotland in Europe" will continue, and rightly, as more must be found out about it. It is most heartening that this week (first one in May) which has seen so much that is nauseating about these "glorious" 10 years, has also seen a very firm stop being put to her ladyship's bullying in Europe. The West German Chancellor and his supporters among other European leaders are refusing to follow her belligerent stance on the short-range nuclear missiles. She can be turned — and Europe can become a safer place.

MARI DONOVAN

STUMDI, Treglonou, 29214 Lanniliz (north of Brest) organises courses for adults (workers can get days free to attend). This year they are providing a dozen courses, six for beginners (?) and the others in conjunction with teaching such skills as video filming, photography, agriculture, economy.

On Sunday 19 March, KAN AN DOUAR held a competition for new songs in Breton in Landelo. There were 25 entries. The first prize was given to *Son ar Wecenn Derv* about an oak tree knocked down by the terrible storm of October 15, 1987.



# BREIZH

## HALLAIG

gant Somhairle Mac Gill Eàin

"Emañ Amzer, ar c'harv, e koad Hallaig"

Broudoù ha plenk zo war 'r prenester.  
Ma welis drezo ar c'hornaoueg  
Ha ma muiañ-karet 'tal gwazh Hallaig  
Troet da vezvenn, hag atav eo bet

Etre Inver ha Toull al Laezh.  
Amañ ahont, 'tro Baile-Chùirn:  
Ur vezvenn, ur gelvezenn,  
Ur gerzhinenn ceun, moan ha yaouank.

E Skreapadal ma hendadoù.  
Lec'h-anez Tormod hag Eachunn Mòr.  
Ar merc'hed hag ar baotred zo gwez  
Anezho o pignat e-tal ar stêr.

Lorc'hus henozh ar c'heger sapr  
O c'harmin war gribenn Cnoc an Rà.  
Sonn o c'hein ouzh luc'h al loar —  
N'eo ket ar re-se ar gwez a garan.

Gortoz a rin ar gilli vezv  
Da zont d'an nec'h e-biou d'ar C'harn.  
Ma vo goloet talbenn ar menez  
'Dal Penn ar Garreg gant he gwasked.

Ahendall e tiskennin da Hallaig  
Da vodadeg an anaon  
Darempredet gant engroez  
An holl remziadoù a zo tremenet.

Emaint atav e Hallaig.  
Re v-Mac Gill Eàin ha re v-Mac Leoid.  
Kempredidi Mac Gille-Chalum:  
Ar re varv a weljod bev.

Ar wazed 'n o gourvez war ar c'hlaenn  
E penn pep ti a voe eno.  
Ar merc'hed troet da vezvenned,  
Eeun o c'hein, krommet o fenn.

Etre al Lec'h hag ar Werneg  
E c'holo kinvi an hent bras,  
Ar merc'hed a ya didrouz a-gevred  
Da g-Clachan evel en derou.

Hag o tistreiñ ac'haleno.  
Eus Suidhisnis ha tir 'r re vev.  
Pep hini yaouank ha skañv he zroad  
Hep glac'har an doare da zont.

Eus Kan ar Werneg d'ar Savenn Draezh  
'zo sklaer e kevrin ar menezier  
N'eus tra nemet kengor ar merc'hed  
Gant o bale didermen.

O tistreiñ da Hallaig d'abardaez.  
En amheol simudet bev.  
O leuniañ an diarrozioù.  
O c'hoarzhadeg ur vorenn em divskouarn.

Hag o c'hened ur goc'henn war ma  
c'halon  
Kent d'an noz dont war an aber.  
Ha pa guzh an heol a-dreñv Dùn Cana  
E strako un tenn eus klav Karantez:

E tarc'havo gant ar c'harv saouzanet  
O c'hwesa dismantrou geotek an tiez:  
Rielllet e vo e sell er gilli:  
Ne vo roud eus e wad keit ma padin.

Troet diwar gouezeleg Bro-Skos gant A. Heusaff

Somhairle Mac Gill Eàin a voe ganet e 1911 e Ratharsair, un enezenn e-kichen hini Sgiathanach/Skye. Brudet eo evel ar brasañ barzh gouezel a zo bet biskoazh ha trec'h eo e ijin da hini n'eus forzh pe varzh skosat a-vremañ. Degaset en deus doareoù arnevez d'ar varzhoniezh ouezelek. Keñveriet e vez gant Aogán Ó Rathaille ha W. B. Yeats. Displeget en deus e varzhonegoù e meur a vro en Europa hag e Norzh-Amerika ha troet int bet e meur a yezh. "Hallaig" eo an hini a blij dezhañ ar muiañ, a lavarar. Mantret eo o soñjal en amzer ma oa e gorn-bro genidik leun a vuhez hag eñ didudet bremañ.

**AN OALED**, Treglonou, 29214 Lanniliz (north of Brest) has a full programme of courses and gatherings planned for the Summer and Autumn, of interest to young and old, to those interested in practising Breton through entertainment and sport as well as to

people involved in promoting the language in education. If holidaying in Brittany, phone An Oaled: 98 04 07 04, they may have accommodation available, the rates are very reasonable. And you would help a very worthwhile Breton enterprise.

## DILENNADEGOÙ E NORZH-EUSKADI HA NORZH-KATALONIA

Berzh zo bet graet gant ar vroadelourien euskarat ha kataloniat en dilennadegoù d'ar c'huzulioù-kumun e miz Meurzh diwezhañ.

Pemp anezho zo bet dilennet e Hendaye hag evit ar wech kentañ o deus ur c'huzulier-kêr e Bayona. E Biarritz o deus tapet 13.5% eus ar mouezhioù en dro gentañ. E kêrioù an arvor eo emañ an emskiant euskarat gwanañ, en abeg d'an niver bras a douristed ha tud deut eus lec'h all da chom eno. En diabarzhvro o deus bet ar vroadelourien 37% e Baigorry, 23% e Hasparren hag ouzhpenn 10% e kumunioù peuz tost d'an aod.

E Katalonia ne voe ket ken mat an disoc'hoù, met bez'ez eus bremañ broadelourien e kuzulioù-kêr Saint-Esteve (an eil ger vrasañ er rannvro), e Sorede, e Saint-Laurent de Cerdan; hag en Opoul ez eus eizh anezho, o kentoueziañ ar maer. C'hwitet o deus e Perpignan.

Evito da vout izelek e tiskouez an disoc'hoù-se ur c'hresk en harp roet d'ar strolladoù broadel hag a rank stourm ouzh gwaskerezh ar C'Hallaoued war o ferzhioù broadel, ouzh divroerezh an dud yaouank o vont da glask labour hag ouzh donedigezh tud war al leve ha na gomprenont ket peurluviañ n'eo ket e Paris emaint.

J.E.I. (Euskarad)

*Summary:* Nationalists received increased support in the municipal elections in the regions of the Basque Country and of Catalonia which are within the French State. They are represented in a number of councils, notably in Hendaye and St-Esteve respectively.

## CONDOLENCES

We were sorry to hear of the death, which occurred unexpectedly on March 24th, of the wife of our Breton branch co-secretary Youenn Craft. She had steadfastly supported him through the difficult times he encountered as a Breton activist. She herself participated actively in the work of the Secours Populaire Interceltique which, coordinated by our first Breton branch secretary Charles Le Goff, has provided for almost 20 years now children from the Six Counties of NE Ireland with holidays in the more relaxed surroundings of Brittany. Our secretary general has expressed the Celtic League's deepest sympathy and condolences to Youenn.

# BARZHAZ BREIZH

BARZHAZ BREIZH by Kervarker. Foreword by Per Denez, illustrations from Jeanne Malivel. Published by Mouladurioù Hor Yezh, 1 Plasenn Ch. Péguy, 29260 Lesneven, Brittany.

It is a complete paradox that the most famous work ever written in Breton, Barzhaz Breizh, which was greeted with so much enthusiasm throughout Europe when first published in 1839, has become during the intervening century and a half known to practically all its readers, be they Bretons or strangers to Brittany, only through French translations.

This was due undoubtedly to the way in which it was presented in all the editions published in France since 1867: they were bilingual alright but while French figured prominently in the translations, in the long introduction and in the abundant notes preceding and following the songs, Breton was relegated to the bottom of the pages in small print and dissimilar spellings as if to discourage anyone to read the original texts. No wonder that voices were raised in support of a Breton edition or at least one in which our language would be given its due: the first place. This happened in particular in 1940 in an appeal, published in the magazine GWALARN, by Kerlann, a teacher who did a lot to spread a knowledge by Breton songs.

He as well as Roparz Hemon and Maodez Glanndour undertook to transcribe parts of the Barzhaz in modern spelling but they made the mistake of modifying the texts in places with a view to improving them or making them more accessible.

The Barzhaz cannot be changed, it has to be accepted as it is. That is what Per Denez has understood who, starting all over again, has transcribed the songs into the present spelling, restricting himself to a few slight adjustments, e.g. where the grammar was clearly incorrect, and also on two or three occasions using forms which he found in Kervarker's manuscripts, which he considered more authentic but which the collector had discarded.

So we have thanks to him for the first time the Breton text on its own, in all its beauty

and freed from the French garb, with a minimum of explanatory notes relating solely to matters of language. Rereading it in this way has been for me a dazzling experience, like a flood-light.

This edition, illustrated with splendid engravings from the great artist Jeanne Malivel, is the beginning of a new career, a second youth for the Barzhaz. It is more than a literary event, it reveals the life of an entire community as it was lived throughout the ages.

YANN BOUESSEL DU BOURG



*Portrait of Théodore Hersart de la Villemarqué/Kervarker.*

Further Information about BARZHAZ BREIZH

The title means "Collection of the poetry of Brittany". The work was often compared to the Finns' Kalevala which was published four years earlier. The songs are listed in the index as mythological, epic, historie, as ballads, songs for festive occasions, love

songs, religious legends or hymns. Those in the first categories have brought attacks on the collector, Théodore H. de la Villemarqué (in Breton Kervarker) on account of his claim that they referred to such legendary figures as Gwenc'hlan, Arthur, Merlin/Marzhin or to heroes of the early periods of Brittany's history (Morvan, Nominoë, Alan Barvek). The critics based their arguments on linguistic terms which they claimed to have been "imported" from the Welsh by Kervarker and above all they resented the expression of Breton patriotism and anti-French sentiment such as in the song "An Alarc'h" (referring to an event in 1379).

However, the Barzhaz has inspired numerous artists, musicians, playwrights and exerted a considerable influence on the Breton movement. A thesis by Donatien Laurent, now in charge in the Institute of Ethnology in Brest, showed by studying the notes left by Kervarker that much of the criticism was ill-founded. This thesis has just been published now. Whatever the improvements brought by Kervarker, anyone who has lived close to the common people of Western Brittany and is familiar with the language cannot fail to be moved by these verses and feel that they have the ring of authenticity. The ten bilingual editions of the past 28 years, totalling 37,800 copies, which is three times more than the number published in the previous hundred years, prove that people have not been put off by the admonitions of Canon Falc'hun ("a dangerous book"), Gourvil and Co. What counts is not the dates at which this or that song was composed but the beauty of the songs themselves. Barzhaz Breizh is now a great classic which has its place in all the libraries of Brittany and in the houses of every cultured Breton. (The complete bilingual French-Breton edition of 1867, 670 pages, comprises 91 songs and 73 airs. Translations, in varying number, were published in English, German and Polish in the middle of the 19th century).

(based on a text by B. AN NAILH)

A record of Barzhaz Breizh songs, by the well-known singer Andrea ar Goulh is due out soon.

## DEUG VICTORY? WHAT SORT OF DEUG?

It was announced officially at the end of March that a Diploma for General University Studies (DEUG) will be instituted for Breton. But is it going to be the DEUG which Breton organisations have been campaigning for? The DEUG without which students cannot obtain the qualifications necessary to satisfy the demand for posts of teachers of Breton both in primary and in secondary schools? Only a few days before the announcement, Breton MPs including the new mayor of Nantes and president of the Loire-Atlantique département council had intervened with the minister of education and heard again that there would be no Breton DEUG.

On March 8, members of the Association

of Breton Students had occupied French Socialist offices in Roazhon for two hours to denounce the party's ill will and hypocrisy concerning our language. (Hot air?) balloons with Breton inscriptions had been tied to the posters of PS candidates to the municipal councils. On the 10th, some 50 people lit a fire on the runway at St-Brieg airport to protest against the refusal of the DEUG, forcing a plane from Orly carrying socialist MPs to divert to Dinard.

Faced with the increasing support for this demand, the government decided to yield some ground. What was not clear however is whether they have agreed to institute a DEUG similar to the one which exists for English, Catalan etc., a real Breton DEUG according to the submission made by the Rennes University, or is it a bicephalous creature like the Breton CAPES or like the Corsican DEUG which covers all sorts of

"cultural" material and a little Corsican?

To STOURM AR BREZHONEG it had all the appearance of a new trick; it would involve taking another language as well (thus subjecting students to twice as much work as other DEUG students) and it would not provide qualifications for teaching primary school children. SaB responded by painting slogans on the walls of Education offices and of Socialist Party premises in St Brieg, Brest, Lannuon, Gwengamp on April 4th. The struggle will continue for a genuine Breton DEUG, if necessary.

KAN AR VUGALE, a festival involving children from DIWAN schools in singing in Breton and plays, was held in Plougin, near Brest in April.





*Iwan Kadored being arrested in Brussels (by courtesy of BREMAN)*

## SaB DEMONSTRATION AT FRENCH EMBASSY

15 members of Stourm ar Brezhoneg briefly occupied the cultural section of the French embassy in Brussels on 17 February as part of the ongoing protest against the policy of ALL French governments towards our language. After scuffles with the guards, the Belgian police was called in and took the demonstrators for the night to their nearest station. They refused to speak anything but Breton, which cut short questioning. The media were alerted, and they were released next day without charge: the French were obviously not willing to draw attention to the situation by having a trial in a neighbouring country.

## MULTIPLY BRETON-SPEAKING CELLS

There is no shortage of means (books, cassettes, courses) for learning Breton. What is lacking are opportunities for learners to *hear* it (from radio and television, AND in everyday life) frequently enough for it to come spontaneously on their lips. It seems that one of the most important objectives in Brittany, as in other Celtic countries, should be to multiply the occasions on which they would come together to practice what they have learned.

The party EMGANN is making a contribution to this every year by organising Gouel Broadel ar Brezhoneg (the Breton Language National Festival). This year it was held on April 28-30 in Karaez. The programme included a play by the well-known group Strollad ar Vro Bagan, a concert by Alan Stivell, festoù-noz with the participation of numerous singers and musicians, a discussion on Breton in education, shows and exhibitions.

## JOB MORVAN (1920-1988)

No generation of Bretons suffered more than those who took a stand for their country during the second World War, those who instead of seeking refuge in a cowardly wait-and-see attitude or joining later the pack of snarling wolves preferred to risk and to give everything so that Brittany might have a chance of surviving. Their choice may be criticised — it was at the time no easy matter either. One must however pay tribute to their abnegation as they sought to rescue their nationhood from obliteration and only got vilified for that.

Job Morvan was one of them. May he never be forgotten! Born on the 2nd of October 1920 in Daoulas, he lost his father early, was brought up a Breton-speaker, got his secondary education at the Lycée of Brest where he was taught English by Louis Nemo, who was to be known better as Roparz Hemon thanks to his leading role in the struggle for

the Breton language.

Job studied pharmacy, became a member of the Breton National Party as well as of the Lu Brezhon, the paramilitary organisation set up by Neven Henaff. At the end of 1943 he joined the Bezen Perrot, using the cover name of Konval. He was sentenced to five years of penal servitude. On his release he was forbidden to take up his studies again. Common law convicts have this right in France but it is denied to Breton patriots. They must remain pariahs in society.

In 1956 he married Madalen Loyant, the daughter of an active nationalist of long standing. He was a man of great sensitivity and idealism. He devoted his life to Brittany and to the Breton language and had to suffer from the hostility of his own countrymen. He died on July 1, 1988 after a long and painful illness. May he rest in peace in his native land!

YANN BOUESSEL DU BOURG

## MUNICIPAL ELECTIONS

The results of the March municipal elections indicate an increased awareness of the fact that Breton interests are not served by French political parties of either the "Right" or the "Left". The 9.74% vote obtained by the independent Breton list of predominantly EMGANN candidates in Gwengamp was very encouraging: they conducted their campaign through the medium of Breton as well as French and kept clear of any alliance with French parties' candidates. A leftist Breton list in Gwidel near An Oriant got over 7%, a Breton-Ecologist list in Redon 6%, 10% was necessary however to qualify for the second round of the elections.

The only Breton party to get candidates elected was the U.D.B. By joining various types of lists, their candidates and others close to them secured at least 40 seats, an improvement on previous positions. They went with candidates of the French Socialist and Communist parties where they got assurances that their views would be taken into account; or they joined with other leftists, or

with ecologists — the latter being the case in An Oriant/Lorient where their candidate as well as Jacques Y. Le Touze (editor of *Dalc'homp Soñj*), got elected. Five UDB candidates obtained between 60 and 87% of the vote. The party is represented in the town councils of Rennes, Nantes, St Malo, Douarnenez, it has mayors in two rural communes and several deputy mayors in medium sized towns. The major French parties came out weakened, particularly in communes of more than 3500 inhabitants while the ecologists registered a particularly marked progress in Brittany with 14 to 22% of the vote. No Breton worth his salt was sorry to see such centralists as "Pays-de-Loire" Guichard and Yvon Bourges defeated.

As we write it appears that no agreement will be reached for a list of candidates from all the ethnic minorities in the French State for the June European elections. The Paris government continues gaulishly to cock a snook at those who believe that "France" is more than one region.

A.H.



*Some of the Candidates on the Breton list in Gwengamp headed by Herve ar Beg (Emgann) (in the middle of the front row).*

## NEWS FROM BRETON MONTHLIES

● **L'AVENIR** (April) reports on the congress of the party POBL held in St-Brieg on February 25-26. POBL denounces the system of French lists for European elections in which the whole State territory is treated as a single region and asks for real regional lists as in other EC countries. Yvon Pélard refutes the arguments of the politicians of various shades who are agitating for a Grand Ouest region — another way to dilute Brittany's identity — on the ground that the existing administrative regions are too small to compete with those of Germany and Spain. By means of two tables he shows that of the 100 EC regions, the real Brittany of 5 départements comes 13th in size and 21st in population; that in average the French regions are the largest in size with 2478 km<sup>2</sup> (Germany 21 108 km<sup>2</sup>, UK 22 182 km<sup>2</sup>, Italy 15 064 km<sup>2</sup>). Suffice it to reconstitute the historic unity of Brittany! If we had freedom to plan for our economic development we could offer work also to the million Bretons who had to emigrate and we could be 15th in terms of population, close to Catalonia which those politicians see as the ideal region. What the French governments should address is the imbalance in their economic planning leading to unhomogeneous densities of population. This can be redressed only by allowing the "French" regions to enjoy the same freedom as is enjoyed by the German Länder. This issue concludes a series of articles by our friend Jakez Gaucher about the Flemings' struggle for emancipation from a centralism inspired by France, with an instructive comparison between the Breton and the Flemish experiences. (*L'Avenir*, monthly, 140 F/annum to BP 103, F-22001 St-Brieuc Cedex).

● **LE PEUPLE BRETON** (April) devotes two pages to a preliminary analysis of the results of the March municipal elections results. It carries an interview with the head of the important food processing enterprise EVEN who sees Brittany though handicapped by its geographic position) as being well equipped for all animal productions and having good prospects in the EC. It proposes a debate about the difficulties facing those who wish that Brittany, like other Celtic countries, had recognised sport associations entitled to compete internationally. In 1985 the association Escalibur nearly succeeded in arranging a soccer match between a Breton and an Icelandic team, but the Fédération Française de Football put its ... foot down and forbade the Breton players to proceed. The problem is political. *Le Peuple Breton*, bilingual, monthly, 150F/annum to BP301, F-22304 Lannion-Cedex.

● **EMGANN** (March) publishes an article about the Breton fishing industry which illustrates the consequences of neo-liberalism for our economy. The modernisation plan proposed for Lorient (which comes ahead of Boulogne in terms of fishing fleet values) will result in the loss of numerous jobs and a worsening of the already very unsatisfactory conditions under which the workers involved in and connected with the industry are

employed. The economy will be booming and to hell with the people! Are we heading for an EC without social dimension?

This issue draws attention, in Breton, to a further encroachment on the Bretons' freedom by the French military. A beautiful stretch of the coast at Roskanivel, in the Krozen peninsula S. of Brest, is now declared out of bounds for the public as it has been taken over by the secret service which was responsible for the infamous attack on the Rainbow Warrior in Auckland.

Emgann, 120F/annum to BP 71, F-22202 Gwengamp/Guingamp Cedex.

● **AL LIAMM**, literary magazine in Breton, 80 pages, bimonthly 150/180 F/annum (outside Brittany/France). In its Jan./Feb.

issue Nr 252 the main contribution is made by Lukian Tangi telling of childhood recollections. Y. Bouessel du Bourg gives an account of the work of Grundtvig to which the Danes owe much of their tradition of high literacy and self-reliance. Seven pages are devoted to a fourth list of Roparz Hemon's works, the first three were published in Nr 192, 193, 194 in 1979 and in Nr 251. What an achievement!

● Much of the information in this issue concerning the Breton language struggle is culled from the monthly *BREMAN* (in Breton, 150F/annum, but 200F outside Brittany/France, to 8 rue Hoche, 35000 Roazhon Rennes).

## LANGUAGE STRUGGLE CONTINUES

Indicative of the unrelenting determination of the French State to reduce the Breton speakers to the rank of an insignificant bunch of odd characters was a recent statement by former PM Michel Debré (member of the Conseil d'Etat?) that giving in to the demands of our organisations would be yielding to separatism. When a group of parents of Diwan school children were received on March 21 by an official of the Rectorat d'Académie in Rennes, he warned them that "nothing would be done that would endanger the unity of France". They then planted a Tree of Liberty in the Rectorat's garden to express their will to teach their children in Breton.

Less than one year after the State agreed to take 9 or 10 Diwan teachers on its pay roll, DIWAN was taken to court (on March 9) in Brest for failing to pay insurance contributions to URSSAF. DIWAN has to depend on voluntary contributions and subventions from local councils to give a subsistence allowance to its 40 or 43 other employees. Members of DIWAN, not prepared to accept the harassment, decided to close the nursery schools on that day and to stage a protest inside the Education Inspector's office in Brest.

The excuse given by the Head of Education in Morbihan for refusing the demand by the parents' association DESKOMP for a bilingual class in An Alre was that the département needed 40 extra "ordinary" teachers, for which he had no money. DESKOMP is taking their case to the Administrative Court in Rennes. A similar request in Tregastell (Côtes-du-Nord) was turned down for the same reason. In both cases conditions set by the law were satisfied.

The Union of Breton Teachers (UGB) reminded that recently a Mr. Barenboim, artistic director of OPERA-Bastille (Paris) had resigned because he was not pleased with the State's offer of a yearly salary equivalent to some £400 000 (Stg) for his four months' work. Such a sum would cover half the annual budget of DIWAN and relieve its 53 employees of the constant worry for their livelihood. (I hear: "How dare you pygmies compare an opera house in Paris with Breton schools!"). In 1986 the French Culture Ministry had a budget of 8,945 million Francs. Paris and its surroundings took 68.5% of this. During the previous 4 years, the cultural credits for THE CAPITAL increased by 112% and for Brittany by 0.26%.

Liberté, Egalité, Fraternité, how are you!

A.H.



Members of DIWAN at Inspector's Office (by courtesy of BREMAN).



# CYMRU

## PIGION CELTAIDD

YNYS FANAW

**Protestiadau.** Ar ôl carcharu tri dyn ifanc am gyfanswm o dair blynedd a phedwar mis am losgi tai gwerth £750,000 mewn protest yn erbyn polisiau llywodraeth o blaid mewn-fudwyr cyfoethog a'r sector cyllid, yn lle cefnogi'r trigolion brodorol, gwelwyd sloganau ar eiddo llywodraeth yr ynys.

### CERNYW

**Yuppies.** Ar ôl y mewnfudo, yr yuppies. Mae miliwydd Peter de Savary wedi prynu harbwr Falmouth yn barod ac yn codi 225 o dai drud yma. Nesaf ar ei restr yw datblygiad gwerth £200 miliwn yn Hayle. Yn ogystal mae Mr Evelyn Boscawen wedi gwneud cais cynllunio ar safle Wheal Busy ger Truro am 1750 o dai, diwydiant y technoleg newydd a thraddodiadol, warwsdai, datblygiadau hamdden, gorsaf rheilffordd a maes awyr — ar gost o £100 miliwn a 5000 o swyddi — swyddi i bwy?

**Cornish Nationalist Party.** Erbyn hyn y mae gan y blaid ganghennau tramor yng Ngogledd America, Ewrop, De Affrica, Canada, Awstralia, Llydaw, Llundain, De-orllewin Lloegr, Yr Alban, Seland Newydd a Chymru. Ysgrifennydd Cangen Cymru yw Ray Lyfard, 83 Heol Pwll, Pwll, Llanelli, Dyfed.

**An Baner Kernewek.** Gellir prynu cylchgrawn chwarterol y Cornish National Party yn uniongyrchol o CNP Publications, Trelospen, Garran, St. Austell, Kernow am £4.50 gan gynnwys cludiant.

**Dosbarthiadau Cernyweg.** Cynhelir dosbarthiadau Cenyweg yn y City Literary Institute, Stokely St. (off Drury Lane) yn Llundain bob nos Wener am chwech o'r gloch tan hanner awr wedi saith yn ystod tymhorau'r hydref a'r gwanwyn. Cynhelir dau grŵp — ar gyfer dysgwyr o'r newydd a'r rhai mwy profiadol.

### YR ALBAN

**Gwyliau Gaeleg.** Trwy'r cynllun 'Crofting Life Holidays' gellir trefnu aros mewn llety swper, gwely a brecwast mewn 'croft' ar yr Ynys Hir lle siaredir yr Aeleg. Manylion o'r H.I.D.B., Inbhirnis.

**Athrawon Uwchradd.** O Fedi 1989 ymlaen bydd Coleg Jordanhill, Glasgow a Northern College, Aberdeen yn cynnig cyrsiau ar gyfer athrawon uwchradd Gaeleg.

**Llythyrdai pentrefi mewn perygl.** Mae'r Swyddfa Post yn yr Alban wedi rhestru 23 llythyrdy mewn pentrefi bychain yn Ynys a' Cheo (Skye) a Lochalsh lle bydd y presenoldeb yn cael ei israddio i swyddfa gymuned yn unig.

**Arian cyfдалaf ar yr Ynys Hir.** Yn ystod y 12 mlynedd cyntaf mae Comhairle nan Eilean wedi gwario mwy o arian y pen ar gynlluniau cyfalaf ar yr ynysydd deheuol na'r gogledd — Lewis £3,235; Harris £3,126; North Uist £4,755; Benbecula £7,575; South Uist £3,811 a Barra £6,040.

**Media nan Eilean.** Yn ogystal mae cynghyrcydd gyda'r BBC — Mr. Allan MacDonald — wedi sefydlu cwmni teledu Gaeleg annibynnol ar Ynys Benbecula. Bydd y cwmni yn gwasanaethu radio a'r papurau hefyd.

**Gaeleg yn y Cwricwlwm.** Mae Adran Addysg yr Alban wedi cyhoeddi cylchlythr ar "The Teaching of Languages other than English in Scottish schools." Fel arfer nid oes sôn am yr Aeleg ac mae perygl bydd yr iaith yn cael ei gwasgu allan o'r ysgolion o dan y patrwm newydd. Gellir cynnig Gaeleg yn y ddwy fynedd cyntaf yn yr ysfol uwchradd yn ogystal ag iaith fodern arall Ewrop. Bydd rhaid i ddisgyblion ddysgu'r iaith o'r cyfandir am bedair blynedd.

**Seanail 4 Alba.** Mewn ymateb i bapur gwyn y Llywodraeth, "Broadcasting in the 90's — Competition, choice and quality", mae An Comunn Gaidhealach wedi cefnogi'r syniad o defnyddio rhan o amser y bedwaredd sianel yn yr Alban ar gyfer rhaglenni Gaeleg.

**Addysg Aeleg yng Nglasgow.** Erbyn hyn mae 68 o blant yn y pedwar dosbarth yn Ysgol Gynradd Syr John Maxwell a 12 mewn un dosbarth ym Meadowburn, Bishopbriggs. Yn ogystal mae rhai plant wedi cyrraedd y flwyddyn gyntaf yn Ysgol Uwchradd Hill Park lle dysgir rhai pynciau trwy'r Aeleg iddynt. Bydd yr arholiad 'S-grade' mewn hanes ar gael trwy'r Aeleg o 1992 ymlaen.

**Ysgol feithrin arall.** Ceisir sefydlu ysgol feithrin Aeleg ar Ynys Islay yn y dyfodol agos er mwyn ceisio adfywio'r iaith. Amcan nesaf yr arloeswyr yw athraw (-on) Gaeleg yn yr ysgolion cynradd ac arwyddion ffyrdd dwyieithog.

**Ynys Vatersay.** Er mwyn ceisio atal y diboblogi ar yr ynys fwyaf deheuol gyda'r trigolion ar yr Ynys Hir mae'r contract ar gyfer adeiladu sarn i Ynys Barra wedi mynd allan i dendro. Mae poblogaeth yr ynys wedi disgyn o 130 ym 1982 i 85 ym 1986 a 65 ym 1988.

**Unedau Gaeleg.** Mae rhieni yn ardaloedd Stornoway, Iochdar, Carinish a Bayhead ar yr Ynys Hir wedi gofyn am unedau Gaeleg yn yr ysgol gynradd ar gyfer y ddwy flynedd cyntaf yn yr ysgol.

**Fradharc Ur — gweithdy fideo a ffilm Aeleg.** Ail-sefydlwyd uned Fradharc Ur er mwyn cynhyrchu rhaglenni teledu Gaeleg gyda'r penodiad o dechnegwr a gweinyddwr.

**Dyfodol y 'Crofts'.** Adran Amaethyddiaeth Swyddfa'r Alban yw perchennog dros 1,000 o 'crofts' yn yr Alban. Fel rhan o bolisi gwerthu asedau'r wlad mae'r Llywodraeth yn awyddus gwerthu'r crofts i'r tenantiaid. Beth bynnag gan fod y crofftwyr yn mwynhau grantiau arbennig nid yw'n awyddus i brynu'r tir a'r tŷ. Felly mae'r 'Scottish Crofters' Union wedi rhoi'r syniad ymlaen o berchnogaeth trwy ymddiriedolaethau lleol tebyg iawn i'r Stornowau Trust.

**Biliau Treth y Gymuned.** Mae'r Swyddfa Bost wedi cwyno gan fod Comhairle nan Eilean wedi danfon biliau ar gyfer y dreth newydd gyda'r cyfeiriadau yn yr Aeleg! Dim ond 4 o'r 26 dyn post yn Stornowau yn gallu darllen yr iaith a 'does dim peiriant ar gael i ddarllen y codau post.

**Dyfodol y Diwydiant Glo.** A fydd diwydiant pyllau glo yn yr Alban yn y 1990au? Ar hyn o bryd dim ond dau bwl sy'n agored — Bilsten Glen a Langarret. Costau cynhyrchu'r ddau yw £3-28/ gigajoule — dwywaith cost targed Glo Prydain. Dim ond 2,600 glöwr sydd ar ôl — roedd 17,000 ym 1984. Y broblem fwyaf yw gwerthu glo i ddiwydiant cynhyrchu trydan yn ne'r Alban. Ar ôl agor atomfa Tarren ddiwedd 1989 bydd 60% o drydan yr Alban yn dod o atomfeydd ac ni fydd angen cymaint o lo drud yr Alban.

**Annibynniaeth.** Yn ôl pŵl piniwn gan Scottish Television mae 77% o boblogaeth yr Alban o blaid senedd i'r Alban y tu mewn i'r Deyrnas Unedig, 52% o blaid annibynniaeth ar gyfer yr Alban a 40% y 'status quo'. Ar 30 Mawrth gwelwom cyfarfod o'r 'Scottish Constitutional Convention' yn yr 'Assembly Hall' yng Nghaeredin. Roedd cynrychiolwyr o'r Democratiaid, Plaid Lafur, yr eglwys, undebau llafur a bron pob awdurdod leol. Y prif elfennau absennol oedd y Blaid Geidwadol a'r S.N.P. Yn ôl yr un pŵl mae 81% o etholwyr yr Alban yn meddwl bod yr S.N.P. yn gam i beidio â mynychu'r gynhadledd. Gellir dileu seddi'r Blaid Geidwadol i gyd yn yr Alban pe bai'r S.L.D. a'r S.D.P. yn peidio â sefyll yn Numfries, Edinburgh Pentland a Tayside North, yr S.N.P. yn Stirling ac Ayr a Llafur yng Ngalloway, Edinburgh West, Eastwood, Perth a Kinross a Kircardine!

## LLYDAW

**Gwasg y Plant.** 'An Here' yw prif gyhoeddwr llyfrau plant yn yr iaith Lydaweg. Ar ôl agor yr ysgol DIWAN gyntaf ym 1981 deallodd y mudiad fod angen darparu llyfrau yn yr iaith a sefydlwyd gwasg — An Here sy'n derbyn cymorthdal cyhoeddus gan lywodraeth leol. Cyhoeddi cylchgrawn misol ar gyfer plant 4-8 oed 'Cholori' ac an bob yn ail fis ar gyfer plant 10-15 oed 'Talabao', recordiau, tapiau a chasetiau. Mae tua 60 o lyfrau yn y catalog a cheisir cyhoeddi un llyfr newydd bob mis gan gynnwys cyfieithiadau. Ar hyn o bryd mae tîm o bedwar yn gweithio ar eiriadur uniaith Lydaweg. Mae cyfanswm y gwerthiant yn amrywio o 500 i 4,000 ar gyfer pob cyfrol. Cyfeiriad AN HERE yw: 16 Straed J. Henriot, Kervezek, 29000 Kemper, Llydaw.

**Cymdeithas Cymru-Llydaw.** Ym mis Ionawr cyhoeddwyd rhifyn 1 o Newyddion Llydaw — cylchgrawn Cymdeithas Cymru-Llydaw. Mae'r rhifyn yn cynnwys geiriau a thôn cân genedlaethol Llydaw "Bro Gozh". Ceisir sefydlu dosbarthiadau Llydaweg yng Nghymru a bydd rhestr ar gael ym mhabeli y Gymdeithas yn Eisteddfod Llanrwst. Ceir manylion am y Clwb Llydaweg ym Mharis ym 15 Rue des Tourelles, Paris 20, ger gorsaf Metro Porte de Liles, rhif ffôn 43:64:63:33. Golygydd y cylchgrawn yw Tecwyn Evans, Cadfan, 4 Stafford Gardens, Ellesmere Port, Cheshire.

## IWERDDON

**Papur dyddiol yn y Wyddeleg.** Mae'r unig bapur dyddiol mewn iaith Geltaidd yn parhau i gael ei gyhoeddi yn y Conway Mill ar y Falls Road ym Melfast. Cyn dinistriwyd yr adeilad blaenorol mewn tân roedd y papur — LA — yn gwerthu 1,000 o gopïau y dydd ar bapur da. Rwan cyhoeddwyd 500 copi ar beiriant llungopio bum bore'r wythnos yn gwerthu am 20 ceiniog yr un — hanner ym Melfast a'r gweddill a'r gweddill yn Newry, Derry, Armagh a Dilyn. Mae'r staff yn gweithio'n ddi-dâl.

# Y DRETH DYNGEDFENNOL

Ffurfiwyd confensiwn cyfansoddiadol yn yr Alban yn ddiweddar i drafod ymreolaeth i'r wlad honno, hynny yw hunanlywodraeth fewnol iddi yn y Deyrnas Gyfunol.

Penderfynodd Plaid Genedlaethol yr Alban beidio â mynd i gyfarfodydd y confensiwn gan ei bod hi dros annibyniaeth i'w gwlad tu fewn Cymuned Economaidd Ewrop. Ym marn aelodau'r blaid honno nid yw ymreolaeth yn werth iddyn nhw hala eu hegni arni gan gofio'r niwed a wnaed i'w plaid yn sgil cydweithredu â phleidiau eraill yn yr ymgyrch dros ymreolaeth gyfyngedig yn dilyn Adroddiad Kilbrandon ac yn arwain at y refferendwn ym 1979.

Am fod Ceidwadwyr yr Alban yn erbyn unrhyw radd o hunanlywodraeth i'w gwlad y maen nhw hefyd yn anwybyddu'r confensiwn a gynhelir gan Blaid Lafur yr Alban ac etifeddiwn y Blaid Ryddfrydol yno.

Asgwrn cynnen pennaf rhwng yr Alban a San Steffan ar hyn o bryd yw treth y pen a ddaeth mewn grym yn yr Alban 1 Ebrill eleni, flwyddyn yn gynt na'r un dreth yng ngweddill y Deyrnas Gyfunol a hynny'n anghyfansoddiadol gan fod un o amodau Deddf Uno 1707 yr Alban yw na chaniateid trethu'r Albanwyr yn wahanol i drigolion eraill Prydain. Torrwyd y Cytundeb a hynny gan San Steffan.

Ceisiwyd dod i mewn â threth y pen yn Lloegr chwe chan mlynedd yn ôl. Gwrthryfel Wat Tyler oedd y canlyniad.

Ni chafodd y Ceidwadwyr fwyafrif yn yr Alban nag yng Nghymru ers blynyddoedd maith. Ond y mae'r Llywodraeth Geidwadol yn defnyddio'r Alban i arbrofi â threth y pen fel dyn yn rhoi bwyd anhysbys i'w gi yn gyntaf cyn iddo'i brofi ei hunan.

Gall y ci Albanaidd ymwrthod â'r dreth yn gyfangwbl. Mae Plaid Genedlaethol yr Alban yn cynnal ymgyrch i ballu talu treth y pen. Mae mwyafrif yr Albanwyr yn ei herbyn. Er nad yw mwyafrif yr Albanwyr eto o blaid annibyniaeth lwy'r i'w gwlad, gan gefnogi'n hytrach ymreolaeth yn y Deyrnas Gyfunol hyd yn hyn, gall ymgyrch y Blaid Genedlaethol ennill digon o bleidleisiau cyn bo hir iddi gipio mwyafrif seddau seneddol yr Alban. Gall Lloegr golli ei gafael ar yr Alban oherwydd gwrthwynebiad yr Albanwyr i dreth y pen yn yr un modd ag i Loegr golli ei gafael ar y trefedigaethau Americanaidd oherwydd

gwrthwynebiad yr Americanau i dreth y te yn eu trefedigaethau.

Pan geith Plaid Genedlaethol yr Alban fwyafrif y seddau seneddol yn y wlad honno bydd rhaid cynnal senedd yn yr Alban fel y cynhaliwyd An Dail gyntaf yn Nulyn ym 1919. Beth fydd ymateb Mrs. Thatcher, tybed? Cofier yr hyn a wnaeth Lloyd George yn Iwerddon wedi sefydlu An Dail gyntaf. Dylai Llywodraeth San Steffan roi rhwydd hynt i annibyniaeth yr Alban. Dyna'r peth callaf iddi ei wneud yn enwedig gan fod Cytundeb 1707 wedi ei dorri beth bynnag. Ond a ganiatâ Llywodraeth Mrs Thatcher hunanlywodraeth i'r Alban? Os wneith Mrs Thatcher yn yr Alban yr un peth a wnaeth Lloyd George yn Iwerddon, hynny yw hala'r milwyr yno mewn ymgais i dagu ewyllys gwerinol yr Albanwyr am ryddid cenedlaethol bydd annhrefn lwy'r ar yr ynys hon.

Os torrir gafael Lloegr ar y tir ar ochr ogleddol Afon Tuaidh bydd cyfle i ddiddymu gafael Lloegr ar y tiroedd ar ochr orllewinol Afon Hafren ac Afon Tamar hefyd os dihuna'r Cymry a'r Cernywyr mewn pryd.

Beth wneith Unoliaethwyr Gogledd Iwerddon wedyn?

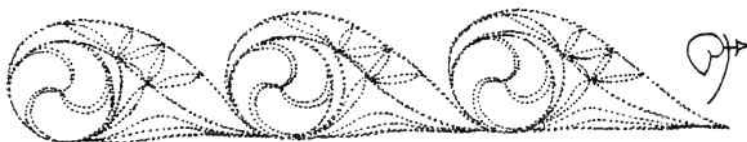
MERFYN PHILLIPS

### Summary:

The yearning for some sort of self government in Scotland has strengthened greatly in the last ten years. One thing that has angered the Scots against their country's present constitutional position more than anything has been the new poll tax introduced into Scotland a year ahead of the rest of Britain contrary to one of the clauses in the Treaty of Union of 1707 which brought Scotland under English rule. The Scottish National Party in its campaign to persuade the Scots not to pay the poll tax may get enough support to win a majority of the Scottish parliamentary seats thus enabling it to set up an effective parliament in Scotland straight away, following the Irish example in 1919. What will Mrs. Thatcher's response be? What happens in the north could have repercussions in the west and in Northern Ireland.

**Nid iaith Ewropaidd.** Mar Adran Addysg Gogledd Iwerddon wedi gwrthod cydnabod y Wyddeleg fel iaith fodern yn y cwricwlwm cenedlaethol. Gwyddeleg yw un o ieithoedd swyddogol Cymuned Ewrop ond yn eithriad i'r rhestr o ieithoedd y Gymuned sy'n cael eu cydnabod fel pwnc sylfaenol — Daneg, Iseldireg, Ffrangeg, Almaeneg, Groeg modern, Eidaleg, Portiwgeg a Sbaeneg.

**NINNAU,** the North American Welsh newspaper, monthly, 24 pp. full of information about social and cultural happenings in the Welsh world of the USA and Canada. Chiefly in English. Takes a very positive stand in support of the Welsh language. \$10 (US/Canada) or Stg£7.50/annum to 11 Post Terrace, Basking ridge, NJ 07920, USA.



# PENSEYTHEN KERNEWEK 1989

Cynhaliwyd y 14eg Penseythen Kernewek (Penwythnos Cernyweg) blynyddol ym mhentref gwylliau Porthya/St. Ives ym ymyl St. Erth yng Ngorllewin Cernyw dros penwythnos y 13eg o Ebrill, a daeth rhyw hanner cant o bobl ynghyd i ymarfer eu Cernyweg mewn dau ddiwrnod o wersi, chwaraeon a chymdeithasu.

Hon oedd y tro cyntaf i mi fynd i'r Penwythnos blynyddol. Er i'r trefnyddion ddweud wrthyf fod y nifer o bobl a gofrestrwyd fel arfer, dywedodd rhai wrthyf eu bod yn meddwl bod llai o bobl nac arfer yno eleni, ac efallai fod y dadlau diwedddar ynghylch diwygio'r iaith wedi achosi hyn. Mae cryn ddadlau wedi bod yn ddiwedddar ym mudiad iaith Cernyw rhwng y rhai sydd o blaid diwygio orgraff yr iaith a'r rhai sydd eisau cadw sustem Morton Nance, ond yr argraff a gefais i ar ôl siarad â phobl o'r ddwy ochr oedd bod pawb yn hapus i gydweithredu a gweithio dros yr iaith ei hun, a cheisio osgoi anghytgord. Ond ni welais neb o'r garfan sydd o blaid sustem R. Gendall (Cernyweg Diwedddar yn yr orgraff wreiddiol) yno — mae'n debyg bod y rhain yn dal i gadw draw o weddill y mudiad iaith.

Ymhlith y sesiynau trafod a gynhaliwyd oedd trafodaeth am fesurau barddoniaeth Cernyweg, pan ofynnwyd a ddylai beirdd geisio efelychu mesurau caeth y Gymraeg, neu ddyfeisio rhai cyfatebol i'r Cernyweg, neu gadw pethau fel y maent a steil barddoniaeth Saesneg yn brif ddylanwad.

Cafwyd sesiwn i siaradwyr rhugl ehangu eu geirfa drwy astudio geiriau â'u hystyron yn debyg, er mwyn gwahaniaethu rhyngddynt.

Rhan arbennig o ddiddorol o'r penwythnos i mi oedd sgwrs gan y Dr. Ken George ynghylch tystiolaeth newydd sydd yn awgrymu bod rhai o'r gwahaniaethau rhwng Cernyweg Canol a Cernyweg Diwedddar efallai yn ganlyniad i wahaniaethau mewn tafodieithoedd ardaloedd gwahanol yn hytrach na newidiadau yn yr iaith dros amser. Er enghraifft mae rhai geiriau a sillefir gydag 's' (sain 'z') gan fwyaf yn y llenyddiaeth Cernyweg Canol e.e. crysy 'credu', yn cael eu sillafu â 'j', 'g', 'gg' (sain 'j') gan amlaf yng Nghernyweg Diwedddar. Y golwg traddodiadol yw bod y sain wedi newid rhwng y cyfnod canol (tua 1500) a'r cyfnod diwedddar (tua 1700), ac esbonir hyn gan gyfeirio at enwau lleoedd lle mae'r 'j' yn y gorllewin pell yn ardal Penzance yn cyfateb i 's' yn yr un elfennau mewn enwau yn ardal Truro lle diflannodd yr iaith cyn i'r newid ddigwydd. Ond ar ôl archwilio dosbarthiad yr 's' a'r 'j' mewn dramâu unigol gwelwyd mewn ambell ddrama mai 'j' (neu lythren gyfatebol) a ddefnyddid bron bob amser yn y geiriau hyn, ond 's' a geir yn gyffredinol yn y rhan fwyaf o ddramâu. Mae awgrym yma bod rhai o'r dramâu wedi cael eu hysgrifennu gan bobl oedd yn seinio'r iaith ychydig yn wahanol, pobl oedd yn siarad tafodiaith wahanol efallai. A phan gyplysis hyn â'r amrywio rhwng 's' a 'j' mewn elfennau cyfatebol rhai enwau lleoedd sydd yn rhannu gorllewin Cernyw yn ddwy; gwelir peth tystiolaeth o blaid

tafodieithoedd daearyddol yn y Gernyweg gyda datblygiadau gwahanol o 'd' hanesyddol. Ategir hyn gan y ffaith nad ydyw patrwm dosbarthiad yr 's/j' mewn enwau lleoedd yn cyfateb yn hollol i batrwm diflaniad yr iaith e.e. credir bod yr iaith wedi marw ar Ynysoedd Syllan (Scilly) yng nghyfnod Cernyweg Canol ond ceir enwau lleoedd yno sydd yn cynnwys seiniau nodweddiadol o Gernyweg Diwedddar, e.e. Pednathise, Pednbrose, Rosevear, Illiswilgig, Melledgan. Mae llawer iawn o ymchwil i'w wneud yn y maes yma eto.

Mae rhai pobl wedi bod yn sôn am amrywiaethau daearyddol yn y Gernyweg ers amser hir. Credaf y buasai gweld peth o'r gwahaniaethau yn yr iaith mae gwahanol bobl yn ei defnyddio fel canlyniad tafodieithoedd daearyddol yn ei gwneud yn haws dderbyn yr

amrywiaeth fel rhywbeth sydd yn perthyn i bob iaith ac ni fuasai'r cyhuddiadau o "anwybyddu rhan o hanes yr iaith" neu "siarad iaith ganoloesol" ddim yn codi. Yn yr un modd gellid edrych ar y symleiddio gramadegol, y byrhau geiriau a'r defnydd cynyddol o eiriau Saesneg sydd yn nodweddu Cernyweg Diwedddar fel gwahaniaeth steil — (yr un pethau sy'n nodweddiadol o Gymraeg Llafar wrth Gymraeg Llenyddol safonol), ni fuasai angen ei hystyried yn iaith "lygredig". Yr oedd y rhan fwyaf o'r bobl a ysgrifennodd rywbeth yn y cyfnod diwedddar yn anwybodus o unrhyw safon lenyddol a dim ond hynny oedd ganddynt ar lafar fedrent roi ar bapur.

At ei gilydd dangosodd llwyddiant y penwythnos yma i mi fod adfywiad y Gernyweg yn dal i ffynnu, fod mwy o bobl yn siarad yr iaith yn rhugl (ac acen Cernyweg ganddynt), fod mwy o blant yn ei siarad, a bod pobl yn fodlon cydweithredu i hybu'r iaith er gwaethaf y gwahaniaethau orgraffyddol presennol.

## ROBAT AP TOMOS

*An account of this year's annual Cornish language weekend held near St. Ives in April, during which evidence was revealed that suggested that some of the differences between Middle Cornish and Late Cornish, traditionally ascribed to changes in the language over time, may have been the result of variation between regional dialects.*

## NEWS OF WALES

**Pontypridd Bye Election.** The result of this critical vote was as follows: Dr. K. Howells (Labour) 20,549; Syd Morgan (Plaid Cymru) 7,755; Nigel Evans (Tory) 5,212; Tom Ellis (Democrat) 1,500; Terry Thomas (S.D.P.) 1,199; D. Richards (Communist) 239. There was an 11.5% swing from Labour to Plaid Cymru.

**Majority favour Welsh Language Act.** An opinion poll for HTV found that 66% of the 1,062 respondents throughout Wales favoured a new act, with 20% against and 14% didn't know. Support for Welsh medium education at all levels was almost as high at 64% with only 7% against. Bilingualism from all public bodies was 56% support with 11% against.

**Language Grants.** Refunds of taxpayers' money to assist the Welsh language have risen 40% to £4.6 million. Two organisations fared badly — the National Eisteddfod where the increase is less than inflation and the Welsh Language Education Development Committee who received only £700,000 after requesting £4.5 million. The Welsh Books' Council received £480,000, Mudiad Ysgolion Meithrin £300,000, the National Eisteddfod £280,000, the Welsh Language Board £255,000, Urdd Gobaith Cymru £105,000 and Nant Gwrtheyrn £68,000.

**New Language Centre.** Clwyd County Council have agreed to lease the old library in Denbigh as a language centre for west

Clwyd. The number of Welsh speakers in Clwyd shrank from 103,000 in 1921 to 70,000 in 1981. Immigration is running at over 10,000 people per annum while rural depopulation continues. In 1988-89 1,500 adults were learning Welsh in the county.

**Religious Denominations.** The present membership levels of the Christian churches are: Roman Catholic, 150,000; Anglican Church in Wales 110,000; Presbyterian (Calvinistic Methodists) 70,000; Welsh Congregationalists 55,000; Welsh Baptists 35,000; Baptist Church of Great Britain 14,000; Wesleyan Methodists 25,000; United Reformed Church 8,000; Salvation Army 2,500; Unitarians 2,000 and the Society of Friends 400.

**Welsh language exemptions sought.** It is likely that a number of secondary schools in Gwent will seek permission from the Secretary of State for Wales not to teach Welsh as part of the National Curriculum as a foundation subject from 1992 onwards. At present 23 of the 33 secondary schools in the county do not teach Welsh. However some head-teachers in the county are seeking to introduce the language into their schools.

**Further decline in coal mining employment.** Employment in the pits of South Wales was 210,000 in the 1920's. By 1958 it was still 100,000, in 1968 45,000 and in 1978 29,000. After the recent miners' strike there were still 20,000 but by today there are less than 6,000. By the end of the year only eight pits will be left.

CLIVE JAMES



# ÈIRE

## FORBAIRT SHEIRBHÍS TEILIFÍSE I nGÀIDHLIG AGUS I nGAEILGE

Tá cur agus cúiteamh ar siúl in Éirinn le tamall anuas maidir le seirbhís teilifíse i nGaeilge agus cé acu ab bhfearr Teilifíse Ghaeltachta nó Teilifíse Ghaeilge a bhunú, chomh maith leis na fadhbanna a bheadh ann ó thaobh chostais agus cad as a thiofadh an tairgead, suíomh, foireann agus stiúir na seirbhíse seo. Go deimhin ní ceart go mbeadh aon easaontas ar an gceist seo. Tá géar gá le seirbhís náisiúnta Teilifíse i nGaeilge ar aon dul leis an tseirbhís atá ar fáil i mBreatnais, i mBascais, i nGailísis augs i dteangacha eile nach bhfuil ar aon chéim leis an Ghaeilge ó thaobh stadais de gan cur san áireamh fiú nach bhfuil cosaint rialtas dúchasach taobh thiar de chuid de na teangacha seo.

Ní hamhlaidh atá an scéal in Albain maidir leis an éileamh ar son seirbhís Teilifíse i nGàidhlig. Tá feachtas láidir ar bun in Albain le blianta beaga anuas ag iarraidh seirbhís Teilifíse i nGàidhlig a chuirfeadh go mór le líon agus éagsúlacht na gclár teilifíse i nGàidhlig. Cé gurb iad Comunn na Gàidhlig agus na cumainn eile i ngluaiseacht na teanga a chuir tús leis an bhfeachtas, tá tacaíocht láidir a fháil acu ó lucht Ollscoile, ó theachtaí Parlaiminte, ó scríbhneoirí agus eile: sé croil ar an éilimh ó chuide taobh go mbunófaí Údarás Teilifíse Gàidhlig ar aon dul le S4C a chuirfeadh seirbhís chuimsitheach ar fáil i nGàidhlig don tír go hiomlán. Is láidre cás lucht na Gàidhlig de bharr aontacht ar éileamh dearfa. Go deimhin, cé nach bhfuil níos mó ama tugtha don Ghàidhlig ar an teilifís faoi láthair ná mar a thugtar don Ghaeilge, is fearr an tseirbhís atá sa nGàidhlig de bhrí go bhfuil níos mó éagsúlachta ag baint leis na cláir i nGàidhlig agus iad ag teacht ó dhá nó trí stáisiún éagsúla. I dTuairisceart na hAlban tá Grampian, an stáisiún is mó a dheanann freastal ar Ghaidhealtachd na hAlban (craolann Grampian clár do lucht foghlama na teanga — tá ceann dá leithéid a ullmhú faoi láthair), STV a chlúdaíonn lár na tíre, agus BBC1 atá ar fáil ar fud na tíre. Is ag na cláir i nGàidhlig a chraoltar ar BBC1 is mó a bhíonn lucht féachana. De réir na bhfigiúirí atá ar fáil don bhliain 1988 bhí 100,000 lucht féachana ag an dá chlár a craoladh go rialta ar BBC1, clár cúrsaí reatha do dhaoine fásta agus clár do pháistí. Bíonn lucht féachana níos lú ag na bealaigh eile nach bhfuil ar fáil go forleathan sa tír. Maítear gur mó an lucht féachana atá do na cláir i nGàidhlig ná mar atá dá mhacasamhail i mBreatnais (rud atá fíor i gcás chlár Ghaeilge chomh maith) agus cuireann na figiúirí seo le treise an éilimh ar

son seirbhíse iomlán i nGàidhlig. Ag tacú leis an éileamh freisin tá an dá chomhlucht léiriúcháin neamhspléacha teilifíse bunaithe i nGaidhealtachd na hAlban d'fhonn cláir i nGàidhlig a sholáthar chomh maith le saotharlann fiseáin, Fradharc Ur, a bheas ag cur cláir fáisnéise ar fáil do na bealaigh teilifíse. Is cinnte go bhfuil an-dul chun cinn déanta ag Gaeil Alban i dtreo seirbhís teilifíse i nGàidhlig. Ach tá dris amháin i mbealach na bpleananna breátha uilig.

D'fhoilsigh rialtas Shasana Páipéar Bán ar Chraolachán ag deireadh na bliana seo caite. An príomh moladh atá sa Pháipéar Bán seo ná an tseirbhís craolacháin a chur ar an margadh oscailte le tús áite a thabhairt don fhiontas príobháideach, sa chaoi go gcuirfí deireadh nach mór le craolachán mar sheirbhís phobail. Cé go luaitear cás na Gàidhlig sa Pháipéar Bán (tugtar cúig líne do), — measann daoine áirithe gur dul chun cinn an méid sin féin — moltar gur mar sheirbhís áitiúil ar chábla a dhéanfaí freastal ar "riachtanais na Gàidhlig" mar adeir an Páipéar Bán.

Is cúis mhór imní don a bhfurmhór atá ag saothrú go dian ar son Teilifíse Gàidhlig an Páipéar Bán seo. Tá cáineadh láidir déanta cheana ar an moladh go ndéanfaí freastal ar an Ghàidhlig tríd an córas MVDS — córas scaipeacháin iol-fhíseáin — mar nach mbeadh a leithéid feiliúnach do Gharbheríocha na hAlban ach oiread is a bheadh do cheantair Ghaeltachta na hÉireann. Meastar freisin go bhfuil an baol ann go slogfar Grampian agus STV ag comhluchtáí rachmasacha móra nach mbeidh d'aidhm acu ach cur leis an teacht isteach agus a bheadh beag beann ar phobal na Gàidhlig agus ar spéiseanna mionlaigh i gcoitinne. Faoi láthair tá na cláir Ghàidhlig roinnte leath is leath idir an BBC agus na comhluchtáí ITV. Feasta de réir moltaí an

Pháipéir Bháin ní bheidh aon dualgas i leith seirbhís craolacháin phobail ar ITV, agus tá sé dearbhaithe ag an BBC nach mbeidh aon mhéadú ar a sholáthar siúd ins na cúig bhliain amach romhainn.

Tá freagra ar an Pháipéar Bán seolta ag Comunn na Gàidhlig chuig an Fó-Rúnaí Stáit i Londain, ag léiriú mhíshástacht an Chomunn i dtaobh na moltaí atá ann agus a dtionchar ar fhorbairt seirbhís teilifíse Gàidhlig. Cáinteas go speisialta an easpa pholasaí dearfa ar chraolachán na Gàidhlig, éilítear go gcaithfead plé leis an Ghàidhlig ar bhonn náisiúnta/réigiúnda mar a déantar i gcás na Breatnais. Cuirtear in iúl sa bhfreagra nach bhfuil sé inghlactha an Ghàidhlig a chur ar aon chéim le teangacha na mionlaigh inimircigh, agus nach ionann Gàidhlig agus gailf.

Is léir mar sin go bhfuil na fadhbanna céanna a bheag nó a mhór ag an Ghàidhlig is atá ag an Ghaeilge i gcúrsaí craolacháin anseo in Éirinn. An fhealsúnacht chéanna sa Pháipéar Bán atá taobh thiar de bhunú na stáisiún nua trachtála teilifíse agus raidió anseo. Tá an tríú stáisiún teilifíse ceadaithe do chomhlucht príobháideach gan ceangal dá laghad maidir le craolachán sa chéad teanga oifigiúil. Go deimhin ní gá do Bealach a Trí am ar bith a thabhairt don Ghaeilge más é sin is rogha le lucht a stiúrtha. Is náireach an mhaise é don rialtas agus don Aire a cheadaíonn a leithéid.

Níl de dhóchas ag an dá theanga ach go mbunófar stáisiún teilifíse Gàidhlig agus Gaeilge gan ró-mhoill — ach bíodh tomhas agaibh cé acu is tuisce a thiofadh ar an bhfód.

*The above article considers the campaign for the setting up of a TV service/station in Gaidhlig, and makes some comparisons with the corresponding campaign in Ireland for an all-Irish TV station. The implications for the future of broadcasting in Gaidhlig arising from the publication of the White Paper on Broadcasting 'Broadcasting in the 90's: competition, choice and quality' are discussed, as are the demands of Comunn na Gaidhlig and other groups for a national/regional policy on broadcasting in Gaidhlig to put it on an equal footing with Welsh. The article refers to the similar development in Ireland with the imminent setting up of a commercial TV station without any obligation to broadcast in the first official language of the State.*

BRÍD HEUSAFF



An file, Mícheál Ó Ruairc (griangraf: Pádraig Furlong).

## MÍCHEÁL Ó RUAIRC

Santaíonn gach file poiblíocht, ní dó féin ach don méid atá le rá aige. Má tá smaoincinn ina cheann gur fiú leis a bhreacadh síos ar phár, beidh sé ag súil le go dtabharfaidh an pobal — nó an chuid de ar lucht léite na filíochta í — aird ar a bhfuil le rá aige.

Ní mar sin i gcónaí an seál, áfach, agus is minic file don chéad scoth ag foilsíú leis gan aird ar bith á tabhairt ag na meáin chumarsáide air. Mura bhfuil sé istigh le lucht foilsithe na léirmheasanna ná le lárshruith na bhfilí, ní mór dó treabhadh leis ina aonar, ag saothrú leis ina chillín féin mar a dheim a

shinsir roimhe. File den sórt sin is ea Mícheál Ó Ruairc.

“Cad is file ann?” a fhiafraíonn an Ruarcach sa dán “Fréamhacha na bhFlaitheas” sa chnuasach dá chuid, “Fuil Samhraidh”. “Páiste a éalaíonn ón gclann/Suas an staighre go seomra lochta/Tráthnóna Domhnaigh is an bháisteach go trom” a cheapann sé, b’fhéidir, mar fhreagra. Agus ag amharc duit ar an gcnuasach céanna, rithfeadh sé leat go bhfuil aithne á cur agat ar an bpáiste sin.

Páiste is ea an file ar iontas leis an saol go léir. Rud ar bith a leagann sé a shuíl air, is ábhar iontais agus ábhar dáin aige é — gach rud daingean agus díreach, gach rud págánach agus beannaithe, gach rud faoin spéir. Ar nós an pháiste, is file é an Ruarcach a thugann rudaí faoi deara agus, ar nós Thomas Hardy, baineann sé brí as a bhfeiceann sé. “This was a man who noticed things.” Dreach na tíre, daoine, is an chiaróg féin, chionn an file iad agus spreagann siad chun páir é.

Tá iógairacht an pháiste ann, leis, agus is dona leis cás an té atá thíos — coinín le míocsamatóis, Benjamin Molaise arna dhaoradh chun báis, stailceoirí ocras na Ceise Fada, tuigeanann an file dóibh agus braitheann sé a n-ualach ar a chroí féin.

Mar a bhraitheann an páiste ar thairsigh an tsaol fhásta a óige a bheith ag sleamhnú uaidh, chionn an Ruarcach an seanashaol á dhíbirt ag sochaí tomhaltais an lae inniu agus is iontach mar a phléann sé leis an téama sin sa dán “Tragóid Tuaithe” — “Seanlann speile/faoi chrísta rua meirge/mar iarsma ó ré eile aimsire/nuair a bhíodh mítheall bailithe/ag caitheamh seilí ar a lámha/ag cur faobhair ar lanna, ag spealadh.”

“Cad is file ann?” a fhiafraíodh. Mícheál Ó Ruairc, a mhiceo. Sin file, agus ná bíodh aon dul amú ort faoin méid sin!

Iomaire and Pádraig Ó Snodaigh which posited the main themes in Ó Cadhain's politics. Michael Ó Riordan of the Communist Party of Ireland who had been interned with Ó Cadhain in the Curragh spoke about the development of Ó Cadhain's political consciousness during those years. A symposium then took place on the political legacy of Máirtín Ó Cadhain in which along with active participation from those present representatives of The Labour Party, The Communist Party of Ireland and Sinn Féin took part.

At the afternoon session Tomás Mac Siomóin (Cathaoirleach of Coiste Dháil Uí Chadhain), in the keynote address of the weekend, connected the relevance of the principal ideas in Ó Cadhain's political writings, most notably *Gluaiseacht na Gaeilge: Gluaiseacht ar strae*, to the current situation in Ireland — an Ireland where history is being rewritten at the behest of those who betray the struggles of the past, where the ongoing hypocrisy of the state continues to downgrade the Irish language and where the “supernationalist” capitalism of 1992 and the so-called “European Community” sound the death knell of the nation's social, economic and political independence. Mac Siomóin called on all those on the left in Ireland to actively strive to realise Ó Cadhain's wish to repossess the language and the country, its land and wealth for the Irish people. This was followed by a symposium on the role of the language movement in the pursuit of these ideals and the weekend brought to a fitting close on Sunday morning with a wreath-laying ceremony at Ó Cadhain's grave.

Dáil Uí Chadhain plans to organise similar events in the future the next one being a public meeting involving representatives of left-wing parties and groups to discuss the implications of 1992 in the light of the impending elections to the European Parliament.

## DÁIL UÍ CHADHAIN

Máirtín Ó Cadhain's literary legacy has been the subject of much discussion and study since his death in 1970. Yet Ó Cadhain was also a major political figure, not major in the glib, self-satisfied sense in which many bourgeois politicians are said to be major. Ó Cadhain was major as a thinker and doer. For all too obvious reasons his political legacy has not been given the same attention as his literary work. Ó Cadhain was a committed republican and socialist who showed little respect for the mores and hypocritical etiquette of the establishment and in present-day Ireland the establishment frowns upon republicans and socialists. At the same time Ó Cadhain's life and writings show a long and consistent devotion to the central ideas of the right of the Irish people to political and cultural independence, of their right to speak and actively promote the Irish language and of the right of all the people to the land, wealth and natural resources of the country. Throughout his life Máirtín Ó Cadhain relentlessly upheld these concepts, as a young man active in the movement which led to the setting up of the now thriving Gaeltacht of Rath Cairn in Meath, through his membership of the IRA in the forties, his internment in the Curragh

Camp during the Second World War and later as a university professor he was to the fore (often militantly) in advocating these ideas and in defending the language from the sustained attacks mounted against it — attacks which, it must be said, continue unabated today.

Máirtín Ó Cadhain wrote a number of political essays and pamphlets in which he linked in a systematic and analytical way the fortunes of the sovereignty of the Irish people and the Irish Language. It was in one of these pamphlets, *Gluaiseacht na Gaeilge: Gluaiseacht ar strae*, that he proclaimed that it was the duty of Irish speakers to be socialists. With this exhortation as their rallying cry a group of people came together last year to set up Dáil Uí Chadhain, an organisation which hopes to examine through debate, analysis and discussion the political thought of Ó Cadhain and to develop this thought in the light of present-day circumstances.

Dáil Uí Chadhain held its first highly successful weekend seminar in April. This event consisted of both reflections on Ó Cadhain's life and work as well as debate about the issues facing socialists and the language movement today. The weekend began on Friday, April 7th with a lecture by Proinsias Mac Aonghusa on Ó Cadhain as a Republican and Socialist. Saturday morning sessions consisted of talks by Liam Mac Con

## NEWS IN BRIEF

● **WORKERS PARTY EMBRACES CAPITALISM.** In one paper's report on the Workers' Party annual conference in April the correspondent wrote “so much bathwater was thrown out by the President of the Workers' Party, Proinsias de Rossa, at the weekend Ard Fheis that some delegates are still looking for the baby.” Even if taken out of context from a basically favourable article the quotation illustrates the about face well. No more a question of putting principled policies forward — if the electorate want market capitalism, give it to them. Gone also was any trace of continuing opposition to the E.E.C.

● **HEALTH CUTS BITE.** The extent of the cutbacks in the Health services and their drastic effect on the quality of medical care was illustrated once again in recent months. The Southern Health Board informed its 6,500 staff that their wages and salaries would have to be deferred from the end of April and that 200 part-time staff were to be laid off. Eventually the Minister for Health pledged that salaries would not be interfered with during the coming year. Children born with Spina Bifida now have to wait a year to see



a specialist unless their parents pay for private treatment. Reduction in the number of beds available in all health board areas is having serious consequences. A leading medical consultant in the West said that seriously ill patients needing surgery were being turned away from the region's main hospital because of overcrowding.

### ● OPPOSITION TO NUCLEAR REACTORS

The Irish Government has lodged objections to plans of the British Central Electricity Generating Board to build a 1,200 megawatt pressurised water reactor (of design similar to the reactor involved in the Three Mile Island accident in U.S. in 1979) at Wylfa, North Wales.

Those opposed to the plan will only have three months in which to lodge objections, according to Mr. Hugh Richards of the Welsh Anti-Nuclear Alliance who called on "all Celtic people all around the Irish Sea to object to the plan".

● **POVERTY AND UNEMPLOYMENT LINK STRONGER.** At a conference in May (organised by the Irish Congress of Trade Unions) on "Poverty, Unemployment and the Future of Work" the director of the Economic and Social Research Institute, Mr. K. Kennedy, said that seventeen per cent of Irish households are living on less than half the average industrial wage and the link between unemployment and poverty is becoming stronger.

In 1973, 10 per cent of people in this country were poor because of unemployment; this had increased to 15 per cent by 1980 and in 1987, 34 per cent of people were poor because of unemployment, he said.

He called for the establishment of a forum on job creation involving all interested parties in society.

One objective of the forum would be that job creation should be "central to the destiny of the nation".

The ICTU's general secretary, Mr Peter Cassels, told the conference that "the meagre response of the business community and of Irish industrialists to the opportunities that now exist for job creation is extremely disappointing". Business people who "pocket their extra profits or invest them in tax havens abroad" are contributing to poverty at home, he said.

### ● GENERAL ELECTION CALLED

On 26th May after governing a little over two years without a full Dáil majority Mr. Haughey, Fianna Fáil leader, declared a general election. While he had little difficulty pushing through his economic policies due to the consensus on economic matters amongst the three conservative parties he had suffered a number of defeats on other issues. While his party and himself lead strongly in the polls at present he may yet fail (for the fifth time) to secure an overall majority.

As the election campaign progresses and the concern of the electorate on unemployment, health cuts and emigration are made clear even the major parties have been forced to revise their policies. Whether these will be implemented if elected however is another matter!



## CLAB LANGUAGES COMMITTEE HOSTS SPEAKING TOUR

Belfast educator and Irish language activist Feilim Ó hAdhmaill arrived in New York on 19 April as part of a speaking tour hosted by the American Branch's Languages Committee under its chairman Liam Ó Caiside. Representing the Irish-language nursery school *Naíonra na Fúiseoige* of West Belfast, Ó hAdhmaill's purpose was to raise awareness in America of the revival of Irish in the north of Ireland, and to raise funds towards the construction of a permanent school building for *Naíonra na Fúiseoige*.

Speaking to a number of audiences in his six day tour, Ó hAdhmaill pointed out the difficulties that beset Irish-medium education in the north of Ireland, where, despite a growing demand for such education, educational authorities continue to deny recognition or funding for Irish-medium schools, partly on the grounds that they consider Irish to be a foreign language, even in its own country. Consequently such schools as *Naíonra na Fúiseoige* and the Irish-language primary school *Bunscoil Gaclach* are forced to operate as private schools, subsisting through the out-of-pocket contributions of the people of West Belfast, and the help of supporters abroad.

Starting with a talk before the Gaelic Society of New York University on 19 April,

Ó hAdhmaill was the guest at a private reception organised by Finbarra Ó Brolchain on April 20th. On 21 April he spoke before an interested audience at Brookdale Community College in New Jersey. After being the guest speaker on a local Irish radio program on April 22, Ó hAdhmaill gave a lecture in Irish at the American Irish Historical Society, in an event co-sponsored by CLAB and the Irish school *An Scoil Ghaeilge* followed by a talk in English at CLAB's quarterly general meeting.

The tour was climaxed on April 23rd by a fundraiser at O'Lunney's Restaurant, thanks to proprietor Hugh O'Lunney, who donated the restaurant for the event. A number of noted traditional Irish singers came to contribute their talents to the event, including Treasa Uí Chearúil, Rita Flaherty, Jane Kelton, Kate Phelan, and Meg Rundsorf. A silent crowd listened while Ó hAdhmaill spoke about both the revival and the plight of the Irish language in the north, and again emphasised the importance of raising a new generation of children as Irish speakers, helped by the presence of his own children Seán and Éamon happily chatting with people in Irish.

As a lasting result of the tour, the first steps have been taken to organise the American Foundation for Irish-medium Education with the support of people in the Irish-American community. The foundation's purpose will be to support Irish-medium educational projects in the north and throughout Ireland.

STEPHEN PAUL DeVILLO

### ● PETROL PRICES — BATTLE WON BUT WAR LOST?

The power of the multinational oil companies in Ireland was made clear once again earlier this year. When applications for price rises were refused by the Minister for Industry and Commerce, leading oil companies announced they were suspending imports. The Minister made noises about breaking up distribution monopolies and the added cost of gift stamp schemes. Initially it appeared the 5p increase was deferred more or less as a result of the abolishment of gift stamp schemes. The Fair Trade Commission was also directed to carry out an enquiry into the petrol industry and

pricing. Later however, a price rise of 12p per gallon was sanctioned and limiting the increase to this amount was stated to cost the Irish National Petroleum Corporation over £2m a month. The INPC operate the only refinery (ageing and costly) in the State and oil companies must take 35% of their needs from them. The INPC however were denied any increase. The affair highlights once again the need to modernise and increase the capacity of the INPC Whitegate refinery. There have been negotiations with the Nigerian NPC but these seem to have come to nothing. Now it has been stated the way has been cleared for an oil deal with the Soviet Union.



## DEFENCE OF IRISH LANGUAGE IN EDUCATION

In presenting his Annual Report to delegates at Conradh na Gaeilge's Ard-Fheis in Ráth Cairn, in early May Seán Mac Mathúna, Ard-Rúnaí of Conradh na Gaeilge, said that the Irish language was under attack at all levels of the Educational system.

"It is time", he said, "for the Government itself to make it abundantly clear that it will not downgrade nor tolerate the down-grading of Irish at any level of the educational system. The Government's commitment towards the restoration and advancement of the Irish language needs to be restated publicly."

New syllabi, in-service training courses and the most modern language teaching facilities must be provided on a comprehensive scale. A situation has existed for far too long where pupils spend 8 years or more learning Irish yet all too many of them fail to gain the ability to hold simple conversation in Irish. "The Government's concern for the Irish language would best be illustrated by educational reforms which would give our young people that fluency."

"The teaching of Irish right up to Leaving Certificate is," he said, "strongly supported by the vast majority of the population. That is not surprising as they realise and acknowledge the importance of Irish as an integral part of our Irish identity. The Government must not listen to a small vociferous minority calling for an end to the teaching of Irish to all Leaving Certificate pupils."

Seán Mac Mathúna, in noting that that minority has strong support in influential quarters — the media, for example, said that "the Government's rejection of that demand must, therefore, be all the more pronounced. To show its determination the Government should insist that the Department of Education implements the existing rules and stops the practice whereby some schools no longer teach Irish to 5th and 6th year pupils."

The attempts by Dr. Brian Mawhinney, the Minister responsible for education in the Six Counties, to marginalise Irish within the new curriculum proposed by him for schools in the Six Counties have been thwarted. This was a major victory for the Irish language movement and, also, clear evidence of the depth of feeling shown for the Irish language by the Nationalist population. A lot has still to be done, however, to gain for all students the opportunity to study Irish.

## URGENT NEED FOR IRISH T.V.

During her presidential address to the Conradh na Gaeilge Ard-Fheis in Ráth Cairn, Co. Meath on Saturday May 13, Íte Ní Chionnaith emphasised the urgent need for an Irish language television channel and called for the establishment of such a channel within two years.

An Irish language television channel is now essential to serve the needs of Irish speakers and to maintain the Irish language and the Irish speaking communities. The lack of Irish language television programmes at present is doing immense damage to the maintenance and extension of the language.

This is particularly evident in the case of children and young people. The influence of continuous English language programming and the absence of an Irish language television service is totally undermining the efforts of parents to raise their children as Irish speakers.

Children seldom see television programmes in the Irish language.

A television channel alone is not enough to restore a declining language but so overwhelming is the power of television that the absence of a television service is enough in itself to destroy an already declining language.

## NORTH: LOCAL ELECTION OUTCOME

The local elections in the North of Ireland are always a good indication of political trends within the nationalist and unionist camps. The most recent ones produced two minor surprises which certainly brought some satisfaction to the Northern Ireland Office. First of all, the Democratic Unionist Party of the Rev. Ian Paisley sustained considerable losses with their vote slumping by over six per cent. There was a perceptible movement in unionist areas towards the less extreme party of Jim Molyneux, the Ulster Unionist Party.

The fall-off in DUP support was as unexpected as it was welcome to the British authorities, because it must be remembered that only six years ago, it began to look as if the DUP would take over as the leaders of unionism in the North.

However, while the Secretary of State for the North, Tom King may be somewhat encouraged by the trend towards "moderation", the results have to be put in the context of a very low poll in certain areas.

Dr. Paisley made the point that many of his supporters feel that voting in elections has become irrelevant because the British government does not pay any attention to what Unionists want anyway. There may be an element of that in his party's poor showing, but it does not explain totally the loss of 28 seats.

The more likely explanation is that Dr. Paisley's supporters, who thrive on the sort of extreme rhetoric for which the "Big Man" is famous saw him back off extremism in a very public manner when two members of a paramilitary organisation called "Ulster Resistance" were arrested in France for trying to get arms from South Africa in exchange for a British Blow-Pipe Missile model which had been stolen from Shorts Brothers in Belfast.

One was unavoidably reminded of the comment of the late Ulster Defence Association leader, John McMichael who

This fact is now widely recognised and many other small nations are worried about the influence of television on the future of their languages. In recent years, therefore, television channels have been set up in Wales, Catalonia, Galicia, the Basque Country and the Faro Islands to broadcast in their own native language. All of these stations have been very successful to date and have had a very positive influence on their own language communities. It is time we followed their example.

It is important that this Channel should be a national channel catering for all Irish speakers throughout the country. A station catering purely for the Gaeltacht would not go far enough. There is a very large Irish speaking community outside the Gaeltacht whose needs must also be catered for.

Proinsias Mac Aonghusa, the well-known broadcaster and journalist was elected Uachtarán (President) for the coming year.

always claimed that loyalist paramilitaries were spurred on by the speeches of Unionist politicians, only to be abandoned by them when they were in trouble.

Many of Dr. Paisley's followers, who had seen him and his deputy, Peter Robinson at rallies organised by Ulster Resistance, were shocked to hear the Rev. Dr. publicly disassociate himself from the organisation when questioned by reporters. The other small consolation for the British authorities was the poor showing in certain areas for Sinn Féin. The republican party lost 16 seats. But it must be emphasised that this loss has to be placed in the context of the massive and horrific "mistakes" made by the IRA at Enniskillen and Warrenpoint in which many civilians lost their lives.

Indeed, it was expected that Sinn Féin would lose many more seats. That they managed to hold on to their percentage of the vote and actually increase it in the Belfast area indicates that the party is now very much a part of the political scene in the North. Before this, one could have pointed to emotional issues to explain their support. But, in this election, the emotional issues were, if anything, heavily charged against them. As the party which represents the IRA's thinking, they have had to endure a concerted attack from the British and Irish governments, the Catholic and Protestant churches and just about everybody else. This combined to censorship of their views in the media, should have almost decimated their representation.

It is now quite clear that there is a strong and abiding support for Sinn Féin's view of Ireland in the North. As one commentator put it: if they can maintain their support after the IRA's Enniskillen bomb, what in the future could possibly diminish that support.

While it is true that in Fermanagh, the Enniskillen area, they did lose seats, the message overall is that the fight goes on. If there is a proliferation of IRA "mistakes" however, there will be a gradual withdrawal of support. That is the difficulty with carrying "an armalite in one hand and a ballot paper in the other" . . . sometimes the armalite goes off and shoots you in the foot.

PEADAR MAC AIRT

# KERNOW

## GRONT DHE SKOEDHYA GWYDHALEK YN RANNDIR STRATHCLYDE

Ass en ni lowen abarth agan kowetha yn Alban pan redsyn yn paper-nowodhow, West Highland Free Press, bos gront devedhys gans Konsel Dyskans Strathclyde dhe vaga Gwydhalek y'n keth ranndir-na.

Department Dyskas Alban a ros yn mis Meurth, myns lowr a arghans rag skoedhya an yeth kenethlek. Myns an gront yn tien yw £176,130, hogen an pyth moyha dhe les a vydh, heb hokkya, an arghans dyllys yn mysk an eth skolhik ha trigens usji ow tyski Gwydhalek yn skol elvennek Syr John Maxwell, yn Glasgow. Ena yma klassyow, peder anedha, may ma dyskans diwythek. Pella yma studhyoryon Gwydhalek yn skol elvennek Meadowburn hag yn skol Hillpark, yw onyn a'n ughella gradh. Adji an skol-ma an skolhigyon a dhyssk testennow erell war vayn an yeth kenedhlek. Hag yn ober, yma stagell gwrys ynter an skolyow-ma hag Ynysow an Howlsedhas rag may fo an yeth seveys war sel kewar.

Yma ynwedh sommen vras lowr, adro £2,000 rag klassyow abarth an re devys dhe oes, ha'n klassyow-ma a vydh heb pe. Moy es henna y fydh neb £1,000 rag skoedhya an megys gwydhalek a hys a les.

Herwydh geryow Konsellor Dr Malcolm Green, Kaderyor Kessedhek Dyskans yn Konsel an Ranndir Strathclyde, pub huni andjeves lowender ow kessoberi yndella gans Department Dyskas Alban, ow maga y'n fordh-ma an yeth kefrys yn mysk an re yowynk usji lwath adji skolyow ha'n re kottha re adjas skol war a ga lergh.

Peub ahanan a woer fest yn ta arghans poblek dhe fyllel traweythyow, hogen a dermyn dhe dermyn y klywyr nowodhow mas a'n par-ma. Ytho, pan en ni y'gan pow agan honyn dhe bydji arghans po neb ken skoedhyans, ni a yll diskwedhes an pyth uski ow hwarves yn powyow keltek erell rag may hyllyn tenna po herdha an soodhogyon dhe skwir.

### Summary:

It is noted with satisfaction that a substantial grant was made early in March to Strathclyde education authorities for the promotion of Gaelic in schools where there are already pupils learning the national language. As well as this direct assistance, adult groups are also being supported. A link is being established with Gaelic groups in the Western Isles to ensure the natural development of Gaelic.

## GWERTHORYON-TOIOW SOWSNEK A DHALLETH YN BRETEN VYGHAN

Skwithus ow kwertha Kernow dhe'n Sowson, Gwerthoryon-tjiow 'Mansbridge & Balment' yma lemmyn owth assaya gwertha Breten Vyghan. Prout yntji dhe leverel bos aga skorenn nowydh yn Kemper diwythek. Mes mar krydjir y fydh an dus ena kowsoryon a Vretonek, hwi a vis kamm. Na, i a gows sowsnek ha frynkek yn unik; skorenn bagas sowsnek yntji. An movyans ma a wra sywa dyspletyans yn Aberplym henwys 'The French (sic) Connection' hag a dhros myns a dus neb a vynn martesen prena tjiow nessa. Onyn a'n taklow profys dhe'n brenoryon a dheu yw nij, isel y gost dhe Gemper, ha'n kost daskorrys dhe'n re a wra prena tji. An soedhva nowydh yn Kemper a wrug igeri an 7ves mis Meurth, mes y'ga skrifv oll nyndj eus travith yn kever Breten Vyghan marnas avel ranndir a Bow Frynk.

Yn gwaytyans y hwra an bagasow gwlskarer bretonek kemmeres an fordh ewn, ha hedhi aga gwlas a dhos ha bos kepar ha Kernow, gans kemededhow distruys ha pub eyl tji avel tji degoelyow po tji nessa. Ny wra hemma distru marnas an blas kemededh mes ynwedh y hwra gul soedhow tythek diekonomek, a wra degea wortiwedh ha gadja an enysogyon heb an soedhow yw res dhe dryga y'n trevow ma, rural dre vras. Ytho yma res dhedha mos dhe drevow brassa po dhe'n sita ynn unn adja toll yn kemededh edja res dhedha gadja, ow kul kylgh drog a soedhow keiliys, sywya gans movyans an bobel dhe ves hag a wra kelli soedhow pella. Martesen nyndj eus edhom a'n tjiow ma lemmyn, mes pyth yn kever an edhom yn ugens blydhen a dheu? My a wayt Mansbridge & Balment dhe fyllel y'ga ober gwertha Breten Vyghan.

### Summary

Tired of selling Cornwall to the English, Estate agents 'Mansbridge & Balment' are now trying to sell Brittany. Hopefully the Breton patriotic groups will take the appropriate action to prevent their country becoming like Cornwall, with communities destroyed and with every other house a holiday let or second home.

GANS MARTYN MILLER

## AN GWEDER KELTEK

'An Gweder Keltek', the Celtic Mirror, will be a festival of work by and for film and television workshops, grant-aided and cultural producers in the Celtic countries. The festival will be held in FALMOUTH, Kernow, over the weekend of 10th, 11th and 12th November 1989 and will provide opportunities for those film and programme-makers outside the mainstream of film and TV production to show work and discuss areas of common interest. The overall theme of the festival, 'The Celtic Mirror' is concerned with the way Celts represent themselves through moving images and provides a broad base from which to debate specific points, how do our representations of ourselves differ from those of the centralised media? Is there a recognisable Celtic aesthetic? If so what is it? We hope debate will range over many areas, practical, political, economic and cultural.

The festival will be non-competitive and open to all workshops, grant-aided bodies and independent cultural producers. It will screen all work submitted or as much as is practically possible within the time available and include seminars on a number of subjects including distribution and the possibility of workshop co-producers.

A number of related theatrical, musical and social events will compliment the festival including a screening of archive material compiled by the newly established Cornish Film and TV archive sponsored by SKEUSOW.

FALMOUTH is the largest town in Kernow with a long tradition of seafaring. From the late 17th to the mid 19th century it was the base for the Post Office Packet Ships carrying mail to all parts of the Western Hemisphere and was the busiest port in Kernow. Falmouth maintains its links with the sea through its busy docks which give the town its unique atmosphere as a working port combined with its attractions as a resort for yachts and holidaymakers. A wide range of accommodation is available within the town which is well stocked with restaurants and pubs to suit all tastes. Falmouth makes an ideal base for exploring Kernow's industrial and maritime heritage and its many pre-historic and Celtic sites and associations.

If you would like to know more about 'Au Gweder Keltek' please write to: Dave Evans, Gwythva Fylm ha Gwydheo Falmouth, Bank House, Bank Place, Falmouth Kernow, TR11 4AT. 'See you in Kernow' 'Dha weles yn Kernow!'

# THE CORNISH STANNARY\* PARLIAMENT

Fifteen years ago, in 1974, at Lostwithiel, Cornwall, the Cornish Stannary Parliament was reconvened by the Cornish People. The prime movers were a number of Cornish patriots who were led by the late Brian Hambley, (alas! no longer with us), Fred Trull, Desmond Mitchell, and twenty-three other Cornishmen who had agreed to become stannators.

Prior to 1974, the Cornish Stannary Parliament had been dormant since 1753.

Before the Stannators were called back to Lostwithiel, the ancient seat of the Stannary Parliament, Brian Hambley, Fred Trull, and others, had made attempts to persuade Prince Charles, the Duke of Cornwall, and his Lord Warden of the Stannaries, to reconvene the Parliament of Cornish Tinnars. All such requests were refused without any attempt to consider the constitutional position of the Parliament.

The modern concept of the Cornish Stannary Parliament is based upon the ancient lineage of that institution. Its supporters claim that it has its own legitimacy and could provide the Cornish People with a native institution which, if properly used, could recover its credibility, grow in stature, and provide a cadre of committed Cornish patriots who might re-ignite in our people an effective Cornish consciousness, self-confidence, and a proud determination to cast off the English yoke.

In 1829, a dedicated and intelligent high official, and eventual Attorney General of the Duchy of Cornwall, Sir George Harrison, began his Report on the "Laws and Jurisdiction of the Stannaries in Cornwall", with the following words:

"That the constitution of the Stannaries in the Counties of Devon and Cornwall, as an exclusive system of regulation and government, applicable to certain peculiar and most important local interests in those Counties, was in existence at a period infinitely more remote than the reign of Richard I, which ended more than 630 years ago, is evidenced by a document which is still in perfect preservation in the Record Office of the Exchequer and bears date in the last year of that monarch's reign. The origin of that constitution is lost in preceding ages of unfathomable antiquity."

Sir George Harrison continued:

"... and this consideration might probably carry up the Stannary Jurisdiction very nearly to the time of the Phoenician traffic with Britain for tin."

The Royal revenue from tin mining known as "Tin Coinage", was always of great importance to those entitled to that revenue, whether they were Kings and Queens of England, or Earls and Dukes of Cornwall. Hence, there was good reason why the daily occupations of the working tin miners should not be impeded or interrupted.

"Tin Coinage" was not abolished until 1838, when a perpetual annuity was charged on the Consolidated Fund and attached to the Duchy of Cornwall.

Various Royal Charters, notably those of Richard I, A.D. 1198, John, A.D. 1201, and Edward I, A.D. 1305, confirmed to all persons working in the Stannaries many exemptions and privileges, including exemption from various taxes, and rights of access to special courts. The Charters contained early reference to "foreigners", who were not entitled to such exemptions and privileges.

Officials were appointed; principally, the Lord Warden of the Stannaries and his Vice-Warden, to hold courts between tinnars, and between them and all other persons, to administer justice between the parties. Those officials summoned juries of tinnars to declare the customs of tin mining and that practice developed into the formalised Parliament or Convocation of Tinnars, and the Stannary Courts.

Ultimately, in A.D. 1508, the Stannary Parliament was granted a very important power of veto by King Henry VII in the "Charter or Patent of Pardon". By that Charter the King (in return for the then huge sum of £1,000.00) conceded for the future to Cornish tinnars that no statutes, acts, ordinances, provisions, restrictions or proclamations to the prejudice of tinnars should take effect in Cornwall unless previously approved by twenty-four stannators, being six men appointed from each of the four Stannaries, or tin mining districts of Cornwall.

Cornwall is divided into four Stannaries or tin mining districts, namely, Foweymore, based on Launceston, Blackmore, based on Lostwithiel, Tywarnhaile, based on Truro, and Penwith and Kerrier, based on Helston. The "twenty-four men" referred to in "The Charter of Pardon" comprised six from each of those four Stannary districts. They were not elected by the tinnars themselves, but were returned by the Mayors and Councils of the four Stannary towns of Launceston, Lostwithiel, Truro and Helston.

There used to be a Duchy Palace at Lostwithiel, which became the headquarters of the Duke in Cornwall, and one seat of the Stannary Parliament. The remains of that palace still stand and now incorporate an antique shop. Such remains have been "improved" with great insensitivity by foreigners from east of the River Tamar. Nearby, the Stannary Court building still exists and is used as a Masonic Hall. The Stannary Gaol has gone.

The Cornish Stannaries were attached to the Duchy of Cornwall when it was created in A.D. 1337 by King Edward III.

The Duchy of Cornwall vests in the English Crown when there is no Duke. The first born son of the crowned head of England becomes Duke of Cornwall at birth. No investiture is necessary, as with the Prince of Wales.

The concept of the Duchy rests on the existence of a separate and ancient territory of Cornwall. That separate territory has never been assimilated formally into England. However, as a result of a series of unchallenged usurpations by the Westminster Parliament, Cornwall is now administered as a mere shire county of England.

In Cornwall, the Institutions of the Duchy mirror those attached to the English Crown. There is still a Duchy Council which used to advise the Duke of Cornwall in matters other than farm rents. There is a Duchy Chancellor, Attorney General, and other officials, who once performed important functions in relation to the government of Cornwall. Presently, the Duke of Cornwall, and the Duchy officials, appear to have abdicated all of their constitutional functions. The prerequisites are, of course, jealously maintained. The great pretence is that the Duchy is a mere property agency, that is bound to operate at a profit.

The Dukes of Cornwall and the Duchy officials were once concerned to maintain and protect the Stannary institutions such as the Tinnars' Parliament and the Stannary Courts. That is no longer the case.

The laws enacted by the Tinnars' Parliament used to be given the Royal Assent in the same way as Acts of the Westminster Parliament. If a Duke of Cornwall existed, the laws were given Ducal Assent for, in Cornwall, the Duke was the "quasi-sovereign".

The Tinnars' Parliaments in Cornwall were convened infrequently. Over the centuries the working tinnars were replaced by wealthy merchants, landed gentry, and aristocrats. Eventually, the tinnars were ousted entirely from the institution which had, in the past, provided them with a measure of protection.

The reactionary legislation of the last Convocation of 1752 to 1753 evidences the ability of the landed gentry and the wealthy merchants to exercise their powers in their own favour without regard to the interests of working tinnars, or the proprietors of small streamworks. Among the stannators at that Convocation there were two baronets (one of whom was Sir John St. Aubyn, a Member of Parliament and an extensive landowner), twenty-one esquires and one clerk of Holy Orders, who was a brother of the Vice-Warden.

Since 1753, the Westminster Parliament has purported to pass into law many Acts which affect the Cornish Stannaries, the working tinnars, and the Stannary Courts in which those tinnars once sought protection under the law. It is the view of the writer that such Acts are invalid as they lack the constitutional formality of having been referred for approval to a Convocation or Parliament of Tinnars in Cornwall. It is doubtful whether a court presided over by an English judge could fairly test the validity of those Acts.

\*"Stannary", as an adjective, means appertaining to tin mining. As a noun, it means a tin mining district.



Most Cornish people grow up with a knowledge that special rules have applied to miners and mining in Cornwall, just as they have a knowledge that a language other than English is spoken in our land. The ancient rights in Cornwall to pitch tin bounds, and there prospect and win tin, are still governed by laws enacted by Stannary Parliaments. Those ancient rights might prove to be potent weapons which we can use to deflect and defeat the modern despoilers of our land.

We Cornish should honour those who had the foresight to re-convene our native Parliament in 1974. We should look to extend the great work which they began.

PAUL LAITY

## KERNOW

"KERNOW" is a news magazine for the Cornish Movement, providing serious and in-depth reports and discussion on matters of concern in Kernow.

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## BOOK REVIEW

PAYSANS. PARENTS. PARTISANS dans les Monts d'Arrée, by Patrick Le Guirriec. 192 pp. Published by Editions BELTAN, 43 St. St-Mikael, Brasparzh 29190. Here we have an analysis of the population of Skrignag which is spectroscopic in its precision. This commune, situated in the Arre Hills South of Montroulez/Morlaix, gained widespread notoriety on account of the assassination in December 1943 of its nationalist parish priest, Fr Yann Vari Perrot, by the communist Franches Tireurs Partisans (see CARN 58). Half a century later it is still haunted by the memory of this tragic event, the shadows of which largely condition deep layers of the political life of its strange rural society. The clock of history seems to have stopped for a while in this fief of the FTP isolated from a world in rapid transformation, maintaining towards the monolithic French Communist Party the originality of a local, not very orthodox, form of communism, heir to a particular history and to traditions rooted in a distant past.

## A FILM AND VIDEO ARCHIVE FOR CORNWALL

by Jenny Steele Scolding

SKEUSOW is the Cornish National Committee of the Association for Film and Television in the Celtic countries. It aims, among other things, to promote Cornish identity through film and television, and it would therefore seem appropriate for SKEUSOW to become the agency responsible for establishing a Film and Video Archive for Cornwall.

We are all aware of the drastic changes which have taken place in Cornwall since the war, and that these have accelerated in recent years to the point where the original life of Cornwall is barely recognisable. Because of this it becomes more and more urgent to establish an archive, to rescue and preserve film showing life in Cornwall as it really was.

To this end, a year ago, SKEUSOW commissioned me to undertake a feasibility study on setting up a Cornish Film and Video Archive. This was not a simple task. Not only did finances dictate that the study must be completed within two months, but also there were numerous issues to be raised. These begin with the questions: What is Cornish film? What should be included in the Archive? — and ended with an even more difficult problem: What political parameters do we apply when seeking sponsorship?

The study was completed and SKEUSOW is now seeking finances to progress to the next stage. We feel it is pointless approaching potential sponsors with a written report only. Sponsors are going to want something dramatic to save — moving images they feel would never have come to light but for them. (After all, however genuinely altruistic sponsors are, they also need good publicity.) So, in the near future, we hope to undertake a preliminary three month film search and to compile a list of some of the film around. Of necessity, this work will be fairly superficial, but it is a beginning and it means we shall have written and visual material with which to approach potential sponsors.

At the 10th International Festival of Film and Television in the Celtic Countries, held in Roscoff in March, I had the honour to represent this potential Cornish Film Archive. I attended workshops with film archivists from Brittany, Ireland, Scotland and Wales, and together we made a half-hour television programme about Celtic film archives for FR3, the Breton TV channel. The culmination of our work was to form an alliance of film archives in the Celtic countries for the exchange of ideas, information and films. We also agreed on the need to pressurise TV companies and others into greater awareness of the need for preservation of our filmed Celtic heritage.

Several months ago someone told me his father owned old nitrate film of Mullion in the thirties. Rather concerned, I asked where it was stored. "Oh, he knows it might explode" was the reply, "so he's wrapped it in cellophane and hidden it in a disused quarry!" Although we haven't yet started a serious search for film, we know it's there. It always is — in attics, disused cinemas, old sheds. The trouble is that it is in danger and the longer we leave it the more chance there is of it being lost. If it is on nitrate stock it is deteriorating daily and that deterioration cannot be arrested. Old images of Cornwall will be gone forever.

And in case anyone's worried, an archive doesn't steal people's film — treasured heirlooms or someone's personal collection which is being well cared for. A Cornish Film Archive would eventually aim to locate all film pertaining to Cornwall; ensure it is being properly looked after; and where possible copy it in order to provide greater public access. The Archive would wish to work with museums, archivists, galleries and existing collections, not in competition with them.

The other Celtic nations are already saving their filmed heritage. It can and must be done in Cornwall.

What appeared to me most important in this book, what appealed to me as a man fully committed to country life is the analysis of, I might say, the psychoanalysis of a rural way of life which, behind the State Institutions, continues to impose its own norms to all, including their political behaviour. The author shows an extraordinary gift for observation.

The only fault I find with it arises from its being the work of an ethnologist, not a historian. In references to the Chouannerie he does not appear to have understood its essentially religious motivation and he tries to minimise its popular character. His notes on the Breton movement are devoid of historical value, they are rather akin to slogans (he is not aware that Mordrel fell out with the Germans in the first months of their occupation and played no part in the national movement during the rest of the war). It is surprising how weakly he accepts the attempts

to justify the murder of Fr Perrot whose shining figure appears still to trouble the conscience or the subconscious of the people of Skrignag.

YANN BOUESSEL DU BOURG

THIS EDITION has been edited by me due to other urgent commitments of P. Bridson's. Responsibility for inclusion of articles or holding over of others, for editing done and for any errors must solely be mine.

C. Ó LUAIN

# MANNIN

## SCOILLYN BRETNISH

Ta stoo dy liooar er ve ayns pabyryn-naight Sostnagh er y gherrit mychione Bretin as Meibion (Mec) Glyndŵr. Shoh possan follit ta lostey thieyn ta er ve kionnit ec joarreeyn ta abyl geeck foddey ny smoo na'n sleih ynyddagh son ny thieyn shen. Shoh red ta taghyrt ayns ymmoddey buill syn Europey. Ny sodjey na shen, ta Meibion Glyndŵr er soie er ny oikyn jeh jantee-thallooin ayns Sostyn as Bretin ta dellal ayns thieyn Bretnagh. Ta'n reiltys Sostnagh jannoo e chooid share dy ghoail greim orroo shid ta jannoo ny reddyn shoh, agh choud's shoh cha nel peiagh erbee er vee goit. Surrys enn dy vel ram Bretnee ayns foayr jeh Meibion Glyndŵr. Son shickyrys, ta'n bardagh R.S. Thomas ayns foayr jeh. Ta eshyn coontey ny Meibion dy ve ny ynrican fendeilee firrinagh jeh'n chengey as cultoor Bretnagh. Agh ta lught Plaid Cymru coontey ny Meibion dy ve nyn atchimeyryn ta er ve cleaynit ec y Front Ashoonagh. As ta fertoshee Plaid Cymru, Dafydd Ellis Thomas, noi possan Bretnagh elley nagh vel cho follit as ny Meibion. Shoh y sleih as Bretnish oc chammah as kiartaghyn mie ayns chellooish, radio, ollooscoilyn as y lheid. Ta ram sleih credjal nagh vod oo geddyn kiartey mie ayns Bretin mannagh vel Bretnish ayd as mannagh vel oo ayns foayr jeh'n phossan shoh.

T'eh jeeaghyn dy vel paart dy Hostnee ta cummal ayns Bretin credjal shoh neesht. Cha nel ny Sostnee shoh cur graih da Bretnish son y chooid smoo, agh t'ad credjal dy bee

vondeish ec nyn baitchyn my ta Bretnish flaaail oc. My ta Bretnish oc, bee ny "Masoonnee" Bretnagh coontey ad y ve feeu. Myr sampleyr, haik cubbyl feer Hostnagh veih Sostyn Hostnagh shiaght bleeaney jeig er dy henney. T'adh cummal ayns Bretin, ayns yn ard-valley Caerdydd. Ta mac oc ta hoght bleeaney dy eash as t'ad cur eshyn gys scoill Vretnish, ta shen dy ghra. scoill raad ta ny paitchyn gysaghey dy chooilley red trooid Bretnish. Cha row fys ec y jishag Sostnagh er y scoill Vretnish shoh gys v'eh ny chiannoort jeh scoill Vaarlagh. Ayns shen, v'eh kinjagh clastyn goo mie jeh'n scoill Vretnish. Va sleih gra dy row ynsagh mie ry gheddyn ec ny paitchyn. As va ny fir as mraane-ynsee freayl rick mie er ny ynseydee. Chammah as shen, va ny ynseydee ceau cullee cadjin. Kiart goll rish ny shenn laghyn ayns Sostyn! Myr shen, va'n guilley aeg currit gys y scoill Vretnish dy chur vondeishyn da nagh row ry gheddyn sy scoill Vaarlagh. T'eh jeeaghyn nagh vel graih ec ny Sostnee shoh er y chultoor dooghyssagh. Cha nel ad agh shirrey scoill vie son nyn mac. As ta'n vummig as y jishag jeant bwooiagh lesh y scoill tra t'ad cosoylaghey ee rish ny scoillyn ayns Lunnin ren nyn inneenyn goll huggey. Ta ny reddyn undinagh foddey ny share, t'ad gra.

Sostnee ennagh ren garraghey gys Bretin ta cummal ayns Caerdydd, my t'ad libraalagh t'ad cheet dy ve inneagh tra ta sleih elley gra dy vel ny scoillyn Vretnish ayns shen son y

"sleih mullee". Sostnee ennagh ta cur ny paitchyn oc gys scoillyn Bretnish ayns Caerdydd, t'ad boirit ny keayrtyn dy vel ooilley ny ynseydee bane. As t'ad boirit nagh vel fir as mraane-ynsee dy liooar ayn son sheanse as maddaght. Agh ny yeih shen as ooilley, ta ny Sostnee shoh jeant feer wooiagh lesh ny scoillyn Bretnish son y chooid smoo. Lhaih mee skeal mychione scoill ennagh raad va brastyl as shiaght paitchyn as feed ayn. Dussan jeh shoh, va ayraghyn as moiraghyn oc nagh row un 'ockle dy Vretnish oc. Cha row agh tree paitchyn as ayraghyn as moiraghyn oc lesh Bretnish flaaail. Ta ooilley ny paitchyn loayrt Bretnish ny mast'oc hene sy chooyrt-cloie.

Ayns Bretin ooilley, ta tree keead tree feed as tree bun-scoillyn raad ta dy chooilley nhee jeant trooid Bretnish. Ta shen red goll rish nane as queig jeh ooilley ny bun-scoillyn sy cheer. Ta tree ard-scoillyn as feed ta gobbyr trooid Bretnish. Ayns Caerdydd, ta nuy bun-scoillyn Bretnish ec y traa t'ayn. Ta sleih shickyry dy jed yn earroo shoh seose.

Agh ga dy vel shoh ny red mie, shegin dooin cooinaghtyn dy vel y chengey foast goll sheese ayns ny buill "dooghyssagh" goll rish Gwynedd. Ta ram joarreeyn nagh vel cur geill erbee da'n chengey cheet stiagh as jannoo jeeyl. Lhig dooin guee son mirryl, my ta.

*There has been publicity recently about anxious English parents who have settled in Cardiff sending their children to Welsh language primary schools to give them the best start in life in Wales.*

BRIAN MAC STOYLL

## WHAT ARE THE "GOOD THINGS"?

In a recent interview on Manx Radio's series of programmes devoted to Nationalism in Mann, Miles Walker M.H.K. Chief Minister, had some interesting things to say which vindicated the position of the guoled F.S.F.O. three. The three have said in their statements that talking to their politicians was pointless — Mr. Walker's comments proved them to be right. He showed that not only does he have no answers to the problems in Mann, but that he has no understanding of the cultural devastation being inflicted on the Manks Nation.

Mr. Walker began by saying that he considered himself to be a nationalist. An encouraging start you might think, but he went

on to define a nationalist as anyone from native born Manks to the newly arrived money launderers. Anyone who lives in Mann lives here because they love the place (even the tax-dodgers), therefore all residents are nationalists — or so he implied. He then went on to say that only a "handful" of people believed there are major social problems in Mann, and that though he realised there may be some social pressures at the moment, these are far outweighed by the "good things" the government is doing for Mann.

A large number of Manx people are deeply concerned at the way things are going. The only significant benefits of present policies are to the finance sector, estate agents and speculators. What are the benefits to the Manks people of the present "boom"? Greater spending on health, social services and education to accommodate the new residents — little or no change in the standard provided to Manks people, (hospital waiting

lists are considerably longer). One thousand people off the unemployment figures — good stuff, but as soon as the building boom is over there will be one thousand plus unemployed builders on the lists. Huge pay rises for the politicians — one of the poorest paid manual workforces in Europe. The problems are escalating with well over a thousand people on local authority housing lists and more people being made homeless every week as speculative owners get shot of shabby buildings. Young Manks couples forced on to substandard reservations — if they are lucky, or forced to emigrate. There is continued destruction of the landscape, and a loss of the Manks identity and respect for everything Manks. I wonder what the "good things" are, to which Mr. Walker was referring?

PHILLIE BEG

# THE NEW PROSPERITY — FROM WHOM? FOR WHOM?

The trial and sentencing of three Manx nationalists took place at a court of General Gaol, Douglas, on March 21st 1989. Chris Sheard and Gregory Joughin each received 2 years and Philip Gawne 16 months imprisonment for their illegal direct action of arson and criminal damage in the F.S.F.O. campaign.

Shortly before the trial their support group, Caarjyn ny Troor (Friends of the three) issued and distributed leaflets in the main towns of the Island which publicised the main issues that were of concern to the three, namely the social and environmental damage and erosion of national identity, directly resulting from lack of Government control in its pursuit of open-ended growth. There were fears that the motives for their actions would be obscured or ignored altogether and they would be considered mere vandals, as they had already been labelled in the press. Manx Radio News played the whole event down and gave a short report once that day and then made no further mention of it the next.

On the day the public area of the court room was full to capacity with relatives, friends and nationalist sympathisers. Their pleas in mitigation were conducted through their advocates. This turned out to be an unwise decision on the part of the three, as contrary to specific instruction, the advocates made it sound as if the three now regretted their actions. This appeared in the press but fortunately their statements were comprehensively reported in the *Courier*, which made it quite clear that the three saw their actions as "regrettable but necessary".

Opinion has it that the comparative lightness of the sentences suggests establishment sensitivity to widespread public disquiet about the detrimental effects of the "boom" and the wish to avoid any extra publicity that an appeal would create. Mr. Moyle, prosecuting for the Government, recommended confiscation of the two vehicles used in the illegal acts. Deemster Callow took his advice which appeared to be a bit of entrenched vindictiveness.

Supporters waited outside the Courthouse after the sentencing for the three to be taken back to Victoria Road Prison and were quite surprised to be regaled with Gaelic songs coming from within the Courthouse and emanating from a ventilation grid in the outside wall. It was possible to conduct two way conversations in Gaelic for almost an hour until the van arrived and the three were led out to a cheering crowd. Gregory Joughin was ready for the cameras with a final act of defiance and F.S. clearly marked on two fingers, gestured in a way that could not be misunderstood.

Since their sentencing Manx Radio has broadcast a series of interviews with "nationalists" including the Chief Minister, Miles Walker! Twenty minutes, each weekday for one week were given over to these on the Mandate programme, which deals with current affairs. During the following week David Callister, presenter of a four times weekly phone-in, announced that there would

be a Mannin Line programme with nationalist studio guests. He invited the public to write in questions to be put to the guest speakers.



*"The Three" — Greg Joughin, Chris Sheard and Philip Gawne — being led away in handcuffs to begin their prison sentences (photo courtesy of "Manx Life").*

In the event, the response was such that there was no time to use the letters and priority was given to the callers. Mr. Callister admitted surprise over the overwhelming response the subject had created. It is difficult to decide the relative wisdom of participating in such a programme. On the one hand it presented a rare opportunity for nationalists to have a voice; on the other, the format of the Mannin Line can be operated, at the will of the producers, to present the sort of programme they want. Five speakers were far too many, given the time available. The presenter sometimes cut the speakers short, interrupted, changed the subject or confused the issue. Despite all those handicaps, the studio guests put forward their points well and even managed to wrong-foot Mr. Callister a couple of times. Even so, there was insufficient time for them to develop their arguments which a subject of this importance and magnitude requires.

On March 26th, an article appeared in The Sunday Times entitled "What put the snarl on the Manx cat's face?" This came about as a result of a meeting of nationalists with a journalist from that paper who had travelled from London for that purpose. He was given plenty of hard hitting information, but the resulting article turned out to be weak and superficial.

Students from Swansea University arrived on the Island in April to conduct a survey on nationalism. For what purpose and for whose use it is, we have so far been unable to find out. It does however suggest that news of public concern over national issues has travelled.

Various members of Government are now beginning at last to be critical of the lack of affordable housing for the many people who now find themselves homeless or in sub-standard accommodation. A director of "Shelter" is to visit the Island to meet politicians, church leaders and trade unionists, for the purpose of forming a local branch to

campaign for the homeless. The Treasury Minister Mr. Cannan had made his budget speech in the previous week in Tynwald and a briefing from the Treasury said "the budget indicates a continuation of the government policy of a prosperous caring society". The issues go much deeper and beyond our shores. To quote from the statement of the three, "It seemed to us that in the new society being formed here, all that mattered was wealth creation, and that it was unimportant who was creating the new wealth or for whose benefit that wealth was being created, or indeed from what source, moral or immoral, such as South Africa or drugs laundering, the money was ultimately coming from. The Manx people and their historic identity, in a vital and living sense, no longer seemed to figure in the economic equation and market forces were being allowed to determine their survival."

**CARRJYN NY TROOR**

**CORRECTION:** We wish to apologise to Philip Gawne one of the three, under whose picture in Carn 65 the incorrect name "David Stephens" appeared. Also to Greg Joughin whose surname was misspelt. Sorry lads but somehow the gremlins got at it.



## Mannin Branch Campaign for the return of the "Chronicles"

The Mannin Branch has launched a new booklet to assist in our campaign for the return of the manuscripts of the Chronicles. Dr. George Broderick kindly provided the text which has been professionally produced. The booklet provides a concise description of the contents and history of the "Chronicles of the Kings of Mann and the Isles" and sets out a moral case for their return.

Both the campaign and the booklet are supported by A.G.M. resolutions, the latter to be funded by Central monies. Now that we have had an official launch, we hope to have copies for sale throughout the Island. We have had good press coverage for the event in the newspapers and on Manx Radio.

To make the project economically viable we have produced sufficient copies to supply all C.L. Branches with moderate numbers for resale. The greater the numbers taken by branches and sold through our own efforts in Mann the better we will be able to offset any costs to Central. We are very aware of the severe constraints on our overall budget. The selling price has been set at £1.00 per copy but the price to branches will be £7.50 for 10 copies.

We understand that there is the possibility in the future of a facsimile edition of the Chronicles. Our production would provide an excellent complimentary background to such an edition.

## CHIEF CONSTABLE CHALLENGED

Assistant General Secretary of the Celtic League, who is also local Secretary of the T.G.W.U. and Chairman of Mee Vannin; was forcibly removed from his own premises by the Isle of Man Constabulary for alleged driving offences.

Suspecting himself to be a target for victimisation and harassment, he applied to the courts to be represented by a lawyer, independent of the Manx Judiciary. Permission was refused.

Before the case was due to appear in court, evidence was anonymously sent to Mr. Moffatt which showed that original police statements had been deliberately changed. Evidence also came to light, in the form of a document, that the changes had been sought by the Prosecution Office. This evidence of tampering was exposed in court.

Despite this and lack of any evidence to show guilt, a two year ban from driving and a heavy fine was imposed.

Mr. Moffatt has challenged the Police Chief Constable to publicly debate the question of police proceedings relating to changes of original statements. A retired senior police officer has privately informed Mr. Moffatt that in his 30 years in the force he had never come across such proceedings.

C.J.K.

## TRAWLER PULL ADMITTED

Near the end of April a Manx trawler, The Laurel was pulled astern for 20 minutes by a U.S. Navy submarine about 12 miles west of the Isle of Man. The 50 foot trawler was trawling for prawns when it suddenly started moving backwards at 3.6 knots. When the angle of the trawl wire became steeper the skipper, Geoff Comber, released the nets. The fishing gear had only been in use for three days and had cost £3,500.

The U.S. Navy admitted that it was one of their submarines that was responsible. This is only the second time that the U.S. navy has admitted being responsible for a submarine incident in the Irish Sea. The other occasion was when one of its submarines surfaced after being asked to by a RAF helicopter after dragging a Northern Irish trawler for several hours in February 1987. This incident illustrates once again the hazards for those using the Irish Sea and the need for an end to submarine traffic in this busy and congested waterway.

## NO RIGHT OF LEGAL REPRESENTATION

A dentist practising in the School Dental Service was dismissed. Precise details of the case are not known to me but I have been told that his dismissal was not on professional or ethical grounds. However, when the case was to come to appeal, the person concerned was unable to find a legal representative on the Island, and was denied permission to obtain the legal services of a specialist from outside the Island, provided by the British Dental Association's Union (at no cost to the Government).

The implications of this case have worried the medical profession here and in the light of this, it is possible that the British Medical Association, the British Dental Association and other allied services will "black box" vacancies in the Isle of Man as a warning that the authorities are poor employers. This could have the detrimental effect of attracting the more unprincipled members of the profession, leading to a decline in the standards and ethics of the medical services.

C.J.K.



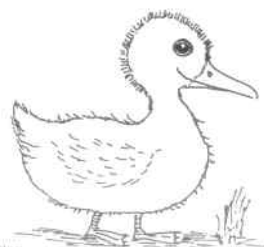
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# CELTICA

## LANDS OF CELTIC HERITAGE

**A Proposal by the American Branch  
Presented for Discussion by the Celtic League**

The 1987 Celtic League AGM (i) "acknowledge(d) that many vestiges of early Celtic influence persist throughout those parts of Europe once settled by our people . . ." and (ii) "express(ed) the hope that, from such areas, might come the support and understanding we need to pursue our aims more effectively."

It also recognised that in some such areas (Galicia and Asturias, specifically) "some people (still) consider themselves Celts," expressed "friendship" with them, and "encourage(d) them in their efforts to develop the Celtic elements in their heritage".

On the basis of the above statement, the American Branch feels that the Celtic League should take measures to establish formal ties with such areas in Europe, in order to better mobilise and channel the reserve of interest and goodwill that exists there — without diluting the League's commitment to the Celtic languages or its current definition of "Celtic nations". In that regard we offer the following suggestions for discussion by all the Branches of the League.

It must first be recognised that communities where a Celtic language has long been spoken usually come to display a set of non-linguistic traits (patterns of land use, attitudes toward social structure, kinship and marriage, art styles, styles of music and dance, etc.) that form the cultural ambience generally called "Celtic". Even after the community ceases to be Celtic-speaking, many of these cultural traits will survive for a more or less long period of time — the more so, perhaps, if the community has a strong sense of its particular identity: in which case these traits may come to be known and cherished as regional characteristics. Nowadays, with a greater awareness of history, the "Celtic" connection will often be recognised as such, and lead to an interest in, and sympathy for, all matters Celtic.

We suggest that the League recognise as *Lands of Celtic Heritage* such areas in Europe where, even in the absence of a Celtic language, a strong historical or cultural Celtic element exists in the local identity, and single them out as privileged partners of the Celtic world, devising a formal arrangement whereby they might participate in League activities and further League interests.

### LANDS OF CELTIC HERITAGE: A DEFINITION

Since most of western and central Europe has been inhabited by Celts at some period or other, specific guidelines will of course have

to be set to prevent all of Europe from claiming "Celtic heritage"! In order to be valid, such claims would have to rest on specific elements in the local tradition, not on a vague sense of a Celtic past. It would be required that a given region's identity as a historical unit go back to the time when it was Celtic-speaking (the region's name will usually reflect this). An additional criterion could be the prior existence of an organised effort to promote the region's Celtic connection. Large, state-identified, culturally heterogeneous entities like "France" or "England" should not be considered eligible (in any case, their identities as historical units are not rooted in the Celtic period of their past).

There are a number of areas in Europe that could reasonably be designated lands of Celtic Heritage. We propose three regions for immediate consideration:

1) *Galicia*, where a strong attachment to Celtic roots is a crucial element of the national identity, manifested in literature and other realms of culture, and which has led to long-standing Galician participation in Inter-Celtic events like the Lorient Festival.

2) *Asturies*, which has had a Lliga Celta for a number of years, and now also participates in the Lorient Festival.

3) *Cumbria*, where a Celtic language was spoken until the eleventh or twelfth century, leaving traces not only in place-names but in local speech, and where a native style of Celtic wrestling has survived, leading to Cumbrian participation in International Celtic wrestling events.

Other European regions could in due time be proposed for recognition as Lands of Celtic Heritage. The validity of their claim to such status would be discussed in committee and voted on at an A.G.M.

### LANDS OF CELTIC HERITAGE: NEW GROUPS AND ACTIVITIES

In order to maintain formal links between recognised Lands of Celtic Heritage and the Celtic nations (and the Celtic League in particular), the League should seek out members in those lands and urge them to form groups that would serve as foci for League-related activities. The precise status such groups would have within the League organisation should be a topic for further discussion. One possibility would be to make them special Chapters within the International Branch.

The activities of the new groups would fall within two categories:

1) publicizing the current problems of the six Celtic nations and promoting their interests through education and information; encouraging study of the Celtic languages and knowledge of the general achievements of Celtic civilisation.

2) publicising the Celtic element in the heritage of the groups' own homelands, using the awareness to strengthen links with the Celtic nations. Within strict limits (the precise extent of which should be discussed), this could be translated into participation in inter-Celtic events, especially where the nature of the participation (e.g. through music, dance, sports, historical presentations, etc.) makes it certain that the genuinely Celtic element in the cultures will be drawn upon.

The Celtic League's involvement with Lands of Celtic Heritage would be limited to matters arising out of the "Celtic connection", and would not be expected to extend to any discussion of the political or "national" status of those lands. Members of the new groups could, on an individual basis, engage in local nationalist movements or in activism involving non-Celtic languages, but they would be advised not to do so under Celtic League auspices.

*The brilliant achievements of Celtic civilisation throughout Europe continue to compel admiration and excite the imagination. The pride some inhabitants of ex-Celtic lands feel in their Celtic heritage should not be denied, belittled or ignored, but should be encouraged to serve as the basis for the promotion of Celtic interests. To create new centres of League activity in regions where interest in Celtic matters is likely to be strong is a necessary step toward expanding the League's influence and obtaining the "understanding and support" the League needs outside the Celtic nations. We believe that the American Branch's proposal, as outlined above, represents a move in that direction.*

## 16th ANNUAL PAN-CELTIC CONFERENCE IN NEW YORK

On 6 May the American Branch held its 16th annual Pan-Celtic Conference at the American Irish Historical Society in New York. With Celtic Survival as the theme of the conference, a variety of speakers drew an interested and enthusiastic audience.

Continuing on a topic begun at the American Branch's meeting a few weeks before, Scottish Chair Greg Douglas spoke on the survival of Scots Gaelic through the disasters of the Jacobite Wars and the Highland Clearances, the rebirth of Scottish nationalism, and the goals and strategies present-day supporters of Scots Gaelic are using to ensure that the language continues. Doris Noreen Conklin, a teacher at New York's Irish Arts Center, spoke about the Women of the Celts, emphasising how Celtic attitudes towards women echo the goals of today's feminist movement.

A lively and unusual reading of his own and other modern poems in Irish was given by Greg Brennan, who closed with a very contemporary composition referring to Bob Dylan's "Gates of Eden" concert at New York's Madison Square Garden in the early



1989 Pan-Celtic Conference — Michael Maranda speaks on Welsh Linguistic Nationalism in the 19th and 20th centuries (photo: S. P. DeVillo).

1970's, which demonstrated the relevance of the Irish language to describing modern-day feelings and situations.

Prof. Dino Pacio Lindin from the State University of New York gave an outline talk on the history and culture of Galicia, an area that has been the subject of much discussion, noting Galicia's struggle for national survival under Spanish hegemony, and the reasons why the perception of Celtic identity has persisted there.

Adding a musical note to the proceedings, traditional Sean Nós singer Treasa Uí Chearúil spoke about the Irish song tradition, its evolution, and its continuation today in both the U.S. and Ireland. Her voice is a well known part of many events and competitions in the U.S. area, and her talk was especially well received by the audience.

Drawing on his recent graduate researches, Michael Maranda spoke on the relationship between the Welsh language revival and Welsh nationalism from the mid nineteenth century down to the inter-relationship of present-day linguistic and political movements in Wales.

The Conference was dedicated to the memory of Conference Committee member Eileen Campbell Gordon, who passed away on 17 April 1989. A long-time member of CLAB, she was for many years the well-known proprietor of the Rivendell Bookshop and Center for Celtic Studies in New York, and her wisdom and inspiration will be sadly missed by all who came to know her.

Special thanks are extended to Conference Committee members Liam Ó Caiside, Greg Douglas, Alexei Kondratiev, and Mike Maranda, to Melissa Murphy and Lisa Crouch for coordinating the refreshments, to Mickey Burke for managing the sale table, to George Moran for donating books for sale, to Brendan Fay for site selection, and to William Cressler and the American Irish Historical Society for providing the place for the Conference.

STEPHEN PAUL DEVILLO

## IRISH POST HONOURS LEAGUE CHAIRMAN

One of the ten annual *Irish Post* Awards for 1989 has been bestowed on Celtic League Chairman Peter Berresford Ellis. The award has not only been given in recognition of his work as an historian and novelist but as a "campaigner for the cultures of the Celtic peoples".

The award, a specially commissioned piece of sculpture by the American-born sculptor Wayne Harlow, who has lived for many years in Westport, Co. Mayo, Ireland, will be presented by the Irish Ambassador to England, at a dinner in London, on July 1.

Among the other recipients is Siobhan Uí Néill who, since 1979, has been one of the most prominent Irish language teachers in London, teaching adult evening classes at Camden's Adult Education Institute as well as at a higher level at the University of London, Goldsmith College and at Morley College.

Others awards go to actors Michael Gambon and Bob Crowley; the actress Imelda Staunton; novelist Bernard Mac Laverty (author of "Cal"); BBC TV sports personality, Desmond Lynam; single-handed Atlantic oarsman Seán Crowley and veteran Irish traditional musician Owen Kelly.

## INTERCELTIC LANGUAGES?

I should like to offer my views about Youenn Olier's proposal and arguments. I agree with a good deal of his assessment of our situation. It is right that CARN should provide a platform for new proposals related to our linguistic and political aims. The Celtic League seeks to be of assistance to the national movements of the different Celtic countries, it does not presume to lecture them as to what they ought to do but we trust that nobody will take it amiss if occasionally we express views about their policies, in a constructive spirit. I am sure Youenn Olier means it that way too.

One of our members recently urged us to give in CARN less space to issues and more to ideals. We needed more vision. Again I agree. But the question will be asked: is it not utopic to envisage the adoption of an interceltic language? Is it not going on one of those wild goose chases that Celts can be prone to? There is no doubt though: the "conjunction" of the multiplicity of Celtic languages and of the numerical weakness of their "carriers" is not favorable. We should build on our traditions not just preserve them, if we want to inspire commitment.

The adoption of an interceltic language could be proposed for different levels: the general popular level in each of our countries or, for a start, the level of the Celtic League members and sympathisers. Between the two

we have the level of the linguistic movements in each of our countries.

We must have a clear idea of the dimensions of the problem. The vast majority of our compatriots lack determination regarding the promotion and upholding of their particular Celtic language. The fact that it is Celtic and related to other languages is not important in their eyes. Without the popular interest, it is inconceivable that any sort of public funding would be forthcoming for the advancement of a means of expression not closely related to the experience of the community. One can appeal to Irish people to learn Irish, to Cornish people to learn Cornish, because these languages have had a long association with their history, and are thus an expression of their collective experience. That is what provides the strongest motivation available but it is a relatively small number of people who are receptive to it. How much smaller the response would be if called upon to adopt another language, even a kindred one, can easily be guessed.

Awareness of the importance of interceltic solidarity exists in our linguistic and political movements but for most of their members it is a matter of mutual support, sharing experience, not developing organic links and integrating the Celtic fragments into a new whole. As Richard Gendall says in Carn 63, "Cornish first and Celtic afterwards". Or as Bernard Deacon, then Celtic League Branch secretary, told me when I expressed regret that the new Cornish spelling would make it more difficult for those familiar with Welsh and Breton to read Cornish, it was not for them but for the Cornish that the language was



being revived. That is the way it is!

Realistically then, let us accept, or resign ourselves if we feel frustrated, that for the foreseeable future the Celtic peoples will continue to write and speak their national languages as they do at present. But this should not prevent us from addressing the problem created by the present compulsion, in *interceltic relations*, to generally resort to English. I think we should fulfil a pioneering rôle here. We should see what could be done to bridge our linguistic differences and make proposals.

The least radical course is for each of us, after learning properly his/her national language, to go for one, two or three other Celtic languages. The most radical would be to invent a Celtic Esperanto, using elements from the various existing forms: as Goulven Pennaod showed, this would be technically extremely difficult, and its artificiality would probably neutralise interest. The solution proposed by Youenn Olier, of adopting one of the living Celtic languages, may underestimate emotional factors, and the risk of creating suspicion where unity is needed. I would be inclined to go for a less ambitious scheme: promoting the development of a Common Gaelic on one hand, and of a Common Brittonic on the other.

Let me remind those who are sceptic about "promoting" that the development of languages is to-day less than ever a matter of random influences, but that it is "guided" to a great extent (there is a discipline called normative philology which deals with that). I want to stress also that I am concerned with creating means of interceltic relations which would dispense with English.

Briefly then, this is the sort of solution I would consider to be both sufficiently realistic and radical:

a) a Common Gaelic: this should present no great difficulty, since there is already a common (or almost) common spelling for Irish and Scottish, and to a large extent a common vocabulary and syntax in the three Gaels. A standard pronunciation could be proposed, also standard definitions, where common words presently differ in those respects. One would hope that the Manx, without

necessarily turning their back on their spelling, would rally to the Irish-Scottish spelling since it would give them easy access to a large body of literature from which they are now excluded. In the first issues of CARN, Manx articles were published in Irish spelling: I had no difficulty reading them, whereas I am often left guessing by the Manx spelling. There could be a wide margin of pronunciation without impeding understanding. A basic vocabulary of 1,500 words and a simplified grammar could be established.

b) a Common Brittonic: here the problem is indeed more complex. For a start however, all the similarities of grammar, vocabulary, pronunciation which exist should be listed, and on that basis common forms could be agreed. The next step would be to decide which other terms, needed for the common 1,500-word vocabulary, and the common grammar, should be chosen from the existing forms and rules, preference being given to terms of Celtic origin and of easy pronunciation, if possible also to terms easily related to Gaelic. E.g. plural endings -au, -ow, -ou/eu would be standardised to -ow; the definite article y(r), an, an/al/ar would be *an*, being the closest form to Gaelic *an*.

Common Gaelic (Comhghaelic) and Common Brittonic (Cenbredeneg) could be used first for short articles in CARN, with explanatory notes in order to familiarise readers with them; later, at meetings of the Celtic League, with translation from one to the other, for simple matters being discussed. Courses could be organised by Celtic groups/branches. This would enable us gradually to improve the agreement reached.

Readers are invited to submit their views. I would be interested in constituting a file on the subject, in gathering proposals, although I must warn that I shall not have time to engage in lengthy correspondence. What I propose is one alternative to Y. Olier's proposal. It would leave us with two interceltic languages instead of one, but they would constitute steps from which the Celtic vernaculars could be learned more easily.

ALAN HEUSAFF

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

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Our next deadline for CARN 67 will be the 8th August, 1989. 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, and be typed; 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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