

CAWDR

A LINK BETWEEN THE CELTIC NATIONS

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CELTIC LEAGUE



ALBA: COMUNN
CEILTEACH • **BREIZH:** KEVRE
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COMMEEYS CELTIAGH

ALBA

Soirbheachadh le leansgeul Gàidhlig air Telebhisean

Tha "Machair", an leansgeul Gàidhlig Albannach air an telebhisean a-nis gu math a-steach anns an dara sreath agus an treas te deiseil airson craobhsgeoileadh. An Alba 'se rud tur as ùr a tha an seo - sgeul inntinneach air a suidheachadh an Innse Gall le Gàidhlig mar a' phrìomh mheadhoin. Tha a-nis 500,000 neach a' coimhead oirre - seo mu sheachd uiread neach agus a bhruidhneas Gàidhlig 'san rìoghachd.

Co-dhiù chan e sgeul shoirbheachail gun strì a tha innte. Coltach ri S4 Pobl y Cwm na Cuimrigh 'na toiseach dìlseachaidh tha feadhainn ann a tha a' faotainn coire a thaobh ìre na cànan a thatar a' cleachdadh.

Is fhuasda do fhìor Ghaidheal eadar-dhealachadh fhaicinn eadar na dual-chainntean a thatar a' cleachdadh bho àitean mar Tiriodh, Barraigh, Leòdhas agus tìr-mòr, gun luaidh air a' chainnt caran stacach aig luchd-ionnsachaidh na Gàidhlig a tha an sàs ann. Tha cuid de na dòighean-labhairt aig feadhainn de na pearsachan mì-nàdurra: chan e a' chainnt ann an suidheachadh cumanta ach nàdur de chainnt-bhrèige nach buin do aon chearn sam bith ach air a cur an eagaibh a chèile gu bhith so-thuigsinn aig na h-uile.

Ged a ghabhas pàirt de na diofraichean ann an cànan mìneachadh leis an sgeul a

tha a' deiligidh ri ceistean ann an Colaiste Ath-foghlum, a chuid fhoireann agus oileanach, tha sinn fhathast a' faireachdainn gu cinnteach gur e am fìor aobhar airson an deifir ann am blas an cainnte agus stoc-fhaclan, cion actairean bho 'n àite far a bheil an dràma air a staidheachadh. Chan eil a' ghainne seo 'na aobhar iongantais do bhrìgh cho beag cothrom agus a bha aig actairean Gàidhlig gus o chionn ghoirid.

Tha "Machair" air a ghiulain le a liuthad sgeul luath-ghluasadach agus le àilleachd dùthcha Leòdhais agus Na Hearadh. Gun teagamh is e iongnadh a tha ann nach do chuireadh feum air Innse Gall airson suidheachadh leansgeul air choireigin thuige seo. Cha mhòr nach e raon barraichte a tha ann - seallaidhean farsaing air muir agus air tìr còmhla ri taghadh math de thogalaichean falamh freagarrach airson filmean air clàr-ùrlair. Gun teagamh 'se neo-earbsachd na sìde an call.

Chuir buaidh "Machair" còmhla ri taisbeanadh prògraman beaga eile ann an Gàidhlig aig amannan trang, daoine 'nam mothachadh air am fìor ionannachd nàiseanta. Chaidh seo a dhèanamh comasach leis an airgead bho STV agus bho Ghrampian TV. 'Se iongantas ùr a tha an seo. Tha daoine le sinnsearachd

Ghàidhlig nach mòr a smaointich riamh air am bun, gun tighinn air sinnsireachd, a-nis moiteil a bhith 'nan Ceiltich. Agus tha an t-àmh sin acu! Direach mu'm bitear bàidhte buileach leis a' chòrr de Ghall Alba gi h-àraidh ag aomadh gu Na Stàitean Aonaichte agus Austrailia còmhla riutha co-dhiù cho fada agus a tha amharc TV a' dol, tha na Gaidheil a' faotainn gu bheil gu leòir aig an dualchas acasan ri thairgsinn cuideachd.

Mas urrainn "Pobl y Cwy" fàs gu math le fo-thiotalan an Sasunn agus 'sna Tìrean Iosal co aige tha fies? Le dòchas theid "Machair" a chur thairis don chòrr de Bhretunn agus don Eòrpa cuideachd. Chan urrainn nach dèan seo ach math airson na cànan as sine an Alba.

Ros Nic a' Ghobhainn

Summary

'Machair', the Scots Gaelic TV soap, is now well into its second series, with the third one ready for broadcasting. In Scotland, it's something completely new – an exciting story, made on location in the Western Isles, with Gaelic as its main medium. It is now eagerly followed by 500,000 viewers, which is about seven times the total number of Gaelic speakers in the country. If 'Pobl y Cwm' can flourish with subtitles in England and the Netherlands, then who knows? Hopefully 'Machair' will export to the rest of Britain and Europe too. This can only be good for Scotland's oldest language.

Official Status for Gaelic and Scots

Chord mi gu lèir leis Ruairidh Muileach ('Carn' No. 82, Summer 1993). Tha feum mòr againn ann an Alba airson aithneachadh oifigeil air a' Ghàidhlig mar cànan nàiseanta 's chan eil air a' Ghàidhlig a-mhain ach air Albannais cuideachd.

I disagree completely, however, with his contention that Carn should adopt the term 'Scottish Language' when referring to Gaelic. In Scotland, we are quite clear that our Celtic tongue is Gaelic and our other tongue is Scots.

We know that our Gaelic is one of the historic languages and stems from east of the Mediterranean and that we share with our Celtic cousins a language of high poetic imagination, a language which is

written on the placenames of Europe.

Equally, we recognise that Scots is one of the Germanic family of languages which is co-eval with English but which developed differently. Our borrowings are from Gaelic, Norse, French mainly, but are in large part from Dutch as a consequence of our centuries of trading with the Low Countries. It is therefore correct to define Scots as being a language in its own right and which is as different from English as Dutch from German.

So, in Scotland we are almost all bilingual to some degree and, indeed, more trilingual many of us realise.

We are the fortunate possessors of three marvellously expressive languages: English

is a rich language which is understood world-wide; Gaelic is one of the most poetic; and Scots gives us links with the languages of northern Europe. We are, therefore, endowed with the faculties to acquire other languages if we set our minds to it.

Mind you, there are times when we display the opposite tendencies. For instance, we have recently been hearing the usual summer complaints. Visitors (and locals) are ginning about Gaelic road signs. These should be in English as well, they say, but neglect to mention that in Europe the signposts are in the languages of the countries concerned and visitors continue to flock there without any apparent discomfiture.

There are traps in using two languages for signposts. In Ireland I was taken with a sign which read Ferranfore and my first

thought was that it was an attractive-sounding name. Then I read the Irish Gaelic, *Fearann Fuar*, and I changed my mind. *Fearann Fuar* means Cold Land and my second thought was that the English rendering was seriously misleading and that, in a farming area, the native language alone was a safer guide.

Mind you, we are not alone in preserving myopic attitudes to the native tongues. A prestigious London Daily recently carried a sour piece complaining that too much money was being spent on subsidising Welsh 'teaching thousands of British citizens to pretend not to speak English'.

These attitudes have their roots in age-old colonialisms which manifest themselves in different European countries where there are minorities whose languages have been, and are still, actively discouraged and disparaged.

So we here cannot blame the English alone. For centuries, Gaelic endured as much active hostility from the Edinburgh authorities as from London.

We should remember that one of the most powerful tirades against the Englishing of Scotland came from Dr Johnson, that redoubtable Englishman, who said in *Skye to the MacDonald Chief* that clan chiefs should not be allowed to go south — "A strong-minded man like Sir James (the Chief's brother) may profit by an English education but, in general, they will be tamed into insignificance".

As a statement, it was not entirely accurate and we all know of some splendid exceptions. Nevertheless, recorded history tells of dominant powers seeking to eliminate the cultures of those over whom they assumed authority. Hence the reaction today of some visitors and some Scots who find, or affect to find, irritation in minority languages.

It is a pity that they take that attitude. They are denying themselves the pleasure that comes from learning or dipping into other languages. And, in our case, that means that they lose the fund that lies on our doorsteps in pursuing both Gaelic and Scots. It's not entirely their fault. Too many of us have accepted that there is an inferiority in Gaelic and Scots culture.

More decades ago that I care to specify, I mentioned to a talented newspaper colleague that I would like to learn Gaelic. "Why Gaelic?" said he, "You can't make any money out of that!"

Since then, as it happens, I have made money out of Gaelic and out of Scots in prose and poetry in both languages but what I have earned so far and will earn from poetic efforts currently in the pipeline is trifling compared with the pleasure and satisfaction that I derive daily from both.

As I listen to the conversation around me, I am constantly aware of the links and bridges between Gaelic and Scots in the speech of the street equally with the speech of the literate, an area which I illustrated in some detail in my *Gaelic Wordbook* published by Collins and now in reprint. And let me stress that the speech of the street, far from being derided, ought to be

saluted as folk culture retention of a language with an honourable lineage.

More than a century ago, Alexander Carmichael made his famous collection of Celtic prayers, during years of research in the Highlands and Islands, published in several volumes under the title of *Carmina Gadelica*.

In Volume II, Carmichael quotes Lachlan MacDonald, crofter, Benbecula, in a translation of his Gaelic prose poetry about how the fairy queen offered wisdom to the daughters of men, "The lovely little queen was arrayed in all the beauteous iridescent hues of silver, emerald green and mother-of-pearl.

Loveliness shone around her like light, her steps were the music of songs"

By any test, that capacity in a crofter to use his language so imaginatively after generations of official hostility and neglect should send us all back to the books to see how we may yet preserve and restore a precious part of our heritage. And we should all bear in mind that that vivid language of a Hebridean crofter was not being supported by the educational system and was surviving, against the odds, as a spoken tongue handed down through family and neighbourhood ceilidhs.

To a lesser degree, Scots suffered comparable education neglect and apathy but it, at least, was kept going in print as a literate medium by the many bards, not least of them, that marvellous band of women poets in Angus and The Mearns.

If you haven't guessed already, I ought to tell you that I am fascinated by languages and get a lot of fun out of them.

Recently I was in The Hague and took the opportunity to attend a Dutch Kirk/Kerk service. I took some pleasure from the fact that my natal tongue, together with my schoolboy German, enabled me to come to terms with the service. But, then, so would most Scots speakers faced with phrases like 'Er was eens een man, die een groote feestmal gaf'. And if that is too pious a reference for you, let me say that I warmed equally to a phrase in the blurb on a Dutch vinegar bottle which read 'een meer elke dag', an invitation which many Scots would recognise and welcome as 'ane mair ilka day'.

Of course, we have fascinating borrowings from the French. Agnes Mure Mackenzie in her splendid book about Robert Bruce King of Scots quotes him as saying of Edward of England's method of communicating with him 'La quele maniere de Parler nous est anques estrange'. (sic)

I couldn't find *anques* in my Larousse so I asked the French Institute to find it. They did. It is obsolete in French but we still use it in Scots. That's *unco fremmit an geyan* odd, is it no?

As I said, there is a lot of interest and fun to be had by pursuing our own native tongues into other languages. But there is an important and a serious side as well.

A well-known Gaelic proverb states: *Tir gun càinain, tir gun anam* — a land without a language is a land without a soul. Professor Derick Thomson declares that

there can be no badge of nationhood which is more distinct and unambiguous than language. Weinreich used an oblique but striking phrase — a language is a dialect which has an army and a navy.

All three statements underline starkly the important constitutional link between the independent mind and its heritage.

The preservation and the use of our older tongues are significant objectives in themselves. There is a bonus to be earned, however, by building on them to make our people readier and more receptive to learning the languages of Europe. They are there to be used as building blocks for our own multilingual castles in Spain and elsewhere in the European Common Market.

Properly handled, there could indeed be useful spin-offs from Gaelic and Scots. An old myth might take substance and there could, indeed, be a real crock of gold at the foot of the multilingual European rainbow. An whit's wrang wi that? Cum ort, a bhalaich/ chaileag!

James S. Adam

Scottish Political Prisoner

Andrew McIntosh, aged 38, of Aberdeen is awaiting trial on a series of fourteen firearms and explosives charges relating to actions carried out during 1993. These included bomb alerts which simultaneously closed off the centres of Scotland's three major cities in the week that John Major flew to Scotland to address the Conservative Party's Scottish conference in Edinburgh in May. The actions received widespread media attention and the usual official condemnations, although they were well-received by the ordinary people in Scotland.

Mr McIntosh, who is a well-known figure in Scottish nationalist circles, is believed to be pleading not guilty to the charges.

Messages of support, postcards, etc. should be sent to:

Mr Andrew McIntosh, Political Prisoner, HMP Craiginchies, Aberdeen, Alba.



Propaganda photo circulated to all media

Settler Watch/Scottish Watch

Scotland, like other Celtic countries, has long suffered from the effects of massive immigration.

A new organisation calling itself Settler Watch, has been formed to monitor immigration. It has also started a non-violent campaign against English colonists who are settling in Scotland.

The organisation believes that mass English settlement is designed to obliterate the indigenous population; the "final solution" which the English are using to solve their "Celtic problem".

Settler Watch claim that in the towns and cities, English immigrants hold many or most of middle and top-level jobs, e.g. in the universities. The situation is worst of all throughout rural Scotland which has been swamped by English immigrants. In many areas, the English own nearly everything: businesses, hotels, and even the land itself, many farms having been bought up. In some areas, such as parts of Argyll, the English settlers already outnumber the native Scots.

Calendar of events includes:

- **March 1993:** posters bearing name "Settler Watch", and painted "English Go Home" slogans, appear in large numbers throughout North East Scotland.
- **March 17 to May 10:** All four of Scotland's cities are disrupted by hoax bombing campaign, including use of inert mortars. Aberdeen, and then, on May 10, at start of "Scottish" Tory Conference in Edinburgh, the centres of Edinburgh, Glasgow and Dundee are

brought to a total standstill in one day. Letter bombs also sent in period March to May to English targets and facilities in Scotland.

- **May to October:** Two women, both SNP members, are caught spray-painting and erecting "Settler Watch" posters on "Royal" Deeside. Both arrested and, in September, are prosecuted and fined. One is Sonja Vathjunker, a Gàidhlig speaking German and a well-known language activist. Incredibly, she is sacked from her job, and, with her co-accused Lynn Conway – she is suspended from SNP for two years.

In the same week that Sonja Vathjunker lost her job the SNP conference at Dunoon passed an emergency resolution *condemning* Settler Watch. The resolution went on to welcome English immigration, stating that it would continue to be welcomed even after Scottish Independence (23.9.93).

- **August 28:** Raids by police on homes in North East uncover armoury including AK47, automatic weaponry, and over 1,000 rounds of ammunition of various types. Two men charged. Charges proceed against one, Andy MacIntosh, a self-confessed SNLA member on multiple charge of conspiracy, bombing and unlawful possession of weaponry.
- **October:** Another group calling itself "Scottish Watch", (same ideals, different tactics) is openly organised after a well-publicised meeting in Perth. Meanwhile, in Inverness-shire, luxury homes for

colonists are attacked. The attackers' slogans include "Settler Watch" and "SNLA" (Scottish National Liberation Army) and it appears that members of both groups may have been involved in the attacks.

Both groups claim that English immigration takes land, homes and jobs from the Scottish people. English immigration takes place at the expense of the Scottish people.

They believe that they are doing no more than defending the homes and jobs of ordinary Scottish people.

The SNP is moving to make membership of groups like Settler Watch and Scottish Watch incompatible with party membership. Their national council will discuss the banning of organisations like Settler Watch in December.

Alex Stewart



Sonja Vathjunker

The Celtic World

by Barry Cunliffe, Constable & Company, Price £19.95.

What is most striking about this book is that at £19.95 it is the same price as when first published in 1979 (have the Tories really got inflation under control?) The book is lavishly illustrated in both colour and black and white photographs, which appear, either singularly or in groups on 217 of the 222 pages of the book.

Welsh readers might like to know that the splendid photo of the Dolmen at Pentre Ifan in Dyfed is listed in the section on photographic credits as being in Pembroke, Wales, England! The wonderful Breton promontory fort at Lost Marc'h is, similarly, captioned as being at Cap Sizun.

There are some particularly fine photos of the Strettweg cart, of the bronze statues from Neury-en Sullias near Fleury and of the beautiful bronze leaf from La Tene, this

latter reminding us that when Kuno Meyer wrote 'to set out and watch and love nature in its tiniest phenomenon as in its grandest was given to no people so early and so fully as to the Celt' he was describing an attitude of mind already deeply rooted.

There are chapters on 'Society', 'Religion and Mystery', 'The Genius of other Celts' (largely concerned with aspects of material culture), 'The Destiny of the Celts' (concerned with our defeats at the hands of the Romans), 'the Island Celts' and - daringly - 'the Celts Today', a section which finishes with a photo of the burial of an I.R.A. volunteer.

Within this final chapter Celtic literature is equated with the likes of Shaw, Yeats, Joyce, Chateaubriand and MacPherson without a mention of Mac Gill Eain (or Mac Lean if you must), O Direáin or any other C. 20th writer in a Celtic language. A popularist book like this would have been a good place to remind people that modern literatures exist in the Celtic languages.

The cartographer of the map on p.199

cannot decide whether the map is showing the countries we would regard as Celtic (as on the front cover of *Carn*) or those areas in which a Celtic language is or was spoken; thus the whole of Brittany, Cornwall and Wales and Mann are shown as Celtic but only the Highlands of Scotland and a fragmented western fringe of Ireland. Many readers might remember the map being used by the BBC Nationwide news programme in its mini-series on the Celts in 1980. Complaints from viewers were met with the reply, delivered by Sue Lawly, 'we have consulted a recognised authority'. In other words shut up. Presumably being a recognised authority allows mistakes and inaccuracies to stand since nothing has been done to rectify them here.

Despite these imperfections - which I feel duty bound to mention - the book represents excellent value for money and should be welcomed by anyone with an interest in the Celts.

K. Collins

BREIZH

Mallus Kavout Diskoulm

En devezhioù-mañ, dibenn miz Here, e vez koulz lavaret bemdez keloù eus tud muntret ha gloazet, a-wezhoù a vodadoù, er C'hwech Kontelezh. E miz Eost e oa adkroget arvilourien an Ulster Defence Association, eilanvet U.F.F., da dagañ katoliged hep diforc'h ebet. Broudet int gant ar soñj emañ an IRA o lakaat ar Saozon da zistardañ o c'hrog war "o" rannvro, daoust d'an holl zisklêriadur-ioù kontrol. Abaoe deroù ar bloaz e keje John Hume, rener ar vroadelourien habask (SDLP) gant Gerry Adams (Sinn Féin) e-sell da spisaat termenoù, boutin d'an div gostezenn, a c'hallfed diazezañ peoc'h warno. Aze, gouez d'an holl lealourien, e oa prouenn eus "an talbenn hollvroadelour!" Tamallet e voe da Hume reiñ kred evel-se d'an IRA. Reizh e oa ta, gouez d'an UDA/UFF, tagañ tud ar "Gaelic Athletic Association", izili an SDLP, stadrennerien ar Republik, an holl gatoliged, koulz ha dalc'hidi Sinn Féin hag izili an IRA! N'int ket chomet pell e par ar gourdrout!

En em glevet o deus Hume hag Adams. Paouez a rafe an IRA gant hec'h argadoù ma vefe degemeret o c'hinnigoù gant an daou c'houarnamant. Hume hepken a c'halle mont e darempred gant ar re-mañ. Divizet en doa gant Adams peogwir e oa anat dezhañ e chome hourzet ar bolitikerien-lealourien ha ne dae da neblec'h ar c'hendivizoù a oa bet etrezo hag ar gouarnamantoù warlene. Ret e oa toullañ un hent nevez, rak abaoe deroù ar bloavezhioù '70 ne oa ket bet kement a reuz ha ma 'z eus bremañ et C'hwech Kontelezh. Ar spont a ren eno. An IRA zo gouest da gendelc'her gant ar gouvrezel, an arvilourien "leal" zo da vat o tuta hag o klask aozañ bombezennoù bras da blantañ en tu-mañ d'an harzoù - setu a vez gouzavet damc'hourdrout gant darn eus renerien bolitikel an Unanourien ivez.

Ar c'hendivizoù dalc'het warlene etre an daou c'houarnamant hag ar strolladoù bonreizhel oa o fal tizhout un emglev da reoliañ tri seurt darempredoù: darempredoù etre an div gumuniezh er c'hwech Kontelezh: darempredoù ar 6-Ko. gant ar Republik, ha darempredoù etre houmañ hag "ar Rouantelezh Unanet". An Unanourien n'houlent klevout grik eus an eil seurt keit ha ne vefe ket lamet daou vell eus Bonreizh ar Republik hag a c'hourvonn (a) ez eo

tachenn ar vroad iwerzhonat tir an enezenn a-bezh hag ar gourizad-mor en-dro dezhi, (b) e vir ar Stad iwerzhonat (26 Kontelezh) ar gwir da lakaat he lezennoù da dalvout er rannvro-se ha n'emañ ket c'hoazh dindan he beli, daoust ma n'eus ket tu evit ar mare.

Alies-alies o deus diogelet renerien ar Republik e kroazont war implij an nerzh evit unaniñ ar vro. Hogen an Unanourien a wel en daou vell-se ur gourdrout, un "emelladur dic'houzañvus, direizh, torfedus en aferioù-diabarzh ur Stad all" (Paisley).

Tri eus strolladoù politikel ar Republik hag a zo bremañ en eneberezh (Fine Gael, Progressive Democrats, Democratic Left) a lavar e tleer lemel an daou vell dalcus-se pa 'z eus anezho ur skoilh da ziskoulm ar gudenn. N'eus nemet lakaat en o lec'h "e karfe tud ar Republik gwelout ar vro unanet ur w-zh bennak" — hiraec'h habask! — ha lezel re ar 6-Kontelezh da zivizout pezh a fell dezho. Brav eo an emzinañ pa vez evit re all! Perak'ta e pad ar brezel du-hont abaoe 25 vloaz pe zoken 400 vloaz? An dinac'herien-se ne seblantont teurel pled nemet ouzh an Unanourien gaezh hag a zo ken nec'het gant o dazont; ne vezont ket pegen don eo c'hwervoni ar re a nac'her outo o gwirioù, o broadelezh, o hevelebiezh abaoe keit all zo. Bremañ da vihanañ e c'hallont ober gant ur paseporzh iwerzhonat. Ma kroazer war ar melloù 2 ha 3 e vo ur gwall daol trais outo. Skoret e vo an IRA. Ne zegaso ket peoc'h; met dizunvaniezh ivez er Republik. Evit gouarnamant Dulenn hag a zo e zlead diogelaat broadelezh ar re a sant en o askre ez int perzhiek er bobl iwerzhonat e vefe koulz ha pa daolfe ur c'hoarier kartoù ur born d'ar blotoù. Disklêriañ a ra ne ginnigo lemel an daou vell nemet pa vo bet tizhet un emglev a vo bozek an holl gantañ, pe da vihanañ a asanto an holl dezhañ.

Fellout a rae da John Hume lakaat kinnigoù e emglev gant Gerry Adams dirak an daou gentañ ministr, A. Reynolds ha J. Major, en un doare didrouz, dezho da blediñ ganto pell diouzh ranellerezh ar gelaouerien. C'hwitet en deus, rak gouezet eo bet en doa kaset ar c'hinnigoù-se da Reynolds, pezh a roe digarez da lavarout e oa hemañ o "kaozeal", pegen ameeun bennak, gant sponterien. Evelato, studiet eo bet an teuliad gant ar gouarnamant amañ ha

goude tarc'hwezhañ, troidellat ha dasprezeg ez eo bet breutaet en ur gejadenn etre Reynolds ha Major — Hemañ, avat, en deus e zistaolet, o lavarout ne oa ket an hent da zegas un diskoulm. Pehini eo e hent ta? Dres a-raok ar gejadenn-se e voe kinniget gant D. Spring, maodiern an Aferioù-Diavaez iwerzhonat, ur roll a c'hwech sturienn a vefe tu da ziazezañ kinnigoù emglev warno. Berr-ha-berr, gant evezluadennoù etre krochedoù:

C'hwech sturienn Spring

1. Frankiz d'an dud, e Norzh- hag e Su-Iwerzhon, da zivizout penaos ez int da vezañ gouarnet. (Daoust hag e vefe ur boblvouezhiadeg er 6-Kontelezh a-ziforc'h diouzh unan er 26? N'eo ket spisaet)
2. Frankiz da sevel frammadurioù nevez evit gouarn Norzhiwerzhon, da skoulmañ darempredoù nevez etre N. ha Su-Iwerzhon hag etre Iwerzhon ha Breizh-Veur, en ur lezel an nor digor da unanidigezh Iwerzhon. (Nor digor: evit sioulaat Sinn Féin).
3. Emglev ebet hep asant un darn vrasañ eus poblañs N. Iwerzhon (se da habaskaat Sinn Féin: kent pell e hallfe bezañ niverusoc'h ar gatoliged/ar vroadelourien eno eget ar brotestanted/an Unanourien).
4. Frankiz d'an Unanourien da reiñ o asant da gemmañ o stad vonreizhel kempouezet gant frankiz da nac'h o asant. (Setu ur stambouc'h dihevezus! Ar Saozon a aotrefe dezho reiñ o asant? Met ma teufent da vezañ ar bihanniver er 6-Ko. e c'hallfent c'hoazh nac'h?? Evit Sinn Féin da asantiñ d'an dra-se e vefe treiñ kein a-grenn d'ar pal zo bet d'ar stourm abaoe 25 vloaz).
5. Dulenn prest da gadarnaat ar frankiz-se war-bouez ur mell da stagañ ouzh Bonreizh ar Republik, pa vo mat ar mare.
6. An arvilourien (IRA, UFF...) a vo aotreet da gemer perzh er c'hendivizoù-peoc'h goude ur prantad ma vior sur o deus kroazet da vat war implij an nerzh hag ar feulster. (Ret e vefe dezho en prouiñ dre zaskor o c'huzhiadoù armoù? An IRA na hañval ket troet da baouez ken na vo bet emglev).

1.11. Ne ouzer ket c'hoazh petra zo e kinnigoù Hume-Adams. Embannet e vint ma vank J. Major da ziskouez peuz-vuan ez eo gouest da ginnig un dra bennak efedusoc'h. Krediñ a reer a kedanavez an IRA n'eus ket tu da rediañ an Unanourien. Evit e lakaat da zilezel ar stourm e rankor

Teaching of Breton: Progress endangered

We reported in CARN 83 the court action brought against the DIWAN association for failing to pay arrears which have over the years accumulated to 6 million Frs for contributions to social security. We mentioned also the measures being taken to show that DIWAN was managing its financial affairs in the strictest possible manner consonant with the demand for new schools or classes to be opened. A communiqué from the DIWAN secondary college teachers dated 18-10- informed us that in a sentence passed on October 4 the High Court in Kemper placed DIWAN under Judiciary Control on account of the debt. "Therefore it is no longer master of its own fate; it is ultimately the French government which

Mallus... (cont.)

mont evelato war arbenn da lod eus e arc'hadoù.

Teñval, arvarus, an hent. Kement a zisfiziañs hag a c'hwervoni zo e-touez an dud er 6-Kontelezh, sanket don en o askre, ma vo pell ken na vo gallet degas peoc'h etrezo. Koulskoude, ma ne vez ket kavet un diskoulm hep dale e troio ken darev an argadoù a vez bremañ d'ur brezel-diabarzh chatalek rivinus.

A. Heusaff

Gerioù nebeut anavezet

arvilourien - paramilitaries;

gouvrezel - guerilla warfare; bonreizhel - constitutional; bozek - satisfied; maodiern - minister;

bihanniver - minority; kedanavezout - to recognize; arc'hadoù - demands.

Summary

Sectarian attacks in N. Ireland reached an unprecedented level while proposals which could lead to peace were being agreed between J. Hume and G. Adams and submitted to the Irish government for discussion with J. Major. The latter rejected this initiative. Alternatively, six principles which might provide the basis of a settlement were put forward by the Irish minister of Foreign Affairs. Remains to be seen whether new steps being taken by the London government will bring closer an agreement between all parties.

Footnote

Disklêriet en deus gouarnamant Iwerzhon e oa bet kammveizet ar sturienn 4 gant ar gelaouerien. N'eus ket anv da aotren ur "veto" da rummad ebet. Ar muianiver eus poblañs ar 6-Kontelezh eo a dle kaout ar gwir da reiñ pe da nac'h o asant d'ur c'hemm en o stad vonreizhel.

(This refers to the correction made by the Irish Govt. concerning the 4th of the "Principles" enunciated by Dick Spring).

6 Carn

will decide whether or not Breton children will be educated in their own language. As of yet, DIWAN has not received money from the local authorities and most politicians are remaining silent. The complete liquidation of DIWAN would mean that the right to be educated through the medium of Breton would no longer exist. This would have disastrous consequences for our language and culture. DIWAN very much needs your help, either financially or by pressing the French government to give it the support it deserves". It was also stated by the association's president, A. Lavanant, that they were being given six months to put before the court a plan for redressing the situation. They must ensure, he said, that they would do all the necessary to recover full control of their administration.

Interceltic solidarity can contribute to this. CARN readers can respond to the above appeal by writing to either Mr F. Mitterand, Président de la République, Palais de l'Elysée, Paris 75008 or to Mr E. Balladur, Premier Ministre, Hôtel Matignon, 57 rue de Varenne, Paris 75007.

F. Mitterand acknowledged in 1981 that France owed compensation to Brittany for the damage it had done to our language and culture. Here is a chance to put that recognition into effect. Let the State write off the DIWAN debt! It found it possible to cancel a 12 billion Frs debt in the case of the Renault Company in 1991!

The local authorities, e.g. the department and regional councils which have hitherto given subventions to the DIWAN schools are presumably prevented from further doing so by the fact that they depend on State funds for their budgets. However, to meet the increasing demand for the kind of education these schools provide, the DIWAN association is surely entitled to public financial support: the children's parents pay taxes, like the others!

Increased attendance

When schools reopened in September, DIWAN registered a total of 1,099 pupils, an increase of 18% of last year. The Roparz Hemon college is now attended by 119 students, more than in many ordinary colleges in Finistère. A decision has been taken to open a second DIWAN college near Gwengamp in Côtes-d'Armor next Autumn. There is a demand for another in Kernev (SW Brittany) and in Upper Brittany.

But will recent court sentence put a stop to the realisation of these plans? Lack of money has prevented the opening of new pre-primary and primary schools this year and only five new classes were started in

the existing ones. In State-administered schools 772 pupils are now attending bilingual classes, 20% more than last year. New classes got going in Sarzhav (near Gwened/Vannes) and in Pleuveur (near Pont 'n Abad), while existing ones were extended in Lannuon, Douarnenez Rostrenen, Roazon/Rennes. For the first time in several years, these classes are functioning in reasonable conditions, except in Rostrenen where the authorities refused to split a pre-primary class of 37 children, and also in Brec'h.

APEEB, the association of parents campaigning for bilingual classes, is demanding that a proper plan be adopted for the development of the teaching of Breton in primary schools instead of the *present piece-meal approach*. It is only in six colleges, in the 6th to 3rd classes, that Breton is used to teach history and geography apart from being taught itself as a subject. A vacancy which has arisen this year in the only Breton-teacher's post in the Nantes-St Nazaire area, has not been filled. Only about 880 appear to be getting Breton lessons in secondary schools. In the Catholic schools of Lower Brittany, new bilingual classes were opened in Gwengamp, Kaodan, Ar Faoued and additional ones in Plabenneg and Kleder. - All in all, there are about 2,000 children/teenagers getting education through the medium of Breton. While the number keeps increasing, it stills represent only 0.3% of the total school-going population of Brittany.

A demonstration attended by 1,800 people took place in Rennes on October 23 in support of DIWAN. After marching through the streets of the city, they came to the offices of the Brittany-4 Regional Council. For DIWAN it is clear that the solution to its financial problems lies with that body*: it is its duty to pursue a policy which would promote the Breton language. According to the U.D.B. the Council has contributed the equivalent of £700,000 to DIWAN, i.e. about 20 pence per inhabitant, over the past 5 years!!

This demonstration was as large as the one which was staged 2 years ago in Kemper. Others will take place in December if necessary.

*This is only partly true: the French government controls education! (CARN)

- A pocket dictionary, Breton-French (5,000 words) and French-Breton (6,000 words), indicating the pronunciation in the International Phonetic Alphabet and supplemented by a short grammar. The authors are Iwan Kadoré, Yann Desbordes and Divi Kervella. Price 56Fr. Available from HOR YEZH, 1 Plasenn Péguy, 29260 Lesneven.

Traditional Breton Songs

Recordings by two groups of good traditional singers have recently been released by Coop Breizh in Rennes.

The first is by "Kanerion Pleuigner" who sing in gwenedeg, the Breton dialect of the Vannes areas, in the special way practised in that part of Brittany. The texts are available with a French translation. Recommended!

The second is by the Morvan brothers, including chats with them. It would have been better if these informal talks were written: they would be invaluable for teaching Breton and learning the songs simultaneously.

"Ar Vreudeur Morvan", R.K.B., Coop Breizh 1993. A. Ch.-ar G.

The Morvans, also called Ar Baotred Morvan (The M. fellows), have been part of our cultural scene for the past 35 years, and on a more local basis for even more. They sing "kan ha diskan", a manner which is traditional in parts of Central Brittany and characterised by one singer singing one verse, another repeating it and so on thus telling a story and providing the rhythm for dances such as dañs fisel (fairly dry and sharp) and dañs plin (notes and words more drawn-out).

These singers have a style all of their own. They sing only in Breton. "We do it for our country", they say, "it is its language, he is not a good Breton who does not know it". (Combat Breton, October).

They learned their songs mainly from their mother, who had them from her father, Gwilhom ar Greff. Born in 1852, he could read Breton and French without having gone to school. He would buy loose sheets from singers at fairs (as was still common until the 1930s) or be supplied with them by illiterate neighbours who wanted to learn them from him. The three grandsons would sing them at local gatherings, at the feasts when thrashing was over, at weddings. After World War II, festoù-noz developed in villages and small towns, with attendances of about 100 people among whom the young were few. But they grew more and more popular, becoming the fashion in the early eighties and obliging even those organisers with an anti-Breton bias to follow suit. Large festoù-noz attendances were leading to a loss of traditional character. Fashion is ephemeral. Now, those who come are genuinely interested, many are good dancers and recognise immediately from the songs which is to be danced. The Morvans were in great demand, extending their range more and more widely, to various parts of Brittany. For a while, they



*Ar Vreudeur Morvan at the 10th Anniversary of Radio Kreiz Breizh (April 1943)
(Photo Maryvonne Simon, courtesy Musique Bretonne)*

were using a tractor for transport to neighbouring villages.

They are opposed to singers and accompanying musicians getting fees but accept it as unavoidable for those involved professionally. They regret that many many songs – which could be about events far away, were lost due to failure to record them: it should have been done before 1914! They point out that while some of the young singers know Breton but the others don't understand what they are saying, which is awkward! Their repertoire, usually of about 20 songs, is a family heritage.

(based on article in *Musique Bretonne*, Sept.-Oct. 93)

To honour their 35 years of Kan ha Diskan, a big festival was organised on Oct. 23 in Mael-Pestivien, S. of Gwengamp, with the participation of more than 90 singers and musicians performing in groups, or as couples and trios.

Musique Bretonne, 24pp. Subscription 130F, but 170F outside "metropolitan France" to DASTUM, 16 rue de Penhoet, 35065 Rennes Cedex. Reports on the musical traditions of and the current musical scene in Brittany.

AL LIAMM, literary magazine in Breton, Sub. 150F/200 F airmail, to P. ar Bihan, 16 rue des Fours à Chaux, 35400 St. Malo. In the issue Nr 280 (90pp) there are several poems, (quite) short stories, but two more substantial contributions – one from Y. Gerven about a 15-year old girl who defies conventions or I would say an understanding of decency, the other by Tadevab about a man whose spirit has been broken by his wife's leaving him. Also of interest is a tale collected by F. an Uhel and translated in Cornish; and 25 pages of notes on various aspects of the Breton cultural life.

En tu all d'an douar ha d'an neñv*

by Per Denez. 108 pp. Publ. by Mouladurioù Hor Yezh, 1 Plasenn Peguy, 29260 Lesneven.

This short novel, of which the talented Daniel Jago has designed the cover, is an excellent detective story which holds us spellbound, at times horrified, down to the end. But it is a good deal more than that. The author draws on recollections of his childhood, and on his vision of the world. He brings to life the small village community to which his people, seamen, farmers, craftsmen, belonged and for which he retains a deep affection and nostalgia as also for the ancient town of Dol with its shuttered houses gathered around its cathedral, a witness of our history's finest hour.

That way of life has been swept away by the ill winds of a "progress" which only innocents or fools can rejoice in with reservations today. Our "brave new world"

is not simply one of ease and abundance (for some...!) monsters prowl about in it as well as occasional dream creatures.

Here we have a love story in the spirit and tradition of the courtly tales of our Round Table cycle where the hero is enamoured of a *remote princess* whom he will eventually rescue from the dragon's claws and rejoin, perhaps!

Some writers stemming from the "Gallo country" (Upper Brittany) have chosen to express themselves in Breton, the language of a considerable part of its former inhabitants, the language which is closest to their heart. But Per Denez is undoubtedly the creator of a genuine literature of that "Other Brittany", presenting with an irresistible humour all of his own the particular physiognomy and atmosphere of the region.

*The title means "Beyond the earth and the sky".

Y. Bouessel du Bourg

La Rouërie by Philippe Mouazan. Publ. by Nature et Bretagne, 60pp.

This is a play in which as a result of painstaking research the memory of Armand Tuffin de la Rouërie, one of the greatest heroes of our history, is restored vividly to the public. It was staged on July 16 in front of the old castle of St. Aubin du Cormier (between Fougères and Rennes), the splendid dungeon of which though half demolished on its Eastern, French, side by the King Charles VIII – as a sign of derision – still stands defiantly.

The play, magnificently directed by an inspired director helped by talented actors whose ancestors were the people La Rouërie stood up for, is a very important contribution to the commemoration of a man who, after valiantly fighting for American independence, took up the cause of Brittany's freedom when he set up the Association Bretonne to fight against a new tyranny. It was an extraordinary feat that his eventful and intense life could be evoked so successfully in hardly more than two hours. There is indeed enough matter in it for several novels!

Thanks to the availability of various means for reproducing and disseminating such works nowadays, thanks also to the publication of this booklet, the play will endure beyond the recollection of a few evenings, it will henceforth be part of our traditions and heritage. May we add that it is a welcome boost to the efforts we have made over the past two years to have the memory of La Rouërie widely honoured in this bicentenary of his death which took place just as he was about to launch the great struggle which he had planned and which probably only he could have led to victory.

During the final scene of exaltation of his achievements showing a meeting with a full array of flags flapping in the wind, I could not help thinking of the symbolic value of this event: it was only a few hundred yards from St. Aubin that 500 years ago 6,000 men gave their life in the field in defence of Brittany's independence. May new flowers spring forth some day from its sacred ground!

Yann Bouessel du Bourg

L'Avenir de la Bretagne, monthly organ of the party P.O.B.L. "pour une Bretagne Libre dans l'Europe des Peuples", 16pp. Subscription 180F/200 F outside Brittany/France to B.P. 4103, 22041 St. Brieuc Cedex 2. Mainly in French!

Bremañ - monthly in Breton, 20-24pp, sub. 180F/2100F gives up to-date reports on the struggle for the Breton language, the environment, human rights, also gives short news of events in other countries.



This 2m30 high statue of La Rouërie was erected near his birthplace in Fougères, the "Hôtel de la Belinaye" (today a court house) and unveiled on October 17. Commissioned by the city and the Rouërie Commemoration Committee; it is the work of Breton sculptor Jean Fréon.

Keltia

- A common Celtic hymn, titled **Keltia**, was proposed by the Kendalc'h Association and played at the Lorient Interceltic Festival, in August 1993. Its Breton text by Job an Irien was translated into the 5 other Celtic Languages, French, English and Galician. Its general tenor is very peaceful and full of hope for our future. It uses the well-known air of "Amazing Grace" considered by its promoters as being "the obvious choice". Our readers will perhaps wish to comment and obtain copies from Kendalc'h, 56250 Tredion, Brittany. We understand that the air is rather bland and we don't know if others, more in tune with our traditional music, were considered. There is no doubt that a song/hymn expressing inter-celticism would be desirable. The question bound to arise is can we be at peace while subject to deadly threats to our nations?

Thank you, Mr Toubon!

Joel Guégan, a Lorient municipal councillor, has sent back to Mr Jacques Toubon, minister in charge of culture in France, the six centimes (= about six pence) which the State contributed, per capita of those who attended it, to the costs of the Lorient Interceltic Festival this year¹.

Mr Toubon ignores our Breton and Celtic culture. After the fashion of his predecessors, he ignores that that festival is the most important folk festival of Europe².

He ignores that our ancestors were the first known inhabitants of Britain, that after fighting against the Anglo-Saxon invasion, they crossed over to Armorica – and Galicia, that in spite of the modern State indoctrination and persecution we have maintained our language and that this annual gathering in Lorient is important to all of us...

Mr Toubon ignores our medieval epics. Has he not heard of Chateaubriand, Lamennais, Renan? of present-day writers such as Guéhenno, Queffelec, Hélias? or other Bretons who have won fame³ in various fields such as J. Cartier, Dr

Laënnec, Col. Rémy?...

Could Mr Toubon take a lesson from Mr Bayrou, minister of Education? In an interview with "Pelerin Magazine" on Sept. 3 the latter stated that "in hard times you stand better if you have roots... You agree with others when you know who you are. That is why I defend regional languages and traditions. I am a Béarnais rooted in my region". He speaks Béarnais indeed. But...⁴

A. Charlez-Ar Gevello

- 1 A subsidy of 15000F is all that the State gave this year to the festival (Peuple Breton, Sept. 93).
- 2 Serious studies show it is attended annually by some 250,000 people.
- 3 ... and of whom the unquestioning allegiance to France should make him proud...
- 4 Is Mr Bayrou standing up against the new threat to the DIWAN schools? It was he who on June 14, on the eve of the "brevet" examination, cancelled an undertaking by his predecessor to allow students to do certain papers through the medium of Breton!

CYMRU

Pigion Celtaidd

Yr Alban

Fionan

Sefydlwyd Fionan - 'grawnwin' - er mwyn datblygiad cymdeithasol ac economaidd Gàidhlig yn y sectorau busnes a masnach gan Comunn na Gàidhlig, An Commun Gaidhealach, Cyngor Rhanbarth yr Ucheldiroedd, y cyngorau dosbarth a'r cwmnïau menter lleol. Penodwyd pedwar gwerthwr maes wedi'u lleoli yn Golspie, Ullapool, Kyle of Lochalsh a Fort William.

Ysgol Feithrin

Sefydlwyd ysgol feithrin newydd yn Achaidh Mhòir ger Kyle of Lochalsh.

Theatr Gàidhlig

Ar hyn o bryd mae trafodaethau ynglyn â'r posibilrwydd o sefydlu cwmni theatr Gàidhlig yn Stornoway neu Inverness - Dràma na hAlban. Mae amcangyfrif o'r gost erbyn 1993-99 yn £450,000.

Gwasanaeth Radio

Ers mis Medi mae radio yn y Gàidhlig ar 103-105 FM (VHF) trwy'r Ucheldiroedd a'r Ynysoedd. Bydd blociau o raglenni trwy'r wythnos rhwng 7:30 a 10:00, 12:00 a 12:45 a 5:00 i 6:00. Yn ogystal bydd rhaglenni Gàidhlig ar Radio Highland ar 94.5 FM a rhwng 9 a 10 y.h. ar BBC Radio Scotland ar 810 MW.

Papur Gwyn

Mae'r llywodraeth dorfaidd wedi argymhell 28 cyngor newydd aml-bwrpas ar gyfer yr Alban. Trwy newid ffiniau lleol maent yn ceisio creu mwy o gynghorau Torfaidd na fyddai dan argymhellion y papur gwydd.

Unedau Gàidhlig

'Roedd yn fwriad gan Gyngor yr Ucheldiroedd sefydlu unedau newydd yn Ullapool, Morar a Kilmuir. Oherwydd prinder athrawon nid oedd yn bosibl agor yr uned yn Kilmuir yng Ngogledd Skye.

Comataidh Teilebhisean Gàidhlig

Gellir cael copi o adroddiad blynyddol cyntaf y Pwyllgor Teledu Gàidhlig o 4, Acarsaid, Cidhe Sràid Chrombail, Steornabhagh, Eilean Leodhais, PA87 2DF, Yr Alban. 'Roedd hyd at 500,000 yn gwylio'r gyfres sebon Machair. Creuwyd tua 280 o swyddi, ond dim and traean ar gyfer siaradwyr y Gàidhlig.

Gàidhlig = Gwaith

Gwelwyd yn ddiweddar hysbyseb yn mhapurau'r Alban am gynorthwy-ydd cangen gan Gymdeithas Adeiladu Dunfermline yn eu swyddfa yn Inbhir Nis, a gwybodaeth o'r Gàidhlig a'r Saesneg yn angenrheidiol.

Llydaw

Teledu

Dim ond awr a 30 munud o raglenni Llydaweg yr wythnos sydd ar gael heddiw, a hynny yn ardal Penn ar Bed a rhan o Aodoù an Arvor yn unig. Efallai sumtom o'r problem yw'r ffaith mai Ffrangeg oedd iaith pennaeth sianel FR3 Llydaw, Fañch Boudig, yn ystod y trafodaethau yn yr Wyl Ffilmiau Celtaidd yn An Oriant eleni.

Iwerddon

Dyma batrwm pleidleisiau'r pleidiau ers 1981 mewn etholiadau cyffredinol.

Etholiad	Fine Gael	Fianna Fáil	Llafur	Progressive Democrats
1981	37%	45%	9.9%	—
1982(i)	37%	47%	9.1%	—
1982(ii)	39%	45%	9.4%	—
1987	27%	44%	6.4%	12%
1989	29%	44%	9.5%	5%
1992	25%	39%	19.3%	5%

Erbyn hyn mae etholwyr y Weriniaeth yn pleidleisio llai a llai ar sail y Rhyfel Gartref a'r gwahaniaeth rhwng Fianna Fáil a Fine Gael. Mae cyfanswm cefnogaeth y ddwy blaid yn llai nag unrhyw amser ers 1927. (ac eithrio etholiad cyffredinol rhwng y pleidiau erbyn hyn).

Newyddion O Siapain Ail Wyl Geltaidd Tocio yn denu miloedd

Aeth tua dwy fil o bobl i Wyl Geltaidd Tocio a gynhaliwyd ar Orffennaf 17 eleni. Dechreuwyd yr Wyl gyda phasiant lliwgar ac yn ystod y prynhawn roedd arddangosfeydd yn ogystal â gweithdai dawns a cherddoriaeth o'r gwledydd Celtaidd. - Cymdeithas Gymraeg Tocio (sef 'Cymdeithas Dewi Sant') oedd yn gyfrifol am osod yr arddangosfa Gymreig. Gyda'r nos cynhaliwyd Cyngerdd Geltaidd gyda gwahanol grwpiau Albanaidd, Gwyddelig a Llydaweg yn cymryd rhan. Uchafbwynt y noson heb os nac onibai oedd perfformiad y 'Tokyo Pipe Band' a rhan fwyaf yr aelodau yn Siapanecid! Dyma oedd yr ail

Wyl Geltaidd i'w chynnal yn Nhocio ac eisoes mae trefniadau ar y gweill ar gyfer y drydedd Gwyl i'w chynnal ym 1994. Yr unig siom mawr oedd bod 'na ddim grŵp Cymraeg yn perfformio. Os oes grŵp o Gymru â diddordeb i ddod draw i'r Wyl y flwyddyn nesa a pherfformio, bydda i'n falch i glywed oddi wrthynt a rhoi rhagor o wybodaeth. Dyma'm cyfeiriad:- Casahata 4606/1/402 (Kasahata), Dinas Cawagoë (Kawagoe-shi), = 350 Saitama-cen (Siapan).

Lorens John

Summary

This is a brief account about the second Tokyo Celtic Fair. The Tokyo Welsh Society mounted an exhibition and there was a Celtic concert with Scottish, Irish and Breton groups playing and also the Tokyo Pipe Band.



Dear Editor,

With reference to *Hand Epynt Back* by Ivor Kenna (Carn 83) I would like to inform readers that Cymdeithas Y Cymod Yng Nghymru hold an annual rally at the site of the former Welsh chapel - Capel Y Babell on Mynydd Epynt on the second Saturday in October. Also we staged a demonstration at the 1993 National Eisteddfod at Builth Wells in the Epynt area, calling for Epynt to be handed back by the military to the Welsh people.

The photograph here shows Angharad Tomos addressing a public meeting and the placard we carried round the field, each commemorating a Welsh speaking family uprooted by the military in 1940.

Yours sincerely,

Nia Rhosier



Llandudoch – Tredarzek

The Chairman and Treasurer of the Llandudoch Twinning Committee went to Tredarzek in July. That was at the invitation of the leading people there involved in the proposed twinning with Llandudoch. As the secretary of our committee I was meant to go too but the dates of the invitation corresponded exactly with my visit to Mann to attend the Conference of the Celtic League.

A return visit was arranged to coincide with a harvest supper in Llandudoch on Friday 29th October. That was a fundraising event for Eisteddfod yr Urdd to be held in Crymych in 1995. Yr Urdd is the Welsh League of Youth.

Our guests from Tredarzek were Jean-Claude Lemarer, the Mayor of Tredarzek; his Deputy, Roger Perrot and Michel Le Garsmeur, the President of the Tredarzek Twinning Committee.

The Mayor of Tredarzek stayed with the Chairman of the Llandudoch Community Council, Terwyn Tomos who is the Headmaster of the village school. Jean-Claude told us of the magnificent breakfasts that Marged, Terwyn's wife, prepared for him. They were, I understand, quite uncontinental. The Chairman of our Twinning Committee hosted Michel Le Garsmeur and Roger Perrot stayed with our Treasurer.

We saw to it that our guests ate out as well and saw something of this corner of Wales. Let no one imagine that their visit was pleasure only because serious business was done too. That included discussing the arrangements for the official twinning ceremony in Tredarzek next year. That is

likely to be in April or May. It is planned to fill a minibus with representatives from Llandudoch for that occasion. Later on there will be a similar ceremony in Llandudoch with a party of visitors from Tredarzek.

One hears sometimes about the Bretons being uncertain about their identity and being rather shy about their Breton-ness. Our guests had no such complex. As one of them put it eloquently, "We are Bretons first. After that we happen to be citizens of the French Republic". The three of them take a strong and healthy pride in their Breton roots, language and culture.

The Breton visitors were introduced to all present at the beginning of the harvest supper. That was done in Welsh. Terwyn Tomos said a few words of welcome to them in French. Towards the end of the evening Roger Perrot responded in Breton. That the people of Llandudoch didn't understand him didn't matter. His staunch Breton-ness caught their admiration and they applauded him enthusiastically.

Before, during and after the meal Dawnsyr Talog entertained us with their expertise in traditional Welsh dances to music by their own instrumentalists. Dawnsyr Talog won the dancing competition in the National Eisteddfod this year.

We were blessed with fine weather during the weekend. We went to Tŷ Ddewi (St Davids) on the Saturday going through Trewyddel on to Ceibwr where we stopped briefly for our guests to see the striking rock formations in the sea cliffs. We were told that the coast near St Malo was similar.

We went on from Ceibwr, skirting Trefdraeth and on into Cwm Gwaun where the autumn colourings were at their best. After a stop at the Dyffryn Arms we went over the high ground past Bedd Morys back to the main road to Abergwaun (Fishguard) where we stopped to see a view of the harbour where one takes the ferry for Ros Láir.

From Abergwaun we went towards Solfach where we had booked lunch, conveniently near Tŷ Ddewi which we passed through to get to Solfach. On our way there we stopped at Square and Compass from which there are extensive views of the sea. Indeed one doesn't get very far from the sea in Pembrokeshire which our Breton friends could relate to coming from a maritime area themselves.

Solfach is one of the many seaside fishing villages in Pembrokeshire but blessed with a sheltered little fjord. After lunch there we went to see the Cathedral and Bishop's Palace in Tŷ Ddewi. The cathedral is surely the finest in Wales. Our guests were very impressed at what they saw there though they may have been surprised at the remote location. We could view the palace from the outside only as it was shut. At any rate seeing Cadeirlan Tŷ Ddewi was one of the highlights of our guests' visit.

I don't know what opportunities there are in Tredarzek to worship in Breton. One can do so in Welsh every Sunday in Llandudoch. Michel Le Garsmeur, being a Baptist, came to the local Baptist chapel, Blaenwaun, on Sunday morning. He was struck by the similarity of many of the words and phrases he heard to the Breton equivalents.

One great advantage of twinings between Celtic countries is the comparison in the use of our languages. The official use of Welsh is so much more evident than that of Breton which is to a great degree kept

under the hatches by the authorities of the French Republic. Terwyn Tomos showed us around Llandudoch School. Our Breton friends could not fail to notice the provision made in the school for educating the children in Welsh. Tredarzek school is a purely French school, the nearest Breton schools being in Lannuon, thirteen miles away. 'Tis hard to believe that the teaching staff in Tredarzek won't be told about the facilities for teaching Welsh and in Welsh in Llandudoch School. After the official twinning ceremonies we can be confident of a fruitful succession of exchange visits. As more and more guests come from Tredarzek they will understand more and more that the lack of status for their language is an abnormal condition. They won't put up with that indefinitely. Not that I'm pretending that Welsh enjoys the status it is entitled to.

Llandudoch and Tredarzek are well matched. Our guests remarked on how like Afon Teifi is to the Jaudy which flows between Tredarzek and Landreger (Treguier). The relationship between Llandudoch and Aberteifi (Cardigan) is much the same, also divided one from another by a considerable river.

Llandudoch and Tredarzek both have a strong maritime tradition. While it is very much a thing of the past in Llandudoch it is alive in Tredarzek. Commercial shipping is a salient aspect of the local economy.

Before our visitors came we were uncertain about their reaction on seeing Llandudoch for the first time. There is a rather austere atmosphere, grimness even, about Welsh towns and villages which some of us were afraid could be somewhat off-putting for them. An extreme example would be Blaenau Ffestiniog in the sleet. However, when I was walking up to our Treasurer's house in Pen-rhiw the autumn sun was shining, the sky was blue and I knew that our guests would see what I had just seen on their way up to have lunch immediately after their arrival. So their first impressions would be good. And what a view there is from the house they had their first meal, with a bird's eye view of the village and Afon Teifi looking up to Pont Aberteifi and Aberteifi itself.

We can look forward to a successful twinning. Our guests left us in no doubt about their enthusiasm for the project. It will be one more success among the many twinings there have been between towns and villages in Wales and Brittany.

Let us work towards an extension of the process in more than one direction. An approach has already been made to the Mayor of Abergwaun to consider a link between that town and Lézardrieux which is on the other side of the same canton that Tredarzek is in. Also the Breton cantons correspond in size to the Welsh cantrefi. The Canton of La Presqu'île Sauvage lies between the rivers Jaudy and Trieux and would itself make an ideal twin with Cemaes. That in turn would be an

encouragement for the towns and villages within those two areas to bring about their own individual twinings. Wales and Brittany are showing other Celtic countries the way towards the development of close ties between all Celtic countries. In co-operation the Celtic nations are formidable. With so much in common between us we already have a firm foundation for co-operation and the means to strengthen our economies and enhance the position of our languages and cultural ties in general.

Between their arrival in Llandudoch on Friday afternoon and early Monday morning on 1st November we crammed in as much as we could for them. We have barely scratched the surface; there is so much to see in this part of Wales. I'm sure the same is true of La Presqu'île Sauvage and adjoining districts. For my part I'm looking forward to going there.

Merfyn Phillips



Y Monitor Cymreig The Welsh Monitor "Dros Gymru Gymraeg"

This newsheet covers a range of subjects including: Language, Politics, Education and the Economy. Published bimonthly. Subscriptions \$6 annually; free to students, pensioners, unemployed, and for use as a newsletter insert.

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News from Wales



Election Results

Recent by-elections have shown the following results.

Council	Ward	Result	% Majority
Vale of Glamorgan	Cowbridge	Con. hold	14 over Labour
Delyn	Northop	Ind. hold	20.7 over Labour
Dyffyn Lliw	Gorseinon	Lab. hold	Unopposed
Taf-Elai	Church Village	Lab. hold	5.9% over Plaid Cymru

Euro Seats

Every political party has objected to the proposal to redraw the map of European parliamentary constituencies in Wales to increase the number of seats from 4 to 5 from June 1993 onwards.

The proposed Dyfed and Gwynedd seat, most likely to be won by either Plaid Cymru or Conservatives, would be almost impossible to represent and is actively divided into two sectors by a part of the proposed Clwyd and Powys seat.

Welsh medium education

There appears to be a rapidly declining graph of Welsh speaking achievement as children grow older. At primary school 20% of pupils are taught through Welsh and 16% at secondary school (but only 12% to first language level). However, only 4% of GCSE examinations are set in Welsh and 3% of 'A' level papers.

Post Welsh medium education and use of Welsh

A survey of 88% of the 192 fifth formers at Ysgol Uwchradd Rhydfelen in 1983 gave the following results.

- 80% were glad they attended a Welsh medium school

- 85% are currently working, the other 15% being young mothers
- 25% believe an English medium school would have been better for them socially because of long bus journeys (since then 4 more secondary schools have been opened in the same catchment area!)
- 60% rarely or never speak Welsh at work or socially
- 80% never list to Welsh radio, concerts or plays
- 10% have a spouse who speaks Welsh
- of those still living in Wales, 50% watch S4C Welsh language programmes at least once a week
- 55% intend to send their children to Welsh medium schools and another 5% may do
- of those not yet parents, 88% wanted their children to be able to speak Welsh
- 80% are still living in south east Wales.

The main challenge is for movements like Menter Taf-Elai to provide Welsh medium social, sport and leisure opportunities in these areas. While certain results are disheartening, what would the results have been if the Welsh medium schools did not exist?

ÉIRE

An Peann Ceilteach

Luaitear an tsamhlaíocht ar cheann de mhóthréithe na gCeilteach. Tréith é sin a bhí ag ár muintir ó thús na staire. Tá an tréith sin luaite i ngach tuairisc ar na Ceiltigh i bhfad siar, tuairiscí ár naimhde san áireamh. Is iontach mar a mhair an cháil sin ar gach pobal Ceilteach ó ré na nGréagach agus na Rómhánach tríd an Mheán-aois to dtí an nua-stair féin. Tá an tsamhlaíocht sin sontasach i seanchas agus i mbéaloideas na náisiún Ceilteach.

Is amhlaidh atá sé sa litríocht freisin. Dealraíonn sé gur fhág an stair agus an traidisiún a lorg ar an tsíce Cheilteach. D'éirigh le cuid éigin den fhéith scríbhneoireachta sin dul i bhfeidhm ar an bhFraincis, nó ar Scotais nó Gallo, más féidir iad a áireamh mar theangacha ar leith.

In ainneoin na comhoidhreacht Ceiltí seo táimid fágtha aineolach go maith ar litríocht a chéile. Ábhar áthais é mar sin go bhfuil iarracht á déanamh léas solais a chaitheamh ar scríbhneoireacht na dteangacha Ceilteacha trí chéile. Ar nós go leor gaiscí ar son an chultúir dhúchais is i mBéal Feirste atá an gníomh sin á dhéanamh. San fhómhar seo caite foilsíodh an chéad eagrán de *The Celtic Pen*, ráitheachán Béarla le cúram a dhéanamh de litríocht na dteangacha Ceilteacha.

Tá ábhar éigin faoi gach ceann den sé theanga sa chéad eagrán ach is aisteach an rogha atá déanta. Níl mórán cothromaíocht idir na hailt éagsúla agus tá an chuma ar chúrsaí gur caitheadh an t-eagrán le chéile ar nós blúireleabhair.

Is é an t-alt is láidre '*Dafydd ap Gwilym - a great Welsh poet*' le Seán de Búrca. Tamall de bhlianta ó shin chuir an Búrcach rogha de dhánta Dafydd ap Gwilym in eagar don Ghúm in éindí le haistriúchán Ghaeilge. Is trua nár tugadh cuid de na haistriúcháin sin dúinn in *The Celtic Pen*. File mór grá agus dúlra é ap Gwilym a mhair sa 14ú céad.

In aistriúchán ar sheanalt le Dòmhnail E. Meek in *Gairm* tugtar léargas ar shaoil Dòmhnail Mac Eacharn (1836-1908) agus a bhfuil a shaothar bailithe in leabhar den teideal *An Fear-Ciùil* ('fear ceoil'). Duine suimiúil ab ea Mac Eacharn. Bhí col aige d'údarás an Bhíobla, dearcadh annamh do dhuine dá chúlra ag an am. Mar sin féin, is deacair a thuiscint cén fáth gur roghnaíodh

an píosa seo thar an méid mór ábhar ó *Gairm* féin, dá mba ghá a bheith i muinín athchúrsáil seanábhair.

Tá an dara píosa aistriúcháin ó sheaneagrán de *Gairm*, alt le Teàrlach Coventry faoi fhoilsitheoireacht na Gàidhlig i Sior Peart san aois seo caite. Ní hé an t-ábhar is spleodraí amuigh é ach an oiread.

Is fearr a oireann na hailt '*A brief look at Manx literature*' le Diarmuid Ó Breasláin, '*Cornish Miracle Plays*' le Hilary Shaw agus '*Breton popular theatre*' le Gwenol Le Menn d'iris den chineál seo.

Píosa eile atá oiriúnach do choincheap *The Celtic Pen* is ea '*Early Irish literature via Da Derga's Hostel*' le Garaí Roberts and déantar léirmheas ar dhá leabhar sármhaith *Dánta Ban* (eag. P.L. Henry) agus *Forbhrais Droma Dámhgháire/Siege of Knocklong* (eag. Seán Ó Duinn). Ina dhiaidh sin faighimid aistriúcháin ar dhánta le Nuala Ní Dhomhnaill agus Gabriel Rosenstock. Ceist an-mhór é céard is fiú aistriúcháin ar dhánta ar chor ar bith ach is cinnte nach bhfuil luach rómhór leo nuair nach bhfuil an bunthéacs tugtha.

Coincheap an-mhaith é *The Celtic Pen* agus má tá an chéad eagrán seo lochtach níl aon chúis nach dtiocfaidh feabhas ar na heagraínn atá romhainn. Tá ceithre heagrán le fáil ar £5 (65FF sa Bhriotáin nó \$15 i Stáit Aontaithe Mheiriceá) ó 36 Fruithill Park, Béal Feirste BT11 8GE.

Micheál Réamonn

Síce - *psyche*; Blúireleabhar - *scrapbook*; Dúlra - *nature*; Coincheap - *concept*.

Summary

The Celtic Pen is a new magazine devoted to the literature of the Celtic languages. Although the inaugural edition is entirely in English, it is intended to include original material and translations from Celtic languages to Celtic language in other issues. The first edition is somewhat weak giving the impression of being put together like a scrapbook. There is an informative article by Seán de Búrca about Dafydd ap Gwilym. De Búrca has published a selection of ap Gwilym's poetry with translations into Irish. The Celtic Pen may be ordered from the above address.

TV Case - A Reversal

In November the establishment of an Irish language TV station was adopted as Government policy with a scheduled opening date of Jan. '95.

Costs of setting up the station are stated to be about £17m. A recent break in apparent all-party unanimity on this to date was a call by Young Fine Gael to use the money for a European Language Station, a call which was roundly condemned by Green Party T.D. Trevor Sargent.

Celtic League Convenor Cathal Ó Luain appeared in Court in mid-November, for the third time, for non-payment of a TV licence on the grounds of a lack of an Irish Language TV station.

The Justice while stating in Irish he understood the defendant's stand said a licence must be taken out. When reminded that he had dismissed a previous appearance in 1992 (see CARN 80) as a notice for court had issued in English to Ó Luain (who objected to receipt of such) he stated that he had made an error. According to him now, under a High Court ruling made in the Ó Monocháin Case some years ago there was no obligation to provide Irish speakers with summonses or notices in Irish.

Unemployment and Emigration

The number of unemployed at the end of September was 293,000. Over the past year the register has grown by only 2,800 compared to an increase of ten times that level to the same month in 1992. This trend was taken to indicate that the rate of emigration was beginning to be reflected in the unemployment data. It is estimated that emigration is running at 500 people a week, over 25,000 in a year. Only this is keeping the unemployment numbers under 300,000. At present the rate is over 20% indicating that despite an economic growth rate among the best in Europe this growth is not being translated into jobs.

War and rumours of war has been our lot in Ireland for so long that it is difficult to appreciate that peace is at last on the practical agenda of all interested parties; even if the definition of each group as to what peace is, what it contains, what its offers differs from the next.

To the DUP of the Rev. Ian Paisley peace means, it seems, victory over the IRA – he is never mentioned by the unthorough media among the various categories of men of violence: and his record back to 1966 merits scrutiny in this context. One must recall that in more recent times there were three loyalist groupings involved in the arms importations from the right-wing white supremacists in South Africa: the UVF, modern version of the 1912 formation the remote cause of our present military problem in the 20th century; the UDA, an umbrella focus for many local groups which was unbelievably a perfectly legal organisation until a couple of years ago; and Ulster Resistance a shadowy and unexplored, unexamined manifestation of the DUP as far as we can gather – a group which, berets and all, terrorised the little Ulster village of Clontibret on the Republic's side of the border, under the leadership of the Deputy Leader of the DUP, Peter Robinson.

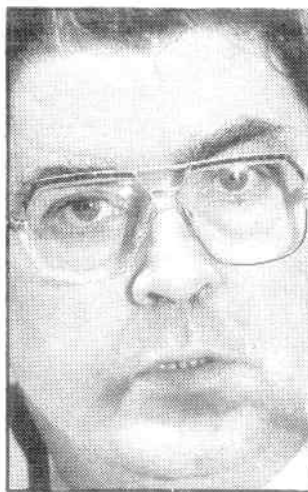
They say that never, never will they sit down with Sinn Féin or at any forum at which Sinn Féin is represented.

The larger loyalist grouping, the UUP led by James Molyneux and the Grand Master of the Orange Order the Rev. Martin Smyth, seems comfortable under the wing of John Major who depends on them for support in Westminster. But at grassroots level – for all that their present rôle as needed prop for a Tory government give pleasure and sustenance to those among them who push for an integrationist policy (that the 6 counties be really and structurally as Yorkshire or Devon are in relation to Westminster) – there is spreading discontent with England's role and presence, with English soldiery (and Scottish and Welsh unfortunately), and with the arrogance of the junior English ministers and English civil servants who are the effective local rulers of the area. And perhaps because of that dichotomy which cannot be readily resolved they have made gestures and given indications that should Sinn Féin renounce violence (i.e. state that they do not support the IRA and try to influence the IRA into unilaterally declaring a cease-fire) that in time they could be considered as a possible future constituent at the round-table talks that are at least being talked about (a sea-change of some significance, that in itself). But the Rev. Smyth answering a TV interviewer, in mid-November, who asked what could they offer nationalists, said that he did not know what else they could be offered: that they had all that they needed. It was not a hopeful augury.

It has been said that the botched IRA attempt at blowing-up one of the loyalist militants' HQs on the Shankill Road with the resultant tragic deaths put back the

A War Ending?

process of searching for peace and solutions. Why our view is that it in fact accelerated that process and in a few ways. Loyalist propaganda has it that the IRA is engaged in a war against the unionist population – it isn't – and the deaths on the Shankill seemed to suggest how it might be if they were indeed engaged in such. The use of it as an excuse by loyalists to justify the killings of people because they were Catholic has shocked many and the massacre at the pub in Greysteel in County Derry – and the strutting pride in it by the men accused of it – have frightened more of them (for all that the tension in Belfast is at its worst as I write for twenty years) into a realisation that a genuine way out of the impasse ought to be seriously sought. The growing realisation that Intelligence agents such as Brian Nelson were using the loyalists has had the further effect of adding to disillusionment with the Tory Government.



John Hume

On the Nationalist side John Hume has added to his stature by the long-ranging negotiations with the leader of Sinn Féin, Gerry Adams. Hume's SDLP took over the role and mantle of the old Redmonite Irish National Party and was very much influenced by the ethos of that party who accused Sinn Féin in the period 1916-1918 of being allies of the Germans and determined on striking the cause of Irish nationalism a foul blow. They equated Irish nationalism with themselves and, unfortunately, the Home Rule, they worked so assiduously towards, as the ultimate in nationalist aspirations. They continued

after the 1918 election in a few constituencies in Ulster where at the behest of interfering Catholic clergymen Sinn Féin abstained so as not to split the non-Unionist vote and on the first past the post elections cede to the Unionists more seats than their support warranted. After the imposition of partition (1920/21) they remained for long the parliamentary voice of Irish nationalism and in many ways the SDLP are their heirs changed of course by the experience of the Civil Rights Campaigns from 1964 to 1970 from which they really sprung.

Hume's party is the majority party among nationalists but signs of slippage were obvious in a local government bye-election return in Hume's own area recently, where a hitherto 'safe' seat from his view, was won by Sinn Féin: the calendar of assassinations by UDA and UVF of defenceless agus guiltless Catholics – so seldom stressed, analysed or addressed in the media – being one of the causes of the that shift.

Sinn Féin has shown its own willingness to talk and news has filtered through that Westminster has been in fact engaged in talks with Sinn Féin at some significant level.

Ireland has seldom been a priority as far as England's politicians are concerned. Unfortunately again it seems that the bombing of the financial area of London, by the IRA with the astronomical costs of repairing the damage, mounting insurance premia and noticeable reluctance on the part of many foreign financial institutions to re-locate in the area, has concentrated the attention on the question of Ireland and encouraged a search for resolution: even if the usual demonisation of Irish nationalist leaders continues apace in the tabloids of the mass consumption popular press.

The mounting cost of the war is a continuing factor. An even more significant one was the *Guardian* opinion poll survey published on 10 November which "showed only 19% of British voters now believe Northern Ireland should remain part of the United Kingdom with 56% supporting other solutions; and that only 26% say that 'Sinn Féin are the IRA' " (a loaded question obviously which apparently backfired) and should "under no circumstances" participate in talks. There is obviously talk about talks going on, the hope is that it will be fruitful.

The government of the Republic of Ireland was caught speaking with forked tongue – with the Taoiseach and leader of the majority partner in government (Fianna Fáil, traditionally the most 'nationalistic' party and the one most accustomed to talk – and rhetoric – at least about the north) seeming to distance himself from the nationalist consensus arrived at by Hume and Adams and to depend more (apparently) on talks with Major; and the Tánaiste, Dick Spring of the Labour party producing, without sufficient thought it seems, a six point programme which had inbuilt contradictions and an appearance of a guarantee of a permanent veto on nationalist advance to the unionists.

The unionists are well aware of the demographic trends – there are not a million Protestants there, nor are all of the almost 900,000 who are there Unionists; that there has been a slight majority in the numbers of Catholics at primary school since 1961 (that that has not been reflected in the overall voting pattern since is due to the economic causes of emigration in the main) and that the proportion they thought they had (2:1) is now approaching 1:1 (9:7 to judge by the last census returns to which we will return again).

Peace may be around the corner: Hume thought he had attained such an understanding with Adams that their position could deliver it in a week. But there was not enough good-will or trust to build on that so far. One fears for us all in the failure to do so. One horrible "solution" being discussed (a "kite", but sent up by whom?) is re-partitioning the 6 counties – something on the lines of David Owen's pockets of Serbs, Croats and Muslims in what remains of Yugoslavia: a "solution" which if imposed would postpone resolution for another hundred years or so. Would that that could be realised enough to concentrate the minds of those who can to come to a better and sooner and more just solution.

P. Ó Snodaigh

New Irish Radio Station

Raidió na Life, an Irish Language station, based as the name indicates by the Liffey in Dublin, opened in Autumn. It will broadcast initially two hours each night (8.30 pm - 10.30 pm) seven nights a week and also two hours commencing 11 am each Saturday and Sunday morning. The station broadcasts on 102 FM and can be picked up within a 30-40 mile radius of the city. Founded by Radio Átha Cliath Co-Op the station has been helped by numerous groups, Bord na Gaeilge, Comhdháil Náisiúnta na Gaeilge and Gael Linn (who supplied £30,000 of transmission equipment for use, while retaining ownership). The station will broadcast news programmes, group/community oriented broadcasting, music shows and also programmes for teenagers and those interested in learning Irish. The committee running the station states its brief will be the 'big wide world' through the medium of Irish and it will not be restricted to Irish language issues.

Gaelscoileanna – Advance and Retreat!

At the recent Education Convention on the Dept. of Education's Green Paper and the submissions on it, those made by the Irish medium school organisation, Gaelscoileanna, were well received. Mention of Gaelscoileanna was made in her speech at the close of the Convention by Education Minister, Niamh Breathnach. Also to be welcomed is the relatively speedy recognition given to the first interdenominational Irish primary school in Cork (see *Carn* 83).

In this case the Foundation set up by Gaelscoileanna to act as patron of schools (be they denominational, interdenominational or non-denominational!) was accepted by the Department. This positive first step towards supplying an alternative to the present problem fraught episcopal patronage system is to be welcomed and other schools will undoubtedly follow this path.

While progress is made on some fronts however, threats loom on another. The Gaelscoil in Youghal, Co. Cork is being pressured to amalgamate with two other primary schools in the town to form one school. This would mean relinquishing its independent Board of Management and becoming an Irish stream (or unit) rather than an independent school. Obviously a retrograde step and one which could lead to the demise of the unit even eventually if numbers continue to decline and in an amalgamated school all the more junior Gaelscoil teachers are placed at the bottom of the rung in seniority. Regretably due to the poor accommodation over the years in the Gaelscoil the principal and some other elements seem ready to acquiesce in this. An equitable solution exists which could leave the Gaelscoil with its own premises if the other two schools were to merge leaving a building vacant. Let us hope that this option is pursued vigorously and having sustained the school over the years the Board of Management does not cave in to pressure – if it looks that way then parent power must come into play!

This case of course could set a very bad precedent for Gaelscoileanna in small towns around Ireland and the issue must be resolved at Dept. of Education and Minister level if necessary.

Correction

Season on Front Cover of *Carn* 83 should have read Autumn 1993

The English Labour Party and Ireland

The September open meeting of the London branch, on the subject of the English Labour Party and Ireland, was addressed by Jim Moher of the Labour Party Irish Society. The branch were keen on finding out what hopes there were of a future Labour-controlled government ending the occupation of part of Ireland. The speaker showed considerable good will towards Ireland, being Irish himself, in explaining Labour Party policy on this subject, but the regrettable conclusion we came to was that Labour policy was not fundamentally different from that of the Tories.

Outlining the history of the Labour movement and Ireland the speaker said that the party had traditionally been sympathetic to withdrawal from Ireland and had had this position at the time of partition. By the '60s and '70s however, there was not much difference between Labour and Tory policy on the six counties question. In 1981 Labour adopted a new position of 'Unification by consent' which meant working towards a peaceful English withdrawal and unification, but accepting the Unionist veto within the six counties. This policy has remained up to today. According to the speaker, most new thinking on the Irish question during the last ten years has come from the 26 counties, with the New Ireland Forum having influenced Labour Party policy. Recently a Labour Party document unofficially released hinted at adoption of a joint sovereignty policy and this may have influenced the Unionist MPs at Westminster in supporting the Tory government over Maastricht rather than risk a change of government.

Recently a minority within the Labour Party have been calling on the party to organize in the six counties and fight elections on a 'non-sectarian' basis. This integrationist line was not supported by the speaker and had been rejected by the party's six counties spokesman.

In the following discussion a distinction was drawn between Irish unification and Irish self-determination. Whether and how the former is to be achieved is a matter for the Irish people, not the English government. But the latter is something which is being denied Ireland by the English use of force to maintain the Unionist veto. It was also pointed out that it was costing the taxpayers of this island three billion pounds per year to maintain the six county state and they were not gaining anything from this.

The main obstacle to progress, and the main difference between the speaker and the League, remains however, acceptance of the unionist veto. This acceptance commits Labour to maintaining the

military occupation of the six counties with all the brutalities this involves. It takes away from the Unionists the need to negotiate with and justify their policies to other groups in Ireland since by just saying 'No' they can call on the British army to maintain their position. The question of whether the six counties are to be recognised as an indivisible unit in which the will of the unionists must be obeyed is a major dividing point between even those who support the unification of Ireland in principle.

R. ap Tomos

Support for Hume/Adams

At an Irish Branch meeting held in November, the following motion was passed "The Irish Branch of the Celtic League supports the Hume/Adams dialogue and proposals. We call on the Taoiseach, Mr. Reynolds to accept these proposals and to actively campaign for their acceptance".

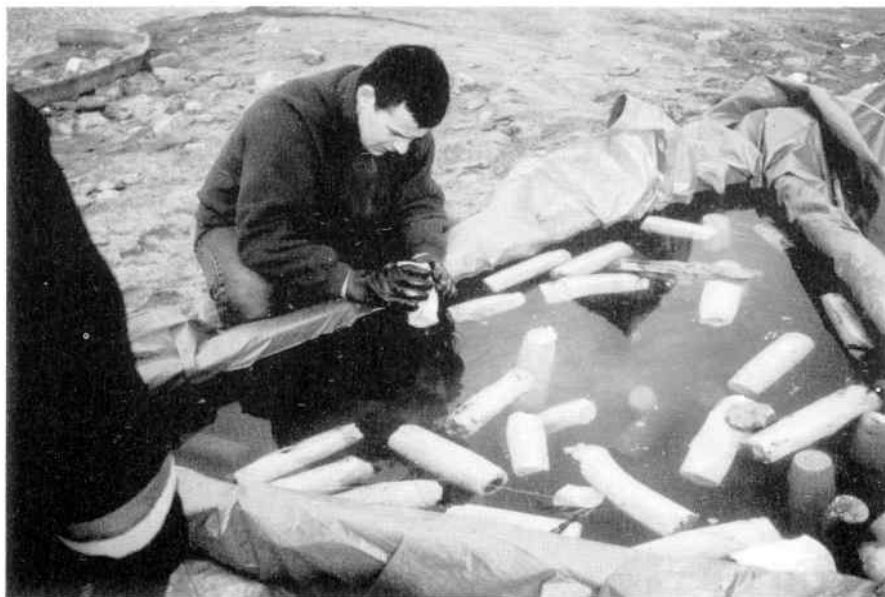


Photo supplied by M.O.D. of munitions which came ashore in the last few months

Beaufort Dyke Sea Dump on Agenda for Oslo Commission

Irish representatives on the Oslo Convention which covers sea dumping are to be provided with information, supplied by the Celtic League, on the United Kingdom's Beaufort Dyke sea dump.

The massive explosive dump in the North Channel between Scotland and Ireland has been the subject of controversy over the past three years as increasing numbers of discarded explosive devices have come ashore on the coasts of N. Ireland and S.W. Scotland and the Isle of Man. Over 500 devices have so far come ashore.

The League contacted the Irish government in June following its Dublin conference expressing concern about the Dump and others to the North and West of Ireland.

In a reply in September from the office of the Tánaiste and Minister for Foreign Affairs Dick Spring, the Irish government expressed themselves as "unhappy" with the British government's interpretation of its responsibilities under both the Oslo and London Dumping Conventions. They indicated information provided would be passed to Oslo convention delegates.

The Irish drew attention to Britain's liberal application of the sovereign immunity provisions of the Conventions which they use to allow dumping by the U.K. Defence Ministry. Britain has indicated dumping will continue.

Nerve Gas

The controversy surrounding the Beaufort Dyke sea dump (off Belfast

Lough and just twelve miles north of the Isle of Man) took a sinister turn that same month.

A Northern Ireland newspaper the *Larne Times* published details (9/9/93) supplied by a retired Councillor from Stranraer who said he was part of a delegation invited to inspect a U.S. Army shipment of nerve gas destined for the Dyke in 1955.

The material was apparently of German origin and had been held in stock from the end of the war until the time it was shipped for disposal.

This is the first concrete evidence that the Dyke has been used for the disposal of other than explosive munitions, although the Celtic League had previously queried the British M.O.D. Chemical and Biological warfare establishment at Porton Down about chemical weapons disposal which they denied.

The new evidence gives added impetus to the call by the Celtic League for a thorough investigation of the dump site and publication of an inventory of items dumped.

Previously it was suspected that Chemical and Nerve agents had been dumped in deep water sites to the west of Scotland but this is the first solid evidence of inshore disposal.

Ironically the new evidence may also lead to a resolution of the mystery surrounding the small phosphorus based incendiary devices which, as indicated above, have come ashore in their hundreds on beaches in N. Ireland, S.W. Scotland

and the Isle of Man over the past two years. The U.K. has repeatedly denied they are of U.K. origin however what they have not admitted is that their U.S. Allies were licensed to dump.

The Celtic League wrote to the M.O.D. demanding an explanation to the new allegations and also contacted the League's U.S. branch to see if under the United States more liberal Freedom of Information Act any clues to the material dumped can be gauged.

In its reply in October, while comprehensive information was given by M.O.D. about the mysterious munitions, they said that despite the extensive research they have drawn a blank on the source of the pollution.

The Ministry persist with denials that the Beaufort Dyke munitions dump is the source of the explosives. However, interestingly, they have enclosed a disclaimer with the information saying that 'no warranty is given as to the information's accuracy'. This would seem to suggest that the government Dept. is keeping all its options open in case new evidence comes to light.

Whilst no comment is made on allegations of dumping of chemical weapons by the U.S. Army in the fifties as per reports in Northern Irish papers the correspondence does confirm that significant quantities of materials were sunk by the shipload some 80 miles North West of Ireland.

The M.O.D. continues to resist requests for a detailed examination of the Beaufort Dyke which increasingly would seem to be the only practical option to resolve the mystery. Meanwhile the dangerous munitions continue to come ashore.

J.B. Moffatt

KERNOW

Beth Dorn Ree Vear Than Tavaz Ree Heere

En powe ve ma leez an rina eze laull drenz Curnowean thah, ha drew Curnow an teere angye. Mownz cawas heerath rag oze eze pell passiez leb o hebma teere Curnowean, ha mall ew gongans a pootia meaze an Sausen.

Ma angye spenga mere a dermen terevoll aman an tavaz Curnoack, an heynes, an geys, an booze, an bagaz rugby, ha na orama pandra keen. Nag eze dowt dra vedn angye rowlyah kerr tha Loundres en 1997 rag dry than ko an rebellyans a 1497.

Assew eyse clappia! Assew eyse kerras an dro tegge pub sorto delhas ha lewiow, swayzia baners, cana dro tha Trelawney, ha karma "Gweere Curnowean ota nye!"

Boz gortero...

Keneverah blethan ma senges en Bosvena (hean cheif cyte an powe) goil criez 'Bodmin Riding'. Edn geaze an journama thew tha gwary arta an grock a Boyer, mair an drea, gurrez tha mernaz en 1549 der vaner per hagar rag drigava metha tha errya bedn an matearn Sousenack, Edward VI, termen an rebellyans an Lever Pedgadow. Ma ruth vere keele cran dro than gwary ethickma, ruth a Curnowean eze quellhaz, mere an plegadow angye, grock edn Curnow dah. Onen a angye.

Ma mouy...

En crease an keth drea ma derevez aman omick an matearn Sousenack Athelstan, hagenzol an Cussell an Powe reeg judgia fitty tha hanwall choye powas rag an deeze coath obma 'Athelstan House'! Puna negys eze tha nye worth an matearn Athelstan, than? Dar, na riga va boz helly nye meaze a Careesk, o kenz an cheif cyte a Curnow, ha meaze a teere gon hunnen reeg heathes nena a Pedn a Wollaz tereba an dowre Parret en Gwollaz an Have!

Ello why pedeere dralga an Gothily gweele goil an grock a Pearse po Connolly? Ello why concevia dralga an Deeze Rooz en America honora neb edn matearn Sousenack rag driga va helly angye meaze a teere go hendassow? Yist!

Boz ma an Curnowean keele hedda poran en Bosvena, keneverah blethan, ha derez an vlethan... Ha na ellama credge drew teeze broaze-lavar ma powe traveeth

boz syehar gwenz hadre vo beaw deaw phenomenon an zorthma. Ha whathe, tho ve onen nonge.

Beth dorn ree vear than tavaz ree heere! Na theath meaze a skeeaz ma powe gwyrta lavar!

Précis: Too long a tongue has too short a hand! Many Cornish people are eager to proclaim their Cornishness, and their loyalty to Cornwall. Yet every year they celebrate in Bodmin the spectacle of the re-enactment of the brutal hanging of one of their own countrymen who dared to oppose the rule of the English king, and they have honoured the Saxon King Athelstan, who drove their ancestors out of Exeter, their ancient capital, and their former lands to the east, by erecting a statue to him, and naming a rest home after him in Bodmin! Cornish patriots cannot be taken seriously while this phenomenon obtains.

R.R.M. Gendall

Radyo Kernow?

Nyns yw pur es dhe dhismygi an pyth poran usi ow hwarvos a-ji an Korte (BBC) y'n eur ma. Kler lowr yw y fydh ober Radyo Kernow treghys yn fras ha brassa rann an towlennow gwrys diworth, po dhe'n lyha yn-dann alloes Aberplymm. Lies soedh re beu kellys, yntredha Mike Hoskin ha Julie Stanton niver onan ha dew an gorsav, ha ny vydh blas mar gernewek dhe'n radyo - ha nyns o marthys da seulabrys.

Ynwedh an tamm munys a Gernewek gwrys y'n dowlenn Kroeder Kroghen a vydh kellys. Kroeder Kroghen a veu dallethys nans yw termyn hir lowr lemmyn wosa omgusulyans down ynter Kesva an Taves Kernewek ha Radyo Kernow. John King o an kynsa derivador, avel soedhek an Gesva, hag ev a veu sywys gans bagas a dus owth oberi dhe dhri nebes Kernewek pub myttin Sul. Meurgerys o Kroeder Kroghengans lies huni, yntredha tus na wodhyens skant travydh yn kever yeth aga mammvro.

Kynth o hirra an dowlenn a-gynsow gans Rod Lyon, ny veu gorrys dhe eur pur dha ha moy ha moy an nowodhow yn kever an yeth a veu gesys dhe goll ha'n Kernewek kewsys gwannhes. Devnyth an dowlenn re dheuth ha bos moy yn kever bywnans kernewek diworth gwelva istorek po yn kever gonisogeth. Nyns o henna kynsa towl an Gesva na Radyo Kernow kynth yw rann ober an gorsav dre vras.

Byttegyns, truedh bras yw bos gyllys Kroeder Kroghen hag y tal dhe Gernewek - oryon oll dannvon aga thybyansow dhe Radyo Kernow. Radyo Kernow re'n jevo brassa kansrann a woslowysi ages gorsav radyo arall dres Breten oll. Kales yw krysi na gonvedh na hwath penn-rewloryon an Korte bos skila da rag henna hag es via kelli an kevrenn arbennik ynter radyo ha pobel yn Kernow. Unnweyth gyllys, kales vydh y dhaskavoes, ha gans an towlennow yw tavethlys y'n dydhyow ma, ny yllir aga hommenda dhe Gernowyon wir vydh oll.

Trygva Radyo Kernow, mar mynnir skrifa dhedha yw: Radio Cornwall, Phoenix Wharf, Truro TR1 1UA Kernow.

Summary

It is not easy to discover exactly what is happening inside the BBC at this time. It's clear that Radio Cornwall's work will be greatly cut and that most of the programmes made from, or at least under the control of Plymouth. Several jobs have been lost including the number one and two at the station.

Also the tiny amount of Cornish in the programme 'Kroeder Kroghen' will be lost. Kroeder Kroghen was started a long time ago now after deep discussions between the Cornish Language Board and Radio Cornwall. John King was the first presenter, and he was followed by a group of people working to bring some Cornish each Sunday morning. The programme was much loved by many, including some who knew nothing about their homeland.

It is a great tragedy that Kroeder Kroghen is lost and all Cornish speakers should write to Radio Cornwall with their thoughts. Once lost, it will be difficult to regain, and with the programmes broadcast these days, we can't recommend them at all to true Cornish men.

Festival

The 15th Film and Television Interceltic Festival will take place in Halla Colmcille, Derry, N. Ireland, from 28 March to 1 April 1994.

Linguistic Authenticity debate continues

Having now read the second part of Alexei Kondratiev's articles on 'Linguistic Authenticity' in *Carn* No. 83, I am beginning to be mystified over what it is that he is trying to tell us.

Historical, articulate Cornish falls into two periods, the Mediaeval (or Middle) and the Modern (or Late), the dividing line between these falling across the year 1504. This might seem an arbitrary date, for one period of the language naturally fades into another, but in fact there are marked differences between the Cornish written before and after, and this date is generally recognised as valid by the academic world.

There is, and can be no argument between the historical forms, nor is it either possible or logical to criticise, that is to say censure them; for a language is a language, and we have to accept it for what it is. No-one can say that 15th century English is "better" or "worse" than 18th century English! What does lay itself open to criticism, however, is any form of a language that has been in any way contrived, and both 'Unified' and 'Common' Cornish fall into this category, the first named having made its appearance in the mid twenties (in my own lifetime!), the second after 1986 (well within the lifetime of my cat!). I know what I am talking about, for I started learning Cornish in 1928, in its 'late' form, became deeply involved in 'Unified' in 1942, and abandoned it in 1982 after forty years, to begin research into Modern Cornish. The differences between 'Unified' and 'Common' are mostly visual. The differences between both of these and either of the historical forms go much deeper.

What bedevils most of the arguments put forward is lack of accurate information on the one hand, and on the other a failure to accept the historical forms of the language **as they are**. A friend of mine at a language gathering recently was approached by an enthusiast of 'Common' Cornish who excitedly expounded to him that through his knowledge of this he could actually read and understand the Ordinalia as written; what he was either less than candid over (or else honestly ignorant) was that he had read the Ordinalia in its 'Unified' version; what he was certainly less than candid over was that he had already learnt 'Unified' before changing to 'Common'!

And what about this orthography? Most of what is said is based upon half knowledge. To begin with, in terms of sheet volume the Cornish we have after 1504 is 56.5% of the whole body of Cornish literature; even the work of

Tregear alone is some 59% of all previous Cornish literature! I recommend the reading of *1000 Years of Cornish*, published by Teere ha Tavaz. Very few individuals were involved in the authorship of 15th century Cornish of which we only know the actual name of one author. On the other hand, for every piece of Cornish written after 1504 there is a named author, and of these there are at least a score. Every writer had his own ideas on orthography (the case was similar in English), and this applied as well to Mediaeval Cornish as to Modern; the general system changes between the Ordinalia, the Passion Poem and Beunans Meriasek, and within each work there is plenty of evidence of lack of consistency. The very number of authors in the Modern Cornish period is bound to increase the impression of variation.

However, it is quite misleading to repeat the hackneyed opinion that the orthography of Modern Cornish uses an English-based spelling system. How, for example, would letter *o* be pronounced in English? In the Cornish of c. 1700 this letter has six different values! How would we expect to pronounce final **-ow** in Cornish... or in English? Is not this an English letter combination? Yet it is standard for the common plural ending of Middle Cornish, and we know from many variant spellings in Modern Cornish that it has three different pronunciations depending upon the vowel in the penultimate syllable. Is this English?

And is **LL** English? It is common to both historical forms of Cornish, but we know from comments made by Norden as well as from spelling variations (four of which are *lh*, *llh*, *thl* & *lth*) that it did not have the English value in the Modern Cornish period.

Then again, how should be pronounce **gogw**, guided by the principle of this being spelt according to English rules? The spelling here is Jordan's, but we know from Lhuyd's version, *gûdzh*, exactly how to pronounce it: a hard *g* at the beginning, a soft *g* at the end, and 'oo' in between. This is clearly not English orthography.

But to afford to this subject its due would take a book. Let those who wish to argue over the Cornish language argue over facts. Let them, if they will, argue over the respective merits of 'Unified' and 'Common', but let them not drag the two historical forms into it... These are in a real world, outside of the debate.

Richard Gendall

Celt & Saxon: The Struggle for Britain AD 410-937

by Peter Berresford-Ellis, Constable & Company, ISBN 0094721602, £17.95 This book is largely a chronological account of that period - a welcome approach given the tendency of all too many writers to cut the writing of history up, into themes and topics such as 'religion', 'everyday life' (as if religion was never part of everyday life) and so forth. An important theme running through the book is to what extent the 'Anglo-Saxons' fused with the Britons. It is, of course, a prevailing orthodoxy at present that a few boat loads of Saxons took over low-land Britain, settling down peacefully with the Britons (a bit like they did with the Indians of North America, the Maoris of New Zealand or the Aborigines of Australia!)

Berresford-Ellis challenges this view and looks again at the older picture of massacre and flight, which today's orthodoxy would dismiss as exaggeration - started, of course, by that narrowly nationalistic monk Gildas (and weren't we always a priest-ridden people!) Berresford-Ellis asks a number of pertinent questions: 'why', if a peaceful fusion took place, 'are there so few Celtic words in the English language?' 'Why is there so little in the way of Celtic material culture in Anglo-Saxon England?' (perhaps I could point out that some archaeologists claim that the adoption of Germanic artifacts represents nothing but a change in fashion with German goods flooding the British market).

Berresford-Ellis marshals a great deal of evidence to challenge the view of peaceful fusion but in doing so refers to Saxon open-fields (p.99) - an error - since it is generally agreed today that these developed in the late Saxon period, perhaps even the Norman period but were not part of the early Saxon cultural baggage (see for example Chris Taylor's 'Village and Farmstead' and Richard and Nina Muir's 'Fields').

There is a particularly interesting chapter on the Battle of Brunanburh (C. 937) in which an alliance of Celts and Danes against Athelstan's (Southern) England met with disaster; the relationship of this battle to the Welsh poem 'the prophecy of Britain', foretelling a great alliance of the Celts, is also explored.

The penultimate paragraph has the rather ominous words: 'the closer the crumbling empire has reached to home, the more tenacious the Saxon... seems to be in attempting to hold on to central power over the Celtic periphery'.

K. Collins

Government Sanctions Desecration of Celtic Burial Site

The English Department of the Environment has given permission to Ecogen Ltd. to erect a wind turbine complex on the skyline of St. Breock Downs, in close proximity to Longstone Rock and its associated standing stones and burial mounds. Despite the fact that the application to build a 'Wind Farm' was opposed by St. Breock Parish, Restormal

District & Cornwall Councils. Also in an unusual display of outspokenness the Gorsedd of Cornwall have officially opposed the building of a 'wind farm' on this sacred site. In the words of Barth mur, George Ansell "This hill is regarded by Cornish people as a very special and spiritual place, whose atmosphere would be utterly destroyed by such development".



Britain's First 'Wind Farm' Delabole, Kernow

Mebyon Kernow AGM

MK's Chairman Dr Loveday Jenkin predicts a successful year ahead, building on the success of the last year, when the party raised its profile after several years in the doldrums. MK have been in the forefront highlighting many of the important issues and problems facing Kernow today.

Dr Jenkin who is also MK's prospective Euro Parliamentary candidate, said "MK has continually advocated the need for direct Cornish representation in Europe and stressed the need for a sustainable and locally based economy. Members of MK have also been at the forefront of the necessary campaigns against the Government's environmentally disastrous policies such as the present road building programme and the plans for another Tamar Crossing. MK have also continued to oppose the increasing 'Devonwallisation' of Cornish economic, social and political institutions".

Mebyon Kernow have also delivered a petition of over 200 signatures to the offices of the Boundary Commission calling for a Cornwall only Euro-constituency, and not one which joins Cornwall to Plymouth or part of Plymouth as presently proposed.

Loveday Jenkin was re-elected as party chairman, and the post of vice-chairman (East) and vice-chairman (West) were filled by Martyn Miller and Colin Lawry, with Ian Williams continuing as party secretary, and press and campaign officers Dick Cole and Colin Lawry.

Following the business of the meeting, members were treated to a talk by Bernard Deacon of the Cornish Social and Economic Research Group, on the movements to wards 'Devonwall' being promoted by "undemocratic quangos and big business". He informed members that most of the 'Devonwall' institutions were run by a small number of people, most prominently amongst them were the representatives of South West Water, South West Electricity, Devon & Cornwall TEC and the Western Morning News. He also noted that Cornish representation on these bodies were only prominent by their absence. Members of Cornwall Council were also exposed for their duplicity of talking up Cornish patriotism whilst voting in favour of these institutions. Mr Deacon argued that it was hypocritical of councillors to call for a Cornwall only Euro-constituency whilst at the same time supporting moves to amalgamate Cornish institutions with those of Devon, especially since these have not yet ever proved to be in Cornwall's interests.

It is unthinkable that Kernow's landscape could be despoiled by a sea of 'wind farms', yet if the English government will overturn the rather lax guidelines set out by Cornwall Council on the construction of wind farms then this may happen.

The Parish Council of St Breock have called on the people of the Celtic nations and Celts throughout the world to write to any or all of the below in support of sustained opposition to the construction of a wind farm on this site.

Tsuneo Kitamura

President, Tomen Corporation,
14-17 Akasaka 2-chome, Minato-ku,
Tokyo, Japan.
(Development Funding)
Tel: 813 35886615
Fax: 813 35887300

Tim Kirby

Director, Ecogen Ltd.,
Llandinam, Montgomeryshire
Cymru.
Tel: (0)654 703054
Fax: (0)654 703086

Ecogen Ltd. (Cornwall Office)
Threemilestone, Truro,
Kernow.
(Developer)
Tel: (0)872 73092
Tel: (0)872 74883

Tomen UK

13 Charles II St.
London SW1Y 4QT.
Tel: (0)71 321 6600
Fax: (0)71 976 1163

Rt Hon J.S. Gummer

Department of the Environment,
2 Marsham St., London SW1 3EB.
Tel: (0)71 276 0900

Jocelyn Stevens

Chairperson,
CVO English Heritage,
23 Saville Row, London W1X 1AB.
Tel: (0)71 973 3000
Fax: (0)71 973 3001

Dr Ian Mays

British Wind Energy Association,
4 Hamilton Place,
London W1V 0BQ.
Tel: (0)71 499 3515
Fax: (0)71 499 6230

They also request that a copy of the correspondence is sent to the Renewable Energy Committee, St. Breock Parish Council, Churchtown St., Breock, Wadebridge Kernow, Tel (0) 208 814572, Fax (0)208 814572.

After all this not just a site of importance to Kernow, it is a site of Panceltic significance. It is also a matter where local democracy is being usurped by a government department against the wishes of a vast majority of the people.

Whether or not one supports the construction of wind farms St Breock Downs is not the right place for such a construction, especially when it would desecrate the graves of our ancestors.

Gwyn S. Brammer

MANNIN

Lowender Peran

Hie mee mleeaney dys yn feailley shoh as v'eh yn trass cheayrt va mee kionefenish. Cha nel mee rieu er n'akin yn slane feailley, mleeaney va mee eginit dy 'aagail roish yn jerrey jeh, agh nish ta mee er n'akin ny daa chione jeh. T'eh goll y chummal ayns thie aaght feer vooar as buill elley 'syn valley. Ta'n thie aaght feer chooie da feailley as s'bastagh nagh vel y lhied ain ayns Rhumsaa son yn Chruinnaght. Ta daa halley ayn son cuirraghyn-kiaulley as gienseyn, shamyr lhionney vooar as fer elley ny s'loo boayl t'ad cummal seshoonyn oayshagh ec traajinnair as keayrtyn elley. Ta seshoonyn cadjin goll y chummal bunnys feie'n laa as fud ny hoie ayns y chamyr lhionney vooar. Ta'n chooid smoo jeh'n chiaull ry-chlashtyn Yernagh, dy-jarroo ta seshoon Yernagh roie bunnys car y feailley lesh sleih cheet stiagh as tuittym magh rere yn traaseyr t'oc. Ta mooadys dy-liooar ayn 'syn chamyr son daa heshoon, ta mee er n'akin no smoo ny keayrtyn, oddagh oo clashtyn kiaull Kernagh ec yn un chione, kiaull Yernagh ec y chione elley as Bretnee streppal 'sy vean. T'adsyn ta goaill ayn 'syn 'eailley tannaghtyn 'syn thie aaght ny ayns thieyn elley 'sy valley. Ta palchey dy reamys son ooilley er-yn-oyr by vel Perranporth ny valley son turryssee, er-lheh

adsyn ta graihagh er markiegh ny tonnyn.

Fastyr Jeheiney va paitchyn voish scoillyn jeh dy-chooilley ard jeh'n Chorn ry-gheddyn goaill ayn ayns cruinnaght vooar son arraneyn, kiaull as cloieaghyn, bardys as y lhied. Ny-sanmey va giense moor er-nyn-son as v'eh baghtal dy row ad goaill soyilley moor ass yn slane chooish. Va bun jeh ny toyrtn ec y chruinnaght mychione craghtyn haghyn 'syn laghyn er-n'gholl shaghey. Va'n fer s'jerree mychione craght nagh vel er taghyrt choud's nish agh va bunnys er taghyrt tammylt er-dy-henney, baase jeh nyn jenney. Hooar mee lane taitnys fakin wheesh dy phaichyn goaill moyrn jeh nyn eiraght Chornagh. Nagh nee feer scanshoil eh cur da'n sheeloge noa fys mychione nyn jeer-hene as arrym jeh nyn eiraght.

Va cooid elley jeh'n 'eailley goaill stiagh ooilley ny cooishyn lhisagh oo jerkal rish. Va kiaull dy-liooar, cuirrey kiaull er-lheh son piobyn, boayl honnick mee as cheayll mee ny piobyn Chornagh son yn chieed cheayrt. T'ad feer vooar lesh daa 'eddian as un cronnan yn agh oddagh oo cloie co-vingysyn feer foayssagh. Va Mervin Davey cloie ad marish John Mills va cloie er'n crowd, shenn viol Chornagh. Ta jallooaghyn jeh nyn yees jeu ry-akin ayns keeill ec Altunan as ta Mervin as

sleih elley er yannoo tape jeh nyn giauill ayns yn cheeill cheddin. Verrym coip dys John Kaneen as, gyn ourys, cluinnee oo paart jeh keayrt ennagh. Myrgeeddin va resoonaghtyn ayn, margey ellynyn, brastyllyn rinkey as shooill lesh shillee er Crosh Noo Piran as e Cheeill. Va caaghyn dy-liooar aym neesht dy loayrt rish shenn charrjyn as jannoo caarjyn noa. Cheayll mee daa Chornee loayrt ry-cheillee mychione cur chooish roish Cooyrt ny h'Europey bentyn da chymsaghey keesh ayns y Chorn. T'eh jeeaghyn dy vel shenn slattys ayn dy lhisagh keeshyn goll stiagh coir Chalse, Duic yn Chorn, as myr shen ta Westminster er ve chymsaghey ad gyn kied. Aghterbee, cha row mee clashtyn roo feer vie as cha row mee tooigal yn chooish dy boallagh. Foddee dy vel eh kiart gollrish ayns Ellan Vannin roish yn Chialg Moor.

Ga dy vel yn turrys feer liauyr, daag shin Ellan Vannin ec lieh lurg hoght as cosh shin Perranporth lurg lieh lurg jeih 'syn 'astyr, v'eh lane feeu dou goll. D'iu mee palchey agh cha nel rouyr, dynsee mee ram reddyn noa as honnick mee shiartanse dy reayrtyn oor. Hie paart jin markeigh ny tonnyn, cha row daanys dy-liooar aym-pene ga dy row mee er jannoo eh ny smoo ny feed vlein er-dy-henney, agh nish s'treih lham nagh ghow mee yn caa reesht. Hem erash reesht ny vees cuirrey choyr dou.

Colin y Jerree

Seihll Bun-ry-Skyn?

Ta Oik Oarpagh ny Myn-Chengaghyn dellal rish chengaghyn dy liooar. Ny mast'oc, yiw shiu chengey Chatalonia, ta shen dy ghra, Catalan ny Catalanish. Cha jinnagh shinyn, ny Manninee, gra 'myn-chengey' rish Catalanish er y fa dy vel ee ec keeadyn dy housaneyn dy 'leih ta loayrt ee dagh laa! Foddee shiu keimyn ollooscoill y gheddyn trooid Catalanish. Yn chengey Cheltiagh sniessey jee bentyn rish cooishyn politickagh as earroo dy loayrttee, shen Bretnish.

Ayns lhing Franco, y tranlaasagh Spaainagh, va'n chengey Chatalonagh currit fo chosh, goll rish ny myn-chengaghyn

elley sy staet Spaainagh. Agh neayr's hug Madrid seyrnsys dy liooar da rheynnyn-cheerey ny Spaainey, ta Catalanish er jeet dy ve foddey ny stroshey. Dy jarroo, ec y traajinnair, adsyn ta loayrt Spaainish ayns Chatalonia, t'ad gaccan dy vel ad fo tranlaase ny loayrttee Catalanish. Paitchyn eddyr tree as hoght bleaney dy eash ta goll dys scoillyn y steat, t'ad goll er ynsaghey trooid Catalanish ny lomarcen. Tra t'ad nuy bleaney dy eash, t'ad jannoo studeyrts er Spaainish son tree oor dagh shiaghtin - y traa cheddin as ta currit da chengaghyn joarree.

Ta loayrttee Spaainish gaccan dy vel y

reiltys Catalanagh, y Generalitat, jannoo neu-nhee jeh slattys va jeant ayns 1983. Ta'n slattys shoh gra dy vel y chair ec paitchyn dy ve ynsit trooid nyn jenney chliaghtagh - Catalanish ny Spaainish. Ta kuse dy voiraghyn as ayraghyn er hirrey briwnys veih'n Chooyrt Oarpagh mychione y chooish shoh. Cheu-mooie jeh'n chaggey-chengey ayns ny scoillyn, ta Spaainisheyrn corree er y fa dy vel Catalanish ny lomarcen currit er filmyn Baarlagh er y chellveeish. Ta paart dy 'leih gra dy vel eh goll rish lhing Franco, agh nish she Spaainish ta currit fo chosh as cha nee Catalanish.

Agh gyn ourys, cha lhiass da lught ny Spaainish boirey mychione y chengey oc. Ta sleih Chatalonia daa-hengagh as t'eh jeeaghyn dy vel y chooid smoo jeh'n vusthaa cheet veih politickeyrn ta boirit

Seihll... (cont.)

mysh yn earroo dy Chatalonee t'ayns y cho-reilys ayns Madrid. Agh ta'n chooish shoh soilshaghey magh cre cho aashagh as t'eh dy chur aggle er sleih liorish pollysh-chengey (language policy). Cosoyllit rish Catalanish, ta niart erskyn towse ec Spaainish, agh ny yeih shen as ooilley, ta paart dy 'leih feer voirit dy jed Spaainish sheese y liargagh.

Ta'n skeal cheddin ry-chlashtyn ayns Bretin. Cha nel caa erbee ayn dy bee Baarle goll sheese y liargagh kyndagh rish Bretin, agh veagh shiu smooinghtyn dy beagh y lheid taghyrt, coardail rish sleih ennagh. Ta ram Baarleyryn smooinghtyn dy vel ny Bretin loayrt Bretin dy chur yn olk er ny Baarleyryn, cha nee er y fa dy nee yn chengey oc hene t'ayn. Foddee ta peiagh ynsit ennagh er jymsaghey ry-cheilley ooilley ny skeealyn shen ta goll myr shoh: 'Va mee ayns Bretin Twoaie yn chiaghtin elley, as hie mee stiagh ayns thie-lhionney. Va ooilley y sleih ayns shen

loayrt Baarle tra haink mee stiagh. Agh cho leah as hug ad myr ner dy row mee ayn, v'ad ooilley loayrt Bretin. Nagh vel ad neu-chooyrtail as lunagh!'

Eer ayns Mannin as y Ghaelg ersooyl myr chengey y theay, yiw shiu sleih ta smooinghtyn dy bee y Ghaelg jannoo tranlaase er Baarle. Doinney ennagh ayns thie-lhionney ayns Mannin, tra cheayll eh dy row Gaelg goll er ynsaghey ayns ny scoillyn, ren eh guee nagh beagh Mannin cheet dy ve goll rish Bosnia as caggey goll eddyr Gaelgeyrn as Baarleyryn!

Son shickyrys, ta red ennagh 'obbee' ec ny cooishyn shoh, red nagh vel sleih ynsit er chur monney anaase er. Ga dy vel ad jannoo nyn gooid share dy ve kenjal as tushtagh, tra ta sleih clashtyn chengey nagh vod ad toiggal, son y chooid smoo t'eh cur yn olk (as aggle) orroo. Er agh ennagh, ta jouyl beg ayndaue ta goll rish y jouyl shen ta greasaghey ny riftanyn bluckey-coshey shen ta goll keoi tra t'ad meeiteil rish joarreyn ny red erbee ta quaagh daue. As ta pooar niartal ec chengaghyn, eer tra t'ad

coontit dy ve ayns stayd lhag. Jeeagh er y Ghaelg as yn agh ta ram sleih debejagh dy jannoo neu-nhee jee as dy 'reayll ee myr 'yn chenn chengey' as 'chengey-eiraght'. My ta shiu loayrt Gaelg myr chengey vio, cha mie lhieu eh. T'eh jeeaghyn dy vel ad coontey shen myr baggyrtys.

T'eh trimshagh dy vel eh cho doillee dy scapail veih 'caggey' ayns cooishyn chengey. Foddee dy beagh eh ny share ayns ny scoillyn dy beagh paitchyn jannoo beggan dy studeyrns er ram chengaghyn syn ynyd jeh ram studeyrns er chengey ny ghaa. Agh cha jinnagh shen marroo y jouyl shen t'ayndoo.

Orree Crennell

Summary

Some Spanish speakers in Catalonia feel that they are being oppressed by Catalan. It seems to be the case that many speakers of major languages feel threatened by the mere existence of minority languages.

Language News

Bun Noa

A cassette released recently aims at helping those learning Manx Gaelic in schools. Called Bun Noa – literally new foundation – the tapes are specifically designed to be used in conjunction with the Manx Gaelic course currently being taught in Island schools.

For the past academic year some 1,200 pupils have opted to learn Manx Gaelic in a schools' course designed from scratch by Dr Brian Stowell, Peggy Carswell and Phil Kelly.

Charles Guard, of Manannan Music, which has produced the cassette, said: 'It develops the written course into a series of 18, four minute lessons ideally suited to assist in revising and to provide the correct pronunciation for beginners'.

'The lessons also include short rhymes and songs in Manx as well as featuring children holding simple conversations using words and sentences found in the lessons'.

The cassettes, priced £4.50 are available from Brian y Stoyll, 35 Lancaster Road, Douglas, Mannin.

International Manx Language Courses

For the first time ever, intensive Manx language summer courses were provided in August 1993 for Manx residents and for students from overseas. The courses were organised by Dr Brian Stowell, the Manx Language Officer, with support from Manx National Heritage and the Isle of Man Education Department.

Of those attending the courses, the four



who travelled the furthest were Andrea Dickens from the USA, George Callow from Canada, and Martina Preuss and Thomas Emmert from Germany. Andrea, who is studying in Charlottesville, Virginia, heard about the Manx courses on GAELIC-L, the electronic mail bulletin devoted to the Gaelic languages.

Apart from studying Manx, students heard talks on language-related topics from Mr Robert Thomson and Dr George Broderick. In addition, students visited Cregneash and other places directly relative to gaining an appreciation of Manx culture.

The courses were video-taped in order to provide teaching packages. These will be

available shortly. Summer courses in Manx are scheduled for the first two weeks in August, 1994 (1st to 5th August and 8th to 12th August).

Kelly's Manx-English Dictionary

In the preface to his English-Manx Dictionary, published in 1979, Doug Fargher wrote: 'I hope that publication may... perhaps initiate the production of a badly needed companion work, a Manx-English Dictionary'. Fourteen years later, that work has been produced, with the blessing of Joyce Fargher, Doug's widow, and has just become widely available from outlets around the Island.

The author of 'Fockleir, Gaelg-Baarle (Dictionary, Manx-English) is Phil Kelly, a member of the team of peripatetic Manx language teachers in Island schools. The work is derived from Fargher's dictionary and will be used along with it.

In the introduction to the new work he says: 'The publication in 1979 of Doug Fargher's English-Manx Dictionary constituted a milestone for users of modern Manx, for here finally were the fruits of an almost desperate, 11th hour effort, firstly to save as much as possible of the old language, and secondly to extend, expand and add to those remnants in order to offset the ruinous effects of the language's 150 year decline, and bring Manx once and for all into the late 20th century'.

Commenting on his achievement, Phil says: 'Although it cannot be claimed that the present work fulfils the role of a fully-fledged dictionary, the materials has been re-edited into a form which, I believe, would have met with Doug's approval and provides a supplement to his own work that will prove to be helpful when used in conjunction with the original'.

Kelly's Manx-English Dictionary is available now, priced £14.95 (softback) from the Manx Museum, Douglas.

Manx Sticks in the Schools

In January 1992, Brian Stowell took up the post of Manx Language Officer for the Isle of Man Government and Peggy Carswell and Phil Kelly were seconded to teach Manx in schools in the Isle of Man. In May 1992, about 40% of parents with children aged seven and over attending primary schools indicated that they wanted their children to study Manx. For the secondary schools, the potential uptake rate was lower, but still much higher than had been anticipated. Overall, about 1,900 pupils were registered as wanting to take Manx. Even with the Manx Language Officer taking some of the classes (not the original intention), this number could not be catered for with the resources allocated.

When the teaching of Manx started in September 1992, there was a total of about 1,400 in the Manx classes. Tuition had to be deferred for several hundred pupils. At the end of the school year, the total still taking Manx was about 1,200, thus confounding those who said that the scheme would quickly run out of steam. Almost all drop-outs from this optional scheme were in secondary schools where Manx had not been sympathetically timetabled.

Manx classes have restarted in the 1993-4 school year with separate courses for primary and secondary schools. There is every indication that the scheme can operate indefinitely given funding and



Manx language officer Dr Brian Stowell presenting prizes to children for designing a Christmas card featuring the Manx language. (Courtesy IOM Examiner)

goodwill. However, it would be foolish to assume that the position of Manx in schools is now secure, in spite of the fact that it is now official policy that every child aged seven and over has the opportunity to

study Manx. Increasingly, the Manx Government is pleading poverty and Manx could be a favourite target in a cost-cutting exercise.

Post-colonial anachronism

The Commonwealth Summit was a useful focus for consideration of the involvement by the Manx people in the post colonial anachronism.

The imagined relevance of the Commonwealth periodically prompts press releases from the Manx government about the organisation.

The involvement of a Manx politician as a minor functionary, or in some vague meeting of a Commonwealth quango invariably leads to pompous political pronouncements about the 'value of our Commonwealth links'.

Perhaps it is past time we asked the question, *Is the Commonwealth of any use or value to us as a people?* More importantly has it any relevance? The answer to both questions we would venture is no!

As the Queen of England (Commonwealth Head) made ready to depart for the Summit in Cyprus students were already demonstrating in Nicosia and Limassol. The fact that the organisation's 'head' enjoys such little respect in one of the smaller Commonwealth States speaks volumes for the organisation's credibility.

Any continued Manx participation within this body is a waste of time and effort!

Signpost Fever

Manx National Heritage has virtually buried Mannin in "Story of Mann" signposts along the Island's roads this year.

"Sign Fever" is at its pitch in Cregneish, the folk museum village in the south of the Island, but as Welsh Branch Secretary Merfyn Phillips was quick to point out, not a word of Manx do they bear. M.N.H. appear, initially, to be a little "miffed" at having this pointed out, but only time will tell if they use the criticism constructively.

The League A.G.M. (1993) passed a

resolution calling on M.N.H. to "play a vigorous part in promoting and maintaining the national language of Mann in all its labelling, public signs, documentation and activities".

Meanwhile, on the Calf of Mann (also under the auspices of M.N.H.), a succession of Gaelic parties have kindled the interest of the warden and his wife. The Calf has escaped "Sign Fever" (it's a bird sanctuary as opposed to a tourist attraction), but the couple have expressed their willingness to use Gaelic on any signs that do exist and even in basic conversation greetings. A Gaeltaght in the offing?

M. Kermode



Cregneash - no sign of Gaelic in documentation and signs.



Setting the Seal on an Unhealthy Monopoly

Mec Vannin an avowedly republican organisation is generally unmoved by Royal visits to Mann. The visit in September last by the United Kingdom's Duchess of Kent, generally regarded as one of the more credible 'Royals', should not have been cause to alter that rule.

This Royal visit however, with the seemingly innocuous purpose of commissioning the new press hall for I.O.M. Newspapers is worthy of comment.

I.O.M. Newspapers obviously believe some kudos will accrue, to its organisers, from the visit and such may well have been the case. However, behind the gleaming facade of the new newspaper premises we are witnessing one of the most shabby episodes in Manx newspaper history being played out.

The seal is being set, with apparent Manx government and 'Royal' approval on a virtual newspaper monopoly made all the more offensive by the circumstances of its creation.

The closing down and subsequent treatment of many former Manx Independent newspaper staff is nothing to celebrate. The role of the Duchess of Kent's host (I.O.M. Newspapers) in that debacle has never been satisfactorily explained, not least because the group controls virtually all (news) words printed on the island.

It is ironic that as Manx newspaper workers draw the 'dole', I.O.M. Newspapers imports people to staff their papers, and a 'Royal' to open their new premises.

The Manx Independent may have re-launched (under the I.O.M. Newspapers banner) but independent Manx newspapers are not yet a reality.

Financial Crisis?

In the coming financial year, Treasury Minister Donald Gelling is asking for cuts of 5% in Government spending. The shortfall in receipts is predicted to be between £6-8M. Rumour has it that this is a result of UK legislation designed to close a money laundering loophole.

Mixed messages are coming from the Chief Minister who has said the economy is not in crisis, claiming that he... 'would go as far as to say it was economically stronger than it has ever been before'. He has also promised to pass back the extra revenue resulting from the possible changes to VAT by the UK. At the same time he agrees that cuts in Government spending are necessary.

Mec Vannin has called for radical cuts in beaurocratic 'baggage' rather than cuts in essential services and infrastructure. No politicians have yet come up with this common sense notion, probably because much of the 'baggage' has grown to

monstrous proportion since the ministerial system came into being.

The Alternative Policy Group of five MHKs has suggested cutting the wages bill by natural wastage. Its view is that it is Government's primary responsibility to provide services rather than jobs. This may be so, but it is unlikely that such a haphazard method would cut out the dead wood.

Departments with the largest number of employees are Education and Health and Social Security. Greatest expenditure is on wages. Both these services popularly have high priority. The Education Department has suggested that a certain number of jobs will go in all levels of education, towards the £1.7M Departmental cuts. Any reduction in staff in the classroom or ward will reduce the effectiveness of the services, and put extra strain on staff working under considerable stress in any case.

Any diminution of the effectiveness of these and other essential services will be recognized as a failure of a Government which has bothered little about economic diversity. We presumably have to grit our teeth and hang on until the next expansion of the finance sector gets us out of our difficulties.

C.J.K.

Freak Radon Surge – A disturbing coincidence

During the week and to the day (7-8 Sept. 1993) when BNFL were having problems with test operations of the new THORP plant, a dramatic increase in background radiation levels in Mann and on the east coast of Ireland were detected by analysts and blamed on "a freak phenomenon".

The sudden rise in readings, of about 50% in Mann, is being further investigated by Manx government analysts. The areas contaminated in Mann on this occasion are

the same areas affected previously by discharges from Windscale most seriously in 1956, but periodically thereafter.

Dr John Robertson, Manx analyst, put forward the following explanation issued by the National Radiological Board (U.K.) for the cause of the increase:

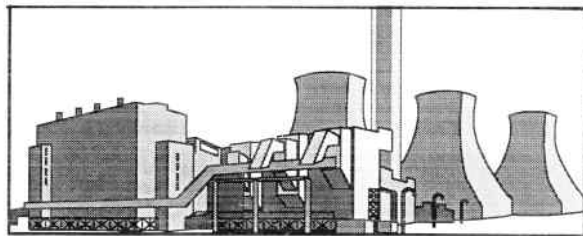
"The NRPB believe it is a phenomenon which occurs from time to time in heavy rain after a dry spell. The heavy rain gave a washout of radon daughters attached to dust particles in the upper atmosphere", he said. "We can't confirm this but it does seem a reasonable explanation".

He also discounted as a cause the leak of acidic gas at Sellafield on the 7 Sept. which resulted in 280 staff being evacuated: "We have received a fax from Sellafield about the leak and it was non-radioactive gas. I doubt it has had anything to do with the leak".

It defies logic that these two events should so conveniently coincide and far from there being no concern the League believes there is every reason for alarm and more precise information than the vagary provided to date is required.

British Radiological institutions are increasingly becoming apologists for the nuclear industry – its past time for International scrutiny of Sellafield's squalid record.

BRITISH NUCLEAR FUELS LIMITED SELLAFIELD



**THEY'RE JUST DYING TO START THORP
BUT WHO'S GOING TO START DYING
WHEN THEY DO?**

CELTICA

Siôn
Aubrey
Roberts



Arrogance and Abuse

When the Celtic Leagues American Branch (CLAB) announced it was to hold a social to raise funds for the dependants of Siôn Aubrey Roberts whom the branch regard as a political prisoner the media reaction in Wales was swift. The event was being organised by the Irish and Welsh sections of CLAB so in no time at all parallels were being drawn with Ireland and more disturbingly with the activities of groups funding from the U.S. illegal activities in Ireland. The parallel was both untrue and unfair. Celtic League branches in whatever area operate on the principal of lawful and legitimate activity only.

That fact having been emphasised the League are happy to draw the attention of the Welsh media and Welsh people in general to a disturbing Irish Welsh connection. A connection which if allowed to grow could bring crime, suffering and

injustice to Wales.

The significant factor in the conviction of S.A. Roberts was not his alleged involvement in illegal activity but the rôle in his apprehension of British MI5 Officers a disproportionate number of whom it appears are active in Wales.

The parallel with the North of Ireland is an almost perfect match. In the early seventies MI5 personnel were seconded into the province to deal with the alleged inadequacies of the 'native' police. Their remit to gather intelligence on para military bodies gained a momentum which was to lead to allegations (many subsequently substantiated) of involvement between recruited criminals and MI5 Officers in an orgy of deceit, robbery and murder.

Those concerned about fund raising efforts in respect of Roberts would be more constructively engaged in campaigning

themselves for answers to crucial questions. The first and most important is what is MI5's rôle in Wales? What are its methods? What is its strength?

Is the North Wales Police so incompetent that it requires such backup? Has the situation in parts of Wales deteriorated to the stage that as in Ulster this presence is required at all, because if it has and if it does then Welsh people should brace themselves for the types of arrogance and abuse that MI5 has practised in Ireland.

Footnote: The CLAB function for Siôn Roberts was successfully held. The Branch is proceeding with the organisation of a Convention in the Spring of 1994 in New York. Representatives from political and cultural organisations in the six Celtic countries will be invited to attend. All the activity, organisation and conclusions of the Convention will be lawful and legitimate, unlike (dare we suggest) MI5's future programme for Wales.

The Celtic Way

by Ian Bradley, Darton, Longman and Todd 1993, ISBN 0232 520011, Price £8.95.

There has been a long line of writers creating 'Celts as wished for', if I might borrow from Stuart Piggott's phrase 'Druids as wished for' and this is particularly true where Celtic spirituality is concerned. Ian Bradley makes this point very early on in his book and goes on to give us a very warm and enthusiastically written introduction to the spiritual values of Celtic Christianity, refreshingly ecumenical in approach. In the past if a Church of Scotland minister was to write 'not for them the triumphalist imperialist Christ of the Roman Church' it would be by way of a general attack on Catholicism; not so here but just as a way of drawing attention to different tendencies within the Church at different times.

Bradley contrasts the Celtic concept of God as High King of Heaven 'an essentially human figure who is intimately involved in all his creation and engaged in a dynamic relationship with it', to the Roman image of God as emperor 'a powerful triumphalist', the Greek image of static passivity 'the unmoved mover' and the Hebrew stern judge 'the remote

legislator' (p42-7). Among the qualities which Bradley sees as characteristically Celtic is the sense of intimacy underlying the relationship with God and the divine presence in all things (which he compares to the Buddhist sense of mindfulness) - a trait which shows the early Celts to have been neither monotheists nor pantheists but panentheists ie, believing that God is both transcendent and immanent. Bradley also singles out the strongly feminine quality of Celtic Christianity. For Bradley the Celts saw Christ as 'the humble Galilean fisherman who is a constant friend and companion as well as being the redeemer of the cosmos' (very nice but I thought he was a carpenter).

He goes on to suggest that the Celts saw Jesus as the liberator 'because of their feelings of low self esteem and lack of confidence' (p61). Here I must disagree; he is taking our character as left by our more recent conqueror as being one and the same as our earlier character. As all the great scholars of our early Christian civilization make clear our literature and art shows a people full of confidence.

It is in fact in some of its historical details as opposed to its theological insights that the book displays weaknesses. The historical confusions are well illustrated by: 'there are scholars who feel that Gaelic would be a better word than Celtic to apply to the Christianity of the British Isles. To some extent it is a matter of whether you prefer to follow the Romans, who used the term Galli to describe the Celtic peoples collectively or the Greeks, who called them Keltoi'. Bradley seems to be under the impression that Gaelic derives from Galli. It does not, of course...

I cannot leave the book without quoting the following few lines: 'St. Patrick... originally hailed from the British mainland' p2; 'mainland Britain not only gave the Irish their training in monasticism' p12; 'Christians in mainland Britain were even more enthusiastic Pelagians' p64. I did not count all the uses of the phrase 'mainland Britain' but they were numerous. It is sad that the doublespeak of politicians should have passed into ordinary speech - and into the terminology of scholars and academics; sadder still that it should pepper such a lovely book. Hopefully Bradley will remove the offending phrase from future editions of his book.

K. Collins

The Celtic Dawn

By Peter Berresford Ellis. Available from: Constable & Company, 3 The Lanchesters, 162 Fulham Palace Rd., London W6 9ER, England. ISBN 009 4727708. Price £14.95 net.

What accounts for the astonishing upsurge of interest in all aspects of Celtic life over recent decades?

According to Peter Berresford Ellis, an authority on Celtic culture and history, it is the growth of Pan Celticism – a social movement which has as its central concept the idea that the Celtic peoples have a special relationship with one another due to their common Celtic origins.

In this study, Berresford Ellis provides a detailed history of the movement, from its development as the idea of middle-class intellectuals in the mid nineteenth century to its present position of prominence in groups like the Celtic League, as well as a discussion of what the movement can hope to achieve in the future. He asks the question, has the growth of Pan Celticism led the Celts out of the 'Celtic Twilight' of the 1890s, to being on the verge of a 'Celtic Dawn'?

To be reviewed in a future edition of CARN.

Breton Branch Appeal

The officers in charge of the Celtic League's Breton Branch and myself as (sub-)editor of the Breizh Section in CARN are coming for various reasons under great pressure: we need assistance and even relief altogether. My previous appeal for contributions to CARN brought very little response.

Experience has shown that it is preferable that articles sent from Brittany be written in Breton or French, to be translated as the case may be. We need also somebody to help with Branch activities.

Have we any volunteers? Please write to the respective addresses of A.H., R.T. & Y.C. (p. 24 CARN).

A. Heusaff

THE CELTIC DAWN



PETER BERRESFORD ELLIS

- A large colourful sticker showing the flags of 18 European nations-without-State (incl. Breizh, Cymru, Alba) has been republished by the European Free Alliance. It can be ordered from Le Peuple Breton, BP 301, 22304 Lannuon-Cedex, Brittany for 10Fr. (6Fr. per additional copy), incl. postage, payable by cheque or by means of (French) stamps.



Yn Pabyr Seyr

Newsheet of Mec Vannin, the Manx Nationalist Party, available from the Editor, Mark Kermode, 22 Third Avenue, Onchan, Mannin. Price 50p. (p+p)

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£9; Stg£9; 85FF or US\$20.00 (US funds, cheques drawn on a US bank). Europe Stg£10.00 and airmail outside Europe.

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