

cafn

A LINK BETWEEN THE CELTIC NATIONS

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CELTIC LEAGUE



ALBA: COMUNN CELTÈACH • BREIZH: KEVRE Keltiek
CYMRU: UNDEB CELTAIDD • ÈIRE: CONRADH CELTÈACH
KERNOW: KESUNYANS KELTEK • MANNIN: COMMEEYS CELTIAGH



ALBA

Fuasgladh na Glas-Ghuib

Gilleasbuig MacMhuirich
(Gilleasbuig Lachlainn 'Illeasbuig)

Tha mòr-shruth na Beurla a' bagradh gu cruaidh
Ar cànan 's ar dùthchas a shlugadh a suas
Ach seasaibh gu dìleas ri cànan ur gaoil
'S chan fhaigh i am bàs gu ruig deireadh an t-saogh 'l

A dh'aingheoin gach ionnsuidh a thugadh le nàmh
A chòirichean prìseil a spùinneadh on Ghàidheal
Cha lasaich e chaoidh gus am faigh e a' bhuaidh
Thar gach mìorun is eucoir a dh'fhaodas a ruag.

Tha eachdraidh na dùthcha a' cuir dhuinn an céill
Nuair 'bhagradh gla'-ghuib 'chuir air cànan an gaoil
Mar dh'èirich iad suas, dh'aingheoin peanas 'us bàs
A shaoir an dùthcha bho chruaidh-chuing an tràill.

Mu cheud bliadhna air ais, nuair a chuir Donnchadh Raoideach a' bhàrdachd seo ri chèile, b'e geur-leanmhainn na Gàidhlig toil na rìoghachd. Chì sinn dearbhadh an fhòirneart seo ann an Achd an Fhoghlaim 1872. Mharbh an t-Achd seo teagaisg na Gàidhlig 'sna sgoiltean agus ann an àite sam bith eile.

A nìs, taing do 'gaoth an atharrachaidh', no, mar a thuirt MacMhaolainn – 'the wind of change' – an deidh Suez a bha ann an 1956, nuair a chaidh an t-Iompaireachd leis an t-sruth. Cheadaich an riaghaltas, mar an ceudna, mìltean de dhaoine dubha, donn is buidhe a thighinn a-steach. Bha na mìltean seo a' bruidhinn iomadh seòrsa de chànaichean agus a' cleachdadh a h-uile seòrsa de chultuir – na Moslaimich, Sinich, Hindich gu Caribbeanaich agus iomadh eile.

Leis an tighinn-a-steach seo agus bàs na h-Iompaireachd dh'fhàs an riaghaltas caran beag nas coibhneile agus lùghdaich geur-leanmhainn na Gàidhlig beagan. Ach ged a tha sgoiltean ann an diugh far a bheil

teagasg troimh na Gàidhlig chan eil na sgoiltean Ghàidhlig ach tearc fhathast agus chan eile teagasg ann gu aois ochd-deug fhathast, troimh na Gàidhlig, ged a tha ard-sgoiltean a' teagasg troimh na Cuimreis sa Chuimrigh.

Ged a tha colaisde Gàidhlig againn, Sabhal Mór Ostaig, 's e Beurla cànan nan colaisdean eile agus nan oilthighean uile gu leir feadh na h-Alba, ach tha iomadh clas 'sna colaisdean is oilthighean sa Chuimrigh far a bheil teagasg troimh na Cuimreis.

Ged a tha 'Gairm' agus beagan chòrlach sna paipèaran-naidheachd ann, sa Ghàidhlig, chan eil an riaghaltas gar cuideachadh mar a thathar a cuideachadh nan Cuimreach far a bheil iomadh paipèaran-naidheachd seachdainneil ann, taing do chùl-taic an riaghaltais.

Ged a tha leth-uair a thìde againn an siud 's an seo air TV, dhuil an riaghaltas ar Amar TV 4 'sa Ghàidhlig. Gheall Mairead Thatcher gun toireadh i Amar TV 4 sa Chuimreis roimh àm an Taghaidh Mhóir, ach, nuair a dh'fhàs i 'na prìomh-mhinistear a-ris, dhuil i a gealladh a chomhlionadh do luchd na Cuimreis.

Leis a sin thug Gwynfor Evans B.P. mionnan gun leigeadh e-fhèin gu bàs le dìth bidhe mur a cumadh a' Bhean Thatcher a gealladh. Thuig ise gun chuir e roimhe sin a dhèanamh agus ghéill i, agus 's ann mar sin a tha Amar TV 4 Chuimreis ann an diugh!

Ach cha d'fhuair ar cànan Albannach fiu 's aon leth-ghealladh a thaobh Amar TV Gàidhlig idir! Tha geur-leanmhainn na Gàidhlig fada nas miosa na tha a' Chuimreis. Ach, ged a tha beagan farmaid againn ris a' Chuimreis, chan eile cànan dhùthchasail eile (seach na teagannan Chéilteach eile) ann an stàid cho truagh 's a tha a' Chuimreis feadh Comunn na Roinn Eorpa!

Feumaidh sinn spàirn a dhèanamh an diugh gus am bi ar cànan stéidhichte anns a h-uile àite far a bheil a' Bheurla chruaidh Sasunnach a-nìs, feadh Alba gu leir. Feumaidh sinn dèanamh dìreach mar a rinn na h-Ungairich, na Suòmaich (Finns), na Seicich (Czechs) agus na h-Israelich agus càch nuair a shàbhail agus a dh'ath-bheothaich iad a' chànan araidh aca fhéin.

Gun teagamh 's ann ann an ghetto na Beurla a tha sinn a' fuireach! 'S e prìosan na h-inntinn cuideachd a tha anns an ghetto seo. Cha mhór Albannach and deidh 1872 nach d'fhuair a fhoghlam troimh na Beurla.

Tha fios againn mar a tha a' mhór chuid air TV a' tighinn à saoghal na Beurla – Sasuinn, Ameireaga, Astràila (seadh 'Neighbours') agus mar sin air adhart.

Air an doigh cheudna a thaobh leabhraichean cuideachd; tha leabhraichean gu leòir ri fhaotain à ùghdairean Sasunnach is Ameireaganach ann an ghetto na Beurla ach chan eil eadar-theangachadh ach tearc, mar gum biodh iad ag ràdh nach robh litricheas agus cultur ach na bha sa Bheurla Shasunnach!

Air an laimh eile, a-mach à ghetto nan dùthchannan Beurla, chì sibh eadar-theangachadh à leabhraichean ann an cànaichean choimheach sam bith air gach cuspair, air ball, gus an teanga ionadail ged a bhiodh sibh ann am Paris, Warsaw, Budapest no Buenos Aires agus iomadh, iomadh àite eile.

B'fheàrrde eadar-theangachadh as a' Ghàidhlig gu cànaichean neo-Bheurla eile. Bu choir don Albannach sgrìobhadh na chànan fhéin – ma tha e fileanta sa Ghàidhlig – le eadar-theangadh ri fhaighinn san t-saoghal air fad mach à ghetto na Beurla, far a bheil duaisean cothromach ri fhaotainn.

Gun teagamh, mar a bhios Albannaich òga ag ionnsachadh nan leasan aca troimh na Gàidhlig, sna sgoiltean, cholasdean is oilthighean 's ann nas lionmhor a bhios ar n-ùghdaran Gàidhlig a' fàs. Chan eile aobhar sam bith ann carson nach cuirear a' Ghàidhlig an àite na Beurla feadh Alba gu leir, nuair a bhios a' chumhachd againn no nuair a bhios i aig ar càirdean. Shabhail Saòmi (Finland), An Ungair agus Israel na cànaichean araidh aca fhéin agus rinn iomadh dùthchannan eile troimh an t-saoghail mar an ceudna, eadhon Beurla i-fhéin oir b'e an Fhraingeis cànan oifigeil Shasuin fad iomadh iomadh bliadhna an deidh a' Cheannsachaidh sa bhliadhna 1066!

Le buaidh na Gàidhlig bhiodh amair TV, paipèaran-naidheachd, stéiseanan rèidio, leabhraichean gu leòir agus mar sin air adhart 'sa Ghàidhlig. Mar eiseimpleir, ma nì sinn coimeas eadar an Ungair agus Alba chì sinn gum bheil iad da uair nas lìonmhoire na sinne le deich muillean

On the Gaelic Front

Frang MacThomais

Santa Claus is not a particularly well-known figure in Celtic legend and, as a johnny-come-lately, has merely imposed his presence in recent times. However, in the world of Scottish Gaelic he certainly assumed a high profile, even though his appearance was a week or two before Christmas 1989.

In the middle of December it was announced by the Scottish Office that a new Gaelic body would be formed for the commissioning of TV programmes in Gaelic with an annual budget of £8 million. The new body will be known as Comhairle nan Craobh-sgaoilidh na Gàidhlig (Gaelic Broadcasting Council).

This new Christmas 'goodie' was the result of a lobbying operation led by Comunn na Gàidhlig (CnaG) which has in the last few years taken away from An Comunn Gàidhealach much of the initiative which was once the prerogative of the latter body. At a rough estimate, it looks as if there will be an increase in Gaelic broadcasting from less than 100 hours per annum to about 200 hours each year. It has to be said that this is less than the target of 10 hours per week, but is a good start towards the goal of 500 hours per annum with a budget of £21 million.

Among the joy and jubilation which the announcement produced, a few small voices were heard to ask questions: How was the money to be spent? What are the difficulties in finding suitable slots in the existing transmission schedules? Are the

Gaelic-based TV/video companies geared up to take advantage of the money available to produce programmes equal in quality to existing English-language programmes?

There are a number of TV/video production companies in existence, some little more than titles on paper. One or two have, however, managed to get down to actual programme production for sale to both Grampian TV and Scottish TV. These have, of necessity, been low budget productions.

Scottish TV seemed to be geared up in anticipation of the announcement, giving some publicity to a new package of Gaelic TV programmes (increasing its Gaelic output from 18 to 25 hours per annum) which included a game show, a comedy series and a Gaelic cookery series called 'Haggis agus'. That last title, one hopes, is not to be indicative of the programmes we shall see in the future.

One serious problem remains to be answered: Where are the professional Gaels who would produce high-quality programmes? There are a few around, but there is a need for trained people who can work both behind and in front of the camera. There is also a great need for ideas people and people who can write for the visual medium which television is. Of the fifty or so Gaelic writers who have been identified, very few have had any experience in writing for television. Which suggest that before the new money can be

used effectively, a programme of training must be instituted in the very near future.

It is to be hoped that, through this new Gaelic TV initiative, Scottish Gaelic will eventually be able to hold its head high at such events as the annual Celtic TV and Film Festival, alongside the professional inputs from Éire and Cymru. One indeed wonders whether all the recent effort has gone into getting the £8 million and little into how that money can be used effectively.

The cost of making TV programmes is normally high, though it has been proved in the film world (by people like Timothy Neat and Bill Forsyth) that high quality productions can be made on a shoestring budget. The new money available should definitely not be used to pay inflated salaries to executives and advisers.

This is a new ball game for Gaelic. Let us hope that the game will be played to the advantage of the language – and, indeed, that no one starts to shift the goalposts!

Appeal

Some students in Huddersfield Polytechnic are trying to bring together Celts and Celtic cultural supporters in the area around Huddersfield in West Yorkshire. Cultural, musical and linguistic events are envisaged and it could lead to a branch of the Celtic League in Yorkshire. Any persons interested should contact Peter Diamond, 49 Arnold Street, Birkby, Huddersfield HD2 2TA.

Fuasgladh... GMacM

duine. Le sin sgrìobh Istvan Nemere ann an Dùbhlachd 1987 gum bheil ochd mìle leabhar air am foillseachadh a h-uile bliadhna ann an Ungair – uime sin, is docha gum biodh sinne a' foillseachadh ceithir mìle leabhar ann an Alba sa Ghàidhlig nuair a bhios Alba 'na shaoir-stait far a bheil ar cànan air a h-ath-bheò-thachadh feadh Alba gu leir, dìreach mar a tha a chànan Magyar feadh na h-Ungair uile gu leir. Ach chan eile barrantas ann gum biodh Pàrlamaid Albannach deònach ar cànan a chur ann an àite na Beurla; feuch cor truagh na Gàidhlig Eireannach. Fhuair a' mhor-chuid de dh'Eirinn Pàrlamaid ann am Baile-atha-cliaich ach fhuair luchd na Beurla làmh an uachdar orra. Feumaidh sinn spàirn a dhèanamh air sgath na Gàidhlig agus an cultur againn.

Beachdaidh air doigh spàirn air sgath na cànan againn; 's docha gum bheil mìle doigh a th'ann, mar sin cha thagh sinn ach aonan... an leabhar... gu h-àraidh an t-uirsgeul... no, mar a theireadh an fheadhainn eile... an nobhail.

Carson? 'S urrainn dhuinn aislingean fhaicinn, no brosnachadh, nochdadh an

t-uile, nochdadh caitheamh-beatha mar a tha no mar a bha e, aithris na romansachd agus an t-suirghe, an eachdraidh, na diadhachd, an t-ealachas (escapism), na mara agus na tìre, na h-òigridh, na beatha-eachdraidh agus na fèin-eachdraidh agus agus mar sin air adhart gun chrìch...

'S urrainn neach sam bith dhol timcheall leis an uirsgeul na phòcaid. Tha e fada nas maireannaiche na TV agus 's faodaidh an t-ùghdair cail sam bith labhairt, mar eiseimpleir, sgrìobh Compton-MacKenzie beagan mu dheighinn na rinn e sa Ghréig sa chiad chogadh mhór, agus chuireadh càin (fine) throm air fon *Official Secrets Act*. Mata, sgrìobh e uirsgeul d'am b' ainm *Water on the Brain* far an do sgrìobh e mu dheighinn na Seirbhise Dhiomhar... a h-uile cail... ach bha e sàbhailte à càin no peanas sam bith, bhon a bha e a' sgrìobhadh a h-uile cail ann an uirsgeul!

A reir aithris bha dealbh MhicGumerait daonnan faisg air Rommel agus bha an dealbh aig Rommel daonnan faisg air MacGumerait anns an fhàsach ann an Afraca mu thuath. Leis a sin chì sinn na tha uirsgeulaichean Sasunnach ris!

Sgrìobh fear D.J. Taylor leabhar mu

thimcheall an uirsgeoil Sasunnach an diugh ris an canar 'A vain conceit: British fiction in the 1980s' (Bloomsbury) £4.99. Nochd e mar a tha 'East Anglia Mafia' ann a-measg nan uirsgeulaiche Sasunnach a tha ag ionnsachadh doigh sgrìobhaidh aig Cùrsa Ur-sgrìobhaidh (Creative Writing Course) ann an University of East Anglia. A-reir an Taylor tha iad uamhasach buadhach (influential) oir smachdaichidh iad am *Booker Prize* – an duais as fhèarr a-measg nan uirsgeulaiche Beurla.

Nach biodh e math nam biodh Cùrsa Sgrìobhadh an Uirsgeoil againn cuideachd sa Ghàidhlig ann an Alba?

Mata, bha Cùrsa mar sin anns an t-Sabhal Mór Ostaig san àm a dh'fhalbh far an robh sgrìobhaiche na sgeul seo 'ga theagasg agus bhiodh e fìor thoilichte an cùl-taic fhaighinn ma bhios co-fhaireachadh ri ar cultur aig ar cairdean a thaobh aireamh luchd-ionnsachaidh agus airgid oir bhiodh Cùrsa Sgrìobhadh an Uirsgeoil againn a-rithis agus bithidh na Gàidheil Albannach dìreach cho math ris na Sasunnach ann an Oilthigh East Anglia!

Leis a sin bithidh 'aiseirigh na mairbh' ri aithris air uirsgeul Ghàidhlig!

Scottish Sovereignty Debate in Full Swing

Scottish opposition parties, trade unions and churches are deep in debate about the future structure of Scottish government. Not all are in the Constitutional Convention called by the campaign for a Scottish Assembly and joined by Labour, the Liberal Democrats, Greens and Communists.

The SNP maintains its democratic call for independence in Europe, like Poland, Denmark etc., but it is the Tory government which is in open conflict with the current self-government debate. The Tories could only muster 10 of the 72 Scots MPs elected in 1987 and none of the 8 Euro MPs elected last year, but through their governor-general Malcolm Rifkind and his junior minister and Scottish Party Chairman, Michael Forsyth MP, they have rubbished every constructive democratic proposal and called on their business cronies to pour economic scorn on self-government for Scots.

Scottish Political Prisoner

Thomas Kelly has been in custody since 1st October 1983.

The 'evidence' of a paid police informer was used in an attempt to link Tommy Kelly to the bombing campaign waged by the Scottish National Liberation Army (SNLA), but, although he was acquitted of the main 'conspiracy' charge relating to the SNLA (an organisation of which Tommy Kelly was never a member), Tommy Kelly was convicted of lesser substantive charges and given a brutal 10 year sentence for actions which had been inspired by the police themselves! (See *Carn* nos. 47 and 50).

Despite the severity and injustice of the sentence, Tommy Kelly has refused to be crushed by imprisonment. He has gone on hunger strike for the right to receive nationalist literature, has been additionally punished, harassed, and has been consistently refused parole because he has refused to renounce his nationalist beliefs and principles.

Tommy Kelly expects to serve the maximum of his sentence because of his refusal to abandon his political beliefs, and his commitment to the cause of Scottish national self-determination.

He always welcomes cards, letters, and expressions of support and solidarity, which can be sent to:

Mr Thomas Kelly, B 69/88 'B' wing,
HMP Shotts, Shotts, Alba/Scotland.

Rob Gibson

As we enter the freedom decade for peoples as far and near as Poland and South Africa, it is notable that Mrs Thatcher has praised trade unionists in the former, while oppressing them at home and defied world opinion by calling for an end to economic and cultural sanctions against the apartheid regime. Meanwhile back home local government is downgraded and even abolished, if it gets in the way, witness the Greater London Council abolished by a simple vote in the House of Commons. Also the Official Secrets Act is strengthened to cover up government actions over decades of dirty tricks in Ireland, Scotland and elsewhere.

Like the communist regimes of Eastern Europe Thatcher's legitimacy is paper thin, but the so-called British democracy which gives her seven seats out of ten for every four votes out of ten is agreed to by her Labour opponents. So removing the unfair voting system hinges on a Labour leadership which knows it needs the first past the post system to ever rule Britain again on its own. Of course every section of society has been oppressed, women, trade unions and the Scots, the trial run of the evil poll tax has placed Scots in a state of open defiance. As I write, in early February around a million Scots are sitting tight and refusing to pay up the Tory poll tax for local government services.

Sheriff Officers are deploying summary warrants to gather arrears, 352,000 alone have been issued so far in our largest Region, Strathclyde. And the revolt is not merely a can't pay, won't pay one. There is considerable middle class outrage at a highly regressive tax also set to plague the English and Welsh this coming year. If by April half a million Scots are still unpaid surely the collectability of the tax will have

been astronomic and the basis of it so flawed that any sensible government would think again? Of that there is no present sign. For the Tories sit out the flack unless the Home Counties rebel.

Meanwhile the Labour Party in Scotland has presented an alternative Roof tax, based like the old rates on property. It is said to be based on saleable values not as in the past on a putative rent. Reactions are to say the least mixed, with the Tories glad of the relief from direct attack and the SNP and Liberals still plugging for the common European practice of local income taxes.

The serpentine behaviour of the Constitutional Convention centres around the Labour Party's need to embrace some kind of proportional representation for the Scots Parliament in the face of a Kinnock veto. But indications are that some large trade unions want to see some change to P.R. Only the Labour Conferences in March and the Scottish Trade Union Congress in April will allow clearer judgements of the likely scenario. At present it looks like Labour dragging out the talks till the next general Election campaign and claiming to represent the Scottish consensus. Meanwhile the SNP is campaigning for a three question referendum, separate from the General election, indeed to be held before it and on a proportional vote. The questions it sees as relevant are, the status quo, the Convention's final draft and independence in Europe.

It seems unlikely in the extreme that Labour leaders and the local authorities they control who would be charged with running such a public consultation, are keen to argue their own case in the open. So Scots politics is in flux and the next few months will concentrate minds before Thatcher starts to spend her way towards another victory on the back of South East, English prosperity. For Scots the big question is what to do if the poll tax is proved uncollectable and Labour lose their Convention supporters over the proportional representation issue. We will see!

**BAN
LOW-
FLYING
MILITARY
AIRCRAFT
NOW**



Campaign to Ban Low-Flying Aircraft

MD

In the Highlands, the Borders and all areas except urban ones in Scotland low-flying aircraft have become such a menace and hazard that it has created a very effective resistance movement. Increased public pressure forced an investigation by the House of Commons Select Committee on Defence and the review was announced in July 1989. A record 6,273 complaints from members of the public were received in the year up to June 1989. This level of complaint has risen steadily over the last 10 years as has the number of low-flying sorties so at last the matter is to be 'under review'. As well as the RAF procedures the policy of low flying by NATO air forces in each other's airspace will be examined. Evidence will be taken at bases in Britain and in West Germany whence come many of the planes which fly over the British Isles. However, 'the committee has no plans to take evidence in rural areas affected by low flying'. This lack of intent to consult the people mostly affected might result in a piece of window dressing. It follows then that it is important that the public respond to the invitation 'to submit evidence' and also keep up the pressure to have evidence taken in the areas affected.

At the British CND conference on the 18th and 19th of November last a resolution was passed proposed by the Dingwall and District branch of CND and seconded by Cumbria CND. The resolution reads: 'Conference demands that the practice of military low-flying should cease forthwith.' Six very valid and succinct reasons are stated - the first strike nature of all this training, the astronomical cost in money (being kept very dark while attention focuses on Trident) the cost in human life - 50 young pilots in recent years, the necessity to contribute to the easing of tension in the world, etc. This resolution presented by the above named branch on behalf of the 'umbrella' Highland Federation of CND Groups attracted a lot of attention and probably was instrumental in having 'low-flying' placed 4th in order of priority out of a total of 16 items.

This group must also be thanked that in 'An Environmental Charter for Ross and Cromarty' - a consultation document published by Ross and Cromarty District Council, under Policies - F 2 it reads 'Pursue policy of opposition to dumping or transportation of Nuclear waste in Ross and Cromarty'.

Comann An Luchd-ionnsachaidh

This organisation, dedicated to the support of Gaelic learners, has risen, like the phoenix, from the ashes. A new board of management, consisting of education professionals and Gaelic group leaders active in the field of adult learning, has taken on the following tasks:

- the development and strengthening of links between existing groups in the field
- assistance in the creation of new groups with the ultimate goal of creating a network extending far beyond the borders of Scotland
- the provision of support to teaching and learning in the form of information, advice and materials

With the assistance of funds supplied by the Scottish Education Department, the local authorities, and through members' annual subscriptions CLI has already a number of important achievements to announce since its recent rebirth, the most significant of which is surely the new Adult Learners' Course 'Siuthad', designed for use by tutorial groups. Part One of this modern and stimulating course, based on a communicative

approach to language teaching, will be launched in October of this year. Other products of interest are the bilingual CLI Newsletter, giving news from the groups and useful information for learners, the audio-tapes which accompany it, the library of taped passages and dialogues which we are gradually building up, and computer software (for the BBC Micro) which was produced by the DEARC Gaelic Software Project.

CLI now works in close association with CNAC and our clerical officer, Sheila Gunn, works from an office in CNAC HQ. We also enjoy a close relationship with the AC AIR publishing group. The day is past when little groups of enthusiasts sought to operate in splendid isolation!

Very soon we intend to brief a field officer to venture forth from Inverness to make personal contact with groups out there to identify needs and discuss ways of supporting them.

For further information contact:

Comann An Luchd-ionnsachaidh
109 Sraid na h-Eaglaise
Inbhirnis IV1 1EY

Guth Nan Gaidheal

Stephen Paul DeVillo

Scottish Gaelic, 'the sweet language melliferous in poetry', was the subject of 'Guth nan Gaidheal', a special fundraiser held by the American Branch's Languages Committee on December 3, 1989 at the Irish Arts Center in New York.

Performers featured Meg Runsdorf singing traditional Gaelic songs, Larry Cole playing the Highland and Northumbrian Bagpipes, and Alexei Kondratiev playing Celtic tunes on the harp and joining Liam Ó Caiside, Greg Douglas, and Greg Brennan in recitals of Scottish Gaelic poetry and songs.

The evening was in benefit of Comhairle nan Sgoiltean Araich, an association of Gaelic Playgroups formed in 1982 to help halt the decline of the Gaelic Language in Scotland by building a network of Gaelic-speaking pre-school playgroups for children and their parents, many of whom are themselves Gaelic learners. Supported

almost entirely through the volunteer efforts of its staff and the contributions of Gaelic Language supporters, Comhairle nan Sgoiltean Araich seeks to involve parents with the education of their children while using imaginative and creative play to create a positive Gaelic environment for the children. Hoping to expand to 100 playgroups from the present total of 65, the association also seeks to develop educational strategies that will broaden and strengthen the Gaelic-speaking community in the future.

Special thanks are given to the performers in this successful evening, along with CLAB members Gary Summers and Mickey Burke for their contributions and assistance.



Performers on CLAB's fundraiser for Scottish Gaelic Playgroups

BREIZH

Tousmac'h Er Reter, Enkrez Er C'Hornog

A. Heusaff

Ken buan e kemm an arvestoù war al leurenn bolitikel europat d'ar mare-mañ, en drederenn diwezhañ a viz Genver, mar deo risklus moarvat klask ober an disterañ diougan eus ar pezh a c'hoarvezo ha pa ve war verrdermen. Piv en dije soñjet c'hwec'h miz'zo e vefe pobloù war vevenn an Unaniezh Soviedek oc'h embann bremañ o youl da vezañ dizalc'h? Darvoudoù estlammus ar Reter Europat a bouezo kreñv war emdroadur ar Gumuniezh Armerzhel emanvet Europat, hini an Daouzek (aroueziet gant KAE amañ da heul). Tarzhet ez eus dispac'hoù du-hont d'ar c'houlz ma teue tro Charles Haughey, tevezeg (kentañ ministr) Iwerzhon da vezañ kadoriad Kuzul Maodierned ar g-KAE. Karout a rafe Haughey gounit brud o seveniñ e gefridi. Peadra en devo d'ober!

Unan eus ar mennadoù a garfe-eñ kas da benn eo unanadur moneiz ar gKAE. Ar pal-se zo bet lakaet gant galloudusoc'h egetañ. Perak ez eo eñ ivez ken gredus-se d'e dizhout? Petra he deus Iwerzhon da c'hounit eno? Maodiernezh an Aferioù Diavaez a vount war an tu-se, a lavar; met ar re all ha dreist-holl hini ar Greanterezh zo nec'het gant an heuliadoù. Haughey e-unan, kent dezhañ tapout krog er stur adarre e Dulenn, a zisklêrie e tleed bout war evezh na ve gwanaet beli Dáil Éireann betek re o reiñ koulz lavaret pep galloud-divizout da ensavadurioù ar gKAE. Harpañ a rae war un dielfennadur eus obererezh an IDA (Irish Development Authority), ar bennadurezh karget da zedennañ kompagnunezhioù estren da ziazezañ labouradegoù er Stad-mañ. Hervez an danevellskrid-se e vefe gwelloc'h d'an IDA skoazellañ labouradegoù bihan o tennañ splot eus danvezioù ar vro eget reiñ krampinell an distaol-tailhoù da embregadegoù bras arallvro hag a serr o stal kentizh ha ma kinniger brasoc'h korvo dezho e lec'h all; en Europa Unanet ar Frankizourien e vo tenn mirout ouzh freuzhidigezh ar greanterezh broadel rak ne chomo harz ebet d'ar c'hevezerezh.

Hag ankouaet en deus Haughey ar c'houzavadenn-se 'ta?

E 1988 e voe embannet gant un aozadur all, an National Economic and Social Council, un danevellskrid o kareziñ leviadur ar Stad e-keñver ar gKAE: ezhomm oa da vezañ dizalc'hoc'h! Neoazh ne abege ket er mennad klokaat ar c'henvarc'had. Erbediñ a rae goulenn muioc'h a skoazell-arc'hant eget betek-hen digant ar C'Hef-Frammañ Europat. Anez e vefe diaes-tre da armerzh Iwerzhon 'chom war neuñv'. Abaoe en deus gouestlet ar C'Hef reiñ tri miliard bennak a lurioù iwerzhonat da ziorren frammadur armerzhel ar vro, gant ma roio ar Stad hag an embregerezh prevez pep hini ur c'hemendall. En em skoazell hag e skoazello... ar gKAE!

Gant darvoudoù Reter-Europa e sav ur pik-goulennata a-zivout kement a skoazell evelato. Er vuoc'h-laezh alaman atav-koñvet-he-devez*e soñjer diouzhtu pa vez anv eus kaout arc'hant-kred a-vil-vern. Petra bennak ma toug broioù all ivez o lodenn d'ar C'hef-Frammañ, n'eo ket diheskus. Ma tle ar gKAE kennerzhañ armerzh nouspet Stad nevezc'hounezet d'an Demokratiezh e vo ret d'an teir eus he broioù-izili damziorroet tremen gant bihanoc'h lodenn. Setu a ra damant da c'houarnamant Dulenn, kaer zo lavarout e vo dalc'het d'ar pezh zo bet divizet reiñ.

E niverenn Genver ar gelaouenn iwerzhonek *Comhar* e rakwel ur c'henskriver strafuilh er steuñvad a Unaniezh Politikel 'Europat' a garjed kas da benn a-benn 1993. Hervezañ e krog Alamaned ar Republik Kevreadel da skuizhañ gant o largentezioù hag e karfent lakaat unanadur o bro er renk kentañ eus prederioù o folitikerezh diavaez. Krediñ a reer e chom kalzik e Reter-Alamagn a-du gant ur renad sokialouriezh adreizhet hag en abeg da se a-enep d'an unanadur klok met muioc'h-mui e sav dalc'hidi an adunaniñ o mouezh. Fall evel ma'z a gant stad an RDA ha difraeüs dezhi kavout skoazell arc'hant ha teknologiezh digant an RKA evit bout gouest da adsevel ha da gevezañ, ne vo ket diaes trec'hiñ d'an diskred e-keñver ar gevalaouriezh.

Alamagn, unanet pe kevredet an div rann anezhi, zo gwellañ lec'hiet ha moarvat barrekañ da dennañ splot ivez eus ezhommoù broioù all ar reter. Hoalus-tre e tle bezañ eviti degas ar broioù-se e framm un emglev bennak gant ar gKAE rak hi eo he devo tro da c'hoari ar roll pouezusañ ennañ.

Gant-se e vefe dilec'hiet kreizenn-bouez ar gKAE um tamm mat war-du ar reter, pelloc'h diouzh London, Pariz ha Brussel. Ne vefe ket deut-mat na d'ar Saozon na d'ar C'Hallaoued. Ar re-mañ a sav c'hwen en o loeroù o soñjal e seurt dibun. A-drugarez d'ar gKAE o deus tizhet betek-hen kabestrañ energiezh an Alamaned. Diwar-bouez o forsdeuftrap, klod o c'herbenn, hag o c'hoskor frankofonek, o deus gallet derc'hel o flas e-kreiz al leurenn (pe e barr ar c'hud evel ma tere ouzh ur c'hilhog). Hiviziken n'eo nemet en ur startaat kevreoù ar gKAE e vo gallet derc'hel an Alamaned er renk. Setu ma 'z eo Mitterand ken gredus ha Delors o c'houlenn buanaat argerzh-unaniñ an Daouzek abostol. Ne oa ket tu da vont war-roak mui war ziazezoù armerzhel hepken. Evit kaout ur bloc'h kenstrollet-mat eo ret mont dezhi dre hentenoù politikel. Ar C'Hallaoued o deus skiant da zioueriñ war dachenn an unaniñ politikel, hen gouzout a reomp diwar hor c'houst. Ma lezer izili all da zont e-barzh ar gompagnunezh araok bout kendeuzet an 12 ne vo graet nemet luziañ ar gudenn ha brasaat ar riskl da laoskaat o liammoù, da welout, gwasht tra, an Alamaned ger oc'h ober diouzh o fenn o-unan. Er c'hontrol, dre lakaat degemer ur moneiz boutin ha krouiñ ur Pennvank europat e vo lakaet skoilh d'o doug war-du ar reter.

Kohl en deus ranket diogelaat e venn eñ ivez ober ur bloc'h postek diwar an 12 da gentañ. Ha gouest e vo da zerc'hel habask e genvroiz? Ha ma krogfe pobloù ar reter da gabadwilhañ ha d'en em gannañ en o dienez o washaat, c'hw'i 'gav deoc'h e vefe tu da c'housezañ reiñ sikour dezho?

Pelec'h e chom Iwerzhon en abadenn? Abaoe ma'z eo deut Portugal ha Bro-C'Hres er gKAE ez eus dezhi kevezerien evit ar skoazell-arc'hant. Diwar an deiz ma krogfe an Alamaned da reiñ brasoc'h evezh d'ar reter ne chomfe mui kalz spi da gaout tra en o dilerc'h. Setu moarvat an abeg mar deo Haughey ken gredus da sevel ar bloc'h. Heverk eo pegen alies e kendon politikerezh diavaez Iwerzhon gant hini

Bro-C'hall. Penaos e vo levezonet stourm ar broioù kelt all gant an emdroadur europat? Ha kalonekaet e vo hor c'henvroiz abaf gant skouer ar broioù baltek? Ha kompren a raint emamp o vont gant red an istor? Bourrus e vefe . . . Ma savfe reuz ha kann er reter, evit-se, e vefe huchet marteze: 'C'hwil 'wel da belec'h e kas ar vroadelouriezh!' Ha ma vez spontet ar C'Hallaoued gant kresk ar galloud alaman e krozint c'haozh d'ar sitoianed mont holl a-stead da ziwall an 'unité nationale'.

O plediñ gant kudenn Alamagn n'eo ket bet graet dave a-us da emzalc'h Stadoù-Unanet Amerika ha da hini 'Unaniezh' ar Soviedoù. Bush n'en deus ket kuzhet e fell d'an Amerikaned c'hoari o roll en Europa hag e ranko Alamagn unanet bezañ ezel eus Aozadur ar Feur-Emglev Norzhatlantel, anez e vint a-enep. Also bitte schoen! Paotred ar C'hremlin diouzh o zu a c'housañvo a-walc'h an unanidigezh nemet dilezel Aozadur Feur-Emglev Varsav ne aotreint ket an RDA da ober. Peadra zo aze da atizañ kalz sach-blev ha tabut. Un Alamagn ken kreñv ha ma 'z eo brastreset amañ ne c'hallfe ket bezañ neptu war an dachenn vilourel. Un toullad eus stadoù KAE a garfe krouiñ un Aozadur 'Emzifenn' Europat. Daoust hag e c'hallfe an izili all anezhi chom er-maez? Iwerzhon eo ar Stad nemeti e-touez an 12 ha n'eo ket ezel eus Aozadur ar Feur-Emglev Norzhatlantel. C'hoant o deus an darn vrasañ eus an dud amañ da chom neptu. N'eo ket sur e c'hallfent derc'hel d'ar mennad-se ma savfed ur bloc'h milourel europat: degaset e vefe soñj dezho eus 'profoù' ar C'hef-Frammañ. Ne gomz ket kalz ar renerien bolitikel iwerzhonat eus an dra-se, nemet diouzh kostez Fine Gael e klasker boazañ ar bobl ouzh ar soñj e vint glavet deiz pe zeiz da seveniñ o dever . . . Ne lavarar ket piv eo an enebour. Ar broioù isdiorroet

Geriou ha n'emaint ket e Geriadur Br.-G. R. Hemon (1970)

maodiern: minister; maodiernezh: ministry; argerzh: process; devez (kentoc'h eget tevez, gw. devezenn): udder; Varsav: Warsaw.

Summary

The Irish Prime Minister became chairman of the EC Council of Ministers as momentous changes were occurring all over Eastern Europe. One of his chief concerns would be to accelerate the process of EC monetary and political union, he declared. It is suggested in the Irish magazine *Comhar* that the need to help Eastern countries to restore their economies risks sharply affecting the amount of financial aid available to Ireland. Mr Haughey thus concurs with those who want to constitute a solid 12-member EC block before entering into tight agreements with those countries. Much depends however on the evolution in Germany which in turn is bound to interest the superpowers.

Prisoner Cabon Elected

Gilbert Cabon, in jail since June '89 (*Carn* 67), has unlike J.Y. Meudeg not been released yet (February). He insists on his right to answer questions by Judge Vuillemin in Breton, the judge will not budge, nothing but French is allowed in court. Human Rights in France?

Over 300 elected representatives as well as the Finistère Council and several municipal councils (Brest, Kemper, etc.) support Cabon's stand. He enrolled for the Breton D.E.U.G. (*Carn* 67) and went forward as a candidate for the Breton Students Union in the elections to the Administrative Council of Rennes University II (14000 students). Together with another BSU student he got elected (14% of the vote). The BSU campaigns for

a university that would take its place in the vanguard of the Breton National struggle.

Le Peuple Breton reports Jack Lang, French Culture Minister, telling the Youth and Culture Commission of the European Parliament (27-11-'89): 'I approve of the use of minority languages in the educational, administrative and judicial fields'. That was in Brussels, not in Paris.

Support G. Cabon! Write if only a few words to him: 7940 48W, 119 Allee des Thuyas, F-99261 Fresnes (France).



For the release of G. Cabon (An Arle)

Stourm Ar Brezhoneg: Boycott Census!

A general census of the population of the French State began on March 5 and the results are to be published in October. Demands by almost all the Breton cultural associations, backed by the president of the Rennes-Regional Council and a written question about the matter in the French national assembly, that - for the first time since censuses started (1804) questions about the knowledge and use of the Breton language be included were rejected. We shall know how many cows live in 'France', how many WC's there are per capita, but not how many people can speak Breton. It is further proof that the French authorities despise our culture and ipso facto the Bretons themselves. At a press conference held on 22-12-'89 a coordinating body called on the people to boycott the census, though it is illegal. They could do so by refusing to answer the questions, giving false answers, answering in Breton.

For Administrative Unity

A demonstration in Naoned/Nantes on November 18 was attended by some 400 people drawn from a variety of political and cultural groups with the twofold aim of bringing about the inclusion of Loire-Atlantique in the same administrative unit as the rest of Brittany and putting pressure on the education authorities to introduce measures which would allow Breton to be taught in the schools of that département. Nantes is far from Leipzig! To impress the authorities the Breton associations will really need to make a better effort of coordination and mobilisation. There were Breton classes in several secondary schools in Nantes and St-Nazaire 7 or 8 years ago, to-day only a few subsist due to the hostility of the administration. Breton is taught in New York, Tokyo, Brussels, Tuebingen, Cairo but not in the Nantes University which was founded (1462) in order to bolster Brittany's independence policy.

Demonstration in Nantes for unity of Brittany (18 November 1989)



A Glance at some Periodicals

Al Liamm, in its Nov.-Dec. issue, published eight poems including a translation from Rubaiyat Omar Khayyam, four short stories, a translation of Hemingway's story 'The Battler'. Of particular interest is Raymond Deleporte's account of why and how the agreement in 1941 to unify the spelling of Breton was achieved: it nails the lie that it was imposed by the Germans, a lie which contributed to disunity and an appalling waste of resources in the post-war period. *Al Liamm*, in Breton, bimonthly, 140F (Brittany and France), 150F surface/180F Air (other countries) to P. Le Bihan, 16 rue des Fours à Chaux, 35400 St-Malo.

Emgann (January) reports that the president of the Rennes-Region Council, Frenchman Y. Bourges, is reluctant to guarantee a loan which would allow DIWAN to clear its 5 M. Francs arrears in social insurance. The Finistère Council is prepared to contribute one-third of the loan. *Emgann* denounces as a serious error

of value-judgement the tactical approach of the APEEB (Parents of children in State bilingual classes) which presents a knowledge of Breton as an 'élément d'intégration à la communauté nationale française'. This will cut no ice with the French, c/f Minister of Justice Arpaillange: 'A common language is what really cements national unity', 8-12-'89. *Emgann* rejects bilingualism as a lasting solution. This monthly is bilingual, of 20pp, sub. 150F/170F to BP 71, 22202 Gwengamp-Cedex.

In *L'Avenir de la Bretagne* (December), Yann Fouere points out that France however unwillingly will from now on be obliged, as admitted by its Council of State, to subordinate its own laws to international agreement ratified by its government, in administrative as well as in civil and penal matters. He urges the Bretons to make full use of this whenever their rights are denied. *L'Avenir* welcomes the reawakening of the nations of the

USSR (e.g. articles by Jakez Gaucher and Y.F.). Monthly 16pp, 130F/140F to BP 103, 22001 St-Brieuc Cedex.

Le Peuple Breton in its December issue reports the amendment by the European Parliament of a proposal for an EC common fishery policy in a way which is extremely unfavourable to the Breton fishing industry, without opposition from the French MEPs. The UDB urges the establishment of a permanent delegation in Brussels similar to those of some 30 other regions in order to ensure that Brittany's interests be properly represented at EC level. Read in the same issue about the success of a 'Salon-Forum de la Musique Bretonne' which brought evaluation of the importance of the Breton culture (it contributes 100 MFr annually to the Breton economy) and a discussion of ways to project our country's cultural image abroad, in particular to regroup its forces so as to maximise its impact on the European scene.

Le Peuple Breton, monthly 28 pp. Sub. 120F (Brittany/France), 150F/180F other countries, to BP 301, 22304 Lannion, Cedex.

Dan Breen in Breton

Herve Landiern

'Va Emgann evit Iwerzhon' is the translation by Ernest ar Barzhig of Dan Breen's famous book 'My fight for Irish Freedom'. It occupies two sizeable volumes, abundantly illustrated with striking photos, of the periodical SKOL (Nrs 70 and 71).

Dan Breen's story of a group of Irish patriots who fought the English in the early twenties was already known in Brittany thanks to a translation in French, with a foreword in Breton, published in 1938. Many among the nationalists read it enthusiastically. No doubt it will be welcomed again by the present generation, so much can be learned from it, and this time they will have the privilege of reading it in a language that is flexible, full of verve and originality, that should be studied by linguists as well as by all who want to master it for practical purposes.

One cannot help comparing 'Va Emgann evit Iwerzhon' with 'Emgann Kergidu' (The Battle of Kergidu), first published in 1877-78 and republished by *Al Liamm* in two volumes in 1977-78 - it depicts the events of the Chouans war in the NW of Brittany. It is the same kind of struggle, the same ideal, loyalty towards one's fighting comrades, abnegation, high regard for human and individual values. Though times and places are different, both

Majority for Official Status

Following the example given by the Councils of the three departments in which Breton is traditionally spoken, 411 municipal councils (elected by universal suffrage) had, by the end of October, made known their support for a text, submitted to them during the previous 12 months by a committee called Emgleo evit Lezenn ar Yezou, asking for the adoption of a basic law which would give official recognition to Breton and other 'regional' languages. Such a status has often been demanded before, the French Socialist Party had in 1979 undertaken to grant it if they came to power but once in they would not hear about it... the usual trick to get votes.

71.37% of the 238 Finistère communes and 60% and 55% of respectively the communes of the Breton-speaking Western parts of Cotes-du-Nord and Morbihan had thus given a positive response to the committee. Favourable answers were still coming, particularly from the latter two areas which were contacted later. The committee was very

pleased with the results. Their invitation had been sent to only a small number of the communes of Upper Brittany, yet 62 of them had also given their support, some adding that they wanted the Gallo dialect of their area to be protected. (from Bremañ, Dec. '89).

The committee has demonstrated that the majority of those whose ancestral language is Breton wants it to be given the means to survive. It is also being amply demonstrated however that France, the supposed paragon of democracy, still arrogates for itself the right to overrule the Breton 'Human and National Rights'. The French acclaim the emancipation moves of the Eastern European peoples but are blind to the oppression which their governments, be they Left of Right, exercise in their alien 'provinces'.

Bremañ, monthly 24 pages, in Breton. News of our language struggle, also of other peoples fighting for their rights. 150 Fr/annum. 8 rue Hoche, 3500 Roazhon.

works immortalise the struggle of the Celts against a cruel and perfidious foreigner. They make us realise however how scarce heroes are on the ground: the 'resistants' were always a minority, the bulk of the people are hard to stir from their apathy,

preferring the small comfort of their slavery to the uncertainty and the risks of confronting the oppressors. Freedom is won only through suffering, endeavour, sacrifice. May our people be willing to pay that price!

Le Guide de la Bretagne

A. Heusaff

By Gwenc'hlan Le Scouezec. Published by Beltan, 43 straed St-Mikael, 29190 Brasparzh (Brittany). 640 pages 21x10cm. 1989

Our love of our country impels us to acquaint ourselves as well as possible about all its aspects including its geography, its history, its traditions. This is easier to-day thanks to better communications and the availability of such guides as the one here reviewed. Reading this work I regret having travelled to various parts of Brittany and having passed within a few miles from places of great interest without realising their existence.

If you plan to spend holidays in Brittany and wish to discover its secrets you will find here a wealth of information, illustration by photographs on almost every second page. It is a revised, updated and augmented edition of a book published almost 25 years ago by a Paris company at a time when 'la matiere de Bretagne' had not yet attracted the big publishers. This time it is published by a Breton company which has given us already several excellent books. The public is invited to check carefully the title and name of the author to ensure they are getting the genuine article. (It appears that a book under the title of the original edition has simultaneously been published without Le Scouezec's agreement.) The introduction takes several pages with details about the Breton traditions, archaeology, language as well as a synopsis of our history. In the body of the book he describes the sites and monuments considered to be most worthy to be visited and recounts the legends associated with them. This is done under the names of the communes where they are situated with references to Michelin maps.

An Atlas of Brittany was published at the end of December by *Skol Vreizh*, 6 rue Longue, 29210 Montroulez/Morlaix, in cooperation with *Stol Uhel ar Vro* and *Insee* - Rennes and Nantes. It covers naturally the whole of Brittany. Price 150 Fr plus postage. There are 64 maps in colour, 314 x 240 mm. Main headings: Physical Geography (13pp), Population (10pp), Economic activities (23pp), Cultural and Political Life, including cultural associations and a bilingual map of the cantons (10pp). 'Un ouvrage unique en Bretagne'. What about a Breton version?

The author does not concern himself with modern developments of the Breton landscape. He devotes a lot of attention to the megalithic and other ancient monuments and to the traditions connected with them. Where these are related to Christianity, which is frequently the case, he often interprets them as overlaying expressions of pre-Christian beliefs. Central to such pagan traditions he sees figures like Belen, Ankou, the Giant Gawr/Gafantua, the mermaid Morgan/Dahad, the fairy Viviana and recognises them as ancient gods and goddesses. He readily admits that it is not easy to unravel this mythology from the mass of ethnological data. While attempting to relate the figures of the Breton folklore to the natural forces and process he notes that their traits are ill-defined compared to Mediterranean representations. One may wonder if this is due to an original recognition of the complexity of the interaction of the forces affecting natural process and human life? Or is it due to the blurring effect of time on popular memory, the dimmer light of our latitudes, the superposition of different religious traditions? In 'La Bretagne Terre Sacrée' which we reviewed in *Carn*, Le Scouezec went much nearer to an integrated account of these popular traditions. Here we have the material in detail, to help the readers if they wish to gain an insight into the Breton people's psychology of recent times.

I would not agree with a certain number of tentative explanations given of the place-names. *Carnac* while undoubtedly derived from 'Carn' is not related to 'Karreg' (rock). 'Kornandon', to me korr an andon (well dwarf) has hardly anything to do with 'Korn' (horn). 'Konk' I would sooner relate to Ir. cuan (haven) than to the Latin word that gave 'coin' in French. However such philological points don't affect the value of this fine book as a guide for those who go to Brittany wishing to know the country and not just to relax on the strand or to enjoy its gastronomy.

Dates to be Noted Amateurs of Music and Wrestling

19 May: Breton Pipers' Festival, Kemper; 1 July: Breton Music and Dance Competitions, Menez Meur; 4 August: 41st Pipers' Championship (part of the Lorient Festival).

14-21 April: Wrestlers' International Camp, Berrien (including seminars and introduction to different styles of wrestling - Celtic, Glima, Back-Hold). Details from Guy Jaouen, 18 Straed Maenic an Tri f-Person, 29260 Lesneven.

Watch!

For timely announcement of events, we need notification at least two months in advance.

Geriadurig Etymolojial Ar Brezhoneg by A. Delanoy

A.H.

We have received three fascicules (7 to 9 pages each) of this small etymological dictionary of Breton. It covers words beginning with A,B,E,F,K (up to Kavell). They can be obtained from Embannadurioù Dieub, 29 straed Jouanno, 56300 Pondivi, Brittany, for 6 Fr (Brittany, France) or 10 Fr (other countries).

Those who are not familiar with Breton philology but want an elementary appreciation of the origins of the Breton vocables and how they are (or may be) related to those of other languages will find here an easy introduction to the subject. A.D. uses a personal variant of the unified spelling of Breton with some disconcerting forms like 'merc had' (for 'moarvat', meaning 'probably'). This term occurs so frequently that it might be well in following fascicules to just put a question mark in its place and in the space thus saved give references to scholarly opinion where possible. The origins of many Breton words are (still) obscure but is the situation better in other languages? One reason for recommending this work is that it provides our readers with concrete illustrations of the kinship which exists between the Celtic languages. For a closer grasp of their relationship and of the range of associated concepts expressed by their vocabulary I would refer them to such works as the 'Dictionnaire des Gloses du Vieux-Breton' by L. Fleuriot and Lewis-Pedersen's 'Comparative Celtic Grammar' hoping they are not out of stock by now.

41 Shades of Glas!

P. Ó S.

Recently released in Moscow by the publishers *Gvardiamodlya* in an edition of 100,000 is the 1st volume of Séamus Mac Annaidh's trilogy *Cuaifeach Mo Londubh Buí*.

Séamus from Enniskillen is writer in residence at the University of Ulster (Coleraine Campus) and the 3rd volume of his trilogy *Rubble Na Mickies* will be published shortly. (One wouldn't be surprised if Séamus tried to slip a 4th volume past also!).

Translator was Tanya Mikhailova who is in charge of the small Irish language section in the modern languages division of Moscow University.

If this be *perestroika* long may it last!

Carn 9

CYMRU

Pigion Celtaidd

Clive James

Iwerddon

Prisiau Tai

Yng Ngogledd Iwerddon mae tai yn costio £31,500 – hanner y pris ym Mhrydain. Mae 61% o'r bobl sy'n benthyca arian er mwyn prynu ty yn prynu am y tro cyntaf (43% ym Mhrydain). O'r prynwyr mae 20% yn ferched a 30% sengl (38% ym Mhrydain). 19% yn is nag ym Mhrydain oedd incwm y prynwyr sy'n defnyddio 2.4 gwaith eu incwm blyneddol i brynu eiddo (4 gwaith ym Mhrydain).

Gwasanaeth Teledu

Yng Ngwernlywodraeth Iwerddon mae gobaith y cawn weld gwasanaeth teledu yn y Wyddeleg. Comisiynwyd adroddiad gan y Prif Weinidog ar y posibilrwydd o godi gorsaf teledu ar gyfer y Ghaeltacht, sef *Teilifis na Gaeltachta*. Posiblirwydd arall yw gwasanaeth teledu cymuned fel dewis rhatach na gwasanaeth cenedlaethol er mwyn sicrhau ei sefydlu. Cost y gwasaneth teledu yn yr Ynysoedd Faroe yw £1.6 miliwn y flwyddyn.

Yr Alban

Mudiad y Dysgwyr

Comann an Luchd Ionnsachaidh (CLI) yw'r mudiad sy'n ceisio ymestyn cymorth i oedolion sy'n dysgu'r Aeleg. Ar gyfer 1988-89 cafwyd grant o £14000 o Swyddfa'r Alban, £1500 o Comhairle nan Eilean a £1750 o Ranbarth yr Ucheldiroedd. Cyfanswm taliadau aelodaeth oedd £1481.

Ysgolion Meithrin

Y mae gan Comhairle na Sgoiltean Araich 75 grwp rwan gyda cynlluniau ar gyfer 30 eraill gan gynnwys Baigh A' Chaisteil, Barra a Balwarich, Benbecula. Ceir cynlluniau ar gyfer grwp arall yn Nova Scotia a grwpiau yng Nghnada, Seland Newydd a Lloegr. Mae chwech grwp yn ardal Glasgow.

10 *Carn*

Shinty

Cyhoeddwyd yn ddiweddar lyfr diddorol o'r gêm shinty – *Camanachd – The Story of Shinty*. Yr awdur yw Roger Hutchinson, y cyhoeddwr *Mainstream* a'r pris £9.95. Sefydlwyd y *Camanachd Association* ym 1893 er mwyn rheoli'r gêm.

An Sabhal Mor

Trwy addo £8 miliwn y flwyddyn mae'r Llywodraeth yn Llundain wedi treblu'r oriau darlledu yn yr Aeleg i 300 awr. Bydd cynnydd o 18 i 25 gan Scottish Television eleni gan gynnwys rhaglen gwis, gwersi coginio a materion cyfoes. Bydd rhaid dechrau cynllunio ar gyfer cynhyrchu rhaglenni yn yr ardaloedd brodorol ac nid yn y dinasoedd mawrion Saeseng a chreu swyddi lleol i bobl lleol.

Cyngor Llyfrau

Mae Comann nan Leabhraichean Gaidhlig wedi derbyn cynnydd o 9.9% yn ei grant i £75,500. Bydd swyddog llawn amser newydd. Ceisir cyhoeddi mwy o lyfrau a hybu pobl i sgrifennu. Gyda'r twf yn nifer yr ysgolion meithrin ac ysgolion dwyieithog gwerthwyd llawer mwy o lyfrau plant. Beth bynnag, problem fawr yw cael llyfrau Gaeleg ar werth mewn siopau.

Y Tyddynwyr

Unedau ffermio rhan amser yw'r tyddynnod yn yr Alban (*crofts*), ond isel iawn yw'r lefelau incwm oddi wrthynt. Mae arolwg diweddar wedi dangos y canlynol: –

	Incwm	Incwm/ awr llafur	Incwm/ awr gwaith allanol
Yr Ynys Hir	£479	0.28c	£3.52
Sgitheanach (Skye)	£1784	£1.53	£5.46
Shetland	£733	0.70c	£5.30

Yn ddiweddar ar yr Ynys Hir gwelwyd problemau yn y diwydiant brethyn cartref (*tweed*) a physgota a chau nifer o'r cyflogwyr mwyaf.

Cynllun Lleol

Mae Comhairle nan Eilean wedi dechrau paratoi cynllun lleol ar gyfer ynysoedd Barra a Valersay. Bydd rhaid sicrhau bod y cynnwys yn fuddiol i ddyfodol yr iaith ar yr ynys-oedd hyn.

Cydnabyddiaeth Addysgol

Mae Swyddfa'r Alban wedi cydnabod yr Aeleg fel iaith modern Ewropaidd ar gyfer y cwricwlwm addysg uwchradd ar y cyd gyda Ffrangeg ac Almaeneg. Fel hynny yn yr ysgolion lle mae'r Aeleg yn cael ei chynnig bydd yn bosibl dysgu'r Aeleg a Saesneg heb Ffrangeg o gwbl.

Athrawon Gaeleg

A fydd yr oriau ychwanegol o ddarlledu yn yr Aeleg yn creu mwy o broblemau ar gyfer paratoi athrawon sy'n medru'r iaith? Yn barod y mae prinder yn y maes. Yn yr Ynys Hir ceir 16 o swyddi uwchradd a 7 yn yr unedau cynradd Gaeleg. O'r athrawon cynradd mae 126 allan o 152 yn siarad yr iaith.

Teledu Grampian

Mae cwmni Grampian yn gyfrifol am 40 awr o raglenni Gaeleg bob blwyddyn. Yn yr hydref bydd cyfres o 16 rhaglen ar gyfer dysgwyr canolradd gyda fideo a llyfr yn ogystal.

Notice

It has been brought to our notice that the two maps accompanying the article 'Eilean Cheap Breatainn' (p23) in *Carn* 68, Winter 1989/90 were drawn by Clive James, B.Sc., M.Sc., MRTPI.

News from Wales

Clive James

House Prices

The average market price of houses in Wales is now over £52,000 – 19% below the UK average. However in 1988 they were 36% lower. Prices range from £61,000 in Gwent to £42,000 in Mid Glamorgan. 22% of all buyers were women and 33% are single. Household incomes of house buyers were 15% below the UK average.

Bilingual Registrations

Due to the location of maternity hospitals about 2000 babies are born in England (mainly Chester, Shrewsbury and Hereford) from Welsh parents. Up to now it has been impossible to register the birth in Welsh. However the White Paper on the Registrar Services proposes that birth (and deaths) in England can be registered bilingually (but not in Welsh only) in Wales and then the certificate forwarded to the registrar in England.

Private Coal Mines

Whereas the number of nationalized coal mines continues to decline, the number of private ones increases. There are now 13 in Gwent, 14 in Mid Glamorgan, 45 in West Glamorgan, 13 in Dyfed and 3 in Clwyd.

Forestry Sales

As part of Westminster's ideology some 8,600 ha. of Forestry Commission Land in Wales has been sold since July 1981. The commission employs 750 persons in Wales now.

Teachers' Language Qualifications

Secondary school teachers in Wales holding a post A level main subject qualification are: Welsh 1100, French 1000, Classical languages 200, German 300 and Spanish 100.

New Welsh School

Clwyd County Council is to open a new Welsh/Bilingual primary school in Wrecsam in 1992 to double the town's provision. The new school will have 210 places, plus 30 nursery places.

Sunday Drinking Referendum

After last November's poll Dwyfor on the Llyn peninsular remains the only part of Wales where public houses remain closed on Sundays. The 'dry' vote was 5951 and the 'wet' vote 4563. In the only previously dry district, Ceredigion, the 'wets' totaled 10,961 and 'dry' 10,133.

Gross Domestic Product

Figures have been produced which show the Gross Domestic Product for all areas within what is termed the United Kingdom. The actual figures for the Celtic nations and those for other areas in comparison for 1987 are:

	Gross Domestic Product (£ million)	Gross Domestic per head (£)	Gross Domestic per head (UK=100)
Northern Ireland	7425	4714	77.5
Scotland	29380	5747	94.5
Wales	14583	5142	84.6
Cornwall	2095	4624	76.0
South East England	124145	7169	117.9

Regarding the figures per head the range within Wales is from £4242 in Mid Glamorgan to £5016 in neighbouring South Glamorgan. In Scotland it varies from £5125 in Fife to £6061 in Grampian. In England the extremes are £4630 in Durham and £8911 in Greater London.

Unhealthy Language

The Department of Health in London had no hesitation in publishing a booklet about patients' rights in Punjabi, Hindi, Bengali, Gujarati, Vietnamese, Urdu, Cantonese, Greek and Turkish. They however refused a Welsh version. It was left to the Welsh Consumer Council to publish a version in Welsh. It is available from community health councils and Citizen's Advice Bureaux.

Students from England

The student numbers in the constituent colleges of the University of Wales increased last autumn. However due to special efforts to recruit from Wales the Welsh born percentage is stable or increased. The current percentages of students from Wales at each college is: Cardiff – 35%, Aberystwyth – 30%, Swansea – 25%, Bangor – 24% and St Davids, Lampeter – 20%. In the Polytechnic of Wales the figure is 50%.

Exempt from Welsh

Eleven secondary schools in Wales have applied to the Secretary of State for Wales to be allowed to be exempt from teaching

compulsory Welsh to all pupils under the new national curriculum. The Schools are: Dyfed – Tenby and Pembroke; West Glamorgan – Olchfa (Swansea) and Margam; Clwyd – Rossett, Penley and Hawarden; Gwent – Croes-y-ceiliog (Cwmbrân), Betws (Casnewydd), Monmouth and Tredegar.

Welsh Medium University Teaching

The University of Wales's Board for Welsh Medium Studies has been reformed by amalgamating the Board with its Academic Committee and reduced to 22 members. The membership included more Welsh medium lecturers and a representative of the Welsh Language Education Development Committee. The Chairmanship will rotate annually between the Dean of the Faculty of Welsh Medium Studies at Aberystwyth and the Director of the school of Welsh Medium Studies at Aberystwyth. Under the provisions there are 16 lecturers in Aberystwyth and 17 in Bangor teaching only through Welsh. In the external degree scheme through Welsh two more students graduated last year, bringing the total to ten. Fifteen new students started in the scheme in May 1989.



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ÉIRE

Gluaiseacht Nua Polaitiúil sa Bhreatain Bheag

Bríd Heussaff

Is cúis iontais dúinn in Éirinn nach bhfuil Páirtí Náisiúnach Cymru, Plaid Cymru, níos láidre i dtír ina seasann an pobal chomh daingean sin ar son a dteanga agus a ndúchas. Ar an gcaoi chéanna is cúis náire do phobal na Gaeilge go háirithe an neamart a dhéanann rialtas na hÉireann in athréimniú na Gaeilge i gcomparáid leis an tacaíocht a fhaigheann an Bhreatain faoi rialtas Westminster. Go deimhin is minic a luaitear drochshampla na tíre seo ar an cúiseanna nach fiú don Bhreatain Bheag féinrialtas a bhunú. Dar ndóigh leithscéal atá sa méid sin, amhail is gurb é an toradh céanna a bheadh ar fhéinrialtas i gCymru is atá in Éirinn. Ní hionann cás d'aon dhá phobal; ní mór stair na tíre agus taithí an phobail a chur san áireamh nuair a tugtar faoi réiteach fadhbanna den chineál céanna i dtíortha éagsúla. Is féidir leis an stair chéanna bheith ina laincis mhór nuair a fhéachtar le réabhlóid chultúrtha/pholaitiúil a chur i gcrích.

Gan amhras níl an dream sa Bhreatain Bheag atá ag iarraidh casadh nua a chur i saol polaitiúil na tíre sin dall ar na deacrachtaí thuasluaite. Sé seo Cymdeithas Cyfamod Y Cymry Rhydd - Comhaontas na Saor-mBreatnaigh - cumann nó gluaiseacht a bhfuil sé d'aidhm aige Poblacht neamhspléach a chur ar bun i gCymru, a chuirfeadh ar chumas náisiún Cymru a dhúchas agus a fhéiniúlacht a chaomhnú agus a fhorbairt gan buíochas do Shasana nó do Chomhphobal na hEorpa. Tá an chéad eagrán d'iris an chumainn foilsithe - *Y Cyfamodwr* - (Papur Gwerinaethol Cymru .i. Nuachtán Poblachtach Cymru) ina bhfuil dhá thrian de na fiche leathanach i mBreatnaigh agus an fuíollach i mBéarla. Déantar cáineadh cuíosach gear ar Plaid Cymru in alt ar an chéad leathanach faoin cheannteideal 'Plaid Cymru, Heb Weledigaeth, Plaid Pwy' (PC, gan ffs, páistí cé hé?). Go hachomair meastar nach nglacann Plaid Cymru seasamh sách láidir ar son cearta phobal dúchasach na tíre, agus go bhfuil an iomarca béime á chur ar dílárú comhachta seachas ar neamhspléachas náisiúnta.

D'fhéadfadh sé tarlú amach anseo go dtiocfaidh dílárú comhachta sa Ríocht Aontaithe, ach ní bheadh de thoradh air ach go ndéanfaí iar-cheantar de East Anglia den Bhreatain Bheag. Tá rogha ag Plaid Cymru dul sa treo sin nó bheith ina ghluaiseacht frithbheartach ag cosaint phobail, teanga agus dúchais Cymru i gcoinne an nua-choilíneachais atá ag scriosadh na tíre, mar ba dhual d'aon pháirtí náisiúnach ar domhain agus an t-aon cheann atá i gCymru. Cáinteas chomh maith an socrú toghchánaíochta atá déanta idir Plaid Cymru agus an Páirtí Glas. Dar leis *Y Cyfamodwr* nach bhfuil sa Pháirtí Glas i gCymru ach dream 'hippies' thar tír isteach a bhreathnaíonn ar Cymru mar fhásach sa Bhreatain Mhór atá le cosaint ar fhorbairt eacnamaíochta agus tionsclaíochta; gur róchuma leis an pobal áitiúil a chaithfidh dul ar imirce ar lorg oibre; nach bhfuil sásta glacadh le scoileanna Breatnaise don a gclann féin, agus atá ag bunú scoileanna ar leith - scoileanna Steiner - gur tearc a mbíonn de Bhreatain a teagasc iontu. Is ionann an comhoibriú seo leis an Páirtí Glas agus droim a chasadh le muintir Cymru. Ní mó ná sin an fáilte a chuireann *Y Cyfamodwr* roimh an pholasaí de chuid Plaid Cymru ar a tugtar 'Wales in Europe', sé sin guth neamhspléach a thabhairt do Cymru sa Comhphobal Eorpach. Ní bheadh ann ach forcheannas Strasburg a mhalartú ar fhorcheannas Londain.

Sin an namhad taobh istigh, ach tá an namhad lasmuigh ann chomh maith, go háirithe an MI5 atá gníomhach i gCymru i riocht an NF (National Front Shasana) ag iarraidh drochmhéas a tharraing ar an ghluaiseacht náisiúnach. Pléitear cleasanna salacha an MI5 in alt ar leith, ach mar adeirtear ní móide go gcuirfidh siad dallamullóg ar aon tírghráthóir.

In alt Béarla 'The Case for Wales' easaontaíonn an scríbhneoir leis an tuairim go mba chóir cás Cymru a chur faoi bhráid na Náisiún Aontaithe toisc gur trí mheán na Stáit a fheidhmíonn an t-eagras sin. B'fhearr dar leis, cás Cymru a thógáil leis an Chomhdháil ar Shlandáil agus Comhoibriú

san Eoraip (Conference for Security and Co-operation in Europe), gur cuid de Chomhdháil Helsinki é. Tá sé i gceist ag Cymdeithas Cyfamod aighneacht a chur os comhair chruinniú den Chomhdháil a tionólfar i gCopenhagen i mí Mheitheamh 1990.

Seachas sin tá sé i gceist ag an ghluaiseacht Comhthionól a reachtáil ina mbeidh gluaiseachtaí (cultúrtha?), ceardchumainn, eagrais agus páirtithe polaitiúla ag teacht le chéile mar Sheanad nó Dáil Bhreatnach (Senedd Gymreig). Déanfar páirtí nua a lainseáil, Parti'R Gyngres, le tacaíocht a thabhairt i gcruithú córais neamhspléach don Tír. Baileofar síniúcháin d'fhonn clárú a dhéanamh ar chuile dhuine a thacaíonn le aidhmeanna an Chomhaontais.

Sé an sprioc fadhréimhseach Rialtas (sealadach) a bhunú faoin mbliain 2000. Is cinnte go bhfuil go leor daoine sa Bhreatain Bheag buartha faoin bhagairt atá ar an tír faoi láthair, agus an bealach is fearr le dul i ngleic leis. B'fhéidir gurb é seo uair na cinniúna agus gur mithid teacht an Chomhaontais ar an saol ag an am seo.

Summary

A new Welsh political movement has been announced to be known in Welsh as Cymdeithas Cyfamod Y Cymry Rhydd, which roughly translated into English is Association of the Covenant of Free Welsh. The first issue of the movement's magazine *Y Cyfamodwr* gives a summary of its aims, which are briefly:

1. to establish an independent Republic of Wales,
2. to convene a National Congress with representation from national and cultural movements, trade unions, political parties as the basis for the setting up of a Welsh Parliament (Senedd Gymreig),
3. to register through a signature campaign all Welsh people who subscribe to the aims of the Covenant,
4. to work towards the establishment of an independent Provisional Government by the year 2000.

A summary is also given of some of the other articles in the magazine which deal with the shortcomings of Plaid Cymru as a national party, the threat from the MI5, and a proposed submission by *Y Cyfamod* to a meeting of the Conference on Security and Co-operation in Europe in Copenhagen in June 1990.

Comhoibriú idir-Cheilteach – Polasaí nua Oideachais Chomhairle nan Eilean?

Bríd Heussaff

Tar éis chuairt staidéir a thug toscaireacht ó fochoiste ar oideachas dhá-theangach de Chomhairle nan Eilean ar Gwynedd le déanaí, tá athmhéas á dhéanamh ag an Chomhairle ar an pholasáí oideachais dhátheangach i scoileanna na n-oileán gurb í an Ghàidhlig teanga dhúchais a bhfuirmhór. Dúirt Donncha Mac Aoidh, leas-Chathaoirleach na Comhairle go gcaithfear dul i dtreo oideachas lán-Ghàidhlig feasta. Is cosúil go ndéanfaid an obair mhór atá á dhéanamh i bhforbairt oideachais trí Bhreathais i bhfeidhm go mór ar bhaill na toscaireachta, agus go háirithe an tacaíocht airgid a fhaightear don Bhreathais ó údarais agus eagrais éagsúla. Bhí Údarás áitiúil Oideachais Gwynedd tar éis cúl a thabhairt le hoideachas dhátheangach tamall ó shoin. Is ar scoileanna lán-Bhreathais atáthar ag díriú anois. Le tréisiú leis an pholasáí seo tá cúig ionad curtha ar fáil de pháistí atá tagtha isteach sa chontae (Gwynedd) ó cheantair gan Bhreathais. Caitheann na daltaí an chéad téarma ins na hionaid seo ag déanamh dian-chúrsaí Breathais a chuireann ar a gcumas dul ar aghaidh go dtí na ranganna cúf sa bhunscoil nó sa mheánscoil ina mbíonn an teagasc go hiomlán i mBreathais, (dea-shampla ansin don cheantair Ghaeltachta na hÉireann).

Tá sé beartaithe ag an fóchoiste oideachais de Chomhairle nan Eilean dea-shampla Gwynedd a leanúint chomh fada agus is féidir. Tá sé i gceist tosú leis na naíonraí agus na bunscoileanna. Tá iniúchadh á dhéanamh chomh maith ar bhunú óg-eagrais a bhfuil craobhacha díobh i bhfuirmhór scoileanna Cymru, agus a chothaíonn tírghrá agus luacha Críostúla i measc an óige.

Is mithid dom tagairt a dhéanamh don alt a scríobh mé ar Sheirbhís Teilifís Ghàidhlig i gCarn 66. Tháinig an tuar ar an tairngreacht. Tá £9 milliún le caitheamh ar sheirbhís teilifíse i nGàidhlig a fhorbairt agus tá cuid mhaith den réamh-obair déanta chun na cláir Ghàidhlig a sholáthar. Anseo in Éirinn táimid ag maireachtáil ar gheallúintí go dtiocfaid teilifís Ghaeilge/Ghaeltachta agus ní léir fós (Lá Fhéil) Bhríde) cén t-am a chuirfear i gcrích iad.

Summary

A Study visit to Gwynedd has encouraged the Islands Council (Alba) to look towards all Gàidhlig education instead of the present bilingual system in the Western Isles.

1992: Nemesis of Minority Cultures?

Tomás Mac Síomóin

'Get off our Bacques, Jacques', 'Who Elected Delors?', 'Europe is 35 countries, not 12', 'Á Bas, Delors!' – these were some of the slogans on posters carried by protestors who met Jacques Delors at 8.30a.m. on Feb. 22 when he arrived at Dublin's Shelbourne Hotel to address Irish industrialists on their EEC prospects at a conference organised by the Confederation of Irish Industry.

The protest, which was organised by the Amárach-2000 organisation, was broadly representative of radical shades of opinion in Ireland – including the Green party – and reflected growing unease at yet deeper integration with the EEC when such integration to date has seen a steady worsening of Ireland's socio-economic indicators. Amárach-2000 which came into being earlier this year, is opposed to deeper EEC involvement on the grounds that this means surrendering the sovereign powers Ireland needs to solve its massive social and economic problems to forces over which there is no effective democratic control. The overt threat to Ireland's military neutrality inherent to closer EEC unions is also a cause of deep concern.

It is understandable that adherents of minority or peripheral nationalisms in Europe should see Brussels rule as a release from the yoke of their own 'national' parliaments. 'Better Brussels than London (or Paris)' may seem to be an attractive slogan to those whose regional concerns are being ineffectively and unwillingly addressed by their own central authorities. Consideration of the real nature of the EEC and a cursory examination of the fate of the Republic of Ireland – a paradigmatic peripheral region and home of an endangered minority culture – since its accession to the Common Market in 1972 shows the reality behind this slogan to be somewhat less than attractive.

Stripped of its 'one happy family' rhetoric, the aim of closer EEC political and monetary integration is simply to make European capitalism as profitable and as efficient as America and Japanese Capitalism. Therefore EEC economic and political institutions must be restructured along American lines to achieve this. The growing concentration of production in a dwindling number of companies is already a fact of economic life and further major 'rationalisations' are inevitable. There are no grounds whatsoever for believing that the EEC will diverge from the American model, where economic and industrial concentration is centred on certain key regions, and that the centres of economic power in the EEC will not be located accordingly in West Germany, Belgium, the

Netherlands, South-East England, North-East France and Northern Italy.

These core areas have all the advantages – large markets and populations, industrial tradition, well developed transport and communications networks as well as access to resources – and, decisively, the political clout that goes along with all of this. Ireland has no such advantages.

The inevitable consequences of Economic and Monetary Union and the projected ultimate political union in which all the essential powers of government over the existing 12 member states are to be vested in one institution, are one foreign policy, one security policy, one taxation and public expenditure system, one economic strategy and one social policy for the EEC.

Both EEC and national leaders know that the consequences of those changes will be devastating for employment and for peripheral regions such as Ireland. Indeed Jacques Delors himself is on record as asserting that the process could be a painful setback for the peripheral regions. The sugar coating on this bitter pill is the magic words 'Structural Funds'. Our major political parties affect to believe that the doubling of Ireland's allocation from the Structural Funds will more than compensate for the channeling of human and other resources from the peripheral to the developed core areas.

This belief, or affected belief, has no foundation whatsoever! Presently the Structural Funds (Regional Fund, Social Fund and Agricultural Guidance Fund combined) amount to less than 4% of the Republic of Ireland's GNP. The extra funds as outlined in Fianna Fáil's National Development Plan 1989-93 will increase that to about 6-7% of GNP. This is far short of what is required for a serious development programme to attack the massive problems of unemployment, emigration and poverty. Currently, our unemployment level exceeds 20%, more than 30% of our population is dependant on Social Welfare payments and 50% of our young are forced to emigrate.

It may be salutary for cargo-cultists in other peripheral regions of the EEC to realise that total public investment in the economy here (and that includes the much-vaunted 'EEC Money') is less than the level of public investment, in real terms, in 1981. So much for the Structural Funds myth!

We may mention here, parenthetically, that West Germany serves, in large measure, as the peripheral areas paymaster. Impending German unity and business opportunities further east are changing German government and private

investment priorities; the movement eastwards of Europe's political and economic gravicentre put a huge question mark, at least, over the future of the EEC's Structural Funds, insufficient as they are to offset the dereliction caused by the new economic order in Ireland.

National and foreign private investment isn't likely to take up the slack. The former is being driven increasingly by market pressures in the direction of foreign acquisitions while the removal of all restrictions on movement of capital will cause managers of private funds to invest outside Ireland. There is no indication that foreign investment will make a significant impact on our problems. Spain, Portugal and Greece are our competitors now; they are closer to the central markets and offer cheaper labour and transport costs than Ireland.

There will be benefits, of course. We will have wonderful new roads (which we will have to pay to use), cheaper alcoholic drinks, cigarettes, cars and luxury goods – as our VAT rates are harmonised downwards to the EEC average. Most consumer goods will be cheaper if the benefits of economy of scale and lower transport costs of goods are passed.

People in secure jobs can expect to remain so. They will pay less tax, pay lower prices on most goods, get a better return on their savings and borrow money more easily and more cheaply. Hence, the enthusiasm of the secure 60% of our population, and the political forces that represent them, for 1992.

And then, we are well placed, as mainland Europe booms, to benefit from a substantially boosted tourist-industry – currently worth £800m. per annum to the Irish economy and likely to grow strongly. Certain specialised international services such as consultancies, computer software etc. that do not depend on geographical location for success, are likely to survive and prosper. Those services are not particularly labour-intensive, of course.

In fact, these gains are not likely to provide employment on the scale we need to offset our huge unemployment and emigration levels as well as job losses in traditional industries and, possibly, in the multi-national sector. In short, the wealthy, comfortable and complacent sectors of society stand to gain – the men and women of no property to lose.

The cultural correlative of these phenomena should be noted, and noted well, by activists in other peripheral regions. By use of the slogan 'We're all Europeans now' (and by inference 'no longer Irish') our national bourgeoisie signal their eagerness to abandon Irishness, the heritage of which embarrasses them. They think they can write off a legacy of failure by associating themselves with the

success of European monopoly capital. Hence their desire to rewrite our history, get rid of our national anthem, rewrite our constitution and relegate our language and culture to the status of tourist attractions, kitsch.

In all of this the supporters of the Completion of the Internal Market display all the marks of a classic inverted inferiority complex. They hide their lack of faith in the ability of us Irish to be a sovereign self-confident people behind the macho-image of champions fearlessly marching into the brave new world of 1992 and taking our chances there with the best of them. Disagree with them and you are hysterically denounced as an 'unreconstructed Irishman', an anti-European (although most of them know nothing about Europe, its peoples and civilisations) and a sectarian narrow Provo nationalist.

In fact those are the people who have been running this society for almost 70 years now, in which time – by their deeds of omission and commission – they have all but destroyed the Irish language, integral to our European heritage. They practically ignore all the great European languages in our educational system, turning us into one of the few monoglot nations in Europe. Now the campaign to learn German is in full swing, not because German is the language of Goethe, Kant, Schiller etc. etc. – but because there may be money in it. And if we are going to learn German, why not give up Irish altogether? No money in that, a waste of time!

To an Irish speaker who has seen the rapid marginalisation of his language during the 18 years of Ireland's membership of the EEC, the notion that minority cultures and languages can have some sort of miraculous renaissance in an economically and politically united EEC seems incredibly naive, to say the least.

Increasing centralization of power, homogenisation of markets and consumer tastes, transEEC standardisation of education and media products, decline in the peripheries and the movement of Europe's politico-economic gravicentre eastwards are hardly forces that make for cultural diversity in Western Europe. And these powerful forces can be reasonably expected to be the ultimate determinants of Europe's future cultural and linguistic map.

It is time for minority culture activists to recognise that charters of minority culture rights, while welcome, scarcely impinge at all on the essential contradiction between the free play of market forces (embodied in the Treaty of Rome and further developed by the SEA) and the assertion of minority culture values. Such charters, as the case of the Irish language in Ireland shows, have no significant effect on the prevailing cultural trend.

(The author is grateful to Antóin Ó Muircheartaigh for kindly allowing him to use, in the preparation of this article, the

manuscript of his 'Can We Survive 1992?' to be published next May by The Fulcrum Press, Dublin.)

Recruiting Drive

In January Conradh na Gaeilge announced a year-long membership drive aimed at doubling the strength of the organisation. At present there are 180 Branches in Ireland while overseas Branches operate in Australia, Britain, the United States, Canada, France, and Switzerland.

This campaign gives people who are favourably disposed towards Irish the opportunity to become members of the main Irish language voluntary organisation and to take part in the promotion of Irish.

People may now join Conradh na Gaeilge at a central level. This will facilitate people who have not got enough time to attend branch meetings but would like to show their support for Irish in a practical manner. These members will be kept informed of the work of Conradh na Gaeilge, of major events organised by the Conradh and of the position of Irish in general.

Conradh President, Proinsias Mac Aonghusa said 'Conradh na Gaeilge, founded 97 years ago by Dr Douglas Hyde and Professor Eoin Mac Néill, is the one organisation devoted solely to the restoration of Irish which is open to all and in which all members may play active and decisive roles. It is non-sectarian and non-party political. I believe it should now be made even easier for someone to become a member than formerly.

'There are many people who wish to be associated with the Irish movement who may not find it possible to be active in Branch activities. Individual membership is now available for such knowledge of Irish. That claim may be aspirational in some cases but is certainly indicates goodwill. There is, in fact, great goodwill towards Irish'.

'Should all of those able to speak Irish do so on all possible occasions, especially on social occasions and in dealings with state, semi-state and local authorities, a new cultural environment would be created overnight. Membership of Conradh na Gaeilge indicates patriotism and an understanding of what is essential in the Irish nation. Members should support everything Irish which is positive and progressive and oppose complacency and negative thinking. Members should especially support Irish manufacturers and Irish workers at all levels by buying Irish-made goods and so help to protect and create employment in Ireland', added Mr Mac Aonghusa.

Irish Betrayed

A change of policy in the Department of the Environment has resulted in the demise of the bilingual driving licence. Henceforth apparently licences are to be issued in English unless requested in Irish.

In Sept. 1987 the Minister for the Environment promised that 'there would be no reduction in the status of Irish in the new driving licence. . . . You can rest assured it shall have the same status as in the present licence'. The present action is a clear betrayal of that promise and an indication of the continuing retreat of the State from giving proper recognition to Irish or attempting to use it effectively. In a statement Conradh na Gaeilge strongly condemned the new policy and called on the Minister to keep his promise. Many complaints had already been received from people about the difficulty in obtaining Irish language renewal forms.

All-Irish School Threatened

Conradh na Gaeilge strongly supports the parents of Modh-Scoil Chorcaí, the all-Irish Model School in Cork City, in their efforts to retain the school's existing complement of teachers. At the very least, the school should be allowed appoint a temporary teacher until the end of the current school year.

Their plight reflects the vagaries of the present system which bases the number of teachers sanctioned for a school on the previous year's enrolment figure.

The school is entitled, under last September's enrolment figure, to its present number of teachers – but only from September next. So a teacher, after giving the school 22 years of service, was put on the Diocesan Panel. She was entitled to remain in Modh-Scoil Chorcaí until a vacancy arose in another school. Such a vacancy did recently arise and under the rules she has to accept the position offered her. If no vacancy had arisen she would have remained teaching in Modh-Scoil Chorcaí until the end of the current School-Year. Come September, due to last September's enrolment figure, her job would again be secure.

New Survey on Irish

In January the results of a new survey on the Irish Language 'The State and Status of Irish' were published. The survey was carried out by the Rev. Micheál Mac Gréil between Nov. 1988 and 1989 aided by Nessa Winston.

The President of Conradh na Gaeilge, Proinsias Mac Aonghusa, in welcoming the results of the survey said that he was particularly heartened by the significant increase in the number of people who considered themselves able to speak Irish very well or fairly well. That figure stands at 28% in the Rev. Micheál Mac Gréil's survey. It stood at 25% in the MRBI/Irish Times survey of 1987.

In the survey responses 4% say Irish should be the principal language of use, 5% that Ireland should be bilingual with Irish as the principal language, 34% that Ireland should be bilingual with English as the principal language, 9% that spoken Irish should be preserved only in the Gaeltacht, 43% that it should be preserved for its cultural value as in music and arts and 6% that Irish should be discarded and forgotten. Dr Mac Gréil interprets these findings as showing that 94% of respondents are favourably disposed towards Irish and wish to have it revived or preserved. Furthermore he said that the subsample for Dublin when compared with a 1972/3 survey for the city showed a drop in those wishing to discard Irish from 15% to 4%.

In response to the question of Irish language and culture furthering unity with Northern Ireland in the long term, 57 per cent disagree with the proposition, 19 per cent don't know and 24 per cent agree with it.

Overall, the higher the respondents' education and occupation, the more positive were their attitudes and expectations in relation to Irish. Those interviewed in Connacht-Ulster had the highest Irish-language expectations, while those in Dublin had the lowest.

The survey shows that feelings towards Irish generally improve in the years after leaving school.

On a question relating to Social Distance Ratings of Irish speakers 84% would welcome one as member of family, 8% would have as close friend, 4% as next door neighbour. These figures show practically total acceptance of Irish speakers, belieing any negative stereotype of the 'Gaeilgeoir'.

Respondents were asked how frequently they used Irish; 49.7% rarely, 17.7% occasionally, 2.9% weekly and 7.2% daily.

In response to a question about where Irish is used, 50% replied while listening to TV and radio programmes, 45% at home, 39% when meeting Irish-speaking friends, 18% at work, 14% through reading, 13% at every possible opportunity, 11% communicating with officials and 11% in unspecified ways.

Dr Mac Gréil, however, noted that 'despite this widespread attachment to the language, there has been a lowering of idealism in relation to the extent to which the people wish to re-establish the language over the 15 years between the surveys'. (Dublin subsample).

This, he suggests, might be due to any number of developments such as the lowering of the status of Irish in the public services, and the lack of prominence of Irish in a broader-based media.

Ó Dochartaigh Clann Re-Union

Opening ceremony, Derry Guildhall, Sat. July 7th. 1990 at 12 noon.

Other venues will include Buncrana, Camdonagh & Letterkenny, Co. Donegal, Éire.

Events will include: Gaelic dance feis, art speaks for itself, enterprise day, céilí, march-pass O'Doherty Tower & Gaelic games at Celtic Park, Rally at ancient Celtic fort, and an outdoor Celtic Festival etc. For further details contact any of the following:

Ms Peg Dougherty, C.D.I. Travel INC.,
767 Third Ave., New York,
Tel. no.: 212-271-0088 or 800-223-5633;
Prof. Pat Dougherty, 'Ár nDúthchas', Inch
Island, Co. Donegal, Éire, or the
Derry City Clann Office, (0504) 263941.



KERNOW

Us Kembrek, yeth yn few, ow merwel?

(Kernewek Kemmyn)

(Trelys Gans Ray Edwards)

'Yma Kembrek, yeth yn fiw, ow merwel,' yn-medh derivas. Wosa ugens blydhen, ny vydh trevow a gews Kembrek, herwddh derivas dightys gans an dowlenn a BBC Kembra Seythyn wosa Seythyn (Week In, Week Out).

Ev a reken ynwedh erbynn an blydhen 2100, marnas pyp an kans a'n bobel gembrek dhe gewsel Kembrek, komparys gans nownjek an kans y'n jydh hedhyw. Henna a vydh 200,000 Kembrek yn tien.

Byttegyns, an derivas a dhargan, erbynn 2011, y fydh nebes moy a dus a gews Kembrek, mes hemma a vydh y'n trevow bras, kepar ha Kardyd. Yn Kembra a'n Barth Kledh ha'n Krestir, pow hengovek an hen yeth, kows Kembrek a wra difygga marthys snell. Erbynn 2011 ny vydh moy es nifer byghan a drevow le may 'ma moy es tri hwartron a'n drevogyon a gews Kembrek.

An Professor John Aitchison, Professor

Grenyog a Dhordhonieth Mabden yn Pennskol Aberystwyth, a dharbaris an derivas gans jynn amontya ow kul devnydh an niferyansow an bobel dres an deg blydhen warn ugens tremenys, a leveris: 'Mar mynn an yeth pesya gans nerth y'n ranndiryou ma, res vydh kavoes ober ha chiow rag an dus yowynk dineythys ha megys ena. Y'n trevow byghan ha penndrevi an pow yma'n fordh a vywa a skoedh an gwella an hen yeth.'

Avel sywyans an derivas ev a dhiskwedhas dout yn kever rowl menystrans an gowernans war dhyskans kembrek. Yn-medh an professor: 'An rol nowydh a vaters skol ha'n dyskans a Gembrek avel mater sel a wra dhe'n niferow moyhe mes ny wodhir mar kwra dhe'n fordh hengovek a vywa pesya yn fyw.

Alan Llwyd, is-kadoryer an Gowethas an Yeth Gembrek, a leveris: 'Yma nowodhow da y'n derivas, bos nifer a dus a

dhysk Kembrek avel nessa yeth ow moyhe, mes an rann arall yw pur drist hag a dhiskwedh bos Kembrek ow lehe avel yeth yn fyw.'

An Professor Harold Carter, kyns professor dordhonieth mabden y'n Pennskol Aberystwyth a leveris bos kwarell Professor Aitchison y fedha pyp an kans an bobel Gembrek ow kewsel Kembrek erbynn 2100, 'reknans an moyha garow'.

Mes unnverr ova bos kows kembrek ow lehe yn fras y'n Krestir ha'n Kledh a Gembra, ha tus yowynk ow mos dhe ves dhe drevow bras dhe hwilas hwel dhe wul ha henna dhe wodros bywnans kembrek hengovek.

'An pow, yn mes a'n trevow bras yw an bro ha'n skoedh hengovek a'n yeth ha'n vywnans a Gembra. Byghan yw an nifer a Gembregoryon yn trevow bras ha kales yw dhedha sevel bywnans dyblans herwydh aga gis i,' yn-medh ev.

Summary

Welsh-speaking communities will have virtually disappeared in 20 years, according to a recent survey commissioned by BBC Wales' Week In Week Out programme.

Pesgetsha kembrack a moaz tha gul

(Cornock)

Peter Wills

Ma leeas porrow pesgetsha dro da'n tornewan Kembrack. Records ew contellez rag neb 25 por, ca thew an ri behathna goeraez warbar rag towlow mesuranz. Buz, nag ew talvez puskaz teeraz por ewhall. Da 1988, Kembra rowze 4.4% gen talvez a'n puskaz teeraz gen gorolyon pesgetsha Brittez en Pow Sawz, Kembra ha Kernow. Mor kren nei meeraz urt an talvez a busgaz teeraz da'n porrow Kernow, nei el gwella ter vee va £26.3 meelveel, pi 17% an menz.

Therra leeas traylianz e'n gweethianz pesgetsha der an bletheadnow athor 1980 da 1988. Kensa, pooz an puskaz senzhiez reeg cotha meer. Therra 48,000 ton en 1980, buz en 1988 na ve moy vel 10,115 ton. Rag hedda, talvez a busgaz teeraz reeg cotha aweeth. Athor £11 meelveel da 1980, e reeg doaz da le vel £6 meelveel e'n blethead 1988. (An talvez ew dro da £3.6 meelveel ouge perhi co cressianz an mona.)

Pragwarre an broaza rag an hagar traylianz ma ve duath pesgetsha breal. (Ouge hedda, lea Milford Haven, lebma erra broaza radn an breal teeraz, a drayliaz aweeth.)

Mor kren nei meeraz urt an niverow en dadn nei el gwella an pooz ha talvez an puskaz teeraz da Milford Haven ha da Kembra ul rag trei blethead.

	1980		1984		1988	
	pooz	talvez	pooz	talvez	pooz	talvez
a) Kembra ul	48,102	10.8	7,689	3.4	10,115	5.9
b) Milford Haven	41,765	8.2	1,402	1.2	2,485	2.7
b vel % a	86.8%	76.0%	18.2%	35.3%	24.6%	45.8%

War kettermen lea Caergybi reeg cressha. Da 1980 e rowze buz 5.5% an menz gen talvez. Da 1987, e heathaz 38.8%, a cotha da 31.5% en 1988. E devianz el boaz desmiggyez nebbaz gen an por Milford Haven moaz tha gul, ha nebbaz awos senzhianz ewhella, kens ul puskaz eggee a treegaz a woolaz an mor. 13,200 ton ve teeraz en 1980, buz an niver rag 1988 ve tabm moy vel 3,200 ton.

Summary

This article looks at the current state of the Welsh fishing industry. The size of that business is only a fifth of the Cornish and, furthermore, it has been declining drastically since 1980. Milford Haven remains the largest Welsh fishing port, although Caergybi/Holyhead has recently increased in importance.

A new language board?

Bernard Deacon

Over the last few years the Cornish language movement has fragmented. There are currently three main schools of thought. On the one side, and in control of the official Language Board, are the supporters of Phonemic Cornish (or *Kernewek Kemmyn*). They support a spelling system based as closely as possible on the sounds of late medieval Cornish. To do so, a revised orthography, grounded on scientific principles, has been adopted.

A second group have always been unhappy about this and wish to retain 'Unified Cornish', the spelling system invented by Morton Nance in the 1920's and used by most people from then until the 1980s. This tends also to take medieval Cornish as its marker, but is less 'scientific' about it.

Yet another school – variously known as Late, Traditional or Modern Cornish – prefer to base their Cornish on the period when the language was last a spoken vernacular. They use a spelling system culled from the writings of Cornish speakers and scholars of Cornish in the late 17th and early 18th centuries.

At a meeting in January, the split in the language movement, already fairly unbridgeable between Phonemic and Modern, was virtually formalised when supporters of Unified Cornish decided to set up an alternative language board. This is to be based on the existing language body – Agan Tavas. 44 people turned up at the meeting, including a sprinkling of ex-Grand Bards of the Gorsyth, and a further 23 sent apologies. Given that there are probably less than 200 speakers of Cornish this was, by any account, an impressive turnout.

The catalyst for the move has been the failure of the Phonemic Cornish supporters to engage in any meaningful dialogue during or since a conciliatory meeting called by the Unified Cornish school back in the summer of 1989. There were several bitter references to alleged 'intellectual arrogance' and 'personal victimisation' indulged in by some of the leading lights of the Phonemic school. According to speakers, the Phonemic side came to the earlier conciliation meeting with closed minds, determined to make no changes.

Interestingly, the new body is bending over backwards to try to include the supporters of Modern Cornish, in their words representing all who use 'Cornish that has developed naturally'. They intend ultimately to provide all the resources that the official Language Board now do, video and audio resources, teaching resources, playgroups, social events etc., and to

establish links with Cornish organisations overseas.

It would seem that with this move the legitimacy of the official Language Board – always shaky – has finally collapsed. This makes the establishment of an umbrella body that can act for the language as a whole even more imperative. Such a body, unlike the present Language Board, could distribute grants fairly as well as honestly informing newcomers to Cornish that there is a plurality of thought within the language movement. At the moment this is rarely done and the existence of other schools of thought is denied, thus causing surprise and confusion for the beginner at a later date.

The final straw that precipitated the new group has been the setting up of place name signs at Camborne in the new Phonemic Cornish spelling – *Kammbronk*. While no doubt scientifically impeccable, this is so far from the traditional Cornish spellings of *Camberon/Cambren/Camburn* that it has stuck in the gullets of many, especially the older generation of Cornish users. Those pushing Phonemic Cornish have, unfortunately, failed to realise that languages are not just modes of communication that can be subjected to sophisticated academic and 'scientific' treatment in centres of higher education, but have meanings that go far beyond this.

Language Correction

Since the article headed *Kernewek Kemmyn Up-Date* appeared in *Carn* 68, we have been informed that there were one or two errors in the original 'Up-date' document. No doubt, along with these errors, there will be further modifications to *Kernewek Kemmyn* in the future. Therefore, rather than fall into the habit of continually printing corrections and updates, we suggest *Carn* readers accept the article as a general insight into the work of those involved in remodeling the pronunciation and spelling of *Unified Cornish* and contact the language organisations (via the League's Cornish branch) for details of minor changes. We would also like to take this opportunity to inform readers that *Carn* is open to articles and letters in all the main systems of the Cornish language. All Cornish language material will be considered equally, by the editor, for publication.

The Value of Stannary Law

According to a recent issue of the new nationalist publication '*Kernow*' Cornwall's district councils have asked the London government's Department of the Environment, for guidance on the legal situation vis a vis Cornish *Stannary Law* (see *Carn* no. 66) and the 'Poll Tax' – even though some council officers refuse to admit it. The paper also says: 'We have it on very good authority indeed that some considerable time has been spent in discussing this thorny problem, not least by the Law Lords.'

In a previous issue it was revealed that up to 10,000 people 'UK' wide had claimed exemption from the English Tory poll tax as Tinnars under Cornish *Stannary Law*.

An editor's comment says: 'The value of the Cornish *Stannary Law* can hardly be overstated. It may not be so obvious, however, to non-Cornish people – and we are thinking here particularly of Green Party supporters – that what is good for the Cornish may be good for the world. Here a number of Cornish people are taking on what is in effect an arm of the English Government to establish their rights under *Stannary Law*. By doing so they are very effectively seeking to protect our land from English interference and the world from nuclear pollution.'

The *Stannary Parliament* has been involved in 'cutting and pitching' tin bounds (equivalent to 'staking a claim') around land which the UK Atomic Energy Authority wish to test-drill as part of its search for nuclear waste disposal.

Kernow can be acquired from M. Miller, Jjerom, Quethiock, Liskeard, *Kernow* for 40p plus post or six issue subscription @ £3.50 (incl. post).

Conference

The dates for the first of the two *Conferences on Cornwall* of 1990, held in the Spring and Autumn of each year at Perranporth, will be 19th-20th May. The Conference provides an open forum for the people of Cornwall to meet together in matters of general concern. Details from: John Fleet, 16 Centenary Street, Camborne, *Kernow*.

Lowender Peran, A Personal Viewpoint

Merv Davey

Over the past two or three years, perhaps less, there has been an increasing tendency amongst the Cornish population in general and the Cornish movement in particular, to question the concept of a 'Cornish' identity and its relevance to the ordinary Cornishman/woman. Is it Cornishness, pasties and Cornish Tartan ties or is it something much more profound and esoteric? I must confess to quite strong, if paradoxical, feelings about this and was delighted when the issue came up during an interview in connection with this year's *Lowender Peran* on Radio Cornwall. How well I was able to state my case after an all night dancing session during the festival remains to be seen, I expect I confused everybody!

I was asked if *Lowender Peran* was yet another elitist 'celtic' activity which had little relevance to the ordinary Cornish person. The short answer is a quite categorical no. We run a wide range of events from Rock concerts to traditional dance workshops, from political drama to droll telling. Likewise the two thousand or so people who come through our portals during the festival represent a broad cross section of the population. If anything the 'Cornish movement' is less well represented than the ordinary person in the street. The festival organisers are nevertheless fairly firm on the issue of being 'Celtic', we do our best to ensure that all events are consistent with what is commonly accepted as Celtic culture. Having expressed that as carefully as I can I am aware that people will already be reaching for their pens in order to write in and demand to know how I or my fellow festival directors can define what is 'Celtic'.

I do not believe that there can be an empirical definition of 'Celtic Culture' but it might be interesting to examine why certain cultural activities are or are not accepted as 'Celtic' for the purposes of *Lowender Peran*. We must of course start with Berresford Ellis's linguistic criteria, if singers or drama uses a Celtic language as a medium then this is fairly hard to argue with.

Our problems start to rise with male voice choirs which are very popular here and seen as intrinsically 'Cornish'. For many years we had a regular choir concert during *Lowender Peran* but experienced considerable difficulty in persuading the choirs to include much more than the odd item in Cornish. As far as traditional Cornish songs in English were concerned it was always made clear to us that these were for singing in the bar afterwards and not for inclusion in a serious programme!

Such an observation is clearly a value judgement however and tells us much more about the influences (and prejudices) of choir conductors than about the suitability or otherwise of traditional Cornish songs in a choirs repertoire.

Brass bands and Brass Band music are phenomenally popular in Cornwall and, like the choirs, seen as something particularly Cornish. As somewhat of a Brass Band fan myself I have no doubt that this popularity is an expression of Cornish people's innate musicality and part of the Cornish identity. Anyone who witnessed the procession of the Cornish Gorseth, during the first Cornish Eisteddfod, to Truro Band playing 'When the saints' and 'Eye Level' well knew why we have never had a Brass Band at *Lowender Peran*. However Brass Band repertoires are dominated by the need for competition pieces often set from outside Cornwall and popular 'Lollipop' to keep the emmets happy during open air concerts in the summer. As I have said, I love it, but Bands are a 'No No' for *Lowender Peran* just yet. These bands are direct descendants of the Church or Chapel bands that were used before the days of the Church Organ. Up until well into this century they continued to be used for 'Sunday School Treats' and played a variety of march and dance tunes of Cornish origin. We still have hopes of finding a Band that will take such music seriously.

Another cornerstone of Cornish identity is of course Cornish wrestling and this we will always welcome at *Lowender Peran*. Sadly it is difficult to stage wrestling events on a regular basis because the festival falls well after their normal season. I might also add that it is not a very genteel sport and we have experienced insurance problems in the past! Wrestling does not need a 'linguistic criteria' to prove that it is part of a wider Celtic culture in that it continues as a living tradition in both Kernow and Breizh.

One of *Lowender Peran's* Hall Marks must inevitably be seen as our dancing, both the informal workshops and the spectacular displays in which the teams use national and traditional costumes. This has not happened by the design of the festival organisers but is something to which we have been guided by patrons and participants. I suspect that one of the attractions of dance is that it is a truly international language that enables one to participate in and relate to the culture of a country without fluency in the indigenous language. One of the fascinating things

about traditional dance in the Celtic countries is that it has been seized upon as a medium for expressing identity. If the Celtic identity had never been under threat I have a strong suspicion that such traditions as dance and music would have played a much lower profile. Although it may have roots fairly deep in the past, the set dancing we now see from the Celtic world owes much to what might be described as general European court dances. The steps and music are often quite indigenous but the formations are eighteenth or even nineteenth century borrowing from somewhere else. As far as *Lowender Peran* is concerned these features have been assimilated into the native culture and are as 'Celtic' as anything else.

Lowender Peran has been challenged for not including any Morris Dancing. (When I replied that I could not see why Monty Pythons Dept of Silly Walks should be remotely interested in our festival I lost at least one friend and will probably lose more when this article comes to press) The problem here is that Morris Dancing may well have inherited traditions that originate in pre-anglo saxon Britain but it also certainly owes a lot to much later influences. Not the least of these influences was Cecil Sharp himself who did much to ensure that the Morris tradition survived. Mr Sharp was a self confessed English Nationalist much concerned with preserving the English identity during the early part of this century. It is a paradox that during a period in which political recognition of the Celtic countries was begrudging and minimal, their cultural integrity should be such that they were seen by people, such as Sharp, as a threat to English identity. Whatever it's actual origins, Morris has become associated with those ritual dances traditionally performed in such areas as the Cotswolds and is seen as the epitome of English rural life, Thomas Hardy and all. There are several Morris sides in Cornwall, but like the Dublin Morris, they specialise in Cotswold dances and it is difficult to see them fitting in with our perception of what is 'Celtic'.

Incidentally, if anyone harbours a sneaking suspicion that folk traditions in Cornwall owe more to England than Celtic influence I would heartily recommend a study of the research papers on 'Morris'. They may end up with more than a sneaking suspicion that folk traditions owe little to political or linguistic boundaries but they will certainly be convinced that Cornwall has as unique an identity as anywhere in this context.

To return to the theme of *Lowender Peran's* relevance to the ordinary Cornish person, I feel that we present a very attractive and enjoyable side to Cornwall's identity and its link with the other Celtic countries. People are beginning to understand why we are interested in certain

material or performers and not in others and respect this. We hope that we provide people with an incentive to become more involved in 'things' Cornish. For people already deeply committed to promoting Cornwall's identity, we hope Lowender Peran provides an opportunity to recharge batteries by sharing experiences and ideas with their contemporaries in other Celtic Countries.

Lowender Peran 1990 will be held 17th-21st October, Perranporth, Kernow. Further information: Festival Officer, Lambourne, Tywarrrayle RI, Perranporth, Kernow.

An Gweder Keltek

Organisers of the festival of Celtic film and television - An Gweder Keltek (The Celtic Mirror) - which took place in Falmouth from the 10th - 12th November 1989 are well pleased with the outcome of the festival.

The aim of the festival is to show the rich diversity of film and video work being produced in the Celtic countries and regions by individuals and organisations other than the mainstream television companies. This includes everything from individual artists' video to productions commissioned for broadcast from franchised workshops. The independent sector, however one defines it, has grown immeasurably over the last few years.

The existence of such groups is vital to the continued health, not to say survival, of minority languages and cultures. The ability to control one's own image and thus influence other peoples' perceptions of a minority is of paramount importance in an age when the mass media are able to create and perpetuate onerous and inaccurate stereotypes virtually at will.

'An Gweder Keltek' is not a competitive event but a celebration of the many facets of Celtic life and culture as expressed in the moving image, a collection of views not from the margins but from the grass roots.

Co-ordinator, Dave Evans said: 'The festival was well attended with over 80 delegates visiting from all the Celtic countries. Mann was not officially represented but one of the radio journalists covering the event was Manx.'

It would seem that newspaper coverage was somewhat sparse. However, the few reports that appeared were favourable according to Mr Evans, who said: 'The festival had received exposure on BBC Radio 4's Kaleidoscope, although the tone of the item was typically patronising in spite of the reporter's name, Petroc Trelawney. I think someone at Broadcasting House in London was over zealous in their Anglocentricity when editing!'

Volte - Face?

Ian Williams

Even if the next London Government elections, like all those before, has no relevance to those struggling to retain what's left of Cornish integrity, it's worth taking a light look at the Cornish preparations to the run-up.

While international interest has been focused on the Tory's choice of the English athlete, Sebastian Coe, as their Prospective Parliamentary Candidate for the Corno-Westminster constituency of Falmouth and Camborne, the talk in Cornish political circles is about who hasn't and who will be chosen as candidates for some of the other London parties.

Firstly there is ex-Mebyon Kernow activist and now *Liberal and Social Democrat* County Councillor, Paul Holmes, renowned for upsetting some of the more socially conservative of his enemies and colleagues alike, by liberally mixing Cornish Nationalist and Social and Liberal Democratic Party policies and to add insult to injury, wearing his Cornish tarten kilt at many a public function. Unfortunately for the S.L.D. (Social & Liberal Democratic Party), a report on the outcome of their selection panel meeting to choose candidates to fight the Falmouth and Camborne constituency for the SLD, to which Paul Holmes had applied, found its way into the candidates hands. The document, in essence, implied that Mr Holmes was a little too Cornish. Always a *Cornish* Liberal first and foremost, Paul Holmes along with other disgruntled colleagues has now initiated moves to regenerate the old style Liberal Party.

Andrew George, one of the Cornish Social and Economic Research Group team and co-author of 'Cornwall at the Crossroads', has applied to SLD organisations in two Cornish Westminster constituencies, to be their candidate in any future General Election. It may be, that he too, as a former MK member, will be seen as being too Cornish.

Meanwhile, another hopeful in the struggle to be selected for a Westminster constituency, John King - yes, also a former MK member and at present a bard and sword bearer of the Cornish Gorsedd - is fighting a bitter battle in the local press with other language activists, as the member of Camborne town council who initiated the erection of the bilingual town welcome sign bearing the new Cornish language spelling *Kambronnn*. Mr King fought the Truro constituency at the last Westminster election for the Labour Party and is now hoping to be selected as Labour candidate for either Falmouth and Camborne or the St Ives constituency further west.

Cowethas Lyenak Kernewek

As a result of discussion at the Eleventh Perranporth Conference on Cornwall in May 1989, a steering committee was set up with the intention of forming a Cornish Literary Guild. The committee met in June to formulate its plans and the inaugural General Meeting was held on Saturday 28th October, at the Royal Cornwall Polytechnic Society in Falmouth.

At that meeting the Guild adopted a constitution and elected its first committee. The main aims include the encouragement of new literary works of all types, whether in Cornish, Cornish dialect or English; the search for and discovery of existing 'lost' works, whether published or not; the possible placing of such material with existing libraries; and the holding of literary events, whereby works can become better known to a wider audience. It is hoped that writers will gain considerably from greater contact with each other, perhaps at writers' seminars, and also that schools will become involved in many of the Guilds' activities.

Eventually, the Guild hopes to produce a newsletter and a handbook.

It was decided to hold a public launch on Tuesday 1st May, 1990. This will also be at the Polytechnic Society in Falmouth, and will take the form of an evening of presentations - poetry, drama, etc., - followed by a reception.

The launch on May 1st will be open to all. Whilst there will be no entrance fee, donations will be very welcome. Please let Rita Pope know that you are coming (for catering purposes).

The Guild embraces all forms of literary endeavour, and there are representatives on the committee for the following areas:-

Cornish Language - Julia Allard
Cornish Dialect - Joy Stevenson
Drama - Donald Rawe
Poetry - Hilary Shaw

The Archivist is Rita Tregellas Pope, so if you have any material which you think might be of interest, please contact her at The Old School House, Mylor Bridge, Falmouth, Cornwall (Tel: 0326-72736).

For membership application forms, please contact:

Mrs Shirley Dobson at
The Barton, Penstraze, Truro.
(Tel: 0872-560332).

MANIN

Croutyn Sollagh

Brian y Stoyll

Fy yerrey hoal, ta sleih dy liooar ayns Kiare as Feed Hostyn gra dy vel ad laccal feddyn magh y bun jeh cooish Colin Wallace. Shoh dooinney va gobbraghey son y chirveish fys jeh armee Hostyn ayns Nerin Twoaie ayns ny bleecantyn jeh as tree feed. Heill Wallace dy row eh scammyltagh dy row rheynn ry hoi 'croutyn sollagh' sy chirveish shoh. Va lught ny croutyn sollagh skealey magh breagyn agglagh mychione fir politickagh v'ad coontey y ve er y cheu aggairagh. Myr sampleyr, ren ad screeuyn foalsey v'ad lhiggey er va currit gys Rees (y Scrudeyr Thie ayns reiltys Sostnagh lurg y tra shoh). Va'n screeuyn shoh er jeet (myr yein!) veih'n scrudeyr jeh sheshaght phobblaghtagh ayns America, as eh cur bwooise da Rees son yn argid hug eh da'n chooish Yernagh!

Va ram sampleyryn jeh'n phropaganda doo shoh, va soie er peiagh erbee nagh row son cur ny Yemee fo chosh. Aghterbee, cha row Colin Wallace ayns foayr jeh'n chaggey sollagh shoh as ghow eh toshiaght dy hoilshaghey magh dy row y lheid goll row. Son jannoo shen, v'eh ceaut magh ass yn obbyr echey, as phrow rheynn ny croutyn sollagh dy dhonney yn gob echey. Shimney gob va dooint ec yn rheynn cheddin (kuse jeu son dy bragh, s'cosoylagh) agh cha row gob Wallace son dooney. Red mie dy vel eh foast foshlit as dy vel y dooinney dunnal shoh goaill arrane dy mie.

Nane jeh ny cooishyn scammyltagh va soilshit magh ec Wallace, ta shen y chooish jeh thie ny guillyn (Kincora) ayns Beal Feirshtey. Agh cha noddym gra dy row eh soilshit magh echey foast, er y fa dy vel reiltys Hostyn foast gobbal dy row red erbee quaght taghyrt sy thie shen. Ta Wallace gra dy row y shirveish follit jeh'n armee Sostnagh kianlt seose ayns cooishyn homocheintagh ayns Kincora. Va ny reddyn shoh goll er dy hollaghey fir politickagh Leighalagh.

Rish bleecantyn, ren reiltys Hostyn obbal dy row firriny erbee ayns skeealyn Wallace. Dooyrt ad dy row eh branlaadee. Agh nish ta reiltys Hostyn goaill rish dy vel aynyn ennagh jeh ny skeealyn kiart (foddee) as dy row croutyn sollagh jeant ec 'fys' armee Hostyn. Ec y tra cheddin, ta reiltys Hostyn dy kinjagh 'coayl' as

'feddyn' pabyryn ta bentyn rich cooish yindyssagh Wallach. Ta reddyn quaght ayn son shickyrys.

Nish, ta fir politickagh voish gagh sheshaght ayns Sostyn shirrey er yn reiltys eh dy chur brialtys er bun dy 'eddyn magh ny smoo fys mychione cooish Wallace, shirrey freggyrt veih'n Airaght Choadee (Ministry of Defence). Hug Marshall shiaght docamadyn mychione cooish Wallace da'n airaght shoh. Chaill ad dy choilley nane jeu as ta Marshall briaght: 'C'raad t'ad?'

Cha lhisagh shin goaill yindys dy vel y lheid goll er. Agh lurg oolley ny bleecantyn shoh (shiaght keead?) ta foast sleih ayn ta credjal dy vel Nerin goll rish aym keoi jeh Sostyn. Foddee va Stalker myr shoh sy toshiaght, foddee nagh row. Aghterbee, foddee dy row rheynn ny croutyn sollagh coontey mish y ve scanshoil dy liooar dy screeu huggey ayns ny laghyn shen. Mysh 1974 ny 1975, hooar mish screeuyn va goaill toshiaght lesh fockle ny jees ayns Yernish ('Brian, a chara') as eisht goll er ayns Baarl. Va'n enmys er y screeuyn boayl ennagh bentyn da armee Hostyn ayns Hereford. Va'n fer-screuee gra dy row eh er chlashtyn dy row brastyl Yernish aym ayns Lerpoyll as dy row eh er ngeddyn yn enmys ayns voish Conradh an Gaeilge

ayns Divlyn. Va'n fer-screuee er-chee cheet gys Lerpoyll as by vie lesh cheet gys my vrastyl. Noddins cur da yn ennym jeh coorse mie ayns Yernish? As noddins ginsh da row clubbyn Yernagh erbee ayns Lerpoyll raad oddagh eh cur cheb er y Yernish echey?

Yeeagh mee y screeuyn shoh da'n chieft ven aym. Hug eh aggle dy liooar urree. Er oyr ennagh, cha row mish goaill aggle ec y tra shen. Screeu mee erash. Hug mee fys da mychione my vrastyl as dooyrt mee dy row y coorse Linguaphone ayns Yernish mie dy liooar. Cha dooyrt mee vet mysh clubbyn Yernagh (cha row y lheid ayn aghterbee: club raad va Yernish goll er loayrt). Haink freggyrt hym feer happee. V'eh feer wooisal son y fys. V'eh er chionnaghey y coorse Linguaphone (fer berchagh v'ayn, gyn ourys). Agh cre mysh ny clubbyn Yernagh? Cha screeu mee erash y keayrt shoh. Tammylt lurg shen, va mee ayns Divlyn as vrie mee jeh fer-oik ayns Conradh na Gaeilge mysh y chooish shoh. Cha row fys erbee echey (er lhiam dy row eh beggan agglit ass tra vrie mee). Ta ny screeuyn foast ayns boayl annagh sy lout. Shegin dou feddyn ad. Foddee dy bee sym ec sleih elley ayndae.

The English government is at last admitting that there is something in Colin Wallace's revelations about dirty tricks. There may be evidence that the dirty tricks were much more widespread than people think.



Illiam Dhone Commemoration (see page 21)

Cooïnaght Vaase Illiam Dhone 1990

T'ee ny chooish scanshoil da ny Manninee dy ve cooïnaghtyn er Baase Illiam Dhone ec y traa t'ayn. Va ny Manninee 'sy chiahgtoo keead jeig agglit dy row ad ry-check son daa phing y pheesh as dy beagh nyn ashoon currit mow. Cha dug ny bleeantyn car yn chooish shen agh veg. Foddee dy veagh shin feeu daa phunt y pheesh nish, agh ta'n ashoon as cultoor ain bunnys caillt fo'n cherroo argid as ny mwannalyn liauyr veih sostyn.

Ta shenn arrane ayn enmysit 'Baase Illiam Dhone' as ta ny focklyn ayn soilshaghey magh yn erreish ec y Vaase Illiam Dhone ec y theay ayns ny laghyn shen.

V'oy dyt Resour Vannin, ard-ghooinney ny cheerey,

V'ou gowit son dooinney seyr as dooinney creeney,

As she jeh dyt gellal vie cha row shin skee,

Agh ta dyt vaase Illiam Dhone brishey nyn gree.

Ta sleih ayn as credjal oc nagh row Illiam Dhone ny vartyr as treanagh. Eaisht-jee rish ny focklyn jeh'n shenn arrane! Va Illiam Dhone ny chione-fenee y theay, agh

quoi vees nyn gione-fenee ayns y vleïn shoh cheet? Cha nee yn Reiltys Vannin eh son shickyrys.

Dooyrt Mnr. Cannan kionefenish Quayle Tinvaal nurree dy row eh e churym dy yannoo polaseeyn ayns cordailys rish ny argidee ny smoo ny ny Manninee. Ta ny argidee er cheau argid erskyn towse er troggalyn tuarymagh as colughtyn anchairagh, as cha beagh eh kiart son y reiltys dy chur jerrey da ny troggalyn neu-chooie as y lhied, myr t'eh kiart lesh ny Manninee ny dyn. S'treisht lhiam nagh vel shen polasee y Reiltys agh er-lhiams dy vel eh.

Ta'n Reiltys caillt ayns y phoggad down jeh'n cherro argid, as cha nod eh fakin ny Manninee ny sodjey. Ta tarmans as staddyssaght ny smoo scanshoil na'n sleih as nyn ashoon tra ta'n Reiltys kiaddey polaseeyn. Veagh argid as jollys nyn mee as n'yough jeh'n cheer myr va'n Reiltys as yn kerroo argid er n'gheddyn nyn raaidjyn crammey. Ta'n Reiltys greeïnaghey ny deiney argid dy chionnaghey nyn geeaylyn as greeaghyn, as cur glass orroo down ayns ny shamryrn lajer jeh ny bankyn ayns Straaid Atholl.

Va'n Aspick as yn Chlere dy-kinjagh loayr magh noi cooishyn meechrauee ayns ny laghyn er n'gholl shaghey. Va'd nyn gorraa yn theay as cha row ad goaill aggle roish yn Reiltys na ny argidee noadyr. Ta bun jeh polaseeyn y Reiltys Vannin jollys as henelys agh, er-lhimney jeh saggyrt ny jees, cha nel ad er ghra veg foast.

Bee-jee er nyn dwoaie shiuish ta graih eu son Mannin. Bee dy-chooilley red scanshoil dooin caillt ain mannagh beemayd nyn shashoo noi yn Reiltys as yn kerroo argid, agh tra ta Manninagh dooie ny lomarcan foast bio, ta'n Ashoon Vanninagh foast bio neesht. Eaisht-jee rish nyn greeaghyn eu gyn cur scansh da nyn sporranyn. T'eh er dagh Manninagh dooie dy ghoil stiagh ayns Mec Vannin as y Commeeys Celtiagh nish. Jean-jee obbyr politickagh, cur screuyn da ny pabyryn-naight, as cur shillee er ny Oltenyn jeh'n Kiare as Feed. Shegin dooin ooilley gobbraghey dy hauail yn Ashoon Vanninagh son dy bragh.

In his speech at this year's commemoration of Illiam Dhone's execution, Phil Gawne condemns the Manks Government for encouraging the finance sector to the detriment of Manks society and culture. Government policies ignore the needs and wishes of the ordinary people and encourage greed and self-interest. He exhorts all critics of present policies to become more vocal in their opposition.

Spellings and Common Celtic Languages

Merfyn Phillips

Robert L. Thomson's observations in *Carn* 67 on why Manx can't adopt the traditional spelling of Irish and Scottish are surely unassailable.

John Phillips, the Bishop of Sodor and Mann, was the first man to put any considerable amount of Manx to writing when he translated the Protestant Book of Common Prayer. Since the traditional Gaelic spelling had been lost in Mann and Bishop Phillips didn't know Irish or Scottish in any case he had to devise a spelling for Manx which was at that time only a spoken language. He used the spelling rules of Welsh, his own language, and English in putting Manx into writing. With certain modifications that system has remained ever since. Whether it was good or bad it quickly became accepted as the authentic spelling of Manx. In the preface to his great work, his English-Manx Dictionary, the late Doolish y Karagher said that the Manx spelling system was a 'historical abomination' yet that is what he used. He had no choice. He had to use the spelling that was in use or be the cause of an orthography war in Mann rather like the

one being waged in Cornwall at present. That arose because rather than use the spelling of the last writers when it was still a community language some Cornish writers use medieval Cornish in a choice of spelling systems invented this century. This is as if some people in Wales took to writing the Welsh of Dafydd ap Gwilym and concocted a new spelling to do so. The Manx have been very wise to stick to the spelling they have got. That doesn't exclude minor modifications which may arise in any language from time to time.

Having said all that a good case can be made for applying the Gaelic system of spelling to Manx for use as a common language between all Gaels. I am thinking of the views on Youenn Olier's article *For an Inter-Celtic Language* in *Carn* 65 expressed by Alan Heusaff in the following issue. He advocates a common Gaelic and a common Brittonic rather than using Breton as the common language between all Celts as Youenn Olier advises.

As Manx is about half way between Irish and Scottish and readily understood by Scottish speakers and many Irish,

especially those who use the Ulster dialect, it is surely ideal as the common Gaelic language. The only modification necessary would be to write it according to the rules of the traditional Gaelic spelling. There would be no need to tamper in any way with Manx vocabulary and grammar. What an advantage an inter-Gaelic rôle would be to the least used of the Gaelic languages. What a desperately needed enhancement to the status of Manx. But for all purposes apart from the inter-Gaelic one the authentic Manx spelling must reign supreme if only to avoid even the slightest risk of a spelling war. Another vital reason for upholding the traditional Manx spelling is that to abandon it would render the whole body of Manx literature obsolete.

Alan Heusaff examines the possibilities for some form of common Brittonic. While Breton and Cornish are still pretty close to each other they together on the one hand and Welsh on the other have drifted so far apart from each other that there is no chance of any one of them serving as a common language between the P Celts or Brythoniaid. Let's not think of devising some sort of Brittonic Esperanto. If one is going to make the effort of learning another language let it be a genuine historic language rather than some sort of linguistic concoction. Learning an artificial language won't help Welsh, Cornish or Breton one bit.

No Bright Future For Manx Workers in a 'New Europe'

J.B. Moffatt

Is the much hyped 'Social Charter' the human face of capitalism, or is it, on closer examination, simply a pious set of aspirations lacking in substance?

It is no surprise that the 'Charter' emanates not from Socialists in Britain, but from the more 'enlightened' Socialism of some of the Member States of Continental Europe. The Charter sets out in 10 clauses to cover issues as diverse as 'Right to Freedom of Movement' and 'Improvement of Living and Working Conditions'.

On examination of the text, one wonders if the Charter's aspirations are more concerned with salving the collective conscience of the various Socialist and Christian Democratic groups in Europe, following their betrayal of *progressive Social values* since the formation of the EEC.

Britain's role in the *fraud of the Charter* is also crucial. The British opposition is

providing the necessary smoke-screen which is enabling virtually every section of the Charter to be compromised by amendment.

The timetable for the Charter is (via the European Commission) aimed at completion by summer, 1990. However, only then will the Charter's problems start. Unanimity with members over social aspirations will not necessarily involve unanimity in employment rights.

Vast differences exist between Member States over their statutory treatment of employees. The Member States also currently operate practices which compromise some of the Charter's aspirations. Britain's Prevention of Terrorism Act (P.T.A.) would seem to compromise the 'Freedom of Movement' clause. However, the insertion in that clause of the words 'subject to restrictions etc.' validates PTA and neuters that

section of the Charter.

National protections also flaw the Charter - under clause 8 'all employment shall be fairly remunerated'. Workers may be surprised that, in line with these proposed minimum wages, in Portugal (one of the EEC Members) wages have recently been raised to £30.75 per week!

The Social Charter's many difficulties in relation to European Community full Members will be unbearably exacerbated if translated to some of the associate Members (e.g. those of us in the Isle of Man who were told some years ago that the EEC meant that best of both worlds for us).

The Island's hopelessly outdated Social Legislation is still below even Britain's meagre standard, with the recent proposed Legislation not set to beneficially improve matters.

Coupled with our appalling employment and industrial relations legislation, Work Permit controls and the increasing tendency towards Residency controls, there would seem to be little prospect of a '*Bright future for Manx Workers in a New Europe*' - with or without its' Social Charter.

Appeal Upheld

C.J.K.

The role of a police force is generally understood as one of crime prevention and detection. An increasing tendency for forces to be used as political arms of government is a matter of grave concern. The 'Stalker Affair' is a case in point and clearly demonstrates the lengths to which the British State will go.

Whilst the incident in Peel, reported in *Carn* 66, when Mr J.B. Moffatt was arrested and charged with alleged drink driving offences may seem relatively minor, the underlying principles of injustice and victimisation are the same. There is little doubt in Bernard Moffatt's case, that his high profile as Union Leader and representative of the Celtic League is not unconnected.

Although an appeal against the heavy fine and driving ban imposed was upheld, a year's ban remained in force, perhaps to deter any claim for compensation. There remains however, the unsatisfactory matter of statements being materially changed by the Prosecution Office. These alterations were claimed by a police witness at the appeal to be 'clarifications'. An inquiry into police procedure has now been

requested. If none is forthcoming, legal justice in Mann will have suffered a serious blow and a dangerous precedent has set.

Collusion between the Manx Police and the British Home Office (H.O.) also seems highly likely. In May 1989 Mr Moffatt wrote two letters to the H.O. in London, requesting information on specific points of police procedure. No reply was received. Copies were faxed to them several times more and then by recorded delivery. The British Home Secretary was also sent copies. An H.O. spokesman told a British daily newspaper that they had no record of this correspondence and suggested the letters be resubmitted. A reply was received from the H.O. which confirmed

that Manx police had not conformed to stipulated Practice Direction i.e. editing of statements must not be carried out by a police officer but by a Crown Prosecutor or a legal representative. If amended statements are presented in court as evidence, copies, together with copies of original statements must be provided to the defence. Predating of statements is an offence to pervert the course of justice. The letter also pointed out that a court would have to decide if an offence had been committed and as if to add a touch of irony, the H.O. reply was dated December 1989. This was crossed out and re-dated 8th January 1990 - arriving just too late to be used by the defence at the appeal court hearing!



The flags of the six Celtic nations formed an eye-catching backdrop to the American Branch's New Year evening's festivities organized by Liam Ó Caiside.

Thanks

Caarjyn ny Troor wishes to thank all those who have generously given moral and financial support to Greg, Phil and Chris and their families. Your help during that difficult time is much appreciated by all concerned.

CELTICA

Beware the Third Way

On occasion in *Carn* it has been necessary to inform our readers of some of the posturings of the British far right, in particular in so far as they have attempted to link themselves to resurgent Celtic National movements. It is appropriate to return to this matter now as it appears that the main element in those groupings, the British National Front is about to attempt a metamorphosis. Realising the failure of its movement and the public's correct perception of it as racist and negative it is planned to discard the name (while retaining the policies of course) and relaunch it under the name of the Third Way movement.

The N.F./Third Way states that 'Britain is a family of nations; England, Wales, Scotland, Kernow, Mannin, Éire and Ulster'. They also 'look forward to the day Éire voluntarily rejoins the future federated British family of nations'. No doubt this is the reason that the announced launch date is March 17th!

For some time now various elements of the British National Front and associated movements have been trying to link themselves to Celtic nationalism, and, in Wales and Cornwall in particular, genuine nationalists have been at pains to distance themselves from their unwelcome interference.

Needless to say, the NF, with its links to the British Intelligence Services, and its pathetic loyalty to all things 'British', does not genuinely support the Celtic national movements. Its real aim is to try to link

itself to Celtic Nationalism; to smear the Celtic movements in the process, and thus to discredit, disrupt and undermine Celtic national movements which pose a threat to the unity of the British State. As well as that it uses the Celtic aspiration to bolster its own vague regionalism – which of course has no place for Breizh. The Celtic League has always opposed the NF, its kindred groups and all forms of racism and fascism, but even the Celtic League found itself the object of the NF's uninvited attentions.

The magazine *Scorpion* has played a leading part in this. Its editor, Michael Walker, is a leading British Fascist. One of the former leaders of the NF in London, Walker has strong links with Italian terrorists who fled to England after the Bologna bombing massacre. One of them, Roberto Fiore, who also worked for MI6, still lives in Walker's London flat while Walker himself runs *Scorpion* from West Germany. This is not the only link between the NF, *Scorpion* and MI6. Robin Davies, for example, a known friend and colleague of Walker, who contributes regularly to *Scorpion*, is a former political secretary to a deputy head of MI6.

Walker, in alliance with the NF front group 'Iona', which is run by Richard Lawson and Paul Deacon, both of whom have NF backgrounds similar to Walker's, has published numerous free advertisements for various Celtic groups, including the Celtic League, in *Scorpion* without the consent of the groups involved, has also published articles on 'Celtic' themes, and

numerous overtures have been made to Celtic nationalists, including a conference held in London by *Scorpion* and 'Iona' to which representatives of various Celtic groups were invited.

Apart from the 'Iona' group of the NF, Walker has close links with the English 'Regionalist Seminar', an impressive-sounding and seemingly 'respectable' group which, with a membership of apparently only three people!, has also made strenuous efforts to link itself to various Celtic groups including the League.

Nor indeed can deliberate infiltration be ruled out. In an open democratic organisation such as the League those claiming to support our aims can easily join if they hide their real beliefs or past affiliations.

All this to discredit the Celtic League and Celtic nationalism, when not using them to hide their real aims.

However, needless to say, the Celtic League totally rejects any attempts to form ideological or other links between fascism and Celtic national movements, and the NF's efforts in this direction will meet with no success.

Nor will a name change with the same personnel in control fool any genuine Celtic nationalist. The aims of Third Way/NF and its fellow travellers are diametrically opposed to those of the Celtic League whose aim is a federation of 6 free Celtic Nations.

Fascism and racism are inimical to the ideology and democratic spirit of Celtic nationalism and the Celtic League will continue to guard and warn against any attempt by Third Way/NF or other fascist groups to link themselves to Celtic Nationalism.

Australian Celtic Journal

Da vyth Fear

A welcome addition to the list of Celtic magazines is the *Australian Celtic Journal*, published by the Celtic Council of Australia, whose formation was reported by Pádraig MacAlasdair in *Carn* 56.

The Celtic Council of Australia was formed at a public meeting in Sydney on the 29th March 1982. After a period of four years of meetings and various programmes, a regular newsletter was circulated, and a standing committee was formed with representatives attending initially from all Celtic cultures excepting Breizh. The committee has since been expanded, and now includes a Breton delegate, but it is my understanding that the Council are eager to

obtain further Breton representation and would appreciate any suggestions or names and addresses *Carn* readers might have.

In 1984 the Council accepted that one of its major programmes should be the establishment of a Department of Celtic Studies with its own chair at Sydney University. 1986 saw the introduction of a Celtic Studies course which has increased its popularity since then. The establishment of this course and the research conducted by post-graduate students at the University have been a major spur to the Journal's launch.

The Journal is a mixture of learned articles and more general pieces of an



introductory nature, about three quarters being in English, the rest in Gaeilge, Cymraeg, Kernewek or Gaidhlig. One irritating feature I found was the number of misprints and grammatical mistakes in an article in Cymraeg. Perhaps the proof reading system should be improved.

At times I found the dichotomy between the academic articles on the one hand, and the more general interest items on the other forced, but one can see the pattern that the editors wish to develop starting to take shape in the two issues which have been published so far (1988 & 1989). I look forward to 1990's issues to develop further this blend, and to include more Celtic language articles on

contemporary Celtic culture in Australia.

Examples of the subjects which have been covered so far are an article of the importance of a certain type of pottery found in Éire to our understanding of early Irish history, a general article about the revival of Kernewek, another (in Kernewek) about the migration of the Cornish to Australia, several articles about noted Australian Celts, and a summary of the achievements and significance of Brythonic society in Southern Scotland.

Finally it remains only for me to heartily recommend buying this magazine, issue 1 @A\$10.60 each, issue 2 @£11.60. The contact is

Chris Dunkerly, 21 Cliff Road, Epping, NSW 2121, Australia.

Celtic Place Names

C.J. Spittal

Around 900 references to books and periodical articles dealing with the place, street and field names of the Celtic countries (excluding Éire and Brittany) will be included in an extensive bibliography planned for publication early in 1990 by Paul Watkins Publishing Ltd. of 45 St. Leonard's Street, Stamford, Lincolnshire, England

The work of assembling this bibliography has been carried out over the past four years by Mr John Field, formerly Senior Lecturer in English at the Dacorum College, Hemel Hempstead, and Mr Jeffrey Spittal who, before his retirement, served on the library staff of the University of Bristol. The result of their efforts will be considerably larger than the 1060 references published by R.J. Roberts in the journal *Onoma* in 1959 but Roberts restricted his investigations to works on names occurring in England alone. These will still occupy the larger part of this new bibliography but from the outset of their collaboration the compilers have been concerned to provide something much more useful both in geographical scope and critical comment. In this last purpose they have been willingly helped by scholars and librarians involved with the subject.

The idea of making such a bibliography came about at a time particularly appropriate. In the last century the English philologist Isaac Taylor noted that the collection of early forms of names was far better advanced in Scotland and in Ireland than in England but within the twentieth century a completely contrary evaluation would have been justified up to only a few years ago at least so far as the record of published works revealed. Now however Manx place-names are being recorded by the Manx Place-Name Survey in association with the Manx Gaelic Society. In 1988 a Place-Name Survey of Wales was brought into being under the aegis of the Board of Celtic Studies and there is a Place-Names Research Project in operation at Queens University in

Belfast. The study of Cornish place-names is being undertaken at the Institute of Cornish Studies linked to the University of Exeter and an authoritative book on *Cornish Place-Name Elements* by Mr Oliver J. Padel was published by the English Place-Name Society in 1985. His *Popular Dictionary of Cornish Place-Names* published three years later by Alison Hodge of Penzance represents the only fully dependable work on the subject for the non-specialist.

Scotland has been served over a longer period and the work of Professor W.F.H. Nicolaisen and Mr I. Fraser together with other members of staff at the School of Scottish Studies (part of Edinburgh University) has been of the greatest value in setting onomastics in Scotland on a sure footing. Nicolaisen's *Place-Names of Scotland* (Batsford 1976 and recently made available in paperback) was the first general account of the whole subject of Scottish names.

Academic initiatives of the kind described above invariably in time lead to the growth of wider more popular interest. Onomastics (the rather forbidding technical name for place-name studies) is admittedly a specialist subject but much can be accomplished by non-specialists in collecting forms of names from a variety of documents by no means all in the unfamiliar scripts of three or four hundred years ago; recent work related to the English counties of Shropshire and Somerset has demonstrated this fact very clearly. Moreover, from a Celtic standpoint, the record of place-names and field-names on maps provides material for a study of the contributory languages at times easier to 'translate' than English names are.

The compilers of this new bibliography have attempted to serve both specialists and those approaching the subject for the first time as evenhandedly as possible in their collection of the most significantly useful references chiefly taken from the literature of the last seventy years and have attempted to do what they can to assist further study of this intriguing legacy of the Celtic heritage.

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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 7, Stg 7, 66FF or US\$17.50. Postage outside Europe is by air mail.

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