

# carn

## A LINK BETWEEN THE CELTIC NATIONS

No.73

SPRING 1991

£1.20

NATIONS WITHOUT VISION PERISH

CALLS TO END EXTRADITION

HUNGER STRIKE FOR BRETON

CAMPAIGN BEARS FRUIT –  
HOLY LOCH TO CLOSE

NUCLEAR GRAVEYARDS

FINANCE ETHICS

DYFODOL CYMRU

READING THE CELTIC LANDSCAPE



CELTIC LEAGUE



ALBA: COMUNN CEILTEACH • BREIZH: KEVRE KELTIEK  
CYMRU: UNDEB CELTAIDD • ÉIRE: CONRADH CEILTEACH  
KERNOW: KESUNYANS KELTEK • MANNIN: COMMEEYS CELTIGH

# Editorial

## Thirty Years a Growing!

It is appropriate in this first issue of *Carn* in 1991 to remind our members, subscribers and readers that the Celtic League will be 30 years in existence this year. It is the most successful and persistent interceltic political movement yet. In the sixties the emphasis was on encouraging the major Celtic nationalist political movements to cooperate. In the early seventies the League had enough self-confidence to decide that its role should be that of an independent campaigning organisation and honorary positions were shorn. It was no longer enough either to merely state an aim of an interceltic federation. Some thought had to be given to the type of society desirable in free Celtic Nations. So the constitution was amended to include what was known as the social commitment - a statement that the Celtic peoples would be truly free only in societies where economic affairs were controlled by and for the

benefit of all. This placed the League firmly to the left of centre.

The League pursued many campaigns, some with quite a degree of success, demonstrated, organised and prosletised. In the late seventies in Mannin began the anti-militaristic activities. These expanded into the Military Monitoring Campaign which in the eighties has highlighted the submarine and other military menaces which threaten the Celtic Nations and gained a new stature for the League. While having always given a special place to our own languages their continued erosion and their threatened positions led us to again amend our constitution to include specifically the need to assist in restoring the Celtic Languages as ordinary means of communication.

In the early years we published an annual volume and newsheet but decided in 1973 that a quarterly magazine would be more appropriate

to a campaigning League and so *Carn* was born. Those who remember it in the seventies will see how much it has improved in the eighties. Another significant success was the publication of "For a Celtic Future" a substantial volume of essays and articles issued in recognition of the dedicated work of Alan Heusaff, who served as General Secretary of the League for twenty five years. It is hoped to further improve *Carn* and other publishing ventures are planned.

We face into the nineties with a growing membership and a commitment to make the League strong and effective. We must examine our methods, review our campaigns and organisation. While the general level of interceltic consciousness has increased considerably in thirty years and many interceltic festivals and unilateral events take place there is much to be done in greatly changed general circumstances. Let us harness and channel progress in these areas and link it with our efforts and achievements to ensure concrete advance on the interceltic political front in this decade.

### Nuclear Graveyards

Several recent events have occurred which make it probable that the threat to mariners will diminish, **not cease**, slightly over the course of the decade.

The United States has decided to end its use of the Holy Loch facility on the Clyde (see 'Campaign Bears Fruit - Holy Loch to Close' in this issue), this will certainly reduce activity in the approaches to the Clyde and a number of other blackspots. Due to reactor difficulties the United Kingdom is to retire a number of its older nuclear submarines early.

In addition to the above practical developments the easing of East West tensions has resulted in less aggressive posturing by the respective submarine fleets of the two blocs.

Any euphoria however must be tempered by a new and equally ominous development.

Two of the Celtic countries are likely to develop as the prime sites for the 'long term' disposal of the contaminated 'carcasses' of nuclear submarines.

Scotland seems set to become the dumping ground for Britain's obsolete nuclear submarines. Already at Rosyth H.M. Submarines Dreadnought and Churchill are moored pending more secure disposal. It seems likely that H.M.S. Warspite originally docked in Devonport for defuelling and de-equipment will join them.

The local dockyard company Babcock Thorn Ltd is actively competing for the contract to 'chop up' redundant nuclear subs. It is debatable if the local population will always be happy to accept this form of

business to keep workers employed in what is an employment black spot, however at present B.T.L. seem to have the support of the local authorities.

At the opposite end of the Celtic fringe Brittany seems set to be the dumping ground for the first generation of French S.S.B.N.s rapidly approaching redundancy.

France is returning its first nuclear powered ballistic missile submarine "Redoubtable" which went into service in 1971, others will follow.

After a period on missile trials 'Redoubtable' will undoubtedly suffer the same fate as its U.K. counterparts being broken down for on land storage in Brittany. Other French nuclear submarines will follow as all first generation boats are replaced.

A new and more sinister dimension to the military dumping in the Celtic areas begun after W.W.2 is added by these decisions to turn areas of Brittany and Scotland into a 'nuclear graveyard'.

J.B. Moffatt.

*H.M.S. Churchill - its directed pull is first for Rosyth dump (or similar).*



# ALBA

## An Uchd-Mhacachd

le  
Gilleasbuig MacMhuirich  
(Gilleasbuig Lachlainn 'Illeasbuig)

Dealbh-chluich ann an aon shealladh



Siorram

Fear-lagha

Clèireach

Bòrd

Polasman

### An Luchd-Cluiche

Siorram

Clèireach

Fear-lagha - Mgr Camshron

Cùisire/client - Iain Domhnullach

Polasman

(Giovanni ged nach eil na fhear-cluiche tha e ag iarraidh air Uchd-mhacachd na h-ighne Dhomhnullaich)

*Iain Domhnullach 'na sheasamh agus glas-lamh air*

Siorram: Cha d'fhàinig Mgr Giovanni. Mhgr Chamroin, bheil dad agaibh ri ràdh?

Fear-lagha: (Camshron) - Tha, mo thighearna, le'r cead, am faod Mgr MacDhòmhnuill, mo chùisire, dol a-steach don bhocsa nam mionnan?

Siorram: Faodaidh. Ach carson a tha glas-lamh air? Cuiribh air falbh e, gan dàil. 'S ann sìobhalta a tha a' Chuir-lagha seo.

*Dh'fhuasgail am polasman air a' ghlasilamh agus chaidh an Domhnullach a-steach don bhocsa.*

Siorram: Mhgr. Mac Dhòmhnuill, togaibh bhrù lamh dheas agus

canaibh a bhòid as mo dhèidh ....*Sheas e agus thog e a lamh dheas* Mionnaichidh mi air Dia uile-chumhachdach...

An Domhnullach: Mionnaichidh mi air Dia uile-chumhachdach...

*Sheas e agus thog e a lamh dheas*

Siorram: Mar a bheir mi cùntas orm fhìn dha...

An Domhnullach: Mar a bheir mi cùntas orm fhìn dha...

Siorram: Air latha mòr a' bhreitheanais...

An Domhnullach: Air latha mòr a' bhreitheanais...

Siorram: Gun abair mi a h-uile cail gu fìrinneach...

An Domhnullach: Gun abair mi a h-uile cail gu fìrinneach...

Siorram: Agus an fhìrinn a-mhàin...

*Rinn e suidhe*

An Domhnullach: Agus an fhìrinn a-mhàin...

Fear-Lagha: (*Na Sheasamh*) Dè an t-ainm a tha oirbh?

An Domhnullach: (*Na Sheasamh*) Tha Iain MacDhòmhnuill.

Fear-Lagha: Cà bheil sibh a' fuireach?

An Domhnullach: Re ùine ann an Wanworth, Whitham, ach, nuair a thill mi, sa bhaile seo.

Siorram: An ann am prìosan a tha e?

An Domhnullach: 'S ann, mo thighearna. Fear-Lagha: Am bheil ùidh agaibh anns an eaglais?

An Domhnullach: Tha, tha mi nam eildear agus theagaisg inn san sgoil-Shàbaid. Rachainn don t-searmon a h-uile Di-Dòmhaich.

Fear-Lagha: Bheil sibh pòsda?  
 An Domhnullach: Bha, ach a nis tha sinn dealaichte. Ach tha nighean agam, Sìne, a tha uamhasach dileas dhomh. Tha ise tighinn amharcadh orm sa phrìosan air a h-uile cothrom a tha aice.  
 Siorram: Càite am bheil ise a' gabhail còmhnaidh?  
 An Domhnullach: Comhla ri Luigi Giovanni agus a màthair. Tha Luigi agus a màthair pòsda a-nis. Tha dùil aige mo nighean, Sìne, a thoirt gu ruige an Eadailt leò.  
 Fear-Lagha: An rachadh bhur nighean, Sìne dhan t-searmon comhla ruibh?  
 An Domhnullach: Rachadh, a h-uile latha na Sàbaid agus ged nach eil i ach ceithir bliadhna deug a dh'aois cuidichidh i mi san sgoil-Shàbaid. Chuidich ise mi ann gus an deach mi leis an t-sruth. Thèid ise na h-aonar a-nis.  
 Siorram: Leis an t-sruth?  
 An Domhnullach: Seadh, mo thighearna, ... sgrìos ... chaidh mi a dhòlaidh.  
 Siorram: 'S math a dh'fhaoitde gum bhiodh sibh deònach a h-uile cail a mhìneachadh don Chùirt.  
 An Domhnullach: Matà, bhithinn ag obair air mo cheann fhèin ... cungaidhean ... no, mar a theireadh iad sa Bheurla 'pharmaceuticals' ... Tha van mhòr agam agus rachainn gu Sasun mu dheas, san ear-dheas, far a bheil iad gan dèanamh agus gan toirt a-steach o thall-thairis. Bheireadh a h-uile chemist liosta dhomhsa agus thillinn gu ruige Alba leis na nithean a bhiodh a dhìth orra.  
 Fear-Lagha: A bheil a' mhalairt seo air a' dol a dhòlaidh cuideachd?  
 An Domhnullach: (Le gaire gan shunnd) Chan eile fhathast. Tha Seumas Dhomhnaill Ruaidh agus mo nighean ga chumail beò fhathast.  
 Siorram: Seumas Dhomhnaill Ruaidh?  
 An Domhnullach: Seumas Robasdan, mo

nàbaidh.  
 Fear-Lagha: An deachaidh sibh dhan t-searmoin nuair a bhiodh sibh ann an Sasunn?  
 An Domhnullach: A h-uile Di-Dòmhnach a bha mi ann. Seo mar a dh'èirigh e dhomhsa. Sa chiad dol a-mach nuair a bha mi aig an taigh thug Sìne rabhadh dhomh. 'Athar', ars' ise, 'tha Mamaidh ag obair sa bhuth aig Luigi Giovanni. Tha i ris na h-eisg is sliseagan bhuntàta a h-uile feasgar'. 'Tha fhios a'm', fhreagair mise, 'dè mu dheidhinn sin?' 'Tha Mamaidh ri adhaltranas ... ise is Giovanni'. 'Bi samhach', arsa mise, 'chan eil dearbhadh agad idir. An dèanadh thu casaid air do mhàthair?' Fhreagair ise. 'Tha fios agam, athar, nach boireanach a tha annam? ... agus tha iad ri ribe ... glacadh iad sibhse fhathast, tha eagal orm ... bithibh faicilleach'.  
 Fear-Lagha: A thaobh a' chleas no ribe seo ... am faca sibh cail amharasach no neònach?  
 An Domhnullach: Chunnaic mi bodach maol agus bodach glas uair no dhà san eaglais ann an Whitham. Cha robh iad a' seinn agus bha iad a' coimhead orm, ach dhìochuimhnich mi sin.  
 An Domhnullach: Dh'innis mi don phears' eaglais' ann an Whitham gun robh mi seachd sgìth leis an transport-café far an robh luchd-làraidh a' gabhail cuid na h-oidhche. Mhìnich e seo dhan choithional on chubaid. Chunnaic mi am bodach maol a' sgrìobhadh rudeigin na leabhar ach dhìochuimhnich mi sin goirid an deidh sin.  
 Fear-Lagha: An robh freagairt ris a sin?  
 An Domhnullach: O bha. Rinn boireanach òg suidhe air an t-suidheachan agam san eaglais Whitham, nuair a bha mi ann an ath

latha na Sàbaid. Nuair a bha sinn a sgaioleadh on eaglais dh'innis i dhomh gun robh lèisdinn aice air mo shon-sa nach robh ro dhaor idir. Nochd ise an t-seòmair dhomh. Abair gun robh e taitneach freagarrach. Bha preas-aodaich ... wardrobe ... mór nuadh ann a bha gu h-àraidh math ann. 'Bithibh faicilleach', arsa ise ' agus sibhse a dìreadh na staidhre. Bhreis iad am bannister leis a' wardrobe ach thig an saor ga chàrachadh a-màireach. Na dhìochuimhnichibh'. An deigh dheagh shuipear gabhail, chaidh mi suas an staidhre a dhol nam laighe. Abair gun robh am bannister fìor chugallach! Ach ann an ùine ghoirid bha mi nam chadail ... an sin dhùisg mi le fuaim nan casan rùisgte a' dlùthachadh orm. An sin dh'fhairich mi neach airchoireigin a' tighinn a-steach dhan leabaidh! Cho luath ris a sin chuir neach eile an solus air. Cò bha aig an dorus ach am bodach maol agus flash-camera mòr na laimh agus ise ri mo thaobh san leabaidh. Am priobadh na sùla bha solus mòr grad ann agus fear eile an deidh sin. Thog am bodach maol mo dhealbh dà uair. Leum mi as an leabaidh gan dàil. Rinn ise mar an ceudna. Cha robh stiall oirre ach mar a rud a màthair i! Dh'eigh mise gu feargach, 'Thug thu car asam.' 'Cha d'rinn sinn ach mar a dh'òrdaich iad,' arsa am bodach leis a' chamera. 'A' bhean agam. Rinn ise sin', arsa mise. Bha truas agam ris a' bhodach ghlas. Chrom e a cheann ag aontachadh. An sin thòisich an té rùisgte ri magadh orm, 'Nach gòrach thusa. Bithidh a'



bhean agadsa cho  
toilichte ri radan ...  
agus thusa nad eildear  
... nach onorach thusa  
a-nis! 'Thog mi mo  
lamh mar gun robh mi  
ga buaileadh.. Thug i  
ceum air ais chun a'  
**bhannister**. Brag, Bhri  
am **bannister** agus thuit  
ise leis an staidhre, sios,  
faisg air fichead troigh.  
Bhris i a h-amhach. As  
a' bhad bha ise cho  
marbh ri sgadan!

Fear-Lagha: Dè thuirt bhuir fear-  
lagha air bhuir son-sa  
san Ard-Chùirt?

An Domhnallach: Dhiult mi fear-lagha.  
Shuidh mi sa phrìosan  
gun bruidhinn ach "Na  
dèan mortadh" rinn mise  
sin mìle uair ... agus  
mise nam Chrìosdaidh  
... Cha dubhairt mi  
facal sa Chùirt.

Fear-Lagha: Agus a' bhàirlinn no  
**summons** on mhnaoi  
agaibh - a thaobh a  
dhealachadh.

An Domhnallach: Cha do fhreagair mi idir  
e agus fhuair Giovanni  
a dhealachadh le foill.

Fear-Lagha: Fhreagair sibh an treas  
uair. Tha dòchas againn  
gum bi sibh fortunach  
an turas seo.

An Domhnallach: Gu dearbh bithidh, mur  
goid Giovanni Sìne, an  
nighean agam fhìn ...  
agus ise cho dìleas ...

Siorram: Goid? Mhgr  
MacDhòmhnuill.

An Domhnallach: Goididh, mo  
thighearna. Mur eil mi  
fortunach an diugh  
goididh Giovanni mo  
nighean Sìne air falbh  
gu ruige An Eadailt.

Siorram: An bheil dearbhadh  
agaibh?

An Domhnallach: Gu dearbh tha, mo  
thighearna, nochd Sìne  
sanas-reic na butha  
agus an taigh aige ... sa  
phairear-naidheachd.  
Seo agaibh e.

*Thug Iain Domhnallach pios den phaipear-  
naidheachd don chleireach ... thug esan  
don t-Siorram e.*

Siorram: An do chuala sibh far  
am bithidh Mgr  
Giovanni a' dol ann An  
Eadailt?

An Domhnallach: Naples... Naples a-  
mhàin... dìreach Naples  
a-mhàin... 's e  
Neàpolatanach a tha  
ann... mo thighearna.

*Stad an Domhnallach agus choimead e air  
an Fhear-Lagha ... Sheas Camshron am  
Fear-Lagha.*

Fear-Lagha: Mo thighearna, an gabh  
sinn anail son fichead  
mionaid?

Siorram: Gabhaidh, Mhgr  
Camshron, fichead  
mionaid.

*Dh'fhalbh an Siorram agus an fheadhainn  
eile ach am Fear-Lagha agus a chuisire  
Iain Domhnallach a-mhàin.*

An Domhnallach: Thuig mi nach eile  
coithional ann an  
Naples far am biodh  
Sìne sona.

Fear-Lagha: Fhuair sinn buaidh air  
Giovanni! Taing don Nì  
Maith nach Romanach  
a th'ann.

*Thill an Siorram agus an fheadhainn eile.*

Fear-Lagha: Mo thighearna, nach  
eile còir aig a h-uile  
neach ri adhradh mar bu  
toigh leis?

Siorram: Tha, gu dearbh, Mgr  
Camshron.

Fear-Lagha: Matà, aontaichidh Mgr  
MacDhòmhnaill ris an  
uchd-mhacachd ... air  
chùmhnant ... mas  
urainn Sìne dol dhan  
t-searmon san eaglais  
stèidhichte a h-uile  
latha na Sàbaid ... agus  
chan eile coithional na  
h-eaglais stèidhichte  
anns an Eadailt ach ann  
an Roimh a-mhàin.

Siorram: Ceadachite!

Cleireach: An uchd-mhacachd  
ceadaichte air  
chùmhnant ... mas  
urainn Sìne Nic  
Dhòmhnaill dol dhan  
t-searmon san eaglais  
stèidhichte a h-uile  
latha na Sàbaid.

*Dh'fhalbh a h-uile neach ach an Cleireach  
... Bithidh dorchadas ann, ach solus air a'  
Chleireach a-mhàin.*

Cleireach: Sna làithean ri teachd,  
bho'n nach robh Luigi  
Giovanni deònach gu  
Roimh a dhol dh'fhan e  
sa bhaile seo far a bheil  
e ri reic suipeirean eisg  
is sliseagan fhathast.  
Aig aois sia bliadhna  
deug dh'fhàg Sìne a  
màthair agus Giovanni  
agus tha i a' cumail an  
taighe còmhla ris a  
h-athair. Tha e na  
eildear a-ris. Tha iad le  
chèile a' cuideachadh  
san sgoil-Shàbaid agus  
tha e ag obair air a  
cheann fhèin a-rithisd!

## Campaign Bears Fruit - Holy Loch to Close

The announcement by U.K. Defence  
Secretary Tom King, that the U.S.  
Naval Submarine facility at Holy  
Loch, on the Clyde, is to close has been  
given a cautious welcome by the Celtic  
League Military Monitoring Group.

The Celtic League has been in the  
vanguard of the campaign for an end to  
operations by submarines in the Irish  
and Celtic Seas and has over the years  
compiled a comprehensive log on  
Sub/M.F.V. incidents including 14  
sinkings, 23 disappearances, 66  
collisions and over 100 deaths.

In a press statement the C.L. warns  
that "Any euphoria by campaigning  
groups and fishermen should be  
tempered by the knowledge that the  
Fastlane section of the Clyde complex  
still exists and is being expanded. It is  
now likely to have an increasingly  
important N.A.T.O. role for shallow  
water submarine operation. The  
danger to fishing communities has not  
ceased as a consequence of the Holy  
Loch decision."

As recently as January last the C.L.  
received correspondence from the  
International Maritime Organisation  
(I.M.O.) Director of Maritime Safety,  
W.S. Morrison, who expressed the  
'continuing concern' of that organisa-  
tion about incidents between submarines  
and Motor Fishing Vessels which have  
continued despite I.M.O. action to  
address the problem taken in 1985.

The I.M.O. comment came in  
response to a request to the Maritime  
Safety Division (I.M.O.) from the  
Celtic League which asked that the  
submarine operating powers,  
signatories to Resolution A 599 (15), be  
requested to furnish reports on steps  
taken to adhere to its provisions.

The I.M.O. has taken the unusual step  
of forwarding the League's comments to  
the governments of France, the U.S.S.R.,  
the U.K. and the United States who are  
the main submarine operating powers in  
European coastal waters. The I.M.O. has  
also sent copies to the Irish government  
which co-sponsored the action which led  
to the adoption of resolution A 599 (15)  
and has also raided the issue at the  
United Nations.

Despite positive action by the I.M.O.  
over the years the C.L. remains sceptical  
about the submarine operating powers'  
commitment to eliminating the tragedies  
in the Irish and Celtic Seas.

The campaign goes on....

For further details on Sub/M.F.V.  
incidents contact our P.R.O., Bernard  
Moffatt, 11 Hilltop View, Farmhill,  
Braddan, Mannin.

# BREIZH

## Strolladoù-C'Hoari Gouezelek

Anv a oa gani'n er pennad "Mat ar C'heloù", embannet e Carn Niv. 67, eus luskad ar strolladoù-c'hoari gouezelek e Bro-Skos. Spisaat a raen e ao o fal bodañ bugale vihan etre 3 ha 5 vloaz evit o boazañ da glevout ha da gompren gouezeleg, kentoc'h eget da gomz aes ar yezh. Darbariñ a rafent evel-se danvez-skolidi da glasoù gouezelek hag a vefe digoret er skolioù kentañ-derez.

Hervez derivad bodadeg-vloaz Cumann na Sgoiltean Araich, ar gevredigezh a genurzh labour ar strolladoù-c'hoari, e kendalc'h ar re-mañ da ober berzh. Disheñvel int diouzh ar skolioù-mamm hon eus evit ar brezhoneg. Tri rumm zo anezho: ur rumm amparet gant strolladoù-c'hoari evit bugale 3-5 vloaz, en ezvezañs o c'herent; un eil rumm, evit bugale 0-3 bloaz a-gevret o c'herent; an trede rumm evit bugale 0-5 vloaz.

Bodet e vez ar vugale e-pad div pe deir eurvezh hepken n'eo ket bemdez met un nebeut devezhioù bep sizhun – pedar gwech d'ar muiañ evit ar rumm kentañ, teir gwech evit an eil. Disheñvel-bras e tle bout eta al live a vez diraezet gant ar vugale en o anaoudegezh eus ar yezh diouzh hini bugale ar skolioù *Diwan* d'an oad a bemp vloaz.

Bez'ez eus koulskoude skolioù-mamm gouezelek abaoe daou vloaz, evit bugale 3-5 vloaz, met n'eo ket embregadennoù prevez evel ar strolladoù-c'hoari a zo anezho: meret int gant ar genreizhad deskadurezh foran, dre hanterouriezh ar c'huzulioù-rannvro. N'on ket sur ez eo bemdez e teu ar ugle nag evit pet eurvezh met moarvat ne vez nemet d'ar mintin.

Strolladoù-c'hoari ar rumm kentañ zo a-galz ar re niverusañ: en holl ez eus 51 anezho ha div drederenn anezho zo lec'hiet en Inizi hag en Uheldirioù. 16 a zo eus an eil rummad hag 8 eus an trede.

Mont a ra brav war greskiñ niver ar strolladoù ha niver ar vugale ouzh o hentiñ: e 1987 e oa 38 strollad ha 500

bugel, e 1988 49/660, e 1989 64/920 hag, e 1970 75/1200. E derou ar bloaz-skol 1989-90 ez eas 400 bugel d'ar skol gentañ met 680 all a gemeras o flas.

Pegen talvoudus eo kaout strolladoù kerent-ha-bugale? Tu a roont da voazañ ar re vihan ouzh ar yezh diouzhtu pa vezont o kregiñ da gomz koulz ha da virout start al liamm etrezo hag o mammoù (pe o zadoù?); ouzhpenn-se e roont tu d'ar re-mañ da zeraouiñ deskiñ ar yezh int o-unan ma n'int ket gouezelegerien akuit. Ar rum 0-5 vloaz zo unan nevez, ne oa ket anezhañ a-raok an diskar-amzer 1989. Divizet eo bet evit servij toleadoù e-lec'h n'eus ket a-walc'h a vugale da aozañ strolladoù eus ar c'hentañ pe an eil rumm. Diaes e vo hep mar ober war-dro ur rummad bugale ken disheñvel live o c'hresk. Ret kinnig dezho c'hoarioù ha dihuadoù a liesoc'h doare, pezh a c'houlenn brasoc'h ampartiz a-berzh renerien ar strolladoù-se.

Seul niverusoc'h e teu ar c'hreizennoù hag ar vugale ouzh o daremprediñ da vezañ seul vuioù-ha gerent a vez dedennet ganto ha seul vuioù-ha ivez a brofoù a vez reot dezho. Eus plec'h e teu an arc'hant 'ta?

Er bloavezh 1988-89 e resevas ar c'h-Comunn Stg £50 000 digant ar Stad, £15 000 digant pennadurezhioù lec'hel, £19 000 digant un nebeut meurgevredadoù tra ma save ar pezh a voe roet gant tud a-hiniennoù da £2 300 hepken. En holl e teuas war-dro £100 000 e-barzh ar c'hef. Kemeret e voe £50 000 gant ar goprou, tost da £12 000 gant mizou-beaj, kement-all gant ar mererezh tra ma tispigned £3 000 gant skoazelloù d'ar strolladoù end-eeun ha £3 500 gant embannadur ur c'hannadig, £17 000 o vezañ miret evit raklunioù arbennik (?).

Ne lavarer ket e derivad ar CNSA hag eñ e vez gopret rener ar gevredigezh; da grediñ eo e vez koulz hag ar merer hag an tri atizer-diorroadur hag a zo karget da harpañ aozañ strolladoù nevez

ha da guzuliañ o blenierien.

Ar gudenn diaesañ a denn da stummadur ar blenierien-strolladoù. N'eus ket tu da gavout a-walc'h a ouezelegerien vat da ober war-dro ar vugale, dreist-holl en Earra Gaidheal (Argyll), Sutherland hag e kreiz Alba. Gallet e voe warlene aozañ rummadoù-kentelioù da stummañ blenierien e pemp kêr a-drugarez da harp-arc'hant digant tri c'huzul-rannvro met ezhomm zo d'ober klaz muioù-ha se en un doare diastal, a-hed ar bloaz. Tud a-walc'h zo prest da enrollañ, padal gant an diouer a arc'hant n'eus ket tu da sevel seurt kreizennoù.

Ezhomm zo da c'hoprañ ivez un imbourc'her hag a vefe karget da glask ha da ginnig doareoù efedus da zeskiñ ar yezh ken d'ar vugale ken d'ar gerent, ha da varrekaat ar vlenierien.

A-drugarez da brofoù digant meurgevredadoù ha kompagnunezhioù-kenwerzh'zo ez eus bet aozet levrioù bihan (da vout implijet gant ar strolladoù), da skouer ur roll a gant ger-diazezh, unan all a vil ger, un dastumad a 50 sonenn aozet a-ratozh diwar-benn traoù ha c'hoarvoudoù eus buhez ar vugale. Gant harp Kuzul Inizi ar C'Hornog ez eus bet embannet ivez ur vinikasedennad testennoù tennet eus un toullad levrioù-bugale vihan. Ar rikoù-se a c'hall bout implijet koulz er gêr gant ar gerent hag er c'hreizennoù gant ar vlenierien-strolladoù. Ret eo menegiñ dreist-holl an teir c'hoariellaoueg (dastumad-c'hoarielloù) savet ar bloaz tremenet, unan e Stornoway, unan all e Tarbert (Harris) hag an treirvet e Daliburgh (Su-Uist) a-drugarez da dri meurgevredad.

Kalz eus ar gerent a gas o bugale d'ar strolladoù-c'hoari n'ouzont ket gouezeleg. A-bouez-bras evit berzh an embregadeg eo koulskoude o barrekaat da gomz a-walc'h evit ober gant ar yezh en o darempredoù gant ar vugale er gêr. En abeg da se e voe strivet warlene da aozañ kentelioù berr a 10-20 munud evito bep tro ma 'n em vodont. E Cumbernauld e c'houlenn ar vlenierezh ouzh ar gerent komz gouezeleg hepken e-pad an div eurvesh a dremenont er strollad. E-lec'h ma vez muioù-ha eget pemp gouezeleger bihan

en ur stroll ec'h erbed ar CNSA bodañ ar re-se e-pad un eurvezh ouzhpenn evit mirout na zeufe ar saozneg da drec'hiñ war ar gouezeleg.

En e zerivad e trugareka ar CNSA ar c'helaouennoù, ar skingomz hag ar skinwel evit ar bruderezh puilh a voe graet ganto diwar-benn ar strolladoù-c'hoari. Seul vui a vruderezh seul vui a gerent a vo tuet da lakaat o bugale enno. Ra vo degemeret-mat kement kelaouenner koulz ha kerent ha danvez-skoazellerien ma fell dezho dont da welout penaos e vez kaset an traoù en-dro evit mad ar vugale hag evit mad ar gouezeleg!

Peseurt lec'h a vez roet d'ar yezh er skolioù kentañ-derez? Dister-dister eo c'hoazh met mont a ra an traoù war wellaat. N'eus ket a skol e-lec'h ma vez graet evel gant *Diwan* ar c'hentelioù dre ar yezh vroadel hepken, er bloavezhioù kentañ. En unnek skol e ao warlene "steudadoù gouezelek", da lavarout eo klasoù ma c'halle ar skolidi kaout o deskadurezh dre hanterouriezh ar yezh-se. En Inizi ar C'hornog e oa ar pep brasañ anezho. E derou ar bloavezh-skol-mañ e vo digoret 3 steud all du-hont; ha 3 ivez war zouar-bras Alba. Met diaes-tre eo kavout skolaerien dezho hag a ve barrek-mat war ar yezh. Da geñver ar c'hendañ "Foghlam 2000" dalc'het e Dinedin warlene e lavare ministr an Deskadurezh skosat e oa tu da stummañ anezho e skol-veur Aberdeen. Met daoust hag e vo gouest ar c'huzulioù-rannvro d'o goprañ goude? Er bloaz'zeu e vo roet £120 000 nebeutoc'h da hini an Inizi evit ar gouezeleg.

Ur c'heloù mat all zo koulskoude: divizet eo bet a-berzh-Stad reiñ £8 000 000 evit diorren (kreskiñ ha gwellaat) ar programmoù-skinwel gouezelek. War an dachenn-se e chomomp-ni Bretoned pell war-lerc'h.

A. Heusaff.

#### Gerioù diaes:

derivad (marteze e vefe gwelloc'h deriñvad): report; meurgevredad: trust; arbennik: special; atizer-diorroadur: development officer; c'hoariellaoue: toy library; steudad gouezelek: Gaelic unit.

#### Summary

A marked increase in the number of Gaelic playgroups and in the number of children (aged up to 5) attending them continues to be reported by the Scottish Cumann na Sgoilean Araich: in the year 1989-90 there were 75 such groups with a total of 1200 children. A number of them ensured that parents attended together with the children, thus enabling those who originally had

## K.A.B. to Create Jobs

During the past year a number of people have got together in order to launch a joint-stock company to promote job creation in Brittany. They want to see Breton savings being used to help our young and skilled compatriots find employment in our country. The project is inspired by the example of the North Basque company Herrikoa which has created some 800 jobs since 1980.

Having gathered business people, employers, accountants, farmers, legal advisers, etc. the organisers of this project (called Kelc'hioù Arboellerezh Breizh, i.e. Economy Groups of Brittany) are seeking **undertakings** from a sufficient number of people that they will buy in all 3000 shares of 500 Fr. an initial capital of 1.5 million Francs being required for legal approval. They hope to obtain this promise by June 1991 and to start operating three months later. A shareholders' general meeting would be held to elect an administrative

council. Each share will entitle one to vote, but there will be no extra votes for those holding more than 10 shares: this to ensure against excessive control by a minority.

Shares will then be issued. Part of the money will be invested in gilt-edged securities so as to cover the risk of bankruptcies, but the rest will be used in participating in firms which will have undertaken to create jobs in Brittany. Such projects will have to satisfy the criteria of seriousness and viability: they would aim at rentability but not necessarily short-term profit. The social aspect, i.e. providing employment would be as important as the economic balance sheet. After two years shareholders would be free to sell their shares. Part of the profits will be reinvested in the company. The general assembly would decide whether dividends could be paid.

For the moment, what K.A.B. wants is firm promises that shares will be bought when they give the go-ahead. For applications write to K.A.B., BP 90, 29 800 Landerne-Cedex, Brittany.



The campaign for a Breton TV Channel continues Brest 29-12-90 (courtesy of Le Peuple Breton)

no knowledge of the language to help further familiarisation at home. This progress was made possible by grants from the State, from trusts and local authorities and above all by the dedication of parents and supporters, including the media. In primary schools Gaelic units are also on the increase with the support of local authorities.

**Correction** In *Carn* No. 72 p.6, second col., read: To them should be added the courses given in 2 universities and eight secondary schools of the Paris region...

The annual **National Breton Language Festival** will take place in Karaez/"Carhaix", Central Brittany on **May 17th - 19th, 1991.**

Dalc'homp Soñj, (BP251, 56102 An Oriant-Cedex, Brittany) is organising a tour of Cymru on **20th - 28th April** and another of Alba on **7th - 19th May**. For details 'phone: 97-852201

#### Information wanted

Any known translations of the American poet Ezra Pound into Irish or the other Celtic Languages is being sought. Please contact: A. Henderson, 8003 Highmeadow, Houston, TX 77063. U.S.A.



# Emptying the Countryside

In an interview given in Breton to the monthly *Bremañ*, Guillaume Roue who holds leading positions in five different agricultural organisations and agencies explains why the Breton farmers, particularly the meat producers, had in recent months to engage in mass demonstrations. Meat prices fell catastrophically as a result of cheap imports from East European countries and of the "mad cow" disease in Britain, and agricultural yields were severely affected by drought in the past two years. Only 13% of the work force were now employed in agriculture in Brittany, (in France, it was down to 6 or 7%). 50% of the farmers were over 50 years of age. The number of births in the farming community has fallen by 75% during the past 30 years. G. Roue saw it as inevitable that within 20 years 80% of the agricultural production would come from large-scale agro-industrial enterprises. Food quality was bound to suffer (only a minority could afford to buy organically-grown food). Many of the people living in villages and small towns are already forced to leave as the demand for services by the farmers is being reduced.

Le Peuple Breton (October) draws attention to the threat of desertification of the Breton countryside, arising not only from the continuing transfer of private concerns out of our country (e.g. a joinery employing 63 workers shifted from Lambal to Limousin) but also from the abolition of public services, e.g. the impending closure of

about 50 railway stations, the decision to do away with post and telecommunication offices in small communes (unless they want to maintain them at their own expense), the abandonment of communal schools and concentration of educational establishments in medium sized towns. This is all in order to conform to directives coming from Paris and Brussels. Is it something the people have asked for? Is anybody calculating the social cost or concerned about it?

The Union Démocratique Bretonne is campaigning for a balanced development of the Breton territory. It calls for the mobilisation of the whole Breton population through trade unions and political representatives (are these capable of acting independently from their party bosses in Paris?). It believes that a sense of solidarity can be activated among the people of the different parts of Brittany.

The Celtic League 1990 AGM adopted a resolution which expresses full agreement with the aim of enabling the largest possible number of people to live in the rural areas in the Celtic countries. The accelerating drift into cities all the world over cannot bring stability in social relations. Instead of reducing the subsidies given to farmers under the CAP, the EC should direct them so as to enable the small and medium sized farms to remain in business. It would be very short-sighted to allow the basic food requirements of our peoples to come to depend overwhelmingly on trade with

Executive council will be entrusted with the task of carrying out whatever cultural and economic measures the Paris government will have decided for the island. Indeed as a two-page article in *Le Peuple Breton* (Jan.) shows, the latter remains under French central control, its status is **granted** without consultation with the (Corsican) people. It does not satisfy the nationalists nor is it acceptable to the French centralists of the Right and the Left. It remains to be seen whether it will be approved by the Constitutional Council.

It has not failed to raise questions in Brittany where regionalists are asking: why not the same status for us? A draft resolution to that effect supported by 22 Socialist members of the Regional Council of truncated-Brittany was ready to be presented to a vote in this assembly but it was deemed too daring and unlikely to win.

far-away countries. Sound government should ensure that a sufficiently strong work force as well as experience is maintained so as to be able to face unexpected breakdowns in world trade. The same applies to our basic industrial requirements. But are we prepared to forgo superfluous gadgets and perhaps pay more for the necessary goods in order to provide such security?

It was announced on February 1 that the European Commission had unanimously adopted an outline paper on reform of the Common Agricultural Policy which "makes a strong case for redirecting aid away from larger farmers to smaller ones" so as to compensate the latter for loss arising from reductions in production quotas.

So it has taken 25 years to see the folly of the Mansholt Plan. Now the aim is to maintain as many farmers as possible on the land. We don't know yet if these proposals will be accepted by the EC agriculture ministers. And if each State is left to decide how its share of the reduced CAP funds is to be distributed will it really go to the small and medium-sized farms?

A. Heusaff.

## Aberystwyth Celtic Summer School

Classes will include Old Irish, Modern Irish, Modern Welsh and Modern Breton, the origins of the Brittonic languages, Medieval Welsh Texts, Welsh Dialectology, Celtic Palaeography and Celtic Law Tracts.

There are also classes of a more general nature on Celtic History and Civilisation and other Celtic topics and there will be excursions to North and South Wales.

Contact: Gerald Morgan, 9 Marine Terrace, Aberystwyth, Dyfed. Tel: 0970-617616

A counter-proposal was adopted expressing the wish to be allowed to exercise new prerogatives and liberties so as to have the power and the means to carry out "the economic, social and cultural projects which to-day define Brittany". They won't get far with that wish...

Another question is being asked: Is it not because the Corsicans have dared to step outside legality that they are getting this begrudged recognition? And whereas for the past three years only one C.A.P.E.S. diploma has been annually delivered for the teaching Breton, the Corsicans have got 14 in their language in 1990 although they number less than one fourteenth of the Breton population.

## Why not the Bretons?

The Corsicans are since October 31 officially recognised as a "people" constituting a historic and cultural community to which the rights to preserve its cultural identity and to defend its specific economic and social interests are guaranteed. But this people is defined as a component of the French people. Where does that leave the much vaunted clarity of the French language and Cartesian logics? To ward off claims from other regions the special Corsican status is given justification by the fact that Corsica is an island. But make no mistake, it remains a territorial collectivity of the One and Indivisible Republic. Its elected Assembly will be entitled to propose legislative changes while an



## New Literary Prize to Reun an Hir

The newly founded Roparz Hemon Prize was awarded to Reun an Hir for his book "Dre hent pe hent" (meaning going this or that way), a work of 233 pages published by Hor Yezh, 1 Place Péguy, 29260, Lesneven.

This is a life's work, one of the most important to be published in Brittany in the past 50 years. It fully deserves to be honoured. A study of such a high quality testifies to the vitality and maturity of the Breton language. We hope it will be translated into English or French as it would be useful to all those in Brittany who hold positions of responsibility both in the political and in the economic field.

Although mainly concerned with the establishment and the development of railways in Europe and more especially in Brittany, its framework is a good deal larger. It draws a broad picture of the history of communications by sea (for ages the easiest and safest), by road, rail and air and it discusses their future prospects. Communications deeply affect the economic development of a country which is deprived of organs of decision of its own. Those who conquered Brittany, the Romans and then the French, built lines to serve their interest, not for the benefit of the population.

Thus instead of a railway line running East-West through the middle of Brittany as the geography of the peninsula would dictate we have had for the past 150 years two axes of communication keeping fairly close to the North and South coasts, pulling the country apart as they prevented it from combining its forces and condemned its interior to a rapid decline.

The narrow gauge transversal railways built in the West of Brittany

to join North and South, a system which has hardly any equivalent elsewhere, could be seen as an attempt to remedy that quartering but in the long run it proved totally prejudicial to the national development of the Breton economy.

Numerous anecdotes and a discrete humour enhance the value of this book which makes absorbing reading. Although its contents are of a technical nature the author has achieved the precision and clarity of language and the ease of expression with which great scientists and true scholars appear to be endowed.

In addition to maps and graphs he has gathered a host of illustrations which recreate before our eyes a great variety of locomotives and trains, all shining and sympathetic, bringing back memories of our childhood when they would rush past us, panting and thundering.

Reun an Hir was born in Brest in 1921 and qualified as an engineer in 1939. He suffered from the post-war repression. He spent 20 years in Gabon where he supervised the transport by river and sea of goods for export. Later he was for 15 years in charge of the sea line between Calais and England. In 1983 he retired to Ploughastell-Daoulas and has since devoted himself to the teaching of Breton.

Y. Bouessel du Bourg.

### Gaelic Attitudinal Survey

Photo-copies of the report (see Carn 72) "Community Initiatives for Gaelic Language and Cultural Development in Nova Scotia: Options for the 1990s" are now available from our Caep Breatainn Branch secretary, Don MacGillivray at cost. Address on p.24.

## Hunger Strike for Breton

Yannig Baron, president of DREMMWEL an association of parents in the Mor-bihan département who want their children to be educated bilingually, went on hunger strike on 21 January in protest against the contempt shown by the various authorities (State, local educational administrators, département councillors) towards the demand of the increasingly numerous parents whom he represents: by continually "passing the buck" from one to another they avoid dealing with the parents' requests and taking any measures to meet them. At the time of writing, the strike was still on (12/2/91).

Y. Baron draws attention to such facts as:

(a) Only one C.A.P.E.S. in Breton (= certificate of ability to teach the language in secondary school) was delivered or awarded each year for the past 4 years by the French ministry of education in spite of the much greater number of posts needing such a teacher. Compare to Corsica where 14 C.A.P.E.S. in Corsican were awarded+ for a language spoken by about 1/12 the number of Breton speakers; + in 1990

(b) the Mor-bihan département councillors spend considerable sums on various educational schemes operated through French but devote to the teaching of Breton less money than to subsidies to private golf courses;

(c) no provision is made for the training of teachers to teach Breton. As things stand the expressed demand for such teachers in ten primary schools could not be met next September. It is the direct responsibility of the Mor-bihan Council to see to teachers' training in their area. Breton is spoken in half of Mor-bihan. Y. Baron is asking for the Council to take charge of that training immediately.

Many positive steps have been taken by the two other départements in which Breton is traditionally spoken, in Côtes-d'Armor and above all in Finistère, in support of Breton. The attitude of the Mor-bihan Council remains unenlightened.

Messages of support were sent to Y. Baron by the secretaries of the various branches of the Celtic League, as well as by individual members.

About 100 people took part on January 26 in a slow car-drive from Henbont to An Oriant in support of Y. Baron's demands (by courtesy of BREMAN)



# CYMRU

## Dyfodol Cymru

Mae gwir angen cyfres o ysgrifau a chynlluniau a syniadau a thrafodaeth ar y pwnc "y ffordd ymlaen." Er i ni wybod y ffeithiau am Gymru a'r sefyllfa gyfoes rhaid gofyn a cheisio ateb y cwestiwn syml, "Beth wnawn ni?"

Pa 'gynllun' cenedlaethol sydd gennym fel patrwm i weithio arno ar gyfer yr ugain/hanner can mlynedd nesaf?

Dylai pob mudiad Cymraeg a Chymreig ddod at ei gilydd yn rheolaidd i drafod beth i'w wneud nesaf. Tybed a'i dyma yw gwir faes y Fforwm Iaith? Os na, yna dylai wneud

hynny ar bob cyfrif. Pa frwydrau y dylem ganolbwyntio arnynt? Pa agweddau sydd yn wan yn ein hymdrechion presennol? A oes gennym **nifer** o gynlluniau a nod pendant i ymgynraedd ato?

Mae perygl cynyddol o weld mudiadau fel yr Eisteddfod, yr Urdd, Cymdeithas yr Iaith, Merched y Wawr, Plaid Cymru, Mudiad Ysgolion Meithrin, Yr Eglwysi Cymraeg a phob math o armywiol gymdeithasau eraill sy'n gweithio fwy neu lai yn llwyddiannus yn eu maes **ond** yn cynllunio yn gwbl ar wahân ar gyfer y dyfodol.

Mae Cymru bellach wedi newid bron yn llwyr, ac mae oes y Gymraeg fel hobi wedi mynd heibio. Rhaid bellach addysgu a chefnogi byddin newydd o weithwyr sy'n gweithio mewn un neu fwy o feysydd a henny i gynllun pendant ac amrywiol. Nod y cyfan fydd cydweithio i **batrwm**, dros nifer **penodol** o flynddoedd i gyrraedd not pendant ac ennill y nod hwnnw. Mae nod pendant yn bwysig fel ffordd o 'brofi' llwyddiant ac o roi terfyn ar un math o weithgarwch a dechrau ar un arall. Mae'n ffordd o ganolbwyntio gweithgarwch yn lle ei wasgaru.

Dyma patrwm cyfarwydd fel enghraifft yn unig:

- e.e. Nod - Sefydlu Ysgol Uwchradd  
Gymraeg Ddwyeithog  
(1 Sefydlu dosbarth meithrin  
mewn mwy nag un lle yn y  
cylch. 1 flwyddyn.  
Cynllun (2 Brwydro am ysgol  
elfennol Gymraeg.  
5 mlynedd.  
Cam 1. (3 Sefydlu ysgolion elfennol  
neu adrannau Cymraeg eraill.  
(4 Sefydlu Ysgol Uwchradd.  
10 mlynedd.

### Cyrraedd y Nod

(1 Nodi'r gwersi a ddysgwyr  
ar gyfer cylchoedd eraill.

### Beth nesaf? = Cryfhau Cymreictod y cylch

- (1 Sefydlu dosbarthiadau  
dysgu Cymraeg i rieni ac  
oedolion.- 1 flwyddyn.  
Cam 1. (2 Sefydlu Papur Bro  
Cymraeg. 1 flwyddyn.  
(3 Sefydlu clwb i ddsgwyr.  
(1 Sefydlu cangen o'r Urdd  
neu fudiad Cymraeg i'r  
plant y **tu allan i'r ysgol** os  
nad oes un yn barod.  
Cam 2. (2 Gweithgareddau  
Cymraeg i bobl ifanc yn y  
cylch.  
(3 Ceisio cael pobl ifanc i  
ymuno â mudiadau  
Cymraeg cenedlaethol.  
(1 Casglu arian ar gyfer  
elusennau Cymraeg.  
Cam 3. (2 Sefydlu cronfa lleol neu  
sirol i'w fuddsoddi i gynnal  
gweithgareddau Cymreig -  
**yn y dyfodol.**

### Beth nesaf? Nod - Cryfhau'r Economi Lleol

- (1 Sefydlu grŵp cinio  
Cymraeg i hybu **busnes** a  
**gwaith** i Gymry'r cylch.  
(2 Sefydlu cynlluniau hybu  
busnes bach.

Dyma enghraifft eitha ymarferol o weithgarwch cyfarwydd ond o'i roi mewn patrwm penodol byddai'r gweithgarwch yn dealladwy fel rhan o patrwm mwy.

Mae gwir angen i bob mudiad gynllunio ar gyfer y dyfodol ond mae **gwir gwir angen** am gyd-gynllunio a chyd-drafod a chyhoeddi sut i ymlwybro ymlaen ymysg y Cymry sy'n barod i weithio dros eu gwlad.  
Gwynn Bowyer  
Ysgrifennydd Talaith Dyfed o'r Undeb Celtaidd.

The writer stresses the importance of all the organisations which guard and promote the Welsh language, way of life and economy getting together to plan for the future in co-operation within proper guidelines and time limits rather than in the disjointed and uncoordinated manner in which they operate now.

## Exchange publicity

**AL LIAMM**, literary magazine in Breton, 5 issues a year. 80 pp. Sub. 150/160F but airmail 200F/annum to P. Le Bihan, 16 rue des Fours a Chaux, 35400 St-Malo.

In the November/December issue: two poems, stories by Yann Gerven, Riwall Huon, Filip Oillo, the continuation of "Ar Vugale Fall" by Roparz Hemon, 18 pages of news, letters, notes, reviews of books and periodicals. A subscriber comments: "I don't think our country will be rebuilt with the kind of literature produced by Y. Gerven. I find Maodez Glanndour much more enjoyable and thoughtful/witty (speredekoc'h) instance in the concluding pages of his "Kregin-Mor". "Indeed this book should be read by all those who want to be clear about what it means to be Breton (we intend to review it soon). But surely there is also a demand and room for entertaining and humorous stories like Gerven's and Oillos', and for themes such as drink and tensions between men and women, unedifying though they may be.

A.H.

# Cyngor yr Iaith Gernyweg

Y sefydliad yng Nghernyw i warchod, ymchwilio, hyrwyddo a dysgu Cernyweg a chyhoeddi ynddi yw Cossell an Tavaz Cornoack/Cyngor yr Iaith Gernyweg.

Yn sgîl diddordeb cynddol yn yr iaith Gernyweg yng Nghymru penderfynodd y Cyngor uchod wahodd pobl yng Nghymru sy wedi dangos brwdfrydedd dros yr iaith sy'n nes i'r Gymraeg nag unrhyw iaith arall i sefydlu cangen o'r prif gorff yn eu gwlad nhw eu hunain. Cafwyd y gwahoddiad oddi wrth Gadeirydd Cossell an Tavaz Cornoack ddiwedd Rhagfyr. Sgrifennwyd ato yn wythnos gyntaf Ionawr eleni i dderbyn y cynnig. Fel hynny y mae bellach gangen yng Nghymru o Gyngor yr Iaith Gernyweg.

Gorchwyl cyntaf Cangen Cymru yw casglu arian tuag at waith mawr adfer y Gernyweg a atgyfodwyd o fod yn iaith farw. Un iaith yn unig a atgyfodwyd erioed o'r blaen. Hebraeg yw honno, iaith swyddogol Israel. Cernyweg yw'r air a ddilynodd tua chan mlynedd yn ddiweddarach a nifer ei siaradwyr yn cynyddu'n glau erbyn hyn.

Cred swyddogion Cangen Cymru

Cyngor yr Iaith Gernyweg y bydd parodrwydd brwd ymhlith y Cymry Cymraeg i gynorthwyo eu cefnderwyr a'u cyfnitheroedd yng Nghernyw i adfer iaith eu cyndeidiau. Y nod yw iddi fod yn iaith swyddogol, freiniol ar dafod y Cernywyr yn gyffredinol yn fuan a'u plant yn ei dysgu fel eu hiaith gyntaf unwaith eto.

Dwy ffordd ymarferol sydd i gynorthwyo adfer y Gernyweg, naill ei dysgu neu gyfrannu'n ariannol tuag at yr achos. Bydd llythyron yn mynd mäs cyn bod hir at filoedd o Gymry Cymraeg a werthfawroga eu Cymreictod i ofyn iddyn nhw roi milfed ran o'u tâl neu'u cyflog blynyddol bob blwyddyn i'r achos. Digon ysgawn fyddai hynny fel baich ariannol ar bawb ond gyda digon o bobl yn cyfrannu deuai cyfanswm rheolaidd sylweddol i mewn bob blwyddyn tuag at achos anrhydeddus y Gernyweg. Os dymuna'r sawl sy'n darllen yr erthygl hon gyfrannu anfoned ef neu hi sic yn daladwy i Cossell an Tavaz Cornoack. Y cyfeiriad yw Tregill Vean, Menheniot, Liskeard, Cernyw. Nid oes rhaid i ddyn ei gyfyngu ei hunan i filfed ran

o'i dâl blynyddol. Derbynid rhagor yn ddiochgar.

Er mwyn cyflawnu ei waith yn effeithiol y mae Cossell an Tavaz Cornoack yn wynebu costau enfawr na all y Cernywyr dalu ar eu pennau eu hunain i argraffu geiriaduron, llawlyfrau i ddysgwyr a llyfrau gramadeg, cynnal dosbarthiadau nos ym mhob plwy yn eu gwlad, sefydlu ysgolion Cernyweg a mentrau masnachol a gynhelid yng Nghernyw. Nid oes dimai'n dod o ffynonellau swyddogol. Mae'n rhaid cael yr adnoddau ariannol i gyd oddi wrth unigolion. Bydd llwyddiant y gwaith mawr yn dibynnu ar eu nifer ac ar eu haelioni.

Na cherddwn ni, y Cymry, o'r tu arall heibio i'n cefnderwyr a'n cyfnitheroedd yn awr hon eu hangen. Merfyn Phillips.

*The organisation in Cornwall which promotes the study and use of Cornish is the Cornish Language Council. A branch of it was set up in Wales early in January to channel the interest in Cornish among the Welsh to assist the parent body in its great work. The Welsh Branch will give priority to putting fundraising on a regular and permanent basis.*

## All change on the Welsh Parliamentary Front

The next election promises considerable change in Wales with a number of prominent MPs having already stated they will not be standing next time. A number of seats will therefore be 'up for grabs' as far as several of the parties are concerned.

Few surprises are expected when the by-election is held in Neath. The sitting MP, Donald Coleman died on the train back to London. The seat is a Labour stronghold with a majority of 20 500 and previous results give little encouragement to Plaid Cymru.

Labour are expecting to gain a seat in Delyn, where the Tory, Keith Raffan has said he will not stand again. At present he has the smallest Tory majority in Wales, only 1224. The area is in Clwyd's fast expanding micro-electronics belt, and it remains to be seen whether the influx of 'yuppies' will hold the Tory vote against the Labour trump card of job losses in this constituency.

In Clwyd NW, Sir Anthony Meyer, Margaret Thatcher's original 'stalking horse' has been deselected after a long series of fights with his constituency party. This maverick Tory is sure to have had a large personal vote, having been an MP for many years now.

However the largest Tory majority in Wales, 11 700, is unlikely to be under serious threat.

The other Welsh Tory maverick, John Stradling Thomas, in Monmouth has also faced stormy scenes with his constituency party and decided not to allow his name to be put forward for reselection. Expect no changes though in the 9,000 majority.

Changes are certainly on the cards at Brecon and Radnor where Richard Livesey, the Liberal Democrat, defends a wafer thin majority of 56. Both the Tories and Labour are snapping at his heels.

The most newsworthy story, however, was Dafydd Elis Tomos' decision to concentrate on an academic and literary career, this majority in Meirionnydd Nant Conwy, fairly thin in 1983, was boosted in 1987 to 3,026 and Plaid are confident they can hold the seat. The question is, who is to replace him? Leading contenders are Eifion Lloyd Jones, Plaid supremo in Clwyd, and Dafydd Iwan, folksinger and entrepreneur, at present Vice President of the party. His accession to Westminster would see a different emphasis from the left of centre Europolitics of Dafydd Elis Tomos, perhaps pleasing those nationalists who have been criticising Plaid for its 'socialism'. D. Fear



**Dalennau**

**Gair, Sain, a Llun  
o Gymru  
Word, Sound & Tape  
from Wales**

**Cannoedd o deitlau newydd yn y Gymraeg a'r Saesneg  
Hundreds of new titles in Welsh and English**

Hanes, Llenyddiaeth, Gwleidyddiaeth, Llyfrau Menywod a Phlant, Cerddoriaeth,  
Cyrsiau Iaith, Fideoau.

History, Literature, Politics, Women, Children, Music, Language Courses, Videos.

Dalennau (U.C.C.),

12 Parc yr Afon, Caerfyrddin,

Dyfed SA31 1RL, Cymru/Wales.

Ffôn: (0267) 232338

**Rhestr am ddim oddi wrth:**

**Free list from:**



# Pigion Celtaidd

## Iwerddon

Gwariodd Llywodraeth San Steffan £179,448 ar y Wyddeleg yn y Gogledd ym 1985-86, £269,904 ym 1987-88, £429,656 ym 1988-89 a £669,488 ym 1989-90.

Y mae gan yr Eglwys Rufeinig Gatholig yn Iwerddon dros 11,500 o leianod, 1000 o frodyr a 3000 o offeiriaid mewn urddau. Yn ogystal ceir 3800 o offeiriaid plwyfol. Mae dros 90% ohonynt dros 40 oed a 10% dros 80 oed.

## Cernyw

Bydd y Cyd-bwyllgor Addysg Cymreig yn gyfrifol am gynnal yr arholiad TGAU yng Nghernyweg\* o 1992 ymlaen. Gan fod cyn lleied o ymgeiswyr mae'r Southern Examination Board o Guildford, Surrey, wedi penderfynu peidio â chynnal yr arholiad ar ôl 1991.

\* *Gwaetha'r modd, bydd yr arholiad mewn rhyw fath o iaith a ddyfeisiwyd lai na ddeng mlynedd yn ôl ac a gyhoeddwyd mor ddiweddar â 1986. Gwnes 'y ngorau glas i ddarbwylllo adran Cyd-bwyllgor Addysg Cymreig sy'n gyfrifol am arholiadau ysgolion Cymru i gynnal yr arholiad Cernyweg yng Nghernyweg Diweddar dylis a seiliwyd ar y testunau hanesyddol yn lle mewn iaith ffug na ddefnyddid erioed pan oedd y Gernyweg yn iaith gymuned fyw. Ond dewisodd yr Adran Arholiadau lyn wrth ffolineb ieithyddol a oedd yn anhysbys ddeng mlynedd yn ôl. — (Nodyn gan ysgifrennydd Cangen Cymru yn ei swydd arall fel isolygydd ar y defnydd ysgrifenedig i ymddangos dan y teitl CYMRU yn ein cylchgrawn).*

## Llydaw

Yr yr ysgolion DIWAN ym mis Medi roedd 20% mwy o ddisgylion — 720 meithrin a chynradd a 35 uwchradd. Mae'r mudiad yn cyflogi 90 o bobl. Yn y sector cyhoeddus ceir 310 disgybl, cynnydd o 38%, gyda dosbarthiadau newydd yn Lanester, Rostrenen, Douarnenez a Landerne.

## Celtaidd

Efallai'r unig brifysgol yn Nwyrain Ewrop sy'n dysgu'r ieithoedd Celtaidd yw Prifysgol Gatholig Lublin, Gwlad Pwyl. Yn yr Adran Geltaidd gellir astudio'r Gymraeg a'r Wyddeleg fel ieithoedd modern, llenyddiaeth Cymraeg Canol, Cystrawen Fodern y Gymraeg, Llenyddiaeth Wyddeleg, Hen Wyddeleg a Ieithyddiaeth Wyddeleg. Mae'r Adran yn ddiochgar

i Athro Saesneg y Brifysgol Edmund Gussmann, am ddatblygu dewis arall i'r Almaeneg, Iseldireg neu Swedeg i'w fyfyrwyr sy'n cymryd Saesneg. Ar hyn o bryd mae dau gyn-fyfyrwr o Goleg Prifysgol Caerdydd yn dysgu yng Ngwlad Pwyl.

## Yr Alban

**Etholiadau Lleol.** Mae'r S.N.P. wedi cadw sedd yn Renfrew, Ward Inchinnan gyda mwyafrif o 43.3% dros y Blaid Geidwadol. Ond yn Ward Riverside yn Dundee roedd yr S.N.P. yn olaf gyda 10% yn unig o'r bleidlais.

**Is-Etholiad San Steffan.** Cynhaliwyd dau is-etholiad yn nhref ddiwydiannol Paisley ger Glaschu. Llwyddiant y Blaid Lafur oedd cadw'r ddau, gyda'r S.N.P. yn ail yn y ddau. Ond roedd ei mwyafrif i lawr o 14,000 i 3770 yn y Gogledd ac o 15,800 i 5030 yn y De.

**Esgob Newydd.** Urddwyd y Parchedig Dad Roderick Wright (50) fel esgob Catholig newydd Earra Ghaidheal agus an t-Eileanan yng Nghadeirlan an t-Oban yn ddiweddar. Mae'r esgob newydd yn rhugl yn yr Aelig a chefnogol i'r iaith.

**Bardd Brenhinol.** Mae Brenhines Lloegr wedi cyflwyno ei Medal Aur 1990 ar gyfer barddoniaeth i'r bardd Gaeleg Sorley MacLean, sy'n ysgrifennu yn Saesneg a'r Aelig.

**Pantomeim Gaeleg.** Eleni mae myfyrwyr Coleg Addysg Bellach Sabhal Mor Ostiaig wedi cynhyrchu pantomeim Gaeleg "An Droch Bheicear" a'i lwyfannu ar yr ynysoedd ac yn Inbhir Nis a Glaschu.

**Natur Ddwyieithog.** Mae'r Cyngor Gwarchod Natur ac Acair wedi cyhoeddi chwe phoster natur ddwyieithog. Maent ar gael am £2-95 yr un (heb gludiant) oddi wrth Acair, 7 James Street, Steornabhaigh, Leodhas.

**Gaeleg yn y Gymuned.** Mae Cyngor Rhanbarth yr Ucheldiroedd wedi penderfynu penodi gweithiwr cymunedol gyda chyfrifoldeb dros yr Aelig a'i diwylliant.

**Canmlwyddiant An Cumunn Gaidhealach.** Eleni mae an Cumunn yn gant oed ac wedi dynodi 1991 fel Bliadhna na Gaidhlig. Mae'r mudiad iaith yn rhoi cyfres o ddigwyddiadau ar ger'ed er mwyn ceisio cadw'r Aelig yn byw ar gyfer y ganrif nesaf. Yn bennaf ceisir cryfhau swyddogaeth yr iaith yn yr ynysoedd lle y'i siaredir yn naturiol, a chynyddu ymywybodaeth o'r iaith yn yr ardaloedd lle mae'r diwylliant yn parhau ond heb gymuned o siaradwyr cynhenid.

**Ysogolion Meithrin.** Ceisir penodi trefnydd llawn amser ar gyfer Earra Ghaidheal a sefydlu grŵp meithrin yn Peart (Perth).

**Addysg Ddwyieithog.** Mae 82% o'r rhieni yn yr Ynys Hir yn awyddus gweld eu plant yn ddwyieithog wrth iddynt adael yr ysgol gynradd. Yn nhref Saesneg Steornabhaigh 75% oedd y ffigur. Mae 49% o rieni yn fodlon danfon eu plant i ysogolion sy'n dysgu trwy gyfrwng yr Aelig a 71% yn gefnogol i'r syniad o sefydlu ysgolion Gaeleg. Ond o'r aelwydydd yr oedd 39% yn unig o'r plant a chanddynt y ddau o'u rheini yn medru Gaeleg a'r iaith fel iaith yr aelwyd. Yn 31% o'r cartrefi yr oedd un o'r rhieni yn unig yn medru'r iaith ac yn ei defnyddio gyda'r plant. Mae rhieni yn yr ynysoedd yn ceisio sefydlu chwech uned Aelig newydd — tair yn Leodhas, ac un yr un yn Barraigh, Benn na Fhaola ac Uist a Tuath. Ar y tir mawr ceisir sefydlu uned yn Am Ploc (Plocleton).

**Teledu Gaeleg.** Penodwyd Roy MacIver, Ysgrifennydd i Gorff Canolog Llywodraeth Leol yn yr Alban fel Caerdydd y Pwyllgor Teledu Gaeleg. Yr aelodau eraill yw Mathew McIver, Prifathro Ysgol Uwchradd Frenhinol Caeredin, Agnes Rennie, cyn-aelod o Bwyllgor Gaeleg y B.B.C., May Brenner, cynghorydd o Uibhist a Deas a chadeirydd Pwyllgor Gwasanaethau Cymdeithasol Comhairle nan Eilean, a Roderick Cunningham, cyfrifydd o Na Hearnradh. Bydd pedwar aelod arall yn ogystal. Bydd £9,500,000 ar gael ar gyfer rhaglenni ym 1992-93 a 1993-94 a £100,000 yn ychwanegol yn y flwyddyn gyntaf.

Clive James.

## Urdd Eisteddfod (27th May – 1st June)

**Location:** Eisteddfod Field, Tonyrefail, Mid Glamorgan. The major cultural festival for the youth of Wales, where the only language to be heard is Welsh.  
**Contact:** Neville Evans, Eisteddfod Office, Cross Hands, Dyfed. Tel: 0269-845705.

## National Eisteddfod of Wales (3rd - 10th August)

**Location:** The Eisteddfod Field, Bro Delyn, Mold, Clwyd. One of the largest folk festivals in Europe with concerts, trade stands and exhibitions.  
**Contact:** Sioned Meri, National Eisteddfod Office, 40 Parc Ty Glas, Llanishen, Cardiff CF4 5WV, South Glamorgan. Tel: 0222-763777.



# News from Wales



## M.P. to Retire

Dr Dafydd Elis Thomas, Plaid Cymru M.P. for Meirionnydd Nant Conwy has announced that he will not stand at the next election. When elected in 1974 at the age of 27 he was the youngest M.P. He intended to follow his interests in education, language, literature and drama. However he intends to stand again for the North Wales Euro-constituency and remain as party chairman.

## How many Welsh speakers

The next census in Wales in April 1991 may indicate how many speak Welsh in Wales. However as part of wide research for the police a survey in Clwyd and Gwynedd indicated that 30% of the population of 600,000 were fluent Welsh speakers, 24% knew something of the language and 45% nothing at all. According to the 1981 Census 35% of the population "could speak Welsh".

## Slates

In 1984 22,000 tons of roofing slates were produced in the U.K., mainly in Wales, 2000 of which were exported and 14,000 tons were imported. In 1989 the figures were: Production 46,000 tons, exported 5000 tons and imported 49,000 tons.

## Coal Trade

In the first six months of 1990 178,00 tons of coals were exported from Wales but 1,830,000 tons were IMPORTED.

## Tunnel Travel

Estimated travelling times from the main centres in and near Wales to the entrance to the Channel Tunnel by rail will be: Chester 4.25 hours, Cardiff 4.25 hours, Swansea 5.25 hours, Holyhead 5.75 hours.

## Channel 3 and Wales

Whereas television franchise winners in Scotland are expected to produce 10 hours a week in English locally, the winner in Wales will only be expected to produce 7.5 hours. S4C produces 30 hours per week in Welsh.

## Grants for Magazines

The Welsh Arts Council has announced the following grants:

<b>Y Faner</b> (Welsh weekly)	£5,000
<b>Cynefin</b> (Welsh nature bi-monthly)	£6,000
<b>Planet</b> (English bi-monthly)	£66,500
<b>Mela</b> (Welsh women's magazine)	£30,000
<b>Golwy</b> (Welsh weekly)	£58,000
<b>Y Pysgotwr</b> (Welsh fishermen's quarterly)	£2,000
<b>Barn</b> (Welsh monthly)	£35,000
<b>Sothach</b> (Welsh pop)	£8,000
<b>The New Welsh Review</b>	£21,000
<b>Cip, Bore Da a Mynd</b> (Urdd mags.)	£32,000
<b>Taliesin</b> (Welsh quarterly)	£15,000
<b>Prentis</b> (Welsh learners)	£25,000
<b>Poetry Wales</b>	£15,000
<b>Antur</b> (Sunday School magazine)	£7,000
<b>Barddas</b> (Welsh Poetry)	£7,500
<b>Cristion</b> (bi-monthly Welsh Christian mag.)	£7,000
<b>Y Traethodydd</b> (Welsh quarterly)	£6,000
<b>Llafar Gwlad</b> (countryside)	£3,000
<b>Y Casglwr</b>	£1,750
<b>Y Wawr</b> (Welsh womens' quarterly)	£3,000

## Bilingual policy

Two government agencies have announced new bilingual policies - The National Rivers' Authority and the Department of Social Security. They include a bilingual service for customers, training staff in Welsh, and visual use of the language. Telecom has announced establishing a Wales Advisory Forum.

## Opting out from Compulsory Welsh

The Secretary of State for Wales has announced that rules for some schools in Wales are to be relaxed. Five schools in South Pembrokeshire are being allowed to make Welsh optional between 14 and 16. In north east Clwyd five schools are also being exempted. Certain schools in Gwent will be allowed two more years to introduce the curriculum requirements.

## Welsh Medium Education in West Glamorgan

Welsh medium primary schools in West Glamorgan, centred on Swansea have seen an increase of one third in the number of pupils between 1985 and 1990.

	1985	1990
Lôn Las, Abertawe	223	339
Bryn y Môr, Abertawe	214	330
Rhosafan, Port Talbot	162	269
Bryn Iago, Pontarddalais	100	125
Pontyberem, Gorseinon	155	303
Ponrarddawe	194	292
Castell Nedd (Neath)	188	292
Cwm Nedd (Resolven)	122	180
Blaenddulais	55	112

1413 2212

Parents are campaigning for additional schools in Swansea. The schools in Cwm Tawe, Trebannws and Y Wern, Ystalyfera are reclassified as traditional Welsh schools as is Felindre. There are Welsh medium high schools at Ystalyfera and Gowerton and a campaign for a third in Swansea and a Welsh medium tertiary college.

## Top Ten S4C, Christmas 1990

The most watched Welsh television programmes over Christmas 1990 were:

Pobl y Cym (soap)	146,000
Dechrau Canu, Dechrau Canmol (religion)	65,000
Jabas Jones (adventure film)	54,000
Gwyl Gorawl Cymru (choirs) I	51,000
Acrobataid Peking	45,000
O.M. (historical film)	39,000
Heno (news magazine)	37,000
Gwyl Gorawl Cymru (choirs) II	36,000
3 - 2 - 1 (youth)	34,000
Johnny be good	33,000
Average	54,000

## Close-Circuit University Link

The University of Wales has introduced a close-circuit television link between its colleges which allows audio-visual connections. This will allow intercampus seminars and lectures, meetings for university members and outside staff and so avoid travelling to one place. The maximum number of participants at any one location is - Aberystwyth 30, Bangor 50, Caerdydd 30, Llanbedr Pont Steffa 30, Abertawe 20.

Clive James

## Gŵyl Werin y Cnapan (11th - 13th July)

**Location:** Ffostrasol, Dyfed.  
Probably Britain's largest Celtic traditional music festival.  
**Contact:** Gwyneth Wyn, Theatr Felinfach, Llanbedr Pont Steffan, Dyfed SA48 8AF. Tel: 0570-470005 or 0239-75411 (festival office).

# ÉIRE

## Manainn sa lá atá inniu ann

Tír Cheilteach is ea Manainn (nó Oileán Mhanann, nó Ellan Vannin sa teanga dúchais). Ach b'fhéidir nach mbeidh sí ró Cheilteach i gcionn tamall de bhlianta. Tá céatadán na Manannach tar éis titim go tubaisteach le déanaí, os rud é gur tháinig na mílte Sasanach anall chun bheith ina gcónaí i Manainn. Agus níl na himircigh go léir ina ndaoine saibhre. Is breá leo Manainn de bhrí go mbíonn saol iontach taitneamhach acu ar an oileán i gcomparáid lena saol thall i Sasana. Bíonn aer slaintiúil le fáil i Manainn, tá an tír an-álainn, bíonn a lán ócáidí sóisialta ar siúl, bíonn na daoine an-chairdiúil (a bhformhór!), tá oideachas an-mhaith ar fáil - agus tá na cánacha íseal go leor. Thar aon rud eile, tháinig na Sasanaigh seo go Manainn mar go bhfuil sí ina hionad airgeadais.

Taobh amuigh de Mhanainn, ní thuigeann mórán daoine gur saol eile atá inti. Tá neamhspleáchas go leor ag Manainn, cé go bhfuil sí faoi smacht Londain. Tá rialtas dá gcuid féin aici. Tá "Dáil" an oileáin, Tynwald/Tynvaal (ainm Lochlannach), an-aosta. Ceaptar anois go raibh "Dáil" de shaghas éigin ag na Manannaigh sular dtáinig na Lochlannaigh go Manainn sa naoú céad. Agus tá a státseirbhís féin ag Manainn - agus a córas dlí féin, cé go mbíonn córas na Sasanach ina luf go trom air anois. Rud eile, níl baint ar bith ag Manainn le Dáil na Breataine. Ach deir siadsan go bhfuil an ceart acu siúl a choinneáil ar Mhanainn ar eagall nach mbeidh "good government" ar siúl inti. Tá an ceart ag an neart.

Níl Manainn sa Ríocht Aontaithe (agus ní raibh rianh), agus níl sí ina ball iomlán den Chomhphobal Eorpach. Mic léinn a théann ó Mhanainn go dtí an Ríocht aontaithe na laethanta seo, is eachtrannaigh iad i ndáiríre (bhíodh sé mar nós ag na Sasanaigh gan aird a thabhairt do fhéiniúlacht Mhanann). Cara Manannach liom a fuair post sa bhFrainc, b'éigean dó é a chur suas os

rud é nach bhfuil Manainn sa Chomhphobal. Ach ó thaobh cúrsaí dlí de, Briotánaigh is ea na Manannaigh!

Tír shaibhir is ea Manainn, cé nach bhfuil an chuid is mó den airgead ag na Manannaigh féin. Cinnte, tá Manannaigh saibhre ann (tuigean na Manannaigh cúrsaí airgid go han-mhaith ar fad). Ach tá an bochtaineas le fáil anois - níos measa ná mar a bhí. Agus tá daoine ann anois nach bhfuil áit chónaithe acu, rud a bhí thar a bheith do-chreidte i Manainn tamall de bhlianta ó shin. Cuireann na Manannaigh (a bhformhór), is dóigh liomsa) an locht ar lucht an airgid. Sílim go bhfuil an ceart acu.

Is fiú bheith ag plé le cúrsaí seanchais, os rud é go bhfuil cúrsaí an-chosúil leis an scéal dhá chéad bhliain ó shin. Roimh 1765, ba leis Diúcanna Atholl Oileán Mhanann. Ag an am sin, bhí rialtas Shasana ag cailliúint na mílte punt mar go raibh bithiúnaigh Sasanach ag obair go dícheallach i Manainn. Bhí gear-chéim airgid ag cur isteach ar Londain: bhí na Sasanaigh ag iomparáil i bhfad níos mó ná mar a bhí siad ag easportáil (an scéal sin arís). Dá bhrí sin, má bhí fear gnó ag easportáil earraí de shaghas ar bith, bhí sé in ann deontas a fháil ó rialtas Shasana. Thuig lucht gnó Learphoill is Mhanchuin go mbeadh deontais le fáil dá mbeadh siad ag easportáil earraí go Manainn - tír eachtrannach. Chuaigh earraí nach raibh ann i ndáiríre anonn is anall trasna na farraige agus chaill rialtas Londain a lán airgid. Taobh amuigh de sin, dúirt rialtas Londain go raibh na Manannaigh ag "smúgláil". "Nílimid ag smúgláil", d'fhreagair na Manannaigh: "tá rialtas dár gcuid féin againn, tá ár gcuid cánach níos ísle ná mar atá cánacha Shasana, agus sin deireadh an scéil".

Go nádurtha, ní raibh rialtas Londain sásta le sin. Pléadh an cheist i nDáil na Breataine agus bhí na boic mhóra ag gearán faoi "that Island". Bhain siad úsáid as an lámh láidir,

agus b'éigean do Dhiúc Atholl an t-oileán a dhíol do choróin Shasana. Tá Manainn ina crown colony ó shin i leith. Agus chuir na Sasanaigh saighdiúirí i dtír ar Mhanainn: cuireadh Tynwald faoi chois. Ach bhí an-fhearg ar na Manannaigh dá bharr agus b'éigean do na Sasanaigh Tynwald a thabhairt thar n-ais go tapa. Le níos mó ná dhá chéad bhliain anois, tá rialtas Shasana ag ligint do Mhanainn cumhacht de shaghas éigin a fháil de réir a chéile. Tá gobharnóir Sasanach i Manainn go fóill, ach níl sé chomh cumhachtach is mar a bhí na gobharnóirí fadó.

Bíonn an cultúr Manannach ann go fóill, cé go bhfuil sé lag go leor ina lán slite. Fuair an teanga, atá an-chosúil le Gaeilge, bás mar theanga an phobail timpeal seachtó bliain ó shin. Ach is féidir an teanga a chloisteáil anois is arís (ar Manx Airlines, mar shampla!). Tá an teanga le feiceáil ar fhógraí in áiteanna. Ní mhúintear go rialta ins na scoileanna í: déantar neamh-aird di, go fírinneach, cé go mbíonn a lán daoine báuil don teanga. Maidir le cúrsaí ceoil, tháinig athbheochan le déanaí (ach bhí an traidisiún féin imithe).

Ina dhiaidh sin is uile, bíonn na Manannaigh an-bhródúil as a n-oileán is a n-oidhreacht. Is fuath lena lán díobh na rudaí atá ar siúl anois san oileán, cé go gceapann Manannaigh go leor go gcaithfidh siad bheith ag brath ar mhór-chúrsaí airgeadais - bancanna idirnáisiúnta, árachas, an clár loingseoireachta, 7rl. Tuigean na Manannaigh go léir go bhfuil siad ina mionlach ina dtír féin anois. Agus ní bhíonn an pá ró-ard i measc na Manannach.

Níl an cath cailte go fóill. Nuair a bhí teach galánta a bhí á thógáil dóite ag fir óga mar agóid, fuair siad a lán tacaíocht ón phobal go léir. Ach tá an cuma ar an scéal nár tháinig gluaiseacht láidir as an eachtra seo. Táimid ag feitheamh go fóill.

Manxness clings on in a climate of big finance in Mann. The Manx are still reluctant to organise politically.

Brian y Stoyll





An Dr Brian Y Stoyll agus Pat Bridson

## Trasnú-Trosi - Irish-Welsh Exchange

Thart faoi bhliain ó shin thugas cuairt ar an mBreatain Bheag le buailadh le ealaíontóirí Breatnacha agus le fiosrú faoi fhéidearthachtaí maidir le malartú cultúrtha a dhéanamh idir an dá thír. An-fháilte a cuireadh roimh an smaoineamh agus bunaíodh comhráití foirmeálta le cúrsaí a iniúchadh. Tar éis roinnt cruinnithe idir ealaíontóirí agus úinéirí agus riarthóirí tá an tionscnamh seo beo bíogach san dá thír.

Tá sé beartaithe go mbeadh dhá thaispeántas ar siúl ag an am céanna, ceann díobh sa mBreatain Bheag is an ceann eile in Éirinn, is go mbeadh 36 phictiúr le feiceáil i ngach taispeántas, nó sé phictiúr de chuid seisear. In Éirinn beidh ealaíon na Breataine Bige le feiceáil agus sa mBreatain Bheag, ealaíon na nÉireannach. Roghnófar ceithre áiteanna san dá thír a mbeidh an taispeántas ar siúl iontu. Ar an dóigh seo cuirfear tús le malartú cultúrtha, rud a bhéas torthúil don aos péintéireachta is eagna san dá thír. Amach anseo tá sé i gceist againn, inter alia, taispeántais uile Cheilteacha a eagrú. Ní gan fadhbanna a tugtar faoina leithéid, go háirithe maidir le cúrsaí airgeadais is riarúcháin. Ach ní chuireann siad sin aon imní orainn agus táimid cinnte de go n-éireoidh leis an bhfiontar. Cheana féin tá focail faighte againn faoi urraíocht agus

táimid muiníneach as tacaíocht eagrais na healaíona agus as domhain na healaíona i gcoitinn.

Sceitheann an teideal, Trasnú-Trosi, ar a thábhacht: dul trasna, malartú, sárú na gelaíachtaí, droichead na tuisceanna a bhunú idir an dá thír. Cuirfidh sé ar fáil go buan deiseanna don ealaíontóir is don phobail araon, san dá thír. In ionad de bheith ag fanacht ar Ghodot, mar a déarfá, b'amhlaidh a chuireas tús le cúrsaí toisc mé a bheith cinnte de go n-éireodh leo, is go mbeadh de thoradh orthu comhthuiscint a neartú idir ealaíontóirí, ar scála leathan, ar a leas féin is ar leas an dá phobal.

Misneoidh dul chun cinn Trasnú-Trosi daoine eile lena macasamhail de bhearta a bhunú. Méadóidh a leithéidí meas ar Éirinn is ar an mBreatain Bheag ó thaobh an chultúir de ar fud an domhain.

Oisín Breatnach.

*An exchange of Art Exhibitions has been organised by Artists, assisted by others, between Éire and Cymru. It is hoped to extend this to wider interceltic exhibitions.*

## Birmingham Six Freed at last

Just as we go to press the news has broken that the Birmingham Six have at last been vindicated with the police forensic evidence and the 'confessions' extracted after beatings totally discredited. The Six are free after nearly 17 years unjustified incarceration. That they had to serve that time at all is an indictment of British police methods particularly when dealing with Irish suspects. That they were not freed after their first appeal four years ago is an even greater indictment of the British judicial system. While all the evidence pointed to their innocence the judiciary refused to believe it because it meant that British police had tortured suspects and falsified evidence – 'the appalling vista' which could not be considered! Thanks must go to the many who campaigned on their behalf – particularly British Labour MP Chris Mullins. Despite the Maguires, the Guildford Four and now the Birmingham Six there are other Irish people in British Jails today convicted under similar circumstances – for them the campaigns must continue.

## Éire Nua - A New Democracy

Sinn Féin Poblachtach/Republican Sinn Féin.

For only £1, these 26 pages of maps and reading about "two failed states" propose details of a federation of four provinces using all traditions of Ireland under a national parliament and Athlone in the centre as capital. The maps show how small within the Six Counties is the territory where the Unionist Loyalists are a majority. It is worth being reminded that for centuries before 1921 the Westminster government ruled Ireland as a single country. Provincial parliaments would include "particular care for the unique character of the Gaeltacht". Is it fair to Brittany to refer to Ireland as unique in W. Europe as a colony?

Royston Green

# The Cultural Conquest of Ireland

Kevin Collins, Mercier Press, £5.95

In his Introduction to the above volume, Kevin Collins states that his purpose is to examine the conquest(s) of Ireland from a cultural viewpoint as distinct from the usual political or economic one. The effects of such cultural conquest - inhibition, dualism, mimicry and alienation are explored against the historical background in various chapters. The author considers that the Irish experience of colonialism is unique in Western Europe (despite the existence of historic nations such as the Bretons, Welsh and Basques now submerged in "nation states") in that Ireland alone has been subjected to the colonialism elsewhere reserved for Africa, Latin America or Oceania - a point of view open to contention perhaps!

Comparisons are made with South Africa, America and India, the latter being the closest parallel. In both countries the native culture was denigrated and characterised as being inferior, superstitious and lacking in reason - hence the civilising mission of the colonisers.

As Kevin Collins asserts, there were in fact several conquests of Ireland, but he is mainly concerned with the Tudor, Cromwellian and Williamite conquests of the 16th and 17th centuries.

The earlier Anglo-Norman incursion of the 12th century was not Anglo but French in his view. It did not succeed in transplanting the centralised, feudal system of French civilisation to Ireland as had happened in England a century earlier.

In an interesting analysis the author

contends that Irish society was not a primitive one in the pre-conquest period against the claims of Bryony Orme in "Anthropology for Archaeologists" and her criteria for labelling a people as "primitive". The criterion of being literate was certainly met, Irish being the oldest written vernacular in Western Europe. The Christianised Gaelic civilisation had contributed much to European culture from the sixth to the twelfth centuries. Nevertheless Ireland's cultural roots predated Christianity. To quote K. Collins "If the Christian element is removed from pre-Renaissance Europe of the Middle Ages then not much is left. Remove the specifically Christian elements from Irish culture of the same period and a considerable culture is left."

The nature of early Irish society is discussed, especially with reference to the use and ownership of land, with many quotations from James Connolly. There is also an analysis of the fundamental philosophic difference between the colonised and the colonisers. Irish society was in essence a "being" society in opposition to the "having" society of the invaders (a reference to the work of Erich Fromm "To Have or to Be"). Although the conquests of the 16th and 17th centuries destroyed the superstructure of Irish culture such as the Bardic Colleges and the Brehon Laws, Irish traditional society remained intact in a large part of the country until the mid 19th century with the great famine as the turning point. The widespread introduction of the English language at this period had a lethal effect on Irish culture and tradition, as lethal as the

## THE CULTURAL CONQUEST Of Ireland

Kevin Collins



physical effects of the Famine, and perhaps with more lasting consequences.

Coming to present-day Ireland (the book is not confined to the historical past) the author regrets Ireland's subservient position as a member of the EC, and the abandonment of its earlier independent foreign policy when it was more fittingly aligned with Third World countries. A timely sentiment which will be shared by many people, since two-thirds of the population of the state want Ireland to remain neutral. The book has several pages of notes as well as an extensive bibliography, and should be of interest to all Celts who do share many of the experiences of the Irish.

Furthermore the author is a member of the Celtic League.

Bríd Heusaff.

### \* Glór na nGael

The West Belfast Language group Glór na nGael continue their fight to regain their grant of Stg.£80,000. This amount funded up to 20 people, working in Irish language playgroups and other activities, through various community employment schemes. The reasons were never given by the Northern Ireland Office and the group took a High Court case to seek access to papers on which the decision was based. This case was unfortunately lost but an appeal is to be lodged and the group is considering taking the case to Europe also.

## Lace

The readers of *Carn* may, I think, be recognized as having broad Celtic interests and aspirations. There is a group which caters for such enthusiasm to the best of its ability.

This is the London Association for Celtic Education. We have speakers of the various Celtic languages in our midst, and we celebrate our ancient Celtic heritage by speaking, writing and promoting our own Traditional tongues. Just when opportunity offers.

If you wish to get in touch, please write to the Association at the

following address: c/o The Irish in Islington Project, Eastgate Building, 131 St John's Way, London, N19 3RQ.

The Group is particularly interested in having some people who are professional teachers or who are in any way involved in education. After all, the basic objective is an educational one. But the achievement of it requires a range of skills beyond those of simply teaching.

J.M. McGuinn

## T.V. Protesters Fined

On March 1st two of those who had been withholding payment of T.V. licences in protest against the disgraceful amount of Irish on television were charged in Dublin. In different courts were Ciarán Ó Feinneadha and Cathal Ó Luain (currently League Chairman, and one time editor of CARN). Readers of *Carn* will remember Ciarán who led the fight for Irish language derived car registration number plates\* and has been active also in recent years in the National Campaign for an Irish Language T.V. station. Both men complained about the fact that the summonses has been issued in

English. The effect of the lack of an adequate T.V. service in Irish on communities in the Gaeltacht, on Irish speaking families such as theirs and on the position of the language in general was outlined. The demand was made for a T.V. station located in the Gaeltacht, which would serve the needs of all the country. They were fined £75 and £50 respectively and costs with 5 days jail in lieu.

\* Unfortunately gremlins in the printing works ensured that a blank space was left in *Carn* 72 where the new version car registration place photograph should have been. Our apologies - we show this below now.



## Manx Lecture and Session

The Irish Branch of the League invited Dr. Brian y Stoyll from Mannin (resident for many years in Liverpool where he teaches an Irish language class in the Irish Centre) to Dublin before Christmas to deliver a lecture "The Isle of Man and the Manx Language Today" and to share with us some Manx music and songs.

The event was held on Saturday, 8th Dec. and following a well attended lecture there was an informative question and answer time. Even those who missed it have a second chance as the lecture, which was overwhelmingly in Irish, is synthesised in the Irish article in this issue. Afterwards a lively session was held in the Conradh Club downstairs, where Brian regaled an attentive audience with Manx tunes and songs. The Irish side of the night was well represented by pipers and fiddlers led by Seán Ó Móráin. The Irish branch would like to thank all who helped and particularly Conradh H.Q. who provided the lecture venue and Club an Chonradh for hosting the session and ensuing lubrication throughout. Brian did an interview with Seosaimhín Ní Bheaghlaioich of Raidió na Gaeltachta which was broadcast as a half hour programme in January.

## "Nations without vision perish"

This saying from a Japanese minister was quoted at the AGM of the Regional Chamber of Commerce and Industry held last November in Sant-Brieg, the term "regional" referring to the truncated Brittany of 4 instead of 5 départements. The participants sought

## Military Menace in the Irish Sea

The Irish Branch has organised a public meeting/seminar with the above title for the afternoon of Saturday, 13th April. It will be held in Powers Hotel, Dublin, at 2.30 p.m. Principal speaker will be League Asst. Gen. Sec. Bernard Moffatt, who will report on the military monitoring campaign of almost 15 years duration. The submarine traffic and other military and nuclear installations around the Irish Sea continue to threaten the livelihood and well being of the Celtic Nations. Other interested groups such as Irish CND and Greenpeace are being invited to attend and a large and successful meeting is hoped for.

to define a strategy that would prepare our country for the world economic space envisaged for the year 2010. One speaker mentioned Brittany's cultural homogeneity, respect for values and willingness to work hard as well as the existence of a numerous diaspora as being our "atouts" (trump cards). Another urged his listeners to study the example of Finland's wise and balanced development in order to cease being "a colonised periphery".

## Indigenous Minority Groups in Multinational Democracies in the year 2000: Problems and Prospects - edited by John R.G. Jenkins, 208 pp.

Published by the Interdisciplinary Research Committee, W. Laurier University, Waterloo, Ontario, Canada. 1987. Price \$10 Can. Surface Mail, \$12 Can. Airmail. Orders to Dr Douglas McCready, same address. Two of the six contributions in this collection are from Welsh authors: "Wales in the Balance" by Ned Thomas and "Ireland, Scotland and Wales - a politico-cultural Contrast" by Harri Pritchard Jones. The others concern the Finland-Swedes, bilingualism in Belgium, Spain and the Catalans, French-speaking Switzerland.

In his introduction, Prof. Jenkins defines an indigenous minority group as a readily identifiable linguistic or ethnic group which has lived in a State for at least 200 years. From the six papers the reader will, in his opinion, tend to the conclusion that indigenous minority languages can only **survive** - and **thrive** - if their respective central

governments can be persuaded that they are **valuable and irreplaceable elements of the wider state heritage, which deserve to be protected within their traditional homelands.**

The Swiss 'territorial principle' which in general rules that public education in each of the language areas of Switzerland should be in its traditional language would seem necessary to save such languages as Breton, Basque and Welsh. Immigrants who have **chosen** of their own free will to settle in the areas of the indigenous minorities, could then no longer arrogantly insist that their children be taught exclusively through the major state language.

We have a long way to go before the French and English-British governments will admit this principle. Unrestricted freedom of immigrants to settle in our "Gaeltachtaí" is hardly designed also to facilitate its adoptions.

A.H.



# KERNOW

## Caravan Coath Reaz Tha Teere Ha Tavaz

Thew caravan a longiaz kenz than feere-vaggia Brewers, meany leb a dale boaz cooth whathe tha deez a ve genez neaz tha dallathvas an cansblethan es tha e thowethva.

Pew ell pertha co an jinnis-tane halia, dothans an roze-neidga leadan han gweliny-piston spladn, ha sawarn an oil tubm? O hye deneran po deaw thinar rag setha war an hobbas brentin ha moaz an dro, aman ha doar, pigez aman gen melodies thort an organ-tane ha eedgan an whitell an jin?

Ma an caravan gwreze a bredn derow ha mahogany, ornez en deaw room; an kensa, stevel ha etten pub tra rag bewa.. booz, daffer, boogay..., ha dreath darras-slinkia (trailez thort neb carriage coath an henz-horn) ma an nessa room, leb ew chamber.

Ma peder roze, dothans bondis rubber tew, ha asow predn.

War tew athella, ma spens gurrez dadn an planchen, ha gwreze a zink tollek.

Ma an caravan gwreze lebben mouy vel cans blethan. E ve gurrez a trenewhan en 1928, ha spengaz remenst e dermen en Indian Queens.

E berhen a verwaz en 1990, ha gotha tha merh-widn an benvasma, Mestres Dawn Clarkson, cawaz kene telhar ran an van. Nag o whanz dothe gwerra comenetha mor gear an deez hye, ha andella e gelly rag nevra, etho hye en rose tha Teere ha Tavaz. Tho nye por looan tha boaz e withidgy.

Wathe heb mear gwerres thort Cartland Caravan Transport, S. Merry, an veadge a Queens tha Tregill besca na resava boaz gwreze. An gowethas kelednackma, en ewzia pager dean, idn Land Rover ha hugez transporter, a spendgaz journa warbar en dry an van coath tha e drea noweth, ha rag gubber mar izal drova mouy ro vel reken.

A vurrow dro tha Tregill ew mor edden ha gweus na alga an transporter boaz dreaz bez an darras, ha an parrell

a gotha hethy en Menhinnit. Ubma an caravan ve gurrez doar, ha alena haliez hanter moldeere war e roza e honen gen Land Rover, ha Land Rover Teere ha Tavaz toaz athelhar rag gweel cara frudn, en moaz por guzzel.

An dra o gwreze en dewath, ha heb droag veeth, dadn ebbarn blou ha howl poosigez. Thera nye quachaz tra vedn caravan coath an Brewers gortaz pell.

*An oak and mahogany caravan, known to be over 100 years old, and belonging formerly to the Brewers travelling people, whose winter 'home' quarters were at Indian Queens, Cornwall, has recently been donated to Teere ha Tavaz. The caravan was given by Dawn Clarkson, and transport of this antique van was arranged by Cartland Caravans, whose services were much appreciated. Although stripping and re-painting are necessary to the outside of the van, the ornate carvings and woodwork on the interior are in excellent condition, as is the old metal range. It is hoped to renovate the caravan fully with voluntary help from interested parties.*

## Late Cornish, An Accurate Reconstruction of the Sound System Séamas Ó Coileáin

Late Cornish...Modern Cornish as it was called by those who wrote in or about it in the early 18th century...has always tended to receive a bad press. Even worse has been the press received for the idea of any connection between the pronunciation of the Cornish and the sound system used in West Penwith, the final home of the Cornish language, by the old people within living memory.

There has always been those who maintained that a direct link existed, but the only theories that ever got into print were those of the opponents of this idea, the rest of us lacking the training to present our case in scientific terms.

In his study 'Late Cornish, An Accurate Reconstruction of the Sound System', for which he received a 1st class Honours degree last summer, Séamas Ó Coileáin has demonstrated that the optimist were right after all.

More than this, he has drawn intriguing parallels not only between the sound system described by Edward Lhuyd for Modern Cornish in his *Archaeologia Britannica* of 1707, and that to be heard in West Penwith, but also between these and southern Welsh.

The study begins with a careful examination of Lhuyd's own origins in order to establish his linguistic horizons, goes on to explain his phonetic system, and to verify the validity of this by comparison with his work on other Celtic languages, and then to examine dispassionately the thorny question of the influence of Wessex on the Cornish accent.

While there is no doubt that the trained linguist will get more out of this study than anyone else...for it is rich in technical diagrams and, of course, phonetic symbols...even the layman will find it fascinating and

encouraging reading.

The only criticism, if it can be called a criticism, that might be made is that Lhuyd's phonetic version of Nicholas Boson's tale 'Jooan Chei a Horr', a section from which Séamas uses to demonstrate his arguments by translation into the International Phonetic Script, does not represent Lhuyd either at his best or his most consistent, for he does not here always show sound values that he describes for the language elsewhere in his *Archaeologia*, and one is left with the impression that he is sometimes using those of an earlier period. It is, however, a comparatively small point, and indeed since this is the only piece of continuous native prose that Lhuyd reproduced phonetically, one is faced with Hobson's choice.

I would be prepared to say with greater conviction that, having read Séamas' exciting study, I only wish that he could have told us more! Perhaps one day he will.

Richard R.M. Gendall.

## Place Names - Reading the Celtic Landscape

One of the great joys of walking in the Scottish Highlands is provided by the 1:25,000 O.S. maps, especially those special editions devoted to such areas as the Torridon Hills and Aviemore. One of the delights of these maps is of special interest to those of us who are Celts, for while elsewhere in the Celtic World we must make do with deformed - often hideously deformed - versions of Celtic names, this is not so in the Highlands. Even in so commercialised an area as Aviemore and the Cairngorms, where the pressure of tourism might have been expected to oblige the O.S. to replace those graceful and beauteous Gaelic names with shorter, duller ones, the map is, in fact, speckled with names like: Creag Dhubh, Clach Mhic Caillein, Cìore Bhuidh, Airgoid Meall, Creag a' Chalamain, Ailt an Lochain Uaine - and there is even a Feith an Eireannaich.

Some of the better known landmarks like Beinn Mac Duibh and Carn an t-Sabhail are accompanied on the map by Phonetic renderings to ease things for the Anglophone: Ben macDui and Cairn Toul respectively. What is more difficult to fathom is why Sgor an Lochain Uaine 'peak of the green lake' should be Anglicised as "The Angel's Peak".

The Gaelic orthography is confined to physical features but often it is possible to work out the correct renderings of settlement names simply by careful examination of the map. Take Inverdrue for example. Follow the stream which gives the place its name and one soon comes across 'Ailt Druidh'. Consultation of a basic place name element text will then provide the correct rendering of *inver* - i.e. 'inbhir', meaning confluence.

While the language enthusiast in Scotland might envy the situation in Ireland, where road signs and settlement names are in Gaelic, the Irish should be far more envious of the toponymic nomenclature of the Scottish Highlands. It is striking that even for those areas officially designated as Gaeltachts, such as the Dingle Peninsula, the Gaelic orthography is reserved for settlements while the physical features retain their Anglicised form.

To understand the real significance of this situation one needs to know something about an earlier Ireland and the place given in it to 'place names'. This importance is itself perhaps best appreciated by considering some words of the contemporary Irish poet Séamus Heaney: "...as we pass along the coast from Tory to Knocknarea, we go through the village of Drumcliff and under Ben Bulbin, we skirt Lissadell and Inishfree. All of these places now live in the imagination, all of them stir us to responses other than the merely visual, all of them are instinct with the

spirit of a poet and his poetry ... our imaginations assent to the stimulus of the names, our sense of place is enhanced, our sense of ourselves as inhabitants not just of a geographical country but of a country of the mind is cemented".

The place names of the Celtic World are a reminder of the 'country of the mind' inhabited by an earlier generation of Celts - which is all by way of reminding us of the importance of the "Dindsenchas", that branch of traditional learning in Ireland, concerning itself with the origins of place names, with the myth, legend, story and romance associated with them.

Place names were in effect mnemonics, an aid to memory, so Gaels well versed in this branch of learning were able to read their cultural history by viewing the contemporary physical environment. The past was thus preserved by reverence for places. This in turn is an important factor in accounting for the survival in Ireland (and elsewhere in the Celtic World) of so much of interest to archaeologists, historians, geographers, landscape historians and others. (It is also of interest to note that the survival of so many Indian mounds in Ohio is attributed to the presence there of Irish migrants who, seeing in them a likeness to the prehistoric mounds of their homeland, refused to destroy them.)

If we direct our attention to the western end of the Dingle Peninsula in County Kerry we are confronted with something of a paradox. Until the now famous (and indeed highly rated film) 'Ryan's Daughter', the only people who visited this most westerly part of Europe were Irish language enthusiasts intent on gaining access to that 'country of the mind' inhabited by the local preservers of the Irish language. Since then the tourist industry has moved in. Bus loads and car loads of visitors now flock to see the spots where the various scenes were made. Those Irish writers, such as Peig Sayers, associated with the Blasket Islands have also been roped into the tourist act, yet how many people really appreciate what Peig Sayers and the others represent? Once again, they provide glimpses of that 'country of the mind'. What is more, so too does the entire landscape of the peninsula. Thus, for example, that great headland Dunmore does not mean the 'big fort' as we might think but means 'Mor's Fort', More being an ancient Gaelic goddess. Nearby Mount Brandon, named from the St Brendan who may have reached America in the sixth century A.D. has a number of legends associated with the saint.

On the highest point of Mount Brandon there stands a little oratory (Teampaillín Breanainn), closeby to which is Tobar Bhreanainn (Brendan's Well), a pillar stone called Leac na nDrom (The Stone of the

Backs) and a number of mounds known as Na h-Uaigheanna (the Graves). Elsewhere on the mountain we find Macha an Mhíl (the Beast's Pasture), Faill na nDeamhan (the Demons' cliff), Loch na Mná (the Woman's Lake), Com na Caillighe (the Hag's Recess) and Cnoc an Tairbh (the Bull's Hill). The mountain top is reached by an ancient track called Casán na Naomh - 'The Saints' Road' - which leaves Kilmalkedar, with its rightly famous Irish Romanesque Church.

All of these features have survived because of their association with a saint - and so it is to this fact that archaeologists, landscape historians, geographers and the rest are to be thankful; but that is not all.

Closer scrutiny of these many toponyms shows them to have been originally associated with the great Celtic god or solar hero Lugh, whose name incidentally gave rise to London, Lyon, Leiden (in The Netherlands) and Legnica (in Poland).

What has happened, as Máire Mac Néill has shown in her magnificent work 'the Festival of Lughnasa', is that the role of Lugh, in vanquishing a rival god and thereby winning the harvest for the people, has been usurped by Brendan (and by other saints, especially Patrick, at other Lughnasa sites) and the accompanying mythology thinly Christianised. Had the early saints of Ireland been antagonistic to the native culture many of these ancient sites would, one may surmise, have been destroyed in some wave of 'iconoclastic zeal'. Fortunately for posterity the early saints, being native and hence steeped in the native culture, venerated the old culture and its sacred sites. They attached great importance to that 'country of the mind' referred to above.

The restoration (and indeed preservation) of place names and the Celtic languages alike are a means towards reminding people that they are inhabitants of 'a country of the mind'. Douglas Hyde hinted at this implicitly a hundred years ago in his masterly work 'A Literary History of Ireland'. He pointed out that many Irish mountains were named after the Milesians - those demigods from whom the Irish claimed descent unswervingly down to the seventeenth and even the eighteenth century. One of these mountains was Sliabh Cualain, named after Cuala son of Bregon. Sixty seven years after the establishment of a state inspired by the ideals of Hyde that mountain still appears on Irish maps as 'The Sugarloaf'. So much for the country of the mind. One is tempted to wonder whether the Ireland of the EC with its butter mountains and milk lakes would not rather think of 'sugarloaf mountains' also. These perhaps have more to do with the modern 'country of the mind' inhabited by so many Irish people.

Kevin Collins.



# MANIN

## Veeishaght as Chengaghyn

Ta sleih dy liooar gynsaghey Yernish cheumooie jeh Nerin y laa t'ayn jiu. Ta'n British Association of Irish Studies jannoo paart dy obbyr, agh ta sleih elley gobbraghey dy jeean neesht. Ta chaglym ny ghaa er ve reaghait er y gherrit ayns Manchuin ry hoi sleih ta reaghey brastyllyn Yernish ayns Sostyn. Va mish ec nane jeh ny chaglymyn shoh roish y Nollack ayns ynyd Yernagh ayns Manchuin. Son y chooid smoo, va'n chaglym shoh ry hoi feddyn magh ny saaseyn ynsee as ymmyd jeant jeu ec Nóirín Ní Nuadháin, ben-ynsee Yernish voish Nerin.

Ersdyn ooilley, va mee coontey y chaglym y ve foaysagh er yn oyr dy yeeagh Nóirín rybba chellveeishagh da lught y chaglym. Va'n tape shoh enmyssit "Fow ny Anchaslyssyn" as v'eh mychione agh symoil dy ynsaghey Yernish ayns scoillyn ayns Nerin. Ta fys ayd er yn agh dy vel y chooid smoo dy phaitchyn feer ghraihagh er ny gammanyn shen raad ta daa yaloo currit dhyt. Ta anchaslyssyn beggey eddyr y daa yaloo as t'eh ort feddyn ny anchaslyssyn shen - ta tree crammanyn er y choat ayns un yaloo, agh ta kiare crammanyn sy jalloo elley as myr shen foast. Ta Nóirín coontey y gamman shoh y ve feer ymmydoil da paitchyn ta gynsaghey Yernish. T'ee rhyenn y brastyl ayns cubbil: ayns gagh cubbyl, ta un paitchey geddyn jalloo A as ta'n paitchey elley geddyn jalloo B. Ayns yn ynyd jeh un phaitchey jeeaghyn er jallooyn A as B ry cheilley, shegin da un phaitchey feddyn magh veih'n phaitchey kiare (abbyr) anchaslyssyn eddyr y daa yaloo. Cha nel paitchey A jeeaghyn er jalloo B, as cha nel paitchey B jeeaghyn er jalloo A. Y red smoo scanshoil ayns shoh, ta dy chooilley red grait ayns Yernish. As red elley ta scanshoil, t'eh jeeaghyn dy vel ny paitchyn goaill soylley jeh'n "ghamman".

Dy jarroo, va shoh yn bun jeh'n tape chellveeishagh shoh: cloie gammanyn

sy chamyr-scoill. Ta fys mie aym dy vel y fassan shoh jeh cloie gammanyn sy chamyr-scoill er nyannoo assee ny keartyrn (cha nod ny studeyrn fishag ain jannoo algebra nish, myr sampleyr!). Agh veih'n tape shoh, v'eh jeeaghyn dy row ny paitchyn goaill soylley mooar jeh ymmydey y Yernish v'ocsyn. As v'eh baghtal ry akin as ry chlashtyn dy row ny inneenyn ny share na ny guillyn sy vrastyl shoh.

As cha row Fow ny Anchaslyssyn yn ynrican gamman va ry akin. Myr sampleyr, va ny paitchyn cloie bingo Gaelagh. Va form ec gagh paitchey as yn emshir chaie (past tense) jeh paart dy vreearyn (verbs) clouit ayns collooy as roaghyn. Eisht lhaih y ven-ynsee magh oardrailagh (imperative) as v'eh er ny paitchyn cowraghey yn emshir chaie chooie. Myr sampleyr, "fow" as "hooar". Er yn agh shoh, ta ny paitchyn cloie bingo ard-ynsit.

Son shickyrys, ta ny saaseyn ynsee shoh feer foaysagh choud's ta grammar as obbyr elley goll er cheu-heear jeu as ec yn un cheayrt. Er y tape shoh, cha row y ven-ynsee prowal dy chiartaghey y Yernish va ny paitchyn loayrt tra v'ad feddyn ny anchaslyssyn. Agh lurg y gamman, v'ee goll trooid cooishyn grammar haink ass y seshoon. Ersdyn gagh red, she dellal eddyr sleih yn ard red. My ta shoh goll ayns chengey erbee, hig y chengey shen y ve ny stroshey. Mannagh vel, ta'n chengey shen ayns stayd moal.

Ga dy vel mee er goll er mysh ny gammanyn shoh, va mee goaill yndys reeshtagh jeh'n niart jeh veeishaght (video) as chellooish. Hooar mee coip jeh'n tape "Fow ny Anchaslyssyn" (lurg boirey dy liooar) as ren mee ymmyd jeh sy vrastyl Yernish aym ayns Lerpoyll y chiahtyn elley. Ta'n brastyl cummit ayns scoill ayns boayl ta garroo dy liooar as shegin dou gra dy ghow mee yndys tra dooyrt y ven ta stiurey y scoill-oie dy beigns abyl jeeaghyn y tape da'n vrastyl. Beign dooin goll gys shamyr treigit ta dooint y chooid smoo jeh'n tra dy akin y

tape, lesh y chooney jeh shen ghreie. Va'n brastyl coontey ram jeh'n tape - ga dy nee bun-vrastyl t'ayn, v'ad abyl toiggal peeishyn mooarey jeh'n tape er y fa dy row ad jeeaghyn er ny reddyn va goll er. Va'n chooid smoo jeh'n vrastyl jeant bwooiagh dy row ad toiggal fockleyn dy liooar.

Goll rish ram reddyn elley (goaill stiagh yn tra dy yannoo yn obbyr), ta shin dy debejagh laccal veeishaght Ghailckagh. Cha nel mee credjal dy vod oo jannoo obbeeys lesh veeishaght (ta ram boghtynid ry clashtyn mysh shoh). Agh she stoo feer, feer vondeishagh t'ayn. Ta shin toiggal dy mie dy vel shin ayns feme jeh argid as cooney gerrymoil (tooilley argid) dy yannoo tapeyn chellveeishagh ry hoi gynsaghey Gailck. Ny scannaneyn Gailckagh va jeant ec Peter Maggs as Shorys y Creayrie, v'ad feer foaysagh. Nish ta shin laccal veeishaght neesht. Agh son y tra t'ayn fodmayd jannoo ymmyd mie jeh lioaryn, pabyr as gammanyn.

*A showing of the video "Aimsigh na Difríochtaí" by Nóirín Ní Nuadháin in Manchester recently highlighted the important role of games (and of video) in teaching languages.*

*Brian y Stoyll*

## Mercator Project

The Fryske Akademy has co-ordinated a data-base for European minority languages. It has published a looseleaf file on organizations of all types that have an interest in, whether it be education, promotion, law, cultural rights, in respect of those languages. Names, addresses, contact numbers are given, as well as details about specific objectives and activities. The information is easy and inexpensive to update and this service is also supplied.

A useful reference for language organizations. The present price is £12.00 although they require the money in ECUS.

Mercator Co-ordination,  
Fryske Akademy, Doelestrijitte 8  
8 911DX Ljouwert/Leeuwarden  
Netherlands.



# Finance Ethics

Following Iraq's invasion of Kuwait early in August 1990, finance experts rubbed their hands as millions poured into their Island institutions from the Gulf. Mec Vannin wrote to the chief Minister, Miles Walker, towards the end of August condemning our Government's lack of commitment to internationally agreed sanctions against apartheid in South Africa (see *Carn* 72). The same letter also sought an assurance from Government that it would not allow companies operating here, to circumvent sanctions against Iraq. The Chief Minister's reply, date 11 September, stated that he wished to make it quite clear "that whilst some Members of Tynwald may not pay due regard to international law, Executive Council is determined that international law, where applicable, be adhered to in the Island".

Unfortunately, it is all too easy for 'front companies' to register in the Island. It has been alleged that an ex-General Manager of Armscor was seconded to lead sanctions busting operations in 1986 and that the 80 plus companies he has registered in Britain are in fact registered in the Isle of Mann.

In the light of this distinct possibility of abuse of the finance centre the moral question of handling offshore finance from the Gulf while supporting a war in that part of the world, did not appear to present a moral dichotomy for Tynwald. Manx

Government's support for U.K. involvement came, with little debate, in early January.

A Mec Vannin statement, ignored by the media, condemned Government hypocrisy, in supporting a war and at the same time lacking the will to address international sanctions. The point was amply illustrated at the end of January, when emergency legislation was rushed through the House of Keys in half a day, to close a sanctions-busting loophole. Why had it taken over five months since Mec Vannin's warning for the problem to be addressed? It might have been ignored altogether except that it was packaged within the framework of a new E.C. (Amendment) Bill 1991, which has much wider constitutional implications, giving the Council of Ministers total powers in relation to E.C. law.

The Mannin Branch of the C.L. has tabled a series of questions to the Chief Minister asking what practical steps he is taking in consideration of the burgeoning drugs trade around the Irish Sea and the possible use of this finance centre for illicit cash.

Whilst our enormous economic dependence on revenue from finance, detrimentally affects our national cultural and social well-being in a direct way, nationalists are also distressed about the ethical questions this raises world-wide.

# Manx in Primary Schools

36% of the 826 base survey into Quality of Life conducted by Gallup for Government's Executive Council, believe that Manx should be an available option on the school curriculum. This closely reflects the figure published in the Prentice survey (*Carn* 72). The three percent difference may be explained by the higher percentage of Manx born and the restriction of the question to Manx in primary schools, in the Prentice survey.

Many people expressed surprise that the figure was so high and indicates changing attitudes. If in no other way, the survey has revealed this change which has had a positive and beneficial effect on political will to take some action at last. After the AGM in 1990 the Branch sent a letter to the new Minister for Education informing him of Resolution 4 and expressing the hope that the Department would take positive action. A letter was received from the Director, on behalf of the Minister, expressing sympathy with desire to include Manx in education. The reply did however, say that the matter of an external examination was more difficult in that the Examining Board found it difficult to justify support for exams with a small candidature. He also hinted that relationships between the Examination Board and personnel on the Island had broken down following a failed attempt to convert the old 'O' level to G.C.S.E.

Confirmation was given that the Department intends to appoint a Manx Officer. News first broke of this welcome move following a meeting of the Manx Language Working Party with the Director. As well as an officer, two peripatetic teachers have been promised for September 1991 appointments. This goes further towards the spirit of our Resolution than we expected but it is only a start to build upon.

## Gŵyl Werin y Cnapan

Manx musicians will be travelling to Ffostrasol, Dyfed to take part in a Celtic festival in July. The three day festival (July 11-13) also includes participation from Wales, Ireland and Brittany. Two main concerts have been arranged. On the 12th the main guests are the Dubliners and on the 13th main guest include Dafydd Iwan and Band and Seán Maguire.

## Language Matters

### Colin Jerry R.B.V.

Longstanding member, Colin Jerry has been given recognition for the many aspects of his work for the language and culture of the Island. He is the recipient of what has become the equivalent of a Manx New Year's Honour - Yn Reih Bleeaney Vanannan.

The award, which is presented annually by the Manx Heritage foundation goes to Colin this year for his teaching of and writing in Gaelic, production of collections of Manx music which has made them generally available, and his practical contribution in reviving music and dance. The citation describes him as "a worthy cultural ambassador for the Island to the Celtic nations".



Colin Jerry  
(courtesy of Ewan Lenoach)

## Mec Vannin News

As the 1991 General Election approaches we can be sure that politicians of all persuasions will be assuring us of their deep and passionate concern for the Environment - it will be a certain ingredient of every manifesto to be published between now and next November. No doubt much of that concern will be sincere, but frankly we feel that the electorate should not set any store by promises made by members of the present Manx Government in relation to the environment.

The Government's apparent concern for the environment, whilst at the same time pursuing economic policies which will result in a population of 75,000 by the year 2000 should be seen for what it is - fraudulent. It seems that the Council of Ministers think that, by 'careful planning', the thousand of houses required for these extra people can be made to seem as if they have always been there. Perhaps they also think that by widening and building roads and providing multi-story parks the extra thousands of cars will not poison the atmosphere. Maybe they really believe that the waste from the increased population can be dealt with by simply increasing the size of the sewage pipes and extending the outlets further out to sea.

Truly the Council of Ministers consists of "yesterday's men" who think we can maintain forever unrestricted economic growth without ever having to consider the ultimate environmental price to be paid. If they are really concerned about the environment then where, for example, is their commitment to freeze "greenhouse gas emissions" by the year 2000? Where is their commitment to begin, even in a small way, a move towards clean, renewable energy sources? Finally, and very importantly, where is their concern for the involvement of our financial sector in the exploitation of people and resources in the Third World?

We know, of course, that such genuine concern for the global environment is incompatible with the Government's narrow-minded vision of all-out economic growth in the Isle of Man.

Mec Vannin feels that artificial population growth has been foisted on the Manx people regardless of their wishes, because the finance sector and

## Campaign to Preserve Local Pronunciations

It is a sad reflection of the times when some presenters on Manx radio have to be taught how to pronounce local place names.

A personal campaign launched by Celtic scholar, Dr. George Broderick, to preserve the correct pronunciations of local place names got off to a shaky start when Manx Radio's Managing Director turned down a suggestion that his presenters return to the classroom for Manx lessons.

Dr. Broderick quite rightly criticised the 'sloppy' broadcasting by some of the stations presenters, saying that: "To allow ignorance on this

the business community demand it and they will not be satisfied to stop at 75,000, we can be sure. Meanwhile the Government having, through its policies, assisted in the despoilation of the countryside, created a massive housing problem and put our whole infrastructure under enormous strain tells us that all these problems can be solved by increasing our population!

Mec Vannin believes that protection of the environment should now be a primary concern of the Government and that all decisions should be made in the light of that concern. In the first place the government should stop unrestricted population growth. Mec Vannin believes this could best be achieved by fiscal means.

\* \* \*

As has been the case over the past twenty years, candidates seeking (re-) election to the House of Keys, will no doubt don their nationalist caps for the November Election. A manoeuvre which has never failed to hoodwink the Manx electorate into voting for the most unlikely "nationalists". The 1991 General Election will prove most interesting and revealing regarding the consequences of the Government's population and fiscal policies. The number of non-Manx representatives in the Keys is growing the sadness is that their influence is not off-set by the Manx-born M.H.K.'s who have colluded in bringing about the destruction of all things Manx. Mec Vannin cannot hope to bring about any sudden changes, but given the chance it could begin to make a difference.

Editor.

matter to go unchecked and incompetence to be defended, which is what you seem to be doing, can only be regarded as gross neglect of duty on the part of the station management."

Mr. Watterson has now requested a schedule of local interpretations of the place names considered most "at risk".

After his success with Manx Radio, perhaps Dr. Broderick could turn his attention to banks, offices and shops where pronunciation of even the more common Manx surnames is sometimes incorrect. A formidable task...

Mylevreeshey.

## Protest over Lost Chronicles

The Celtic League is risking possibly legal action in its bid to secure the return to the Island of the Chronicles of the Kings of Mann.

The League is breaching U.K. copyright laws by refusing to furnish the British Library with copies of its magazine 'Carn'.

The organisation has pledged to continue to supply the publication to the French Government, as well as libraries in Scotland, Wales, Ireland, the Isle of Man and Brittany.

The British Library will remain the 'odd man out' as the result of its 'obstinacy' in refusing to hand over the Latin chronicles, which tell the history of the Island from the time of Godfrey Crovan (traditionally known as King Orry), and are believed to have been written by the monks of Rushen Abbey.

Despite the risk of a costly fight the Celtic League remains adamant that "they can have 'Carn' when they decide to lodge the Chronicles of the Kings of Mann in the Isle of Man".

\* As we go to print a further step has been taken by the Manx Branch to put pressure on the Manx Government to become involved. In a letter to the Chief Minister the C.L. has pointed out that the United Nations Educational, Scientific and Cultural Organization (UNESCO) could be called on to intervene in the bid to get the Chronicles returned. However, as an international organization the C.L. can itself raise this issue with UNESCO. If the Manx Government is not willing to take action, the League certainly will.

Mylevreeshey.

# CELTICA

## Beware the Third Way - Response

Letters were received from three groups protesting about the tenor of the above article published in *Carn* 72. The essence of the replies are given below. Michael Walker, editor of *Scorpion*, in course of a harangue states "There is one fact and one fact alone which causes you to disassociate your magazine from ours, namely that you are in favour of coloured integration in the Celtic nations and we are not."

Later he continues "If you are in favour of coloured immigration into the Celtic nations then have the courage to say so. In the meantime I shall do what I can to encourage readers of our magazine to join the League in the hope that policies are changed in a way more to the liking of Celts with blood in their veins."

The encouragement referred to above has already been given in *Scorpion* supplement "The Sting" viz "Our Celtic readers should consider joining the League and putting it on a more sensible course". *Carn* readers can judge the above for themselves but will no doubt be glad to be reminded that the League at last years AGM reaffirmed that membership was not open to National Front/Third Way/British National Party or associates of *Scorpion*. That all these groups show the same repugnant philosophy is evident from their publications - *Scorpion* for example is

advertised in the British National Front's magazine *Vanguard* as available through their mail order.

Richard Lawson of Iona states that they do not advocate any form of British Nationalism nor are they 'far right'. Iona is said to be "An independent cultural society devoted to the study, revival, promotion, development and enjoyment of the native cultures of the islands of the North Atlantic". He also states, however, that Iona is pleased to associate with *Scorpion* in sponsoring conferences. Indeed 'Scorpion' tells its readers not to forget Iona activities which bring like minded people together! One example of an Iona activity is a lecture on Konrad Lorenz, sponsor of the French New Right Journal 'Nouvelle Ecole'. Richard Lawson also gets a mention in British National Front magazine *Vanguard* for a translation of an article of his in another French Right magazine 'Vouloir'.

David Robins of the Regionalist Seminar states that it is not an organisation but a network of groups or forum. Mr Banks editor of the *Regionalist* writes similarly. He states that Mr Walker has no links with their seminars and that "the *Regionalist* would endorse your warnings against the blandishments of the NF/3rd Way which indeed appear to be developing a dangerous degree of sophistication".

principle that if a person is sought for a certain offence he will not be charged with another offence. The magistrate apparently substituted different charges on the basis that the ones Ellis was actually extradited for could not be proven.

### Translation Service Starts

Senator Pól Ó Foighil's largely one man campaign for a simultaneous translation service in Seanad Éireann bore fruit with the launching in the New Year term of such a service.

## Nova Scotia Gaelic Council

Comhairle na Gaidhlig, Alba Nuadh was established on April 27th, 1990 at a public meeting at MacKinnon's Harbour in Victoria County, Cape Breton. The newly formed council is the product of two years of consultation and meetings of an ad hoc committee established following the International Conference on Gaelic Language held in Sydney, Nova Scotia in October of 1987. To insure credibility and grassroots input the structure of Comhairle na Gaidhlig was openly debated and decided at a public meeting held in Iona in November of 1989 during which organizational models were presented to a large gathering of concerned individuals for discussion. A second meeting was held at MacKinnon's Harbour for the purpose of ratifying the council's by-laws and memorandum of association in April, 1990. The council is comprised of representation from fourteen Scottish cultural organizations across Nova Scotia and includes five members at large from Gaelic speaking communities of the Province. An executive consisting of five persons serves as a steering committee with the support of working groups that deal with the overall concerns of the council, e.g. publicity, education, finances, planning and priorities.

The council is currently in the process of organizing internally in preparation for treating with the many concerns facing Gaelic language survival in modern Nova Scotia. Its mandate to promote and support Gaelic language activism is soon to be tested over the issue of cancellation of Mabou Consolidated's Highschool Gaelic language program, the only Gaelic program offered for credit during core curriculum hours in North America.

## Extradition

Calls were made for an end to extradition arrangements between the Republic and the UK following the decision by a London magistrate to prefer alternative charges against the former hunger striker Dessie Ellis. Following a long fight through the courts and a vigorous campaign by supporters Ellis was finally whisked away by RAF transport.

Extradition legislation under which he was extradited contains the



## Druiden und Rebellen by Peter Bahn

Published by Verlag Dietmar Foelbach, Koblenz, F.R. Germany. 100 pages. Price DM 12.80 plus postage DM 1.20. ISBN 3 923532 03 2.

According to the publishers, this survey of "3000 years of Celtic History and Culture" is the first ever to be published in German, the first to give also a detailed account of the movements for autonomy of the Celtic peoples. The Irish readers may not be very pleased to see their fight for sovereignty reduced to autonomism but that occurs only in the publicity leaflet: in fact Ireland gets considerably more space than either Scotland, Wales and Brittany, as befits a country that has compelled recognition of its nationhood.

Going back to the roots of Celticity in pre-Christian times, the author unfolds the history of our peoples and gives the German-reading public, who may hear little about us except "when acts of violence make the headlines" a chance to gain a comprehensive insight into the difficulties facing them and the endeavours to bring them safe into the 21st century. Peter Bahn recognises the importance of the impact made in former ages by the Celts on many European countries. I think we don't appreciate sufficiently how much sympathy and even active support we could win from making their contribution to European civilisation

more widely known on the continent.

Those who are already a bit familiar with the Celtic scene will find that some of the information is out of date - the Éire Nua programme envisaging federalism for a united Ireland has been discarded by Gerry Adams' Sinn Féin; the 1981 (not the 1971) census figures for the Irish-speakers should have been given; there are inaccuracies (not many really) as when the number of Breton-speakers in 1927 is said to have been half a million only, and the figure of 2.37 million (in 1962) is given as the population of Brittany instead of 4 of its departments.

It is worth quoting - I translate - the reflection which the decline of Manx between 1800 and 1950 inspired to the author: "Formal autonomy is of little use when at the same time the power of economic factors, trade, transport and above all the new media is allowed uncontrolled to affect a people's culture and no conscious and vigorous counter-forces can develop. One realises also how important it is (for a country struggling to regain its freedom) to have an intelligentsia committed to its own language and capable of building up the "infrastructure" necessary for its restoration and also to formulate the link between its political and its cultural struggles".

A.H.

## Squaring with reality -

### A socialist view of the nationalities question

by Antóin Ó Muirheartaigh

The Fulcrum Press. £2.95

The socialist must discriminate among and within nationalist movements how democracy can best be served on the basis of sovereignty within the national territory. Capitalism has 'till recently used the nation to mobilise all classes for the competitive success of the capitalist home team but now increasingly the home team is one supernatural block or another. For the working class, in one of the Marxist concepts, becoming the nation in

defence of democracy is in no contradiction of its international function. Interesting references to Western Europe do not include Brittany. There are references to the cause of democracy in Scotland, Ireland, developing countries, and the socialist countries. Nationalism, it is said, is not an ideology or a philosophy but a response to particular circumstances and the nation is an area where socialists have mistakes to correct.

Royston Green.

## Fargher's Dictionary Reversed

A reverse edition of Douglas Fargher's English - Manx Dictionary has been completed by Phil Kelly and Mike Boulton with valuable assistance from Ffynlo Craine. The work is at present

in the final stage of completion. Manx speakers have been making a concerted effort to proof read the script and make other corrections. It is not known at this stage if money can be found to publish.

## Membership and Subscriptions

All those who agree with the constitution and aims of the Celtic League are eligible for membership. The membership fee (including *Carn*) and subscription rates are IR£7, Stg£7, 66FF or US\$20.00 (US funds, cheques drawn on a US bank). Postage outside Europe is Stg£10.00 airmail.

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

**ALBA** Mairi Denovan, Old Mission House, Nth. Erradale, Ross-shire V21 2DS.

**BREIZH** Subscriptions: Youenn Craff, Talbodek, 29300 BEI, Brittany.

**Correspondence:** Yann Bouessel du Bourg, La Haie, D'Izé, 35450 Val D'Izé, Brittany.

**CYMRU** Merfyn Phillips, Parc y Ffrier, Llandudoch, Dyfed.

**ÉIRE** Janice Williams, 22 Bóthar Belgrave, Baile Átha Cliath 6.

**KERNOW** Martyn Miller, 10 Trewartha Court, Pound Street, Liskeard.

**MANNIN** Cristl Jerry, 6 Glenfaba Road, Peel.

**LONDON** Séamus Ó Coileáin, G42 Du Cane Court, London SW17 7JR.

**USA** Stephen Paul de Villo, 313 East 201 St, Bronx, New York 10458.

**INTERNATIONAL BRANCH** Alan Heusaff, Seana Gharráin, An Spidéal, Co. na Gaillimhe, Éire.

**CAEP BREATAINN** Don Mac Gillivray, Big Pond, Cape Breton, Nova Scotia, Canada BOA 1HO.

The General Secretary of the Celtic League is Séamus Ó Coileáin, G42 Du Cane Court, London SW17 7JR.

The Editor is Ms P. Bridson, 33 Bóthar Bancroft, Tamhlacht, BÁC 24, Éire.

The P.R.O. is Bernard Moffatt, 11 Hilltop View, Farmhill, Braddan, Mannin.

Our next deadline for material for *Carn* is 1st May 1991. I would ask regular or new subscribers to meet this due date. Materials sent for publications in *Carn* must relate to our aims, and should be typed. All materials copywrite *Carn* © unless otherwise stated. The views expressed in *Carn* are not necessarily those of the editor nor of the Celtic League.

Clóchur: C. Ní Bhréartúin, Peanntrónaí Teo., 49 Br Crannach, BÁC 14, Éire.