

# CAWPN

## A LINK BETWEEN THE CELTIC NATIONS

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CELTIC LEAGUE



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 KERNOW: KESUNYANS KELTEK • MANNIN: COMMEEYS CELTIAGH

# ALBA

## A' Chòrn agus a' Chis Chinn

Peadar Morgan

Anns a' Ghiblean bidh a' chis chinn, a bhios bliadhna a dh'aois ann an Alba, air a leagail air a' Chuimrigh, air Sasainn – agus air a' Chùirn.

Chan e seo a' chiad turas a chaidh seo fheuchainn, agus chan e seo a' chiad ar-a-mach Còrnach an aghaidh a leithid a chis. Ann an 1497 dh'èirich na Còrnaich an aghaidh cis chinn a bha Henry VII, Rìgh Shasainn, airson togail gus cogadh a dhèanamh air cò eile ach na h-Albannaich.

Ghlac iad Bristol, Salisbury agus Winchester, agus 'An Gof' (An Gobha), Mìghal Joseph, air an ceann. Bha iad a' teannadh air Lunnainn, ach cha do dh'èirich an tuath Shasannach còmhla ribh mar a bha an dùil agus chaidh an ruaig aig Blàr Bhlackheath. Chaidh An Gof, agus mòran eile tha fhios, a chur gu bàs an dèidh a' bhàir.

Thathas an dòchas nach e sin a tha ro na seòid Chòrnach a tha cur strì ris a' chis chèn seo an-diugh. Ach 's e strì dha-rìribh a bhios ann, oir tha e coltach gu bheil 'an tuath Shasannach', no co-dhiù an pàrtaidh poilitigeach a tha gan stiùireadh, air a cùl a chur riutha a-rithist.

Cha bhi iad gun eisimpleir no gun eagrachadh, ge-ta. Tha 'A' Chòrn an aghaidh na Cis Chinn' (CAPT) a' dèanamh deas an dràsda air feadh na Cùirn, agus tha a' bhuidheann a' cumail sùil air na tha tachairt ann an Alba.

A rèir cathraiche Will Coleman tha trì gnìomhan fa-near dhaibh. 'Anns a' chiad àite, na h-uimhir a dh'fhiosrachadh as urrainn a thoirt seachad dhan phoball mun chis chinn: dè a' bhuaidh a bhiodh aig a' chis air gnìomhasan agus air coimhearsnachdan anns a' Chùirn, agus dè na beachdan as ùire aig Westminster agus aig na h-ùghdarrasan ionadail air a' chosgais an urra.

'Anns an dara àite, tha sinn ag iarraidh a shealltainn dhaibhsan a tha 'son cur an aghaidh na cis chinn gu dè ghabhas dèanamh. Tha tòrr fiosrachaidh feumail againn às Alba a tha taisbeanadh gu bheil iadsan a' cur togail na cis air aimhreit. Tha sinn a' creidsinn gun tèid againn air an aon rud a dhèanamh.

'Anns an treas àite, thathas againn ri rian mogalach a chur air bhonn anns gach

Sgìre, gus am bi co-eagar air na h-oidhirpean againn agus gus am bi làn-fhios air a chumail ri daoine air na tha tachairt.'

Bha a' 'Cho-labhairt air a' Chùirn' anns an t-Samhain a-mach air a' chis: chuir mòran luchd-labhairt an cèill gur h-e as adhbhar dhi am poball a chur an aghaidh riaghaltais ionadail agus mar sin a dhèanamh nas fosgailte do riaghladh bhon mheadhan. Chuala a' cho-labhairt cuideachd figearan bho Oilthigh Leeds agus bho Phoiliticnaic an Iara-dheas a ro-innis gun dùblaicheadh reitichean malairteach an taobh a-staigh trì bliadhna. Chaidh a ràdh gun robh lùghdachadh mòr ann an àireamh nam bùthan dùthchail ann an Alba mar tha.

Thuirte Ionmhasair Chomhairle Sgìre Kerrier, Mgr Sillifant, gun robh e cuideachd na Oifigear Clàraidh a rèir reachdas na cis. 'Bidh meall a shluagh ann aig nach bi cinnt sam bith gu dè an lasachadh as dligeach dhaibh' agus 'chan eil a' chis a' dol a bhith furasda dha na h-ùghdarrasan ionadail no dhan choimhearsnachd,' ars esan.

Thuirte Ann Peck dhe na Tòraidhean gun robh 80% ann an Alba a' pàigheadh na cis - ach mar a thuirte Làbaraich Paul Clarke tha sin ri ràdh gu bheil 20% gun phàigheadh, agus nach obraicheadh cis agus uiread sin ga seachnadh. Tha Mgr Clarke ceart, ach gu mì-shortanach 's iad a cho-Làbaraich a tha feuchainn ris a' chis a chur an gnìomh, agus casg a chur air an ar-a-mach, ann an Alba. Cha bhi luchd-stiùiridh a' Phàrtaidh Làbaraich fada gun srian a chur air Làbaraich na Cùirn.

Ach b' e a' phuig as intinniche a dh'èirich às a' cho-labhairt nach eile a' chis fiù 's laghail anns a' Chùirn. Tha fhios againn nach eil Westminster a' toirt mòran spèis do dh'Achd an Aonaidh de 1707 a tha cantainn nach tèid cis a leagail air Alba nach eil cuideachd air na Sasannaich. 'S dòcha gum faigh sinn dìon bho Chuirte Eòrpach a' Cheartais air thàilleabh seo fhathast. Uill, tha dìon laghail aig na Còrnaich cuideachd.

Dh'innis Paul Laity, a tha na 'neach-lagh aig a bheil ùidh mhòr ann an Lagh nan

Staoinearachdan,' dhan cho-labhairt gu bheil an Cùmhnant de 1508 fhathast am bith. Tha an cùmhnant seo ag ràdh gu bheil staoinearean na Cùirn saor bhon a h-uile lagh, reachd, achd, cis, &c, nach tèid gabhail ris le Pàrlamaid nan Staoinearachdan.

A thuilleadh air sin thuirte c: 'Thathar a' leigeil orra a-nis nach eil gnothach aig an Diùcalachd ris a' Chùirn ach mar uachdaran mòr. Chan eil sin idir ceart gu reachdail.' Bha Rannsachadh ann an 1856 de chùis eadar an Diùcalachd agus an Crùn a dhaingnich nach deach a' Chòrn a ghabhail a-staigh mar phàirt de Shasainn a rèir an lagh riamh. Agus cha deach an t-Aonta Diùcail air a' chis chinn iarraidh fhathast.

Chan urrainn do Shasainn an Cùmhnant de 1507 a chur an dara taobh leithe fhèin - bhiodh aice ri aonta Pàrlamaid nan Staoinearachdan fhaighinn gus sin a dhèanamh. Agus chan eil an Stàit airson aideachadh gu h-oifigeil gu bheil a leithid ann.

Tha na Comhairlean Sgìre anns a' Chùirn air stiùireadh laghail a shireadh air an Riaghaltas, agus tha e coltach gu bheil seo air an luchd-riaghlaidh, na Morairean Lagh nam measg, a chur troimh-chèile. Thuirte aon mheorachan a-staigh gu bheil 'an gnothach seo car draghail . . .'

Mar sin tha an iomairt an aghaidh na cis a' dol air adhart aig a h-uile inbhe. Thuirte Will Coleman de ChAPT: ' 'S e am fios a tha sinn a' faighinn air ais gu bheil na Còrnaich a' cur an aghaidh na cis gu h-ìre air leth mòr; 's e th' againn ri dhèanamh, an strì a thoirt còmhla gus a' chis a chur air aimhreit, dìreach mar a tha tachairt an dràsda ann an Alba. Bidh aige Westminster ri ghèilleadh.'

Tha an iris 'Kernow' a' cantainn gu bheil trì rudan ann a dh'fheumas na Còrnaich ionnsachadh bhuanne ann an Alba. Anns a' chiad àite, feumaidh sinn eagrachadh gus am faod iadsan a tha airson rudeigin a dhèanamh an aghaidh na cis chinn fiosrachadh a thoirt còmhla agus rian a chur air an stòras aca.

Anns an dara àite, feumaidh fios a bhith againn air an lagh iomchaidh a' cheart cho math, co-dhiù, ris an luchd-rianachd a tha dol a chur na cis seo an gnìomh. Feumaidh sinn cuideachd ionnsachadh gu dè na ceumannan a tha coltach gun gabh na h-ùghdarrasan gus a' chis a thogail.

Annas an treas àite, feumaidh sinn taisbeanaidhean sluaigh a chur air bhonn agus dèan cinnteach gun tèid sùim a ghabhail dhinn leis na meadhanan. 'S math dh'fhaoidte gur h-e seo a' phàirt as dorra, agus na Tóraidhean a' cur brùthadh mòr air na meadhanan gus naidheachd dhen iomairt a sheachnadh. 'S e sin eil dad aca ri innse mun iomairt ann an Alba.

Tha na h-Albannaich a' cur às dhan chis chinn - 's urrainn dhuinne cuideachd!

Summary

In 1497 the Cornish rose up against a poll tax imposed by the English monarchy - but they were let down by the English peasantry. Now the Cornish are rising against another foreign poll tax, and if the Labour Party has its way they can't rely on English support this time either. But Cornwall Against the Poll Tax is organising resistance and spreading information throughout the country, drawing on the Scottish experience and example. The legal argument is an important plank in the fight - the legality of the tax in Cornwall is raising the issue of Cornish legal identity and the status of the Stannary Parliament, and causing headaches and fear in both local and central government. How to abrogate treaties without recognising the existence of the second party?



At the moment of writing this the Regional Council Elections are a week away but when being read it will be known just what an important factor: the 'Poll-tax' was. It is an appropriate moment to give an account of how Scotland fared over the past year in facing up to its implementation. The Poll-tax, (no more inverted commas - only the conservatives and some of the legal profession have had the gall to use the term - 'community-charge') is one of the most important foundation stones in the building of the New Conservatives 'accountable' society. It had been in the pipeline for quite some time but the threatened revolt of some of the Tory faithful in the more salubrious areas of Scotland made its implementation an immediate necessity.

## On the Gaelic Front

Frang MacThomais

With all the excitement in the Gaelic world about the £8 million to be made available for Gaelic television in 1993, one aspect of Gaelic seems still to be neglected. That aspect is contained in one word: literacy.

For many decades now the Gael has not been known particularly for his/her unsated demand for Gaelic books. Gaelic publishers are still unable to budget their publishing projects without some kind of subsidy from the Gaelic Books Council. No doubt, some Gaelic books prove more popular than others thus ensuring that an edition at least washes its face and justifies its existence in profit terms. But many others, perhaps apart from children's books, I suspect are a burden on the shelves in the publishers' warehouses.

In the 1971 Census the Gaelic question was extended to seek information on ability to read and write Gaelic for the first time. That extension produced a figure of nearly 50% for those who claimed to be able to read Gaelic and nearly 31% for those who claimed to be able to write Gaelic.

These figures have not changed materially since 1971 and one waits with some eagerness but also with some trepidation for the 1991 Census figures. One might expect that the reading ability of Gaels would show an increase, as children pass through the stages of education which have integral Gaelic elements in the curriculum. But if it transpires that more Gaels do admit to a competent reading ability, what is there available for them to read?

Unlike the situation in Wales, where dedicated Welsh books, magazines and newspapers are available, there is little enough of such material available in Gaelic. There is, therefore, little

encouragement for Gaels to enhance their reading fluency. Other than 'Gairm', for instance, there is no magazine dedicated to Gaelic. Newspapers, like the 'Scotsman' carry a weekly article in Gaelic; the 'Press & Journal' once carried a weekly column in Gaelic.

Local newspapers like the 'Stornoway Gazette', the 'Oban Times' and the 'West Highland Free Press' also carry Gaelic, but it tends to be swamped by English. The latter newspaper, however, has taken the bull by the horns and often prints news items in Gaelic. It also produced a monthly supplement devoted to the Gaelic arts, where Gaelic is used almost exclusively.

For many years now the question of an all-Gaelic newspaper or magazine is raised but nothing seems to progress to the stage where such a medium can be produced without a massive subsidy. Until, however, such a medium becomes available, the reading fluency of the Gael must stay at a low level.

In 1971 the Census revealed that only 31% were able to write Gaelic. This is another worrying aspect of the language. Where are the new writers to come from? And what encouragement can be given to those who can write in Gaelic to develop their literary talents into the production of Gaelic reading material?

The speaking of Gaelic may well be surging forward at a satisfactory rate, but unless both reading and writing in Gaelic are also progressed the critics will continue to question whether Gaelic can maintain its cultural relevance.

Whatever advances Gaelic has gained in recent years, the struggle is still uphill with the summit of achievement still a long way off. Perhaps the year 2000 might see Gaelic on a sure cultural foundation?

## Say No to the Poll-tax

M. Denovan

This was after there had been two re-evaluations in Scotland in 1978 and in 1985 though there had been none in England since 1973. There is no need to labour why this would have been anathema in England. An excellent account of the origins of the whole ghastly system will be found in one of the 'Chatto' - Counterblast series - see end. So not only did the Poll-tax save more burdens on those who could well afford same under the rich getting richer regime but those pesky local council who were continuing to try to maintain some democracy could be brought to heel. As one prospective conservative councillor said rather crudely 'the one

problem we have with the Poll-tax, is the cost being put on us by regional and district councils run by Labour'. So of course dear voters you will know what to do. Another proposed that services be withheld from anyone who could not produce their community charge registration number - and proof of payment of the charge. What vistas that opens up!

By the time of the SNP Conference, of 1988, the proposed tax had been well discussed (by some) and that conference passed a resolution unequivocally supporting non-payment and pledging support to all in and out of the party following this line. The media immediately set about - not

enlarging on the significance of this but searching around for possible dissidents round whom they might create a little 'agro.' Failing to do this, they have also failed to evaluate the strength, depth and nature of this civil resistance to an appalling legislation. Because the majority of people registered – not wishing to lose their voting rights though complaining bitterly about having to enter their age, it was widely trumpeted that the whole thing was going to be a great success. However opposition continued or rather became meaningful. The tax became operative in Scotland on 1st of April 1989 and people had until June to either pay the whole or pay an agreed instalment. During this time there was a variety of opposition and since the main 'opposition' with the support of the greatest number of Scottish voters is the Labour party it is only fair that they should be dealt with first – it may also be dealt with most briefly. They ran a campaign called 'Stop It' and when they couldn't stop it they stopped it! True to past performances of Labour, the rhetoric was powerful and the results nil. They then settled back into their old routine of asking people to wait patiently until a Labour government got back into power and they would put things to right. They exacted what mileage they could from the unpopularity of the Poll-tax and also from sniping at the others who were actually working to bring it to an end. There was a cross party Anti-Poll-tax Campaign and in Lothian and Strathclyde it did much to keep the issue to the forefront without much help from the media of course as there was nothing violent to report.

The SNP continued with its own campaign – it organised a register or non-payers and gave invaluable advice. Heading this account the logo is taken from the front of the publication 'Non-Payment - the only way to defeat the Poll-tax'. In a few pages it gave an out-line of the tax, its origins and the reaction there has been to it right across Scotland. Kenny MacAskill has been the SNP spokesman in charge of this campaign and being a lawyer has done a lot to re-assure people as to what steps could be taken against them when refusing to pay. To begin with the suggested punishments for 'tax-dodgers' were fairly nominal – it took until the era of the prison riots before a labour councillor added another of many self inflicted wounds by suggesting that a prison sentence should be the ultimate sanction. One can understand the frustration of these poor souls having to carry out this dirty work for a government with no mandate in Scotland but knowing they will have to carry on doing it so that the voters in England will know they are part of a law abiding organisation. If any thing were needed to show the Scottish people the Catch 22 situation they are in by voting for another unionist party it has been

the Poll-tax – and many are awakening to that.

As we came into the new decade and the end of the first year of iniquity in Scotland, Poll-tax news proliferated. Early in March the Labour party unveiled its plans for Scotland – a property tax, promptly labelled the 'roof tax' and greeted with little enthusiasm even among its own supporters. A Mori Poll of 5/3/90 showed that 48% of Scottish voters considered the Poll-tax the most important (up 10% since Sept. '89.) issue of the day.



*Kenny Mac Askill*

The SNP reaffirmed its commitment to a Local Income Tax (LIT) which had been policy since 1977 and published its paper on the subject. To the fore once more John Maxton who asked Lord James Douglas-Hamilton for figures regarding LIT. . . . These were gladly given as it was expected that the figures would rubbish the proposals put by the SNP. and also the Lib:Dems. Even the 'Scotsman' of 16/3/90 conceded that the 'shock/horror' reaction of both Tory and Labour must mean that to the uncommitted (whoever they are) the SNP must have got something right! As the time approached for the introduction of the Poll-tax in England of course the matter was rated much more important. The events in London on Sat. 31st March were given the huge publicity which was intended and completely masked the large peaceful demonstration in Glasgow on the same day marking a year of resistance to the Poll-tax.

The anomalies thrown up as this legislation has been put into practice are legion and it would take a volume to recount – some hard facts have emerged – 500,000 are facing action for non payment – there is shortfall running into £10's millions. At the beginning of the SNP'S 'Don't Pay In 1990' campaign Kenny MacAskill claimed that the campaign for

1989 had been vindicated with the admittance of the numbers who had not paid especially the ones supporting the 'Can Pay Won't Pay' – the crocodile tears of Labour over leading poor people astray and into deeper dept had not worked. The journalist Neal Ascherson, had supported the Campaign against the Poll-tax Group. On the 10th of April his policy brought the sheriff officer to his flat to poind \* his belongings. After some to-ing and fro-ing there was what would be called a satisfactory outcome for him. 'It's the Boston Tea Party all over again and I don't believe in taxation without representation'. His group have paid for a case to be brought to the Court of Session arguing that the tax is unlawful because the Act of Union prohibited any tax in Scotland which was not also applied in England at the same time.

Another report in the paper in April showed the other side of the spectrum when Mr Charles Gray, the Labour leader of Strathclyde Regional Council, was forced to concede that people on means test benefit would not be threatened with poinding\* and that regional employees who are not paying the Poll-tax will not be disciplined other than having their dues deducted. Mr Gray is also reported to have said to a motion that Warrant sales should not be proceeded with in areas of high unemployment or deprivation . . . . 'We must not give hope to people where hope does not exist'.

Brian Wilson, another well-known Socialist, has attempted to use the Scottish Office figures referred to earlier, to rubbish Local Income Tax – a device according to him only advocated by parties who will never be called on to form governments, and certainly not by those 'pursuing power'. Strange the obsession with that word. He and his like will eventually pay for having got their priorities wrong. As someone, probably also writing in this issue, replied '18 Tories in West Oxfordshire have done more in one day to oppose the Poll-tax than the Scottish Labour Establishment has done in three years.'

\*To poind – pronounced 'pind' to have ones' effects valued by a sheriff officer with a view to a possible warrant sale. Poll-tax: The Fiscal Fake' by Douglas Dunn. Chatto and Windus, £3.99. The anti-Poll-tax literature and the Local income tax leaflet from The Scottish National Party, 6, North Charlotte Street, Edinburgh EH2 4JH



# BREIZH

## Troiadouriezh Sevenadurel

Alan Heusaff

Bep bloaz e dibenn miz Ebrel, war-dro Pask, e kinnig Fundúireacht an Phiarsaigh (Ensavadur P. Pearsa) ur rummad prezegennoù ha kendaeloù en ti bras, ouzh kostez ar menez e Rath Fearnáin, Dulenn, e-lec'h ma oa Skol St-Enda e derou ar c'hantved-man. Bremañ ez eus eno ur mirdi gouestlet da oberenn Pearse, e-kreiz ur c'henliorz ec'hon eus ar c'haerañ. Ar Fundúireacht a voe savet e 1979 da geñver kantvet bloaz ganedigezh Pearse evit brudañ menozioù ha derc'hel bev spered an emsaver hag a roas ar brasañ lusk da grouiñ ur Stad iwerzhonat. Bep bloaz ivez, en diskar-amzer, e vez enoret ganti un den hag en devez douget kalz dre e obererezh da seveniñ uhelvennadoù an haroz-se.

A-boan ma c'haller lavarout ez eo chalet ar re a zo e penn ar Stad iwerzhonat pe ar c'hostezennoù bras gant degas da wir 'Iwerzhon rez koulz ha gouezel'. Evel-just da bep maread e brederioù ha hiziv an deiz n'eus Stad na broad ebet a ve dizalc'h a-grenn diouzh ar re all. Ar broadoù bras n'o deus ket da gaout aon e kollfent o yezh pe o fersonelezh kevredel oc'h unaniñ e framm aozadurioù a seurt gant hini Europa-Vihan an Daouzek met re verr eo bet an 70 vloaz abaoe ma'z eo damzieub Iwerzhon evit d'he broadelezh bout e-talh da aberzhañ hep droug he frankiz d'an unanadur politikel europat, dreist-holl war dachenn an deskadurezh hag ar gwir.

Marteze (!) e c'hallimp-ni Breizhiz gomit un tamm frankiz diwar an argerzh-unaniñ-se er feur ma lakay krog ar C'Hallaoued war hor bro da zistennañ. Evit Iwerzhoniz, frankiz a-walc'h o deus bet evit ober ar pezh a oa ezhomm evit kadarnaat o broadelezh met goude 1992 e vint pennasket-mat. Ne vo netra da virout ouzh estrenien da berc'hennañ o douar, ha kreñvoc'h-kreñv e vo nagennet a-zivout plas an iwerzhoneg er skolioù.

Setu perak ez eo talvoudus strivadoù kevredigezhioù evel Fundúireacht an Phiarsaigh. Menegiñ a ran ivez 'Amárach - Ireland 2000' (Warc'hoazh, Iwerzhon 2000), he c'hefridi lakaat an dud war evezh ouzh gwall-efedoù an Akt-Unaniñ-Europa dre ma teuont war wel.

Met Iwerzhoniz dre vras zo taget kement ha n'eus forzh peseurt 'Kornogad'

all gant brizh-kleñved ar bevezñ. N'int ket digas e-keñver o sevenadur gouezel met ne gollont ket o c'housked en abeg dezhañ. N'int ket deut a gantadoù da 'Skol Pearse' - n'o deus ket gouezet zoken ez eo deut ar Prezidant Ó hÍrghile, evel boaz, da ober ar brezegenn-digeriñ. Meur a hini hag a oa deut er bloavezhioù diagent en deus soñjet marteze ne oa ket dedennus na deurus an tem 'Turasóireacht Chultúrtha' (troiadouriezh sevenadurel).

Koulskoude ez eo a-bouez gouzout peseurt mad pe zroug a zeu eus an 'tourist industry' d'ur vro evel houmañ. Abaoe pell'zo e tenn kalz eus he gounidegezh diouzh an embregerezh-se ha muioc'h-mui e vo c'hoazh en e zalc'h hervez ma weler ar c'henfeurioù armerzhel o kemmañ dre ar bed. Komz a reer eus Iwerzhon Wrimennek o talvoud da dachenn-diskuizhañ da baotred (ha merc'hed) kas-war-roak tiriadoù kreiz ar Gumuniezh Europat; glas bepred he maezioù, disaotr hec'h aer (hag he dour ma paouez he greanterezh hag he dourarc'hounezerezh da deurel loustoni e-barzh). Ur seurt Tír na nÓg arnevez...

E karg eus diorren an droiadouriezh, a-berz-Stad, emañ Bord Fáilte, burev an donemat. Digantañ e c'hallit kaout titour a-zivout redadegoù-kezeg ha levrini, ostalerioù ha lec'hioù da weladenniñ. Evit an iwerzhoneg e ra evel pa ne vefe ket anezhañ. Koulskoude en danevell-vloaz dewezhañ ambannet gantañ e tisklêrier e teu 50% eus an douristed da Iwerzhon evit gwelout traou disheñvel-mat eus ar pezh a anavezont. Kerse e vez ganto pa n'ouzont ket a-wechoù pelec'h e vez tu da glevout sonerezh iwerzhonat. Moarvat n'eus ket kalz a garfe tremen darn eus o amzer o teskiñ iwerzhoneg met da grediñ eo e plijfe dezho gouzout un dra bennak a-zivout ster an anvioù'lec'h e-keñver douaroniezh pe istor. Dudius e kavfent arvestiñ ouzh abadennoù ar gevredigezh *Siamsa Tíre*, eus Trá-Lí ha n'hallont bezañ gwelet bremañ nemet gant un niver bihan a dud. Dres eus obererezh ar gevredigezh-se e komzas deomp hec'h eilrener. Ne vez ket a zivizoù en iwerzhoneg en o abadennoù, met kanennoù er yezh-se hepken, koulz ha sonerezh ha korolloù hengounel. Graet e vez an diskouezadoù-leurenn-se en un

doare gwirionheñvel, gouzout a reer e tennont d'ar vuhez a wechall. Ne resev Siamsa Tíre tamm harp digant aozadur all ebet, klask a vez war e abadennoù, koulz er vro hag en diavaez, setu ma teu a-benn d'en em ziluziñ.

Ar ger 'sevenadur' a roer dezhañ meur a ster. Darn a gompren "arzoù klasel", evit un dibab a dud. Re all a lavaro e talvez evit doare-bevañ ur bobl, dre vras, ha n'eo ket hepken d'ar pezh a ra he dibarded. A-benn ar bloaz'zeu e vo Dulenn "ur gêr a sevenadur europat". Tennañ e vo evezh war an tisavouriezh 'jorjiat', war oberennoù skrivagnerien evel Swift ha Joyce. Edo an den hag a zo karget da aozañ ar 'bloavezhiañ'-se o sturiant unan eus divizoù Skol Pearse hag e voe goulennet outañ derc'hel kont vat eus sevenadur dibar Iwerzhon en e raktresoù.

Unan eus ar brezegerien, iwerzhonat a orin ha bet e karg eus leviadurezh ar Scottish Development Agency, a gomzas eus renevezadur kêr C'Hlasc'ho. Diskouez a reas gant luc'hskeudennoù al labour dispar hag a zo bet sevenet eno diwar atiz an droiadouriezh evit kaeraat ur gêr vras aet war zisleberñ goude d'ar c'henwerzh skosat bezañ troet war-du douar-bras Europa e-lec'h Norzh-Amerika. Lec'hiadurioù dismantret evel en-dro d'ar c'hacoù zo bet savet tiez warno, o klotañ gant o endro miret-mat; hag adkempennet ez eus bet savadurioù kozh, naetaet o mogerioù gant dour ha traezh strinket a-herr outo. Glasc'ho zo hevlene 'City of Culture'. Lakaat war wel ar roll c'hoariet eno gant yezh ha sevenadur gouezel Bro-Skos, setu ar gefridi a zo bet sammet gant an National Gaelic Arts Project. Goulennet eo bet ouzh ur sonaozour aozañ ur sonc'hoari o tiskouez nerzh he gwrizioù gouezel. Embannet ez eus bet un deizlevr eus an abadennoù sonerezh, barzhoniezh, kan, c'hoariva a vez diskouezet e-doug ar bloaz. Setu ur skouer evit Dulenn! Troiadouriezh e servij ar sevenadur broadel.

Gant displegadoù daou eus ar brezegerien hon eus kavet un tammig re blaz ar seurt luc'haj a gaver e testennoù burevioù ar "Gumuniezh Europat". Komz a raent eus kenderc'hadoù pa oa anv eus disoc'hoù-studiadennoù; eus troioù pakadet, empentet evit dedennañ an 'tourist keitat'.

Gouest eo moarvat an droiadouriezh da gefleuniañ ur roll splotus diouzh hor

# Brittany-Flanders, Old Ties Renewed

Lauran Toorians

In the fifteenth and sixteenth centuries the duchy of Brittany and the county of Flanders not only had a lot in common, they also maintained rather close contacts in matters of trade and cultural exchange. Flemish cloth was traded through Penmarc'h in the Pays de Bigouden, Flemish artists worked for Breton patrons (and sometimes even came to Brittany), and the Breton Jean de Montfort married the granddaughter of a Flemish count: Jeanne de Flandre, who even found a place in the *Barzaz Breiz* as Janedig-Flamm (Jeanne la Flamme). Alternatively, the first printer in Brugge (Bruges) was a Breton known as Jan Brito (1417–1484, born as Jean Brulelou), while in the same period a Breton preacher – Olivier Maillard – worked in that same city.

More recent, but sadder links were forged during World War I, when Admiral Ronarc'h withstood the Germans for three weeks near Diksmuide on the Yser and saved Calais and Duinkerken (Dunkirk) in 1914. On the twenty-second of April 1915 the very first gas-attack killed hundreds of Bretons and Normans near Boezinge, a small village near Ieper (Ypres).

All this, and the fact that about a century ago the linguistic situation in Flanders was exactly as it is now in Brittany, ensures a continuing Flemish interest in Brittany.

Surely the most important man in Flanders keeping this interest alive is Jan Deloof, who learned Breton out of interest and published volumes of Breton poetry and prose in Dutch translation. The appearance of his anthology of Breton short stories (*Verhalen van het einde van de wereld*, 'Stories from the end of the world') was celebrated in Brugge during the first week-end of September 1988 with the organisation of a first Brito-Flemish meeting: *Devezhioù ar Brezhoneg*. During these days Prof. Per Denez gave an impressive talk on the situation of the Breton language, members of *Skol-uhel ar Vro* illustrated their activities, Breton poetry was read in Breton

*Troiadouriezh ... A.H.*

sellboent met da ziwall a zo na ginnigfe ur skeudenn faos, diazezet war ur c'hammeizad eus ar pezh a garfe an droiadourien gwelout ha klevout. Anv zo da breveziekaat kefridi Bord Fáilte, da reiñ an emell anezhi da ziorroerien brevez. N'eus ket da fiziout er seurt-se evit harpañ yezh ha sevenadur ar vro, gwelloc'h eget ar Burev-se, dre ar 'pakadoù' a ginnigfent, met martese e vo figus a-walc'h ar weladennerien hag e pouezint warno da ziskouez kement a ra eus Iwerzhon ur vro disheñvel ha youlet da vout hi-hec'h-unan.

and Dutch, and there was every opportunity to eat *krapouezh*, drink *chistr vreizh* and enjoy Breton music and dancing. The Bagad an Erge Vihan did its best to give the whole city a Breton flavour. As a fitting conclusion to this Breton visit a short but moving ceremony was held near the monument for those who fell in Boezinge.

After this successful first meeting, a sequel was inevitable. So, last year a group of some fifty people from the Flemish cities of Brugge and Kortrijk (with me as the only Netherlander) visited Brittany. From the fifteenth until the twenty-first of July we were the guests of a number of families in An Erge Vras near Kemper. This visit was organised by M. Bernez Rouz as part of the celebrations surrounding the 500th anniversary of the chapel of Kerdevot in the community of An Erge Vras. This chapel was built in 1489 by the people who survived the plague-epidemic of Eliant, known from the song *Bosenn Eliant* in the *Barzaz Breiz*. The reason to involve Flemings in these celebrations is the fact that this chapel contains the sole altar-piece of Flemish origin found in *Bas-Bretagne*, a real masterpiece in its kind.

Since our visit coincided with the *Festival de Cornouaille* in Kemper the programme presented to us contained lots of music, with a concert in the chapel of Kerdevot as its climax. The first part of this concert consisted of songs from the *Barzaz Breiz* sung by Andrea Ar Gouilh, followed by a cantata specially written for the occasion by Guillaume Kergourlay, and put to music by Michel Boédic. It was a beautiful evocation of the pestilence of Eliant, its horror, the fear it created, and the relief and gracefulness of its survivors who built the chapel. This cantata certainly was the most impressive highlight of our visit, and it was a pleasure to see it well received in the press the next morning.

Another highlight on the programme was our visit to the Musée Breton in Kemper, where an exhibition clarified the economical, political and cultural links

*Gerioù diaes* (?): troiadouriezh, tourism; donemat, welcome; sonc'hoar, musical drama; troioù pakadet, package tours; kfeleuniañ, to fulfil.

*Summary:* The theme of this year's week-end seminar held by Fundúireacht an Phiarsaigh on April 27-28 in the former St Enda School (Rathfarnham) was 'Cultural Tourism'. The debates and lectures dealt with the question as to how tourism can benefit or harm the specific elements of the culture of Ireland or, as is done by Siamsa Tíre, show aspects of its past in an authentic way. The tourist agencies should

between our two countries and where a small conference on the subject took place. In this conference Bernez Rouz gave a sketch of the historical backgrounds of our visit, and Jan Deloof gave an introduction on the literary links between the countries. After that, poetry was read by Jan Deloof, Bernez Rouz and Tugdual Kalvez in Dutch, with translations into Breton and French.

In this conference, the 150th birthday of the *Barzaz Breiz* was not forgotten, and attention was drawn to the fact that this collection served as the main example for E. de Coussemaker, who published folksongs from French Flanders as early as 1856. Homage was also paid to Elisabeth du Quesne-Van Gogh, a sister of the famous painter Vincent van Gogh, who translated parts of the *Barzaz Breiz* from the French into Dutch in 1906; a small collection which apparently was popular enough to be reprinted in 1912.

The rest of this unforgettable week was filled with numerous activities like a guided tour of old Kemper and several tours to interesting places in Finistère, a meeting with representatives of *Diwan* in Kemper and a meeting with the editors of *Dalc'homp Sonj!* in Hennebont. To give us some relaxation and time to digest all the new impressions some visits to the beach and a boat tour on the river Odet were also incorporated in the crowded and tiring programme.

In the name of all partaking in this exchange I would like to thank the people of An Erge Bras who hosted us in the most hospitable manner, and especially Bernez Rouz who more than everyone else made our visit the success it was. Hopefully our friendship lasts and a third Brito-Flemish meeting is on the way!

Since this article was first written (in September 1989) the continuity of the Flemish-Breton contacts seems to be ensured. The third *Devezhioù ar Brezhoneg* will take place in Bruges, were they will start on the evening of Friday, the 23rd of August 1990, and are planned to last for the rest of the week-end. For more information please contact Mr Jan-Bark van In, Katelijnevest 9, B-8000 Brugge, Belgium.

pay greater attention to the desire of a large proportion of visitors to see and hear the things, including the language, which most distinguish the host country from others.

The Breton literary magazine *Al Liamm* in its Jan.-Feb. issue started the republication of an unfinished novel by Roparz Hemon, 'Ar Vugale Fall' which evokes the climate of opinion surrounding the young Breton national Movement in the 1920's e.g. how horrified 'good' Breton bourgeois were to see their teen-aged sons getting involved. Sub. 150F/but 160F outside State/200F airmail to P. Le Bihan, 16 r. des Fours à Chaux, 35400 St-Malo.

# A Difficult Question!

The unsuccessful call by the Breton organisations to include at least one question about the Breton language in the French 1990 population census which was carried out in the Spring was followed by an appeal to boycott it. Some confusion arose when it was realised that this disturbed the municipal councils because the amount of subsidies, which they get from the State and which constitute an important part of the financial means at their disposal, vary abruptly when their population passes through certain thresholds. Thus the boycott could harm the Bretons themselves and undermine the good will of the municipalities, 74% of which in Lower Brittany have voted in support of the adoption of a law to strengthen the position of Breton. While not calling off the appeal, most organisations decided eventually to recommend answering only those questions which affected the population figures, giving false answers otherwise, or answering in Breton.

It is unlikely that the census officials will let us know to what extent people have responded. One result of the widely publicised appeal was however that the head of the Statistics Office (INSEE) in Rennes gave an undertaking that he will carry out an investigation in 1991 to find out approximately how many people speak Breton. This was rejected as insufficient by (a.o.) Stourm ar Brezhoneg 12 members of which occupied his office on April 14 and held him captive for 3 hours as they viewed the 1991 enquiry promise as an attempt to disarm the potential boycotters. The enquiry would anyway not yield the kind of information needed e.g. for a policy of restoration of Breton. It seems that the enquiry will be carried out in some 650 communes (Lower Brittany only?) but it would involve only the sampling of a certain number of people.

The INSEE director, L. Laurent, argued that the answers he would get to the question 'Do you know (or do you speak) Breton?' would be too unprecise to be worthwhile. Yet were similar questions not asked from immigrants like the Turks? If one question was insufficient, why not a few others? In 'Northern Ireland' (Six Counties), next year, questions in the census form will include 'Do you speak Irish? Do you read Irish? Do you write Irish?' without asking how proficiently. So why not the same in Brittany? The level of knowledge of one's language(s) varies greatly in every country, and French is no exception, in places like Brittany and Alsace in particular. But Mr Laurent, who declares himself to be pro-Breton, argued also that many might answer they knew

Breton because of their attachment and not because they really could speak or understand it. The opposite could be true, although the shame association with Breton is no longer so widespread. But even so, the answers could be useful as an indication of the strength or weakness of support for a pro-Breton policy. Yes, but the French have no use for that.

Preliminary soundings were taken from 39 persons of different professions, of which 36 were living in Lower Brittany (9 in each of the 4 dialect areas). The results were announced in January. They indicate that most people learn Breton now through contact with older native speakers, not through any strong motivation. They would not like it to die but they do practically nothing to ensure its survival. They enjoy speaking it, it makes them even 'feel better' (is that not an indication that restoring the language would be conducive to better health in a community which suffers from alienation?). But some say 'let us now learn useful languages', holding even the simplistic view that there should be only ONE world language, in which role they see English not French! Others say: 'We are Bretons, it is our language, we must keep it.'

Well perhaps these answers provide as intended some guidance for framing the questions to be asked next year. What they suggest in my view is that careful measures for strengthening the language would get widespread support. But determined pressure would have to be generated among the people before any official action in that direction could ever be expected. It has yet to be developed although signs are favourable. Effective steps can however be taken only if the Bretons gain control of their own affairs.

As for one-world-language, it is not to the advantage of the Celtic nations that it would be English any more than French. Esperanto should be the appropriate means for that role of international communication. Unless the nations of the earth realise that English to-day is taking the role of Latin in the Roman Empire, they could well witness the gradual dwindling of their languages. Esperanto purely as a means of international exchanges would not compete with these and leave us all in a position to develop a good fluency in our own national languages.

AH

ETNISMO quarterly magazine in Esperanto, 24 pp. contains an abundant documentation about ethnical problems and small nations liberation struggles throughout the world. Subscription 100 Belgian Francs to Flandra-Esperanto-Ligo, Frankrijklei 140, B-2000 Antwerpen.

# Breton Music Guide

A first-ever comprehensive survey of the Breton musical world has just been published by *Dastum* and *Sonerien/Kanerien Vreizh* with the help of the Rennes-Region's youth, culture and sports authorities. Under the title 'Guide de la Musique Bretonne' its 200 pages contain a general presentation of the Breton music and a historical outline of its tradition; accounts and testimonies about how musicians are trained in associations and schools; and lists of individual musicians, groups, publications dealing with the subject. The author, Serge Moelo, now technical and pedagogical advisor at the 'Direction Régionale de la Jeunesse et des Sports', is an ex-secretary of *Dastum* and was active in the Breton musical field during the past 15 years. Breton music, he states, has no equivalent as a cultural phenomenon in the French State territory. The book is available from *Dastum*, 16 rue de Penhoet, BP 2518, 35025 Rennes for 80F + 10% postage. *Dastum* groups 15 music associations which are represented on its administrative council. Its AGM was held on March 10 with 35 participants. It performs an important task of collecting and recording Breton songs and music throughout the country. It gets no financial help from the French ministry of culture; obviously for the latter Breton music is something foreign or inferior but it received recently subsidies from the 'Regional' Rennes-Council and three Département councils. *Dastum* publishes the monthly *Musique Bretonne* (Sub. 130F/170F abroad, to *Dastum*, above address).



*Dastum: Breton Music Collection*

*La Civilisation Celtique* by Françoise Le Roux and Christian J. Guyonvarc'h. Published by Ouest-France. 100F.

It is an astonishing feat to have condensed in a firmly structured account of some 200 pages the substance of what we know to-day of the civilisation of that nation which extended formerly over two-thirds of Western Europe, having itself emerged from the vaster Indo-European ensemble of which it was to be the first expression in many countries and not only in Gaul. Here is an expert description of that society, its origins, extension, language and art, its religious and political concepts, the causes of its decline which evidenced the *irreducible antagonism* between the Celtic view of the world, in which primacy is given to the spiritual matters represented by the Druid, and the Roman view which subjected the religious to the civil authority, the spiritual to the temporal. The investigation is particularly arduous on account of the fact that the Celtic tradition was deliberately oral and left practically no written testimonies. Paradoxically it was the Christian monks of Ireland who saved from obliteration or oblivion most of what we still know of the ancient Celtic mythology.

Y. Bouessel du Bourg

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## Honours

*Per Denez*, Breton language writer, head of the Celtic Department of the University of Rennes II, received the 5th International Ramon Llull Award which is given by the Congress of Catalan Culture and the Institute of Catalan Studies. This was bestowed on him for his work on behalf of the stateless languages and peoples. They wanted above all to honour a man who has been involved for 50 years now in the Breton struggle and who succeeded in wringing from the French unitarist State the institution of university degrees in Breton (BA, Capes, Deug) which opened also the way for other minority languages. *Per Denez* was already in the past few years honoured by the University of Wales and University College Galway, and received the Hermine Collar, a distinction which existed at the time of Breton independence and has recently been reestablished by Skol Uhel ar Vro.

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The 1989 Langleiz Prize was bestowed on Franseza Kervendal for her literary work on Breton. She was born in 1915 in a family of fishermen in Douarnenez. Her writings evoke the tough and dangerous life of people struggling against the sea.

## DEATH OF R. TULLOU

Raphael Tullou, affectionately known as Rafig, died on January 16th last. With him has disappeared one of the most picturesque figures of the old Emsav (national movement) which in spite of many obstacles and vicissitudes got Brittany on the march again.

Born in 1909 in Mordelles to the West of Rennes, he must have inherited from his father, a cabinet-maker, the skill which enabled him to develop his talent as a sculptor and decorator. He joined the Breton movement at a very early age, a commitment which was intimately linked to his artistic career: Brittany and its rediscovered Celtic tradition were the sources of his inspiration.

He was one of the creators of a new-Breton or new-Celtic style in furniture and left in his home country and abroad numerous works of sculpture in wood or stone in the same style: sculpted altars in Pontmain, communion table in the church of Chateau-giron, a medallion of the great Breton physician Laennec in Nantes, a Celtic calvary in Les Touches, a large wooden statue of Christ in St-Himmer (Normandy) and above all the statue of Nominoë, the 9th century king, in Bains-sur-Oust near Redon as well as the memorial to the Breton soldiers and their allies who died in St-Aubin-du-Cormier,

secretary and treasurer of the Upper Brittany branch of the Bleuñ-Brug (Catholic pro-Breton association); he launched the periodical (?) 'Breizh Digabestr' (Free Brittany) in 1932, and then, after his conversion to the Celtic religion (such as he conceived it) another review, *Kad*, of a quite different tone.

In 1934 he started the association Koun Breizh (Breton Remembrance) for the defence of our national and artistic heritage, support from 1966 onwards by the periodical *Skoed* (Shield). On behalf of K.B., he campaigned vigorously in the press to win support for putting up plaques to commemorate the most noteworthy events or heroes of our history. These he executed himself and they gave every year the opportunity for ceremonies.

Rafig was a friendly warm-hearted man, full of humour but also a militant. Until the end, in spite of his old age and failing health, he kept up the fight. While others talked and idled he acted.

Unfortunately he was not to carry out his last project: a big monument to the victims of all wars about which he was engaged in discussions with the Nantes municipal council. In it those who fell defending Brittany's freedom would have held a large place. He did not see either the rearrangement of the site of the St-Aubin memorial which was on his mind



Raphael Tullou

his last achievement (1988). All these works testify to the diversity of his talent.

He became a prominent member of the Seiz Breur association which was at the origin of the renaissance of Breton art. But his activities were not limited to the field of art. all his life he was an undefatigable founder of magazines and associations, some of them short-lived... In 1927 he took part in launching the nationalist-Catholic 'Frères Bretons' (Breton Brotherhood); he acted as

when he wrote his last letter to me shortly before his death.

We were numerous as we accompanied him in lashing rain to his resting place in the Basse-Indre graveyard (near Nantes). He loved Brittany, its beauty, he admired the ancient Celts and endeavoured through his work to express his high appreciation of their shining greatness. Ra vo degemeret gant Doue Hollvadelezhus e Tir ar Yaouankiz Peurbad.

Yann Bouessel du Bourg



## Independent Brittany

Les Bretons de Nominoë by J.C. Cassard, 316 pp. Published by Editions Beltan, 43 Straed St. Mikael, 29190 Brasparzh. Price 16 0F. ISBN: 2-905939-17-6.

The figure of Nominoë exerts a fascination on the minds of those who want Brittany to free itself from the French. Nationalist histories see him as the man who, by a succession of victories over the Frankish king from 845 to 851 forced the latter to recognise our country's independence under its own kings and laid the foundation on which it was asserted repeatedly till the end of the 15th century. In 'La Bretagne avant Nominoë'\* (see *Carn* 53) J.J. Prado was more reserved in his admiration and staked the claim that Brittany was united under an uninterrupted series of kings (a.o. Waroc, Judicael, Murman, Wiomarch) ever since the start of the Breton immigration (the scale of which he minimised). It seems that these rulers were not so concerned with titles, a mistake as the Franks claimed sovereignty over the whole of Gaul with the backing of the Church. The Carolingians appear to have obtained temporary submission after carrying out at least eight devastating expeditions (753 to 825).

It is not clear how Nominoë came first to rule in the name of Louis (or Ludwig...) The Pious. During the latter's reign, the Benedictine rule was imposed in the Breton monasteries and new Benedictine houses were opened with a view to facilitate Carolingian penetration, while Frankish bishops were installed who support it also.

However the 15-20 years of peace enabled the Bretons to rebuild their strength and when Louis died Nominoë felt free of allegiance and threw off the foreign yoke. His work and that of his successors to consolidate freedom is described only briefly. It was soon to be undermined by internal feuds and more seriously by the Viking invasions. It was J.J. Prado who made the case that Breton freedom had been maintained until the 9th century thanks to a powerful fleet. Had Nominoë, Erispoë and Salomon given attention to maintaining that force the country might

have repulsed the Norsemen and avoided ruin (from 911 to 937) with the subsequent weakness in relation to Normandy and Anjou.

However J.C. Cassard has directed his thorough research chiefly to an investigation of the kind of society which existed in Brittany in the 9th century. He describes the geographical environment, the people's way of living and the economy, the different classes constituting this society, the women's place in it, its juridical system. For this he had to depend on the lives of Saints such as St Malo, St Gwenole, St Paul Aurelian and on collections of charters of which the Redon Cartulary is by far the most important - it contains 243 charters in which transactions such as land donations and legal disputes involving the new monastery of Redon and leading civil parties are recorded.

Much is bound to remain obscure in view of the paucity of documents for the West of Brittany or for that matter the absence of accounts by the Bretons themselves of the military events. I think that J.C. Cassard gives too much credit to a poem by a Frankish monk courting favour from the emperor Louis, in which Murman is presented as given to drink and overdependent on his wife's goading... A discussion of the worth of the hagiographical works as history sources would have been useful. All those texts seem to be anything but impartial. The conclusion can anyway be drawn that the Breton nation was then brimming with energy and formed a tightly knit society.

The author teaches medieval history at the Brest university. He is a co-editor of *Le Peuple Breton*.

A.H.

*La Bretagne avant Nominoë*, by J.J. Prado, 298 pp has just been re-published and can be obtained directly from the author, 3 rue de Bapaume, 94130 Nogent-sur-Marne, France. 170F incl. postage. His challenge to the academic history Establishment has been met with silence.

providing its learners with textbooks, grammars, dictionaries and through his writing and the magazine *Gwalam* raising the Breton literature to international level.

The book can be bought for 75F prior to May 15 but the price after publication will be somewhat higher. It can be ordered from

Editions Dalc'homp Soñj  
36 rue E. Zola  
56100 An Oriant/Lorient

## Cabon Trial

The trial of Gilbert Cabon and Jean-Yves Meudeg accused of membership of the ARB (Armée Révolutionnaire Bretonne) and possessing explosives took place on May 3. Of 200 members of the public who wanted to attend only 20 were admitted after searches. When Cabon tried to speak on Breton he was silenced. At this the 20 put pieces of cloth on their mouths as a symbol of the way Breton speakers are gagged. They were immediately expelled by the police, there were scuffles outside, but they were allowed to return by the presiding judge.

Of 10 witnesses for the defense, four (Alan Stivell, A. Lavanant ex-president of *Diwan*, Annaig Gars (Emgann), Riwall ar Menn (Union of Breton Students) had also their statements rejected as they spoke in Breton. Jean Yves Cozan, MP and deputy-president of the Finistère Council, and Massimu Simeoni, MEP representing Corsica and other ethnic minorities in Strassburg, expressed the right to use one's language in court which is recognised in the democratic European countries. France is not in that category.

A cassette of 14 songs by well-known singers (e.g. Dan ar Bras) has been issued by Skoazell Vreizh in support of G. Cabon. Many of them are in Breton. Skoazell Vreizh is an association founded 20 years ago by Per Roy to help those who suffer financial loss on account of their Breton convictions. The cassette called *Kounnar Du* (lit. Black Anger) is available from J. L. Roudaut, 6 Straed H. Violeau, 29200 Brest for 70 Fr.



Gilbert Cabon

## Roparz Hemon, Editor E. Tymen.

A book of 150 pages about Roparz Hemon (1900-1978) was published in May. It consists of contributions by ten people who were closely associated with this man who dedicated himself exclusively to the task of rehabilitating the Breton language,

# CYMRU

## Torri Tir Newydd Yn Yr Alban

D. Fear

Cynhaliwyd dwy gynhadledd bwysig yn ddiweddar yn yr Alban i drafod y datblygiadau cyffroes sydd ar y gweill yn y meysydd darlledu ac addysg.

Fel yr adroddwyd yn *Carn* 69, bydd cynnydd sylweddol yn y nifer o raglenni a ddarlledir ar ôl 1993. Roedd cynrychiolwyr o Sianel 4 Cymru yn bresennol i adrodd yn ôl am y profiad a gafwyd yng Nghymru yn ystod y deng mlynedd ers sefydlu'r sianel Gymraeg. Daeth bron i 40 o bobl ynghyd yn Inbhir Nis (Inverness) i drafod goblygiadau'r mesur darlledu presennol, gan gynnwys cynrychiolwyr o bob corff gyhoeddus gyda diddordeb yn nheleddu Gaeleg.

Yn ôl Donnie Maclean, cyfarwyddwr An Comunn Gaidhealach, roedd yr angen ac awydd i ddechrau cynllun hyfforddi personell sy'n siarad Gaeleg yn amlwg iawn. Pwysleisiodd y dylai rheolaeth y gwasanaeth teledu Gaeleg fod yn nwylo'r rhai sy'n siarad yr iaith.

Daeth y datblygiad hwn trwy ymdrechion CNAG (Comunn na Gaidhlig), ac mae rhan helaeth o'r clod yn ddyledus i'w gyfarwyddwr, John Angus Mackay. Clywodd y gynhadledd ganddo sut ymgyrchodd y mudiadau Gaelag dros well gwasanaeth teledu. Roedd hyn er gwaethaf y cwmniau teledu, a oedd yn meddwl mor hwyr a Thachwedd 1987 bod darlledu Gaeleg yn debyg o ddiplannu am byth. Cadarnhaodd Mr Mackay fod y BBC am gadw at ei lefel presennol o gynhyrchu. Yn 1993 rhagwelir y bydd 50 awr o raglenni gan y BBC a 250 awr gan gwmniau annibynnol.

Ymhelaethodd Mr Mackay hefyd am fenter i gryfhau sefyllfa bresennol y diwydiant darlledu Gaeleg. Mae CNAG yn trafod a STV a Grampian ynglŷn â sefydlu cronfa hyfforddi i ddod â phobl gyda sgiliau i fewn i'r diwydiant. Mae Comhairle nan Eilean (Cyngor yr Ynysoedd) wedi trafod hyn eisoes gyda Cyngor Sir Gwynedd sydd gan y cynllun CYFLE.

Mae Comhairle nan Eilean yn gobeithio ennill yn economaidd drwy sefydliad y gwasanaeth eangach, fel y digwyddodd gyda Radio nan Eilean rhai

blynyddoedd yn ôl. Bydd manteision yn y sectorau addysg a diwylliant hefyd, heb son am statws yr iaith. Anogodd Donald Martin, Dirprwy Cyfarwyddwr Gweinyddol y Cyngor, i'r diwydiant ymsefydlu ar yr ynysoedd, lle mae'r iaith i'w chlywed bob dydd.

Yn ôl Roy Pedersen, Pennaeth Datblygiadau Cymdeithasol yn yr HIBD (Bwrdd Datblygu'r Ucheldiroedd ac Ynysoedd), roedd llwyddiant yr ymgyrch wedi achosi cryn newid yn nheimpladau pobl, gan gynnwys aelodau'r Bwrdd, at yr iaith Aeleg. Roedd yn gobeithio byddai mwy na 100 o swyddi newydd yn cael eu creu yn nalgylch y Bwrdd. Dywedodd am yr angen i sefydlu cwrs carlam er mwyn i'r rhai di-Aeleg gyda sgiliau angenrheidiol gyfrannu hefyd. 'Gaeleg yw un o'r prif adnoddau yn yr Ucheldiroedd ac Ynysoedd yn awr', meddai.

Consensws y gynhadledd oedd yn erbyn adeiladu cyfleusterau drud yn yr Ynysoedd rŵan, ond yn hytrach gadael i'r sector annibynnol greu ei momentwn ei hun, fel sydd wedi digwydd yng Nghymru. Cafwyd adroddiad gan Euryng Ogwen Williams, Dirprwy Prif Weithredwr S4C, oedd yn cytuno gyda hyn, ac yn edrych yn ôl deng mlynedd at sefydlu S4C. Mi welodd yr un dadleuon yn cymryd lle y pryd hynny ag yn yr Alban rŵan.

Bwrdir cynnal cyfarfodydd tebyg yn rheolaidd yn y dyfodol.

Testun yr ail gynhadledd oedd strategaeth addysg Gaeleg dros y deng mlynedd nesaf. Cyflwynwyd nifer o adroddiadau yn disgrifio'r holl ystod addysg.

Gwelwyd nifer o ymgyrchoedd addysgol yn ystod y degawd diwethaf. Yn ôl Anna Latharna Nic'Ghilliosa, Swyddog Addysg CNAG, maent yn awr yn cael effaith mewn meysydd eraill hefyd, megis darlledu, diwylliant ac addysg cymdeithasol. Sefydlwyd Comhairle nan Sgoiltean Araich (Mudiad Ysgolion Meithrin) ar ddechrau'r degawd, a gwelwyd cynnydd sylweddol yn y nifer o ysgolion meithrin a agorwyd ers hynny. Bu gwelliannau yn addysg cyfrwng Gaeleg yn y sectorau cynradd ac uwchradd, yn ogystal

â sefydliad Sabhal Mor Ostaig yn y sector tertaid.

Cyflwynodd Fionnlagh Macleoid, Cyfarwyddwr Comhairle nan Sgoiltean Araich, adroddiad cyffroes a oedd yn amlinellu gobeithion y mudiad ar gyfer y deng mlynedd nesaf. Braslun o'r cynhwysion yw:

- (i) bydd cynnydd yn y nifer o grwpiau fel a ganlyn: 1990-76 grŵp, 1995-185 grŵp, 2000-320 grŵp Y prif ffactor sy'n penderfynu cyflymdra'r proses yw faint o staff sy'n siarad Gaeleg sydd ar gael.
- (ii) bydd y nifer o blant sy'n mynychu dosbarthiadau'r Comhairle yn cynyddu fel a ganlyn: 1990-1200, 1995-2960, 2000-5126. Erys y nifer o blant mewn grwp ar gyfartaledd o gwmpas 15, gyda grwpiau yn yr Ynysoedd fod yn llai na'r rhai ar y tir mawr.
- (iii) bydd y nifer o sesiynau mae pob dosbarth yn eu trefnu yn cynyddu o ddau mewn cyfartaledd rŵan i bedwar, sy'n rhoi llawer mwy o siawns i'r plentyn gyrraedd rhuglwydd.
- (iv) gan y bydd prinder o siaradwyr Gaeleg mewn tri sector erbyn 1992, sef addysg cyfrwng Gaeleg, darlledu Gaeleg a chymorth gwirfoddol i'r ysgolion meithrin, mae CNSA yn bwriadu sefydlu nifer o ganolfannau dysgu'r iaith, i alluogi dysgwyr ymgyrdd rhan o'r cyfrifoldebau. Hefyd bydd eisiau hyfforddi llawer iawn mwy o staff.
- (v) i ddilyn y gwaith da a wneir gan CNSA, bydd angen changu'r cynllun dysgu trwy'r Aeleg yn yr ysgolion cynradd. Disgwylir y niferoedd cynyddu fel hyn:  
1990-18 ysgol/uned cyfrwng Gaeleg, 1995-60  
2000-135  
Bydd angen 180 athro ychwanegol yn 1995 a 540 yn 2000 i wasanaethu'r ysgolion hyn. Awgrym CNSA oedd i ddatblygu cyrsiau dysgu'r iaith i'r athrawon yma yn syth. Hefyd awgrymwyd perthynas agosach rhwng ysgolion meithrin a chynradd.
- (vi) Dros y degawd, rhagwelir newid yn y pwyslais o adfywiad iaith o Ynysoedd y Gorllewin i'r Ucheldiroedd a

# Pigion Celtaidd

## Cernyw

**Treth y Pen.** Er mwyn osgoi talu Treth y Pen Margaret Thatcher mae pensiynwr Fred Trull wedi codi £1.25 miliwn yn enw'r cwmni 'Royal Cornish Consols United Tin Mines Cost Book Company'. Mae Mr Trull o bentref Lerryn ger Lostwithiel yn honni bod Siatr Frenhinol, oddi wrth Harri VII yn 1508, yn rhoi i bobl sydd â'u harian mewn mwyn alcam yng Nghernyw yr hawl i beidio â thalu trethi a thollau Lloegr. Fel y disgwylir mae Ymerodraeth Lloegr yn ceisio dyfarnu bod yr hawl wedi peidio â bod.

**Bryniau'r clai gwyn.** Er mwyn ceisio hybu tyfiant gwair ar alpau gwyn y diwydiant clai crochenwaith mae'r cwmni 'English' China Clays wedi mewnforio defaid Soay o'r Ynys Hir er mwyn pori'r gwair newydd.

**Cau pwll mwyn alcam.** Mae pwll alcam Pendeen wedi cau gyda cholled o 122 o swyddi. Y rheswm yw'r cwmp ym mhris alcam o £6,600 i £3,600 y tunnell.

## Iwerddon

**Addysg Ddiwygiedig.** O dan y Ddeddf Ddiwygio Addysg yng Ngogledd Iwerddon bydd rhaid i ddisgyblion uwchradd astudio iaith hyd 16 oed. Ceir dewis rhwng ieithoedd y cyfandir neu'r Wyddeleg.

**Naïonra na Fuisseoige.** Yn 1984 rhoddwyd arian cyhoeddus i'r ysgol gynradd Wyddeleg gyntaf ym mBéal Feirste ar ôl cael ei sefydlu yn 1971. Yn ogystal gwelwyd twf yn y nifer o ysgolion meithrin yn y ddinas. Ar hyn o bryd ceir ymdrech i sefydlu un i wasanaethu Stadau Catholig 'Twinbrook' a 'Poleglass' yng ngorllewin y ddinas lle mae diweithdra uchel iawn, incwm isel a nifer o deuluoedd un-rhiant. Yng nghyfrifiad 1891 roedd 29,000 o siaradwyr yr Wyddeleg yn y Chwech Sir - 7,600 yn mBéal Feirste. Erbyn heddiw,

does dim ffigurau cyfrifiad ond mae rhwng 5,000 a 6,000 o blant o'r Gogledd yn mynd i'r Gaeltacht bob blwyddyn er mwyn astudio'r iaith. Bob blwyddyn mae tua 2,000 o ddisgyblion yn sefyll arholiad lefel 'O' neu 'A' yn yr iaith genedlaethol allan o'r 20,000 sy'n astudio'r iaith yn yr ysgolion. Yn ogystal, mae dros 1,000 o oedolion yn dysgu'r Wyddeleg gyda'r nos mewn 70 dosbarth gwahanol. Erbyn hyn mae dros 75,000 o siaradwyr rhugl yn y Gogledd. Mae papur dyddiol 'Lá', gorsaf radio Wyddeleg 'Radio Fáilte', 2 ysgol gynradd (agorwyd yr ail yn 1987) a 8 ysgol feithrin - Anderstown 1979, Short Strand 1980, Twinbrook ac Ardoyne 1984, Lower Falls 1985, Ballymurphy 1986, Markets 1988 a Springfield 1988. Gellir cysylltu â 'Cathaoirleach' y mudiad, Marie Flynn, yn 211A Falls Road, Béal Feirste 12.

## Llydaw

**Ffair Lydewig.** Cynhalwyd Ffair Lydewig yn Aberystwyth ar 12 Mai a fydd yn cynnwys gwersi iaith, dysgu dawnsiau Llydewig a gweld ffilmiau ar yr iaith a siawns a bawb sgwrsio yn yr iaith.

**Cwrs Iaith.** Cynhelir cwrs dysgu'r Llydaweg yn Oaled Diwan yn Treglonou rhwng 14 a 25 Awst eleni. Yn ogystal â'r gwersi iaith ceir sesiynau ar y traeth a chyfle i ddysgu canŵio. Gyda'r nos bydd cyfle i ddysgu dawnsio a chanu.

**Siopau Llyfrau.** Mae'r siop lyfrau 'Kernog' yn Montroulez wedi cau. Sut bynnag mae gan 'Ar Bed Keltiek' siopau o hyd ar 2 Stryd Ar Roue Grallon, Kemper a Bali Clemenceau, Brest.

**Ysgol Uwchradd Diwan.** Mae ysgol uwchradd Diwan wedi symud i gartref newydd yn Ar Releg ger Brest - Skolaj Diwan Roparz Hermon. Yn y ddwy flynedd gyntaf ceir 18 dysgybl. Eleni mae 600 disgybl yn ysgolion Diwan - cynnydd o 20% ers llynedd.

### Torri Tir... D.F.

Rhanbarth Grampian erbyn 1993, ac wedyn i Ystrad Clud a Lothian erbyn 1996.

Adroddiadau gan Cairistiona MacKenzie (cynradd) a Cairiona Dunn (uwchradd) gadarnhawodd adroddiad CNSA. Pwysleiswyd yr angen i ddatblygu cynlluniau ail-hyfforddi athrawon. Gwelwyd y diffyg adnoddau yn broblem hefyd. Nid yw cyflwyniad y cwricwlwm cenedlaethol wedi helu statws yr iaith ychwaith.

Ymysg yr adroddiadau addysg tertaiadd oedd un o Northern College, Aberdeen. Maent ar hyn o bryd yn casglu gwybodaeth

am ieithoedd lleiafrifol eraill i weld beth maent yn eu gwneud i ddatrys yr un problem. Awgrym cyrsiau byr i hyfforddi'r rhai sy'n athrawon ar hyn o bryd ac sydd yn siarad yr iaith. Y Problem yma yw cyllid. I'r rhai sy ddim yn siarad Gaelleg ar hyn o bryd maent yn awgrymu cwrs carlam am flyddyn gyda phwyslais ar ddysgu, efallai gydag uned yn y Gaidhealtach.

Gyda'r ddwy gynhadledd yma, ymddengys fod yr adfywiad iaith yn yr Alban yn dechrau torri tir newydd. Mae'r ddegawd nesaf yn mynd i fod yn bwysig tu hwnt.

## Yr Alban

**Yr Aelig a'r Cwricwlwm.** Mae'r llywodraeth wedi gwneud 'U' turn dros statws yr iaith yn yr ysgolion uwchradd. Ar ôl anghofio'r iaith yn y ddrafft gylchlythyr, gall plant astudio'r Aelig ac iaith Ewropeaidd fodern arall yn y ddwy flynedd gyntaf yn yr ysgol uwchradd. Ar ôl hynny gellir dilyn yr Aelig neu'r iaith arall. Felly mae ganddi statws is na'r Wyddeleg neu'r Gymraeg.

**Comhairle nan Sgoiltean Araich.** Ar hyn o bryd ceir 18 ysgol feithrin yn yr Ynys Hir rhwng Leodhas a Barraigh. Cyflogir un trefnydd amser llawn a 3 rhan amser. Mae'r Ymddiriedolaeth Gannochy wedi rhoi grant o £10,000 er mwyn sefydlu ysgolion yn rhanbarth 'Tayside'. Ar hyn o bryd ceir ysgolion yn Dundee, Aberfeldy a Dunkeld. Yn ddiweddar agorwyd grŵp yn Slearn Urchadan ger Inbhir Nis. Cyn bo hir gobeithir gweld grwpiau newydd yn Ceann Loch Gilp, Ile, Hillhead (Glaschu), Ath Tharracaill, Obair Dhearhainn, a Bâgh a Chasteil. Yr amcan yw 250 grŵp gyda 4,300 o blant!

## Wales and the World

**The National Curriculum.** The official figures of the requirement for teachers to deliver the national curriculum are:

	primary	498	Secondary	128
Dyfed		933		119
Gwent		278		128
Gwynedd		969		97
Mid Glamorgan		560		165
Powys		146		38
South Glamorgan		290		115
West Glamorgan		338		105

Cymru 4012 895

**Military establishments.** The English army has 5,600 soldiers and 1,000 civilians in Wales spread between Cardiff, Wrecsam, Brecon, Newport, Monmouth, Chepstow, Castlemartin, Manorbier, Sennybridge, Tywyn and Capel Curig. The Royal Navy has munitions sites at Milford Haven and Trecwn near Fishguard with 560 civilian employees. There are munitions factories at Usk (1,400 civilians), Pendine and Llanishen (Cardiff - 500 civilians). The Royal Air Force has bases at Valley on Anglesey (1,000 servicemen, 200 civilians), Brawdy, Pembrokeshire (800 - 400) and St Athans, Cardiff (4,000 - 1,000). The United States has bases at Brawdy (Pembrokeshire) - 280 jobs and Chepstow (150 jobs). There are experimental bases at Aberporth (350 civilians) and Llanbedr near Harlech (150 civilians).

# Cyngor yr Iaith Gernyweg

**The Church of England in Wales.** At the induction of a new priest in south Meirionydd the Bishop of Bangor told the new vicar that he would be expected to learn Welsh like his predecessor. At least someone is insisting English key workers learn Welsh! Of the 55 candidates for ordination 27 speak Welsh or have some knowledge of the language.

**Education through Welsh.** The official parliamentary figures for the number of pupils educated through the medium of Welsh are:

Clwyd	primary 6674	Secondary 2871
Dyfed	15102	4629
Gwent	704	52
Gwynedd	18817	11785
Mid Glamorgan	6319	986
West Glamorgan	3029	1198

In Powys of the 483 primary school teachers 154 are fluent in Welsh and 225 can't speak the language.

**Weakening over the Curriculum.** The Secretary of State has decided that pupils moving to Wales in the third, fourth or fifth years of secondary school will not have to learn Welsh. In addition, 13 secondary schools have been exempted from compulsory Welsh between 11 and 16:

Clwyd – Darland, Hawarden, Machen  
Dyfed – Greenhill (Tenby), Milford Haven, Sir Thomas Picton and Tasker Milward (Haverfordwest)  
Gwent – Monmouth, Bettws (Newport), Groesyceiliog (Cwmbran), Tredegar  
West Glamorgan – Dyffryn (Port Talbot), Oichfa (Swansea)

**Hard Luck Television – HTV.** Never in its 22 year existence has commercial television tried to persuade viewers in Wales to tune in to its HTV Wales service (instead of HTV West or Granada). In the Vale of Glamorgan 55% of households tune to English stations, Cardiff 37%, Newport 46%, Torfaen 52%, with a similarly high percentage in the Wrecsam/Deeside area.

**Language Grants.** Grants under section 26 of the Development of Rural Wales Act 1976 to assist the Welsh language will rise from £1.5 million last year to £2.3 million this year. Including education grants the specific language grants are up by 34% this year. Every section 26 grant was met in full. The main recipients are:

Welsh Language Board	£675,000
Canolfan Iaith Nant Gwrtheyrn	76,5000 (+53%)
Welsh Books Council	630,000
National Eisteddfod Mudiad Ysgolion Meithrin Yr Urdd	+16%

Sefydlwyd *Cyngor Yr Iaith Gernyweg* yn Ionawr 1989. Ar hyn o bryd y mae wyth aelod yn gwasanaethu arno.

## Cylch Gorchwyl

Gwel *Cyngor yr Iaith Gernyweg* ef ei hunan fel cynghorwr, hyrwyddwr, ymchwiliwr, athro ac, yn y pen draw, fel arholwr yn yr iaith Gernyweg yn y naill neu'r llall o'i dwy ffurf wahanol hanesyddol: Cernyweg Canol a Chernyweg Diweddar (fel y'u diffyniwyd gan Edward Llwyd, William Gwavas ac ysgrifenyddwyr eraill y ddeunawfed ganrif gynnar), gan gyfeirio'n ehangach i'w bodolaeth mewn unrhyw ffurf y gellir ei hadnabod o gyfnodau cynharach ac i'w lle ymhlith y ieithoedd Celtaidd eraill.

## Amcanion Y Cyfnod Byr

1 Cynhyrchu llyfr gramadeg a geiriadur o Gernyweg Diweddar i fyfyrwyr, yn defnyddio enghreifftiau dilys a rhoi'r eirfa yn ei horgraff wreiddiol. Mae hyn i wasanaethu fel ffynhonnell (a) fel y gall myfyrwyr diffuant mewn ysgolion, colegau neu brifysgolion ym-gymryd i'w hastudio gan fwriadu iddi fod yn rhan o'u gwobr academaidd, (b) fel y gall y bobl sy'n anelu at y Gernyweg fel iaith lafar adfywiedig ddefnyddio'r gweithiau hyn fel sylfaen cadarn, derbynol i seilio eu Cernyweg arno, (c) fel y gellir gweld bod Cernyweg Diweddar yn ddilys ac yn gymeradwy, a'r Cyngor ei hunan hefyd trwy ei berthynas â hi.

2 Ymglymiad y cyhoedd wrth Gernyweg Diweddar a dal ei ddi-ddordeb trwy ddarparu testunau o'r cyfnod a defnyddiau

Merched y Wawr	
Young Farmers Clubs	+16%
Women's Institutes	

**Brent's Prejudice.** The London Borough of Brent is famous for its support for minorities. However, it flatly refuses to grant aid the only Welsh school in London – Ysgol Gymraeg Llundain (founded 1961) within its boundaries. This unique school has 30 pupils who pay £300 a term for a dual income family and £220 for a single parent. Fund raising fills the gap. Total annual costs exceed £25,000. When, however, the headteacher accepted a college post in Wales there was a staffing crisis. Then Gwynedd County Council agreed to second a teacher to the school to fill the gap as a gesture of goodwill. London could support 3 or 4 Welsh schools throughout the metropolis if they were available free of charge. Other cities such as Birmingham and Liverpool and Manchester could also support a school.

dysgu mewn arddull poblogaidd.

3 Amddiffyn a hyrwyddo Cernyweg Diweddar trwy gymryd rhan mewn trafodaethau pa bryd bynnag y bo'n addas ac yn ymarferol.

4 Darparu gwybodaeth gywir a ellir gwireddu i holwyr ar yr iaith. Y mae rhif ffôn (isod) gan y Cyngor a gafodd lawer o ymfyniadau'n barod.

## Amcanion Y Cyfnod Canol

Cynhyrchu geiriadur a llawlyfr poblogaidd a fydd yn ymddrin â Chernyweg Diweddar mewn modd cynhwysfawr ar gyfer y dyddiau hyn. Yn annhebyg i eiriadur a llyfr gramadeg y myfyrwyr bydd rhaid i'r rhai hyn gynnwys y fath eiriau newydd y bydd ei heisiau i gymhwyso'r iaith i'w defnyddio bob dydd. Cyflwynir nhw mewn orgraff ddilys, frodorol wedi'i safoni o'r dewis ymlith yr enghreifftiau gorau a mwyaf ymarferol.

## Amcanion Y Cyfnod Hir

Darparu yn yr orgraff wreiddiol, gyda nodiadau testunol, ac am brisiau tu fewn gafael y myfyriwr cyffredin, yr holl lenyddiaeth yn hanes yr iaith. Cynhyrchu geiriadur a llyfr gramadeg o'r iaith ganoloesol i fyfyrwyr. Darparu arholiadau, gyda chymeradwyaeth weithredol a chydweithrediad yr awdurdodau addysg ar bob gwastadedd, yn y pynciau canlynol:

- 1 Hen Gernyweg a Chernyweg Canol, trwy arholiad ysgrifenedig yn unig.
- 2 Llenyddiaeth Cernyweg Canol, ond i gynnwys 'Y Greadigaeth' gan Jordan, trwy grfieithu, cyd-destunau a gwerthfawrogiad.
- 3 Cernyweg Diweddar, fel astudiaeth ddadansoddol trwy arholiad ysgrifenedig yn unig.
- 4 Cernyweg Diweddar, cyfieithu, rhyddiaith ac yn y blaen, trwy arholiad ysgrifenedig yn unig.
- 5 Cernyweg Diweddar trwy arholiad llafar yn unig.

Gallai unrhyw gyfuniad o'r adrannau hyn ennill gwobr.

**Richard R. M. Gendall, Cadeirydd.  
Treggrill Vean, Menheniot, Liskeard,  
Cernyw. Ffôn: 0579 43366**

The *Cornish Language Council* was set up last year to advise on, promote, research and teach the Cornish language and set examinations in one or the other of its two historic forms: Medieval and Modern Cornish in the authentic orthographies used during those periods.

Detailed information can be got by writing to the above address. A stamped addressed envelope would be much appreciated.

# ÉIRE

## Tuarascáil Nua faoi Bhás Willie McCrae

Micheál Mac Aonghusa

Tá níos mó amhrais ná riamh ann faoi bhás Willie McCrae, abhcóide ó Ghlaschú agus comhairleoir de chuid Pháirtí Náisiúnta na hAlban. Thángthas ar McCrae, fear in aois a 61, agus é gan aithne gan urlabhara, tar éis taisme bóthair, mar dhea, ar 6 Aibreán 1985. Níor tháinig sé chuige féin sula bhfuair sé bás an lá dar gcionn. Roimhe sin fuarthas amach go raibh piléar ina chloigeann agus ba í an chúis oifigiúil lena bhás dar lena theastas bháis 'gunshot wound of the head'. Ina ainneoin sin dhíúltaigh – agus diúltaíonn – na húdaráis fiosrú poiblí a chur ar bun faoi bhás Willie McCrae.



Willie McCrae – Inquiry demanded

D'fhoilsigh an eagraíocht Justice tuarascáil i mí Feabhra na bliana seo tar éis do bhall dá gcuid, John Conway, fiosrú neamhspleách a dhéanamh faoi bhás McCrae. Dlíodóirí is mó atá i Justice agus is í cuspóir an chumainn 'to uphold and strengthen the principles of the Rule of Law in the territories for which the British Parliament is directly or ultimately responsible: in particular, to assist in the administration of justice and in the preservation of the fundamental liberties of the individual'.

Ríomhann Tuarascáil Justice na bunfhricí faoi bhás Willie McCrae. Maidin Dé Sathairn 6 Aibreán 1985 tháinig comhairleoir ceantair de chuid an SNP ó Dhún Deagh, David Coutts, ar *volvo* a bhí tar éis imeacht den A87 (an bóthar idir Inbhir-gharadh agus Caol Aillseach) agus titim síos thart faoi 60 slat. (Ba comhtarluínt amach is amach í go raibh Coutts a raibh aithne mhaith aige ar McCrae ag dul thar bráid.) Ar na daoine a bhí in aon charr le David Coutts bhí dochtúir leighis, Dorothy Messer. Scrúdaigh sise Willie McCrae a bhí cromtha thar an roth stiúrtha agus fuair sí amach go raibh sé gonta sa chloigeann. Tugadh é go dtí ospidéal Raigmore agus uaidhsean go dtí an Royal Infirmary in Obairdheathain. Ba sa dara ospidéal sin a fuarthas amach gur lámhachadh é le piléar.

Rinne na húdaráis iarracht a thabhairt le fios gur chuir McCrae lámh ina bhás féin ach caitheann Tuarascáil Justice amhras amhór ar an scéal sin. Dúirt an Comhairleoir Coutts agus finnéithe eile go raibh billí, cártaí creidmheasa agus rudaí pearsanta ar an talamh taobh leis an gcarr. Is eol go raibh páipéar ar iarraidh óna mhála, páipéar a raibh sé ag obair orthu go luath roimh a bhás. Is cinnte freisin gur cuartaíodh a phócaí agus an carr sular tháinig David Coutts ar an láthair.

Rud eile a bhí an-aisteach go raibh ráfla scaipithe in Inbhir Nis agus in Inbhir-pheofharain gur scaoileadh McCrae an mhaidin sin. B'in i bhfad sular thug an t-ospidéal faoi deara gur goin philéir a bhí ar a chloigeann. Níos aistí fós chuala an preas an scéal agus chuaigh tuairisceoirí chuig láthair na tarluínte. Shroich siad an áit chomh luath sin go raibh na póilíní fós ar an láthair.

Ní fhacthas ná níor aimsíodh gunna sa charr nó in aice leis. Roinnt seachtainí i ndiaidh a bháis dúirt an Choróin go bhfuarthas an gunna i sruthán in aice leis an gcarr. Ach más fíor sin léiríonn sé nach bhféadfadh gur chuir McCrae lámh ina bhás féin ó tá an sruthán suas le 20 slat ón áit inar aimsíodh an carr.

In ainneoin na fianaise d'eisigh na húdaráis ráiteas ag rá 'the death has been

fully investigated. There are no suspicious circumstances.'

Is léir gur socraíodh cos a bhualadh ar an scéal ag an leibhéal is airde i Londain.

Ba dheacair do dhuine réasúnta gan teacht ar an tuairim gur dunnharaíodh Willie McCrae. Agus ón méid atá i dTuarascáil Justice caithfidh amhras a bheith ar dhuine gur fórsaí an Stáit a mharaigh é. Feallmharú gairmiúil a bhí ann. Ní in Éirinn amháin atá polasaí 'scaoil le marú' ag Rialtas Shasana.

### Summary

The report prepared by John Conway for the Justice organisation increases the need for a public inquiry into the death of Councillor Willie McCrae. Willie McCrae died as a result of what appeared at first sight to be a road accident but, before he died, doctors found a gunshot wound in his head. The authorities tried to suggest he committed suicide but the weight of evidence supports the probability he was assassinated.

## Cúrsa Gnó trí Bhreatnais

Tionscnófar cúrsa nua gnó trí Bhreatnais i gColáiste Ollscoile na Breataine Bige, Aberystwyth, i mí Dheireadh Fómhair. Ar na hábhair a bheas ar chlár an chúrsa nua beidh eacnamaíocht, margaíocht, polasaí gnó cuntasáíochta, teicneolaíocht eolais, scileanna drámaíochta agus teilifíse.

Beidh an cúrsa seo mar cúrsa roghnach sa chéad bhliain agus is é an rud is suimiúla faoi nach bhfuil a chomhionann ar fáil i mBéarla sa Bhreatain Bheag. Beidh tionscnaimh agus tréimhsí gnó le comhlachtaí mar chuid den chúrsa agus is i mBreatain a bheas sé sin ar fad.

Tá údaráis an Choláiste ag súil go mbeidh deichniúr ar a laghad ag clárú sa chúrsa agus measann siad go bhféadfadh suas le 30 nó 40 mac léinn a bheith i gceist.

Reachtálfar an cúrsa i gcomhar le Menter a Busnes, cumann a bunaíodh i mí Eanáir 1989 mar nasc idir Bhreatainseoirí sa saol gnó.

Cuideofar leis na mic léinn scileanna pearsanta a fhoghlaim a sheasfaidh leo agus iad ag lorg phoist amach anseo.

(A new business studies course to be inaugurated in UCW, Aberystwyth, in October will be available in Welsh only).

# Northern Talks

Peadar Mac Airt

There has been a quiet optimism about in political circles North and South that there may be a big breakthrough in the offing which will eventually bring the Unionists to the negotiation table. That optimism, it must be said, has been mostly fuelled by hints, nods and winks from officials of the Northern Ireland Office and the benign countenance of Northern Secretary, Peter Brooke, which seems to be saying 'I know more than I am telling' when questioned on the issue.

The Unionists have refused to engage in talks about a devolved government for the war-torn North so far because of the Anglo-Irish Agreement and the role which it gives to the Southern State in running the affairs of the region. But recently, the Unionists have hinted that if the Agreement and the work of its Secretariat at Maryfield were to be suspended, they would take part in talks.

This, originally, was flatly refused by both the British and Irish governments. However, in the past few months, there seems to be little doubt that these same two governments are willing to grant a short suspension – but not of the work of Maryfield. This will undoubtedly be the sticking point and could eventually dash the hopes of those who feel that talks towards a devolved government would somehow end the violence.

But, realistically, what chances would such talks have of success. Let us look briefly at the attitudes of the various parties. Given that the largest nationalist party, the SDLP already have a direct input into the governing of the North through the Irish government's advisory role in the Anglo-Irish process, it is only reasonable to assume that they would want something spectacularly better in any power-sharing devolved government. They would probably settle for nothing less than half the cabinet seats or a number which would not correspond to their numerical strength in a new assembly.

The Official Unionist Party has leanings towards full integration with Britain and certainly could not be seen to cede such a demand. The Democratic Unionist Party has made it clear from the start that they are against power-sharing "with people whose ultimate aim was the destruction of the Northern State!" So, one can take it for granted that they would not cede the SDLP demands.

Yet, as far as the SDLP is concerned, nationalists have never been more fairly treated than under direct rule, with the Anglo-Irish Agreement in place.

From all this, it is hard to see what the optimism which has suddenly emerged is

## An Cairdinéal Tomás Ó Fiaich Fear uasal agus Fís uasal

Mícheál Mac Aonghusa

Bhí dearg-ghráin ag bunaíocht Shasana agus ag a madraí lathaigh ar an gCairdinéal Tomás Ó Fiaich mar gur sheas sé le ceart mhuintir na hÉireann chun neamhspleáchais. Ba é an chéad phríomháidh sa nuastair a dúirt glan amach agus go poiblí go mba chóir d'fhórsaí Shasana greadadh leo as Éirinn. Cuireadh brú leanúnach air an ráiteas sin a tarraingt siar nó a mhaolú agus dhiúltaigh sé i gcónaí. D'admhaigh sé do chara tamall ó shin go raibh an brú 'millteanach'. Níl aon amhras faoi ach gur chuir an brú sin strus air agus go ndearna sé é a thraochtadh. Rinneadh iarracht ghránna tabhairt air cáineadh poiblí a dhéanamh ar dhaoine a vótáil do Shinn Féin agus Poblachtaigh agus iad a chur faoi choinnealbhá. Bhí an-iomarca measa ag Tomás Ó Fiaich ar eaglais stairiúil Ard Mhacha le meirdreach a dhéanamh di. Ní raibh sé sásta a bheith ina ghlór ag Rialtas Shasana mar a bhí agus mar atá easpaig eile.

Ó bhí sé ina mhac léinn bhí sé sáite in obair na Gaeilge. Ar feadh na mblianta fada bhí sé ina Uachtarán ar Chumann na Sagart agus bhí sé ar dhuine de bhunaitheoirí Ghlór na nGael. Bhí sé ina Chathaoirleach ar an gCoimisiún um Athbheochan na Gaeilge (1959-'63) agus ar Chomhairle Chomhairleach na Gaeilge (1965-'68). Chaith sé bliain mar Uachtarán ar Oireachtas na Gaeilge. Nuair a ceapadh ina Phríomháidh é throid sé na hiarrachtaí ag na meáin chumarsáide a ainm agus a shloinne a 'aistriú' go Béarla. Rud mór é sin a chur gach Gaeilgeoir in Éirinn faoi chomaoin aige.

Ní haon ionadh é go raibh rabharta bróin ar fud na hÉireann nuair a tháinig an scéal go raibh Tomás Ó Fiaich ar lár. Ba é

rún an gheana a bhí ag daoine air, dar liom, an chaoi ar phléigh sé le gach duine a chas air mar phearsa a raibh meas ag dul dó. Chuir sé suim i ndaoine iontu féin ba chuma céard iad na tuairimí creidimh nó eile a bhí acu. Agus bhí cuimhne do-chreidte aige maidir le hainmeacha nó le haghaidheanna.

Bhí fís ag Tomás Ó Fiaich: Éire ina mbeadh an Ghaeilge i réim, a bheadh saor ó dhaorsmacht Gall, a bheadh faoi shíocháin agus ina mbeadh athmhuintearas idir Chaitlicigh, Phrotastúnaigh agus dhaoine gan aon chreideamh. B'in fís uasal mar ba dhual d'fhear uasal.



An Cairdinéal Tomás Ó Fiaich, RIP

### Summary

(Cardinal Tomás Ó Fiaich was hated by the London Government and their puppets because he declared himself in favour of English withdrawal from Ireland. Since his student days he was active in the Irish language movement.)

based on. But, then again, getting the two sides around any table for more than an hour might be called an achievement of some sort.

The people, however, who would apparently not be around that table are Sinn Féin and the IRA. In fact, it is quite clear that part of the strategy of such talks would be the isolation and decimation of both groups.

The strategy, which has been ably outlined by John Hume, the SDLP leader, is to hammer out a settlement which would have the endorsement of the British, the Unionists and the Irish and Nationalists. This settlement would then be put in a referendum to the whole of the population of the island, North and South. When they had overwhelmingly endorsed it, the Provos

would be told: 'This is now the democratically declared will of the whole Irish people in an act of self-determination which Wolfe Tone would have admired'.

This would, of course, undermine the Sinn Féin and IRA claim that they are fighting for such self-determination and they would, according to the plan disappear up the barrels of their own Armalites. The strategy, it must be said, is not bad, not bad at all. After all, there is something irrefutable about Ireland, North and South expressing a will in concert. At that stage, you can't argue that partition has distorted the will of the whole Irish people.

However, sadly for those who propose the grand scheme, things just won't happen like that. And if anyone doubts that, just try to imagine Charles Haughey and Ian

Paisley emerging from a room with arms around one another and smiling in brotherly fashion as they explain to the press that they have reached an agreement which satisfies everyone. An agreement like that would have to state that all of Ireland was a Republic but that part of this republic was ruled by Britain. No, somehow, I don't see it. That would be a very Irish solution to a very Irish problem. Back to the drawing boards, boys!

## Language News

• Readers of *Carn* will recall the photograph of Ciarán Ó Feinneadha's car with the letters BÁC in place of the mandatory D on the registration plate following the introduction of the new English abbreviation only car registration system. Others followed his example and in recent months Cairíona Ní Cheallaigh was fined £10 for displaying BÁC instead of D. The case will be appealed to the High Court.

• In "The death of the Irish Language – A Qualified Obituary" the author Reg Hindley, a senior lecturer in geography in Bradford, states that Irish is just about dead as a living community language and it is only a matter of whether it is the present generation of the next which will see it die. He claims that there are under 9,000 people in the Gaeltacht areas (out of an official census figure of 58,500) who have sufficient interest to transmit the language to their children. Amongst the main causes for the decline are cited the lack of a television service in Irish and emigration, Gaeltacht children spend more time watching television than listening to their parents. The author states that the State has not enough funds available to provide the kind of television service necessary to save the language.

• A document "Teaching Irish in the Schools" towards a Language Policy for 1992' has been published by Institiúid Teangeolaíochta Éireann (Linguistics Institute). The author Eoghan Mac Aogáin gives as his opinion that the Irish course in primary schools is far too difficult for the ordinary pupil and that the long term aims are not realistic.

• Proinsias Mac Aonghusa, Uachtarán (President) of Conradh na Gaeilge has been appointed Chairman of Bord na Gaeilge, the state body with the official role of promoting the language. An unexpected choice, the new Chairman after taking up his position laid emphasis on the critical state of the Gaeltacht and announced the setting up of a Gaeltacht section in the Bord. Also established was a Language Rights unit and a TV development officer is to be appointed. With an embargo on recruitment in the State section still in force however these new developments will have to be achieved by redeploying staff.

• The intention of the Dept of Health in

## Birmingham 6 Bryncoch 2

The public image of the North Wales police as bumbling fools over the Meibion Glyndwr arson campaign has taken a nosedive after a botched attempt to find scapegoats.

Welsh actor and rock singer Bryn Fôn was the first to excite police attention. Lead singer of the group 'Sobin a'r Smaeliad', and a leading character in the popular comedy series 'C' mon Midffild', he wore black gloves and a balaclava during a recent televised rock concert when singing 'Meibion y Fflam' (Sons of the Flame). On the 13th February, his smallholding, Bryncoch, at Nasareth near Penygroes, Gwynedd, was surrounded by local police and a search carried out of the house itself and surrounding fields. Police told him at the time that they were in receipt of a tip off that there was bomb making equipment stored there.

After a short while, Mr Fôn's father, who was in an outhouse at the back, saw a policeman searching a wall bend over and pick up a plastic bag. This he brought into the house. Upon opening, it was found to contain wire, switches, batteries. Bryn Fôn was arrested and taken to Dolgellau police station for 50 hours of questioning. Later his girlfriend, Anna Wyn Williams, was also arrested. The next day the smallholding was comprehensively searched by tracker dogs and over 50 officers but no evidence was found.

The next day two other Welsh actors who perform in the same programme, and who are noted for their nationalist views,

were also arrested. Mei Jones lives near Llanrwst and Dyfed Thomas in London. But by this time it was obvious to the police that their plans had gone awry. Several small meaningless items were taken from the house of Mei Jones for examination, three batteries out of over twenty in the house for example.

The arrest of Bryn Fôn provoked a storm of protest. Over 15 were arrested after a public demonstration in Bangor. Plaid Cymru MPs Dafydd Wigley and Ieuan Wyn Jones protested about the police action, whilst there was the usual stony silence from the police and its controversial Chief Constable, David Owen.

Eventually all four were cleared of any connection with Meibion Glyndwr. But the following month saw further embarrassment for the police with the broadcasting of the programme 'Week In Week Out' on the issue. Former policemen saw fit to condemn the way in which policemen had behaved on these cases, in particular the bringing of the suspect package into the house of Bryn Fôn.

Following so much public and professional unease, a police enquiry has been set up under the care of Lancashire Constabulary to look into the police behaviour. It is not known, for instance, if the package was planted by the police or by a malicious hoaxer. But with no signs of the Meibion Glyndwr campaign abating, now over 200 incidents have been reported, public co-operation with the police must be at an all time low.

the North to include a question on the Irish Language in the next years census has been attacked by Unionists. It has been reported that the question would ask whether a person can speak, read or write Irish. DUP's William McCrea called the intention 'another birdbrained idea a civil servant dreamed up to justify their existence and to de-British the Ulster people'!

• A publication from Institiúid Teangeolaíochta Éireann launched at the end of



Proinsias Mac Aonghusa

May outlined the position in Gaeltacht areas with regard to the £10 grant for children (This grant is obviously derisory in itself but unless children are deemed to be eligible for it families in Gaeltacht areas would not qualify for improved Gaeltacht grants in other areas such as housing). Entitled "Language Shift among schoolchildren in Gaeltacht areas 1974-84: An Analysis of the Distribution of £10 Grant Qualifiers", by Micheál Ó Gliasáin, it would indicate that there are only three districts in the Gaeltacht where Irish is the normal everyday language of at least three quarters of the schoolchildren.

• Some months ago a National Campaign for an Irish Television Station was founded. Representatives from all Gaeltacht areas and many other areas North and South attended the meeting. The main aims agreed were the establishment of a TV Station serving the whole country, that this station should be available in and service all Gaeltacht areas from its founding and that it be based in a Gaeltacht area. The campaign has since held a lobby of the Dáil which 60 TD's attended.

# KERNOW

## Kessedhek Yethow Keltek

*Kernewek Kemmyn*

Dhe'n 10ves a vis Kevardhu 1989 yth esa gwrys kuntelles a vri yn Kembra. Dhe'n prys na, kannasow a bub vro Europek may ma kewsys yeth nag yw an keth ha'n yeth bras aji an vro, a dheuth warbarth yn unn omgusulya rag may hallens drehevel kresenn nowydh. An gresenn yndella gwrys yw 'Canolfan Ewropeaidh yr leithoedd llai eu defnydd' - 'Kresva Europek rag Yethow le aga defnydd'. Drehevys yw hi un dann dhorn' An Soedhva Europek rag Yethow le aga defnydd (The European Bureau for Lesser Used Languages). Aji an Gresenn ma y fydh dafar adro dhe ogas pub yeth a vydh kewsys yn Eorap drefenn bos, yn sompel, Almaynek kewsys aji Pow Frynk y'n ranndiryow nes dhe'n or ynter an dhiw vro veur na.

Pella es henna, ervirys veu nans yw misyow dhe dhrehevel kessedhek a vydh abarth an yethow keltek. 'Kessedhek Yethow Keltek' a omguntelles yn mis Hwevrer hag yn mysk traow erell an ysyli a viras orth an dafar a vydh dhe les rag an re usi ow tyski aga yeth keltek aji skolyow dhe fleghes yowynk. Prag na yllir, yn sompel, parusi traow heb geryow rag may hyllir pryntya lavarow pub yn hy yeth hy honyn? Owth holya an keth fordh, an guntelles a vira orth towlennow may hyllir dyski dyskajoryon rag ma's teffo skians lowr dhe worra an yeth yn furv sempel arag aga fleghes. Yma an towlenn ma ow resek yn Kernow y'n eur ma gans skoedhyans Konsel Dyskas an Konteth. Kannas pub vro esa dhe guntelles ma a veu psys a ri derivas kyns penn diwettha mis Meurth, ow tiskwedhes fatell yw studh dyskans an yeth kenedhlek aji skolyow. Nyns eus diank a leverel bos an kessedhek ma onyn may hallo dredho pub bro geltek gweres hy hwoer.

### *Summary*

In December 1989 a 'Centre for Lesser Used European Languages' was set up at Nant Gwrtheyrn. This Centre will act as a clearing house for mutual help. Most European languages are represented. An off-shoot of the Centre is the Celtic

Wella Brown

Languages Committee which has already met and discussed among other things the provision of 'inter-Celtic' material for use in schools and the training of teachers who have no knowledge of the native language so that they can introduce elementary courses into their schools. This process has already begun in Cornwall.

*Celtic Drawing by P. Huisman*



## The Policy of the Cornish Language Board

We are always glad to acknowledge the impartial tone of Bernard Deacon's writings and to commend his historian's approach to the development of the Cornish language. ('A New Language Board?' *Carn* No. 69)

There are several points in the article however which deserve to be commented on in the same spirit of positive concern for the language as Bernard Deacon evinces. These points are points of fact which can be substantiated.

1. The legitimacy of the Language Board is founded on its historical development from the year 1967 when the two major Cornish institutions, the Gorsedd and the Federation of Old Cornwall Societies, handed over their Language Board, the members of which were nominated by interested organisations. In the autumn of 1985, with the consent and blessing of the two founding bodies, the Language Board became independent and adopted open elections for the selection of its membership.

2. Elections of the whole Board are held every three years. All paid up members of the Cowethas an Yeth Kernewek, the Cornish Language Fellowship, are eligible to vote, wherever they live. Since the Fellowship is open to anyone who supports Cornish without any distinction as to which particular variety they favour, it is clear that the Language Board is completely democratic/widely representative and

soundly established. Officers of the Board are elected every year. In addition to this election procedure, representatives are nominated by other Cornish institutions. The Board meets regularly and all decisions are voted upon.

3. Although the Board advocates Common Cornish as the best system of pronunciation for Revived Cornish and for registering that pronunciation, it recognises that others are not convinced of this and that therefore the Board has a duty to them. This is reflected in the fact that the examinations conducted by the Board, as they have been for many years, are available in Unified as well as in Common Cornish at all grades and this will remain the case as long as there is a need for it. The Board will continue to supply texts for such examinations in Unified Cornish. The Board's list of publications will continue to include Unified items and the Board itself is committed to publishing the remaining play of the Ordinalia in Unified. Access to the radio was negotiated by the Language Board long ago and the popular Sunday programme 'Kroeger Kroghen' although directed by a member of the Board has a mixed team of presenters who work together in a co-operative spirit. It might be added here that, although the Cowethas, the Cornish Language Fellowship, is a separate body with its own constitution and organisation, its journal 'An Gannas' accepts and publishes impartially articles in



Unified Cornish as well as in Common Cornish and its annual Cornish Weekend is completely open to all speakers of Cornish.

3. In its contacts with international bodies, with other Celtic language organisations and with the media, the Language Board has always drawn attention to the facts of the present debate. The grants which it has been able to attract after a great deal of effort over many years have only in one case been applied solely to Common Cornish and that is the grant made by the European Commission for the specific purpose of providing a new dictionary. The Board for instance provides the considerable sum of money required for the periodic publication of the Morton Nance dictionary in Unified Cornish.

4. Reference is made in Bernard Deacon's article to 'a conciliatory meeting called by the Unified Cornish school back in the summer of 1989'. This must refer to a meeting arranged in the Royal Institution at Truro on 27th May. The Language Board was *not* informed that this meeting of the Language Board arranged long before and known to at least some of the organisers of the Truro meeting. No representative of the Common Cornish 'school' was invited to attend and it was only after the Board, learning indirectly of the event, had asked permission to send three representatives that details of the meeting were given and the Board was able to re-time its own meeting. Thus whatever the purpose of the Truro meeting was, it could not be said to have been planned to bring the two schools of thought together for a conciliatory discussion.

5. Subsequently a meeting was envisaged between representatives of those who favoured the improvement of Revised Cornish on the lines proposed by Dr Ken George and those who agreed that some improvements in the Unified system were desirable but of less extent. Six delegates from either group were chosen and after lengthy consultation, the independent chairman, Dr John Chesterfield, selected a date. Sunday 15th October. All six common Cornish speakers attended but only two of the Unified team did so asking permission to admit a proxy. An observer from the Late Cornish group attended by agreement. The discussion was far ranging and took in many aspects of the development of Cornish as a revived language and the atmosphere was cordial. However no consensus was reached and this was recorded as the result of the meeting. Obviously only those who were present are qualified to comment on the nature of the discussion.

6. It would help discussion if some of the vague terms used in this debate were to put on one side. For instance:-

*Traditional* means 'oral transmission from one generation to another, continuous development'. There has been no such oral transmission of Cornish as a whole language

from the time when it was last spoken. So no form of Cornish as present spoken can claim to be 'traditional' in that sense.

*Modern* means 'of present or recent time'. It follows then that all forms of Cornish now used as a spoken language are 'modern'.

*Revived* means 'to bring back to life or activity'. Since all forms of Cornish in present use are derived from a language which died, all are 'revived', differing only in the choice of corpse. In this context it is difficult to understand what is meant by the phrase which Bernard Deacon quotes, 'Cornish which has developed naturally'. Unfortunately the last 'natural' development which the old Cornish language underwent was death! Its revivalists of every school have had to research and re-construct to reverse the natural tendency of a weaker language to die out under pressure from a stronger one, 'weak' and 'strong' to be understood here in a social or political sense.

In summary, there is no organisation which devotes more energy and resources to the cause of Cornish than the Language Board has continued to do for many years. As described above, there has been a deliberate policy of accommodating users of the Unified system. Its members are all competent speakers of Cornish, elected by their fellow Cornish speakers. Its aim, as always, is to bring the language to the people of Cornwall, to act cooperatively and positively with those whose aim is the same. It looks for the same spirit of fellowship from others, containing differences and avoiding divisive policies such as that implied by the title of Bernard Deacon's article.

Iv. Brown

Skrivynyas Kemmyn/General Secretary  
Kesva An Taves Kernewek/  
The Cornish Language Board

### Publications

Two new discussion papers have been published by CoSERG (Cornish Social and Economic Research Group). These papers, following on from their publication, *Cornwall at the Crossroads*, covered in *Carn* No. 64, deal with two specific topics. The first paper – *A New/Raw Deal for Hayle and Cornwall* aims to redress the balance over plans by land and property speculator, Peter de Savary, to develop the Cornish port of Hayle.

The second document, *Roads to Superjam!*, discusses what CoSERG sees as potentially environmentally damaging, short term road and transport policies emanating from two study papers. The Highways Department of Cornwall County Council have produced the *Truro Transport Study* and a private firm of consultants – *The West Cornwall Infrastructure Study*. Both are recommending the building of a number of major new roads in West Cornwall.

Both discussion papers can be acquired from the Cornish Branch at £2.28 each (including post).

## High Court Injunctions

It is becoming less and less clear about what distinct benefits the revived Cornish Stannary institution and its laws can offer the Cornish people as opposed to the benefits that it possibly offers to the people within the English State as a whole. It has now been estimated that over a million people 'UK' wide have paid for the £1 shares in the Royal Cornish Consols United Tin Mining Cost Book Company, which had been set up by Mr Fred Trull, one of the initiators of the revived Stannary Parliament, in the hope this will make them tinnars and therefore exempt from the poll tax under a Stannary Royal Charter of 1508.

While the question may be asked, does this blur the issue of the Stannary Parliament's perceived special connection with the territory of Cornwall and therefore curtail its usefulness as a potential vehicle for seizing back from the London Government some power for the Cornish people, it has undoubtedly drawn international attention to Cornwall's historical position within the 'UK'.

Mr Trull, is seen by a number of former colleagues as a renegade, who has often been too ready to go off at a tangent and unwilling to compromise with others in his organisation. A section of these are advertising an alternative tin mine company, offering £1 shares, which has not yet been brought to the attention of the Department of Trade and Industry. Talks are also taking place between nationalists on the fringes of the Stannary – some of those involved in Cornwall Against the Poll Tax – about the viability of setting up Stannary organisations in the Cornish regions, but very little factual information on this is available at present. There is no denying, however, that Fred Trull has, up to now, had the courage of his convictions and refuses to baulk at the media's attempts to represent him as an eccentric and a person not to be taken too seriously.

The Westminster Government, in the early part of the year, took action to stop Mr Trull from selling any more shares, by using High Court injunctions. The injunctions forbid him and two or three others involved on the periphery of the 'share issue' from dealing in any way with the money already invested, promising exemption from the poll tax, stating that the Company is only subject to Stannary Law and failing to state that shareholders are exposed to unlimited liability in any 'adventures' carried out in their name. The Courts will now have to decide whether or not Mr Trull's company can continue operating.

## DCDC Hits Back

Following the article 'Mergers and Monopoly Mania' (*Carn* 68) the Devon and Cornwall Development Company's (DCDC) manager for Cornwall wrote to make the following comments.

'I have read Mr Willis' article . . . and regret to say it contains some inaccuracies. These have led to other conclusions which are also incorrect.

The DCDC was set up in July 1988. Thus, we basically postdated the structure plan examination in public and had no input into it or indeed, relationship with it. The article is correct in saying that DCDC produced a Statement of Intent and a Strategy for Prosperity but in fact the Statement of Intent was produced significantly earlier. The later document, called a Strategy for Prosperity, was published by DCDC once it had been set up in April 1989.

The two documents mentioned in the article, 'The Fishing Industry in Devon and Cornwall - The Need for Self-Promotion' and 'Priorities for Cornish Agriculture in the 1990's', were not in fact produced by offshoots of DCDC. Both the Devon and Cornwall Fisheries Development Group and the Cornwall Agricultural Group are separate organisations, the relationship is of third parties.

The other inaccuracy in this article, which is fundamental to the article, and means that much of its further discussion of the documents it mentions is along the wrong lines, is that DCDC is not as is said in the fourth paragraph 'largely publically funded'. DCDC is in fact funded by the private sector with companies large and small putting up membership funds to finance it. Very much less than 10% of DCDC's total income derives from public sector sources. The reason why the DCFDG report was not published was in fact one of cost. The report is nearly two inches thick and it was felt that very few people would be willing to pay the price required to publish it. Nevertheless, copies are available to those who are prepared to pay the costs.

As far as fisheries is concerned, it is important to note that there is no such thing in existence, at least as I write to my knowledge, as the Devon & Cornwall Fisheries Council. This is a proposal which has been debated at length and on which a working party has been formed to develop such an organisation but which does not yet exist.

I gather from the overall tenor of the article that Mr Willis is unhappy about the incorporation of Cornwall into a region which he calls Devonwall. This is a fear voiced in many circles and it is not any less voiced in Devon about their concern as to whether or not it is appropriate to be associated with Cornwall. One of the reasons why DCDC has structured itself as

## Cornish Heritage Video – the background

B. Deacon

Cornish Heritage Video was conceived during February 1989 by Greg Woods, a Cornishman who recognised that much of Cornwall's culture had been neglected, in some cases to the point of extinction.

Greg believed that Video was a good medium, first, to produce and preserve a record of Cornwall's art, language and heritage, and second, to heighten the awareness of people both here and elsewhere by promoting our culture. Finally, it was hoped to provide an umbrella open to all Cornish groups to come together to exchange ideas. The intention was, ultimately, to establish an organisation which would raise the profile of Cornwall and protect our culture.

Myrna Combella of the Institute of Cornish Studies became very interested and, through her, Bernard Deacon, a tutor with the Open University and Exeter University, became involved. From that point Cornish Heritage Video was born.

Primarily as a workshop, our first video was 'A little bit of Piece', a record of Old Cornish songs taped at the Countryman Public House, Piece, near Cambourne. By this time Time Gunn, a Redruth man formerly of Kernow Video Productions, had joined the workshop and with him came a wealth of technical knowledge.

Around that time, the Cornwall Video Resource Centre was set up at Old County Hall with the financial assistance of Cornwall County Council, South West Arts and Channel 4 Television. Whilst waiting for equipment to be made available 'Pow Canna' (Land of song) was made; a celebration of Cornwall and its Celtic heritage using Cornish landscape and songs from other Celtic countries. Bernard Deacon spoke in the Cornish tongue throughout.

Despite poor picture quality, it was only just 'pipped at the post' for selection

it is, with separate individuals acting as the Managers for Devon and for Cornwall, is in order to provide a forum for solving Cornish problems in a Cornish way and the problems of Devonshire in a Devonshire way. This is not to say that the unity when problems are similar should not also be used in order to achieve stronger influence externally.

I very much agree that Cornwall needs to examine its future. This is of course an ongoing process. There can be no time at which this was not the case. I also agree that the whole of the community should as far as possible be involved in that examination. I would point out however that it is not every member of the community who wishes to be involved in

to represent Cornwall at the Celtic Film Festival. Given the right equipment and facilities we know that we would have been part of the Cornish entry at the 1990 Celtic Film Festival. During 1990 we intend to build upon our experience to provide a successful entry for 1991.

Future production plans include: a remake of 'Pow Canna'; 'From the sea to the table', a documentary involving fish; 'Cambron, Camburn or Kammbronn?' a debate showing all sides of the argument concerning the spelling of the Cornish language; and a pilot historical documentary.

We also hope to produce two dramas. 'Emmetts' deals with problems and prejudices arising between Cornish people and those from over the Tamar who settle in Cornwall. 'Coveman' is a drama based at the turn of the century about a man who is discovered to be the last remaining Cornish speaker.

Other plans for the workshop in general are to record on video as much information about our heritage, language and art as possible before it is irretrievably lost. This will be made available to other bodies and ultimately deposited in a responsible archive. We are also exploring the possibilities of using video as an educational medium in combination with educational providers.

Today the workshop is growing fast and has attracted the attention of Patrick Cormack MP, who took a keen interest in its progress. The workshop now has its own constitution and management team.

To increase the quantity and quality of future productions we do require funding to help us. Much of this funding would be used to enable us to meet the costs of necessary equipment, technical training and the administrative costs of the workshop.

It is our aim to help provide a strong foundation on which will grow a flourishing centre for the preservation and promotion of our unique Cornish heritage and tradition as well as healthy film and video industry in Cornwall.

such debate and it is not easy to compel people become involved. I think that the percentage turn out at local, district and even national elections indicated this problem fairly clearly.

I think it is relevant to consider that DCDC as a commercially funded organisation is bound to respect the wishes of its members in devoting the majority of its attention to their commercial requirements. Thus, our main emphasis is always on business and economic development. I would add here that we do not in fact have political ambitions, and that Mr Willis appears to consider out power and influence greater than I do.

I hope this letter goes some way towards explaining our position.

# MANNIN

## Turrysaght Cheltiagh

Brian y Stoyll

Va mish ruggit as troggit lesh y turrysaght ayns Mannin. Va shapp eeastyn as spollagyn ec my vummig ayns Doolish, as roish shen va shapp-eeastee er ve eck as ec my yishag. S'cooin lhiam dy mie yn agh t'ou dy chooilley pheiaagh tarroogh erskyn towse eddyr y Chingeesh as y jerrey jeh Mee Luanistyn as yn agh nagh row obbyr ry gheddyn cheumooie jeh'n tra shen. Nagh beagh eh yindyssagh dy gheddyn agh-beaghee raad va obbyr as argid ry gheddyn dy reiltagh car ny bleaney, va mee cliaghtey smooinghyn. Goll rish ram Manninee, va mee moyrnagh dy liooar ass turrysaght Vannin, agh ec y tra cheddin va mee slane skee jeh'n agh va'n turrysaght cur er Manninee dy liooar y ve myr guillyn-drid. Shen y fa nagh row mee ro voirit tra ghow yn turrysaght dy ghol sheese y liargagh ayns Mannin. Agh nish ta mee smooinghyn nagh vel y turrysaght cho olk, foddee! She yn kerroo argidys ayns Mannin ta cur orrym smooinghyn myr shen.

Myr Manninagh cummal ayns joarreeys ayns Sostyn, dy dooghyssagh ta mee laccal cheet dy valley cho mennick as

foddym. S'mie lhiam cheet er laghyn seyrey sy tourey marish y lught-thie aym, agh ta doilleidyn kianlt seose lesh shen ta soilshaghey magh ny doilleidyn jeh'n turrysaght ayns Mannin. Cha nodmayd fordrail tannaghtyn ayns thie-oast ayns Mannin. Ga nagh vel thieyn-oast Manninagh feer chostal, ta rour jin ayn (marish moddey). Aghterbee, t'eh doillee dy liooar tannaghtyn ayns thie-oast erbee ayns ny hellanyn shoh (er-lhimmey jeh Nerin) marish paitchyn aegey. T'eh jeeaghyn dy vel ooilley yn sleih aasit (er-lhimmey jeh ny Yerne) cur feoh da paitchyn.

Er y fa shen, t'eh foddey ny share dy hannaghtyn ayns thie ny cummal rea er mayl as coagyrey dhyt hene. T'ou abyl goll as cheet tra t'ou laccal gyn cur olk er sleih elley. Ga dy vel yn mayl ard dy liooar dy mennick, t'eh costal ny sloo na thie-oast. Agh my t'ou laccal geddyn thie ny cummal rea er mayl ayns Mannin, shegin dhyt reaghey eh dy tappee. Son y chooid smoo, t'eh ro anmagh sy Nah Vee ny ayns Mee Vart my t'ou laccal geddyn boayl er mayl sy tourey. Shen y red ren cheet orrin hene myleaney, my ta. Cha nel buill dy liooar

ayns Mannin ta ry gheddyn er mayl son turryssee.

Smooinee mish dy beagh yn un red taghyrt dy jinnagh shin prowal geddyn boayl er mayl sy Thaloo Vretnagh. Agh skeeal elley t'ayn son shickyrys. Ga dy vel ram thieyn as cummallyn rea goit hannah, ta ram jeu faagit. T'eh jeeaghyn dy vel keeadyn (foddee thousaneyn) dy hieyn as cummallyn rea ry gheddyn er mayl son laghyn seyrey sy Thaloo Vretnagh car ny bleaney, erskyn ooilley ayns buill goll rish yn lieh-inshey Lleyl sy twoaie jeh'n Thaloo Vretnagh. My t'ou goll my yiass veih balley Caernarfon t'ou goll trooid baljyn beggey ta treigit as lieh-varroo. Keeadyn dy hieyn ry gheddyn er mayl son turryssee – shen soilshaghey magh y staid treih jeh'n cheer shoh raad ta Bretnish foast goll er loayrt ec sleih dy liooar. Va thousaneyn dy Vretnee eginit faagail nyn dhaloo dooghyssagh. As ta joarreeyn as turryssee ayns paart jeh ny thieyn ta er ve aa-vioghit veih tholtanyn. Shen y fa dy vel mee beggan boirit mysh y thie yiwomayd er mayl ayns Jerrey Souree ayns Nefyn. Jig Meibion Glyndwr (Mec Ghlyndwr) lesh shilley orrin?

Er agh ennagh, t'eh ny red mie nagh vel monney thieyn ry gheddyn er mayl son turryssee ayns Mannin. Ta shen soilshaghey magh nagh vel thousaneyn dy Vanninee faagail yn Ellan as faagail thieyn follym ayns shen. Agh ec yn un cheayrt, my ta'n kerroo argidys gaase gyn lhiittal erbee ayns Mannin, bee yn Manninaghys ta faagit marrooit dy bollagh ec ooilley ny joarreeyn vees cheet stiagh. T'eh jeeaghyn nagh vel yn turrysaght cho olk as yn kerroo argidys.

T'eh lane shickyry dy vel ny deiney mooorey sy Vrusheyl (Brussels) coontey ny cheeraghyn Celtiagh y ve feeu son y turrysaght erskyn gagh red elley. Bentyr rish yn Vrusheyl as yn Co-Phobble Eorpach (EC), ta Mannin ayns staid feer hmoiil. Jean ny deiney niartal sy Vrusheyl lliggey da Mannin tannaghtyn myr ynyd-argidys scanshoil? Ta ooilley ny cooishyn shoh doillee dy liooar.

The relative ease of booking self-catering holiday accommodation in North Wales as compared with Mann says a lot about socio-political developments in the two countries as well as their tourist industries.

## Troor Tromode

Brian y Stoyll

(carr: 'Brig Lily')

Ayns y vlein kiare feed as hoght  
Va Mannin heese, v'ee ayns staid boght,  
Roosteryryn cheet veih gagh boayl quaagh  
Dy chur nyn Ellan sheese sy laagh.

Va argid dooint ayns kishtaghyn  
Dy yannoo foays da gombeenyn  
As paart jeh'n theay dyn thie erbee,  
Va coayl nyn spyryd ayns dobberan dree.

Ren Laa Tynvaal cur aggle er sleih,  
Veagh Mannin stroiet ec deiney creoi,  
Agh gagh red mie fy yerrey hoal,  
Sidooryn Hostyn dy chooilley voayl.

Va Yerne ayns Rhumsaa reeoil  
Va baghey ayns shen dy braew sheeoil,  
Agh ren ny meoiryn-shee cheet stiagh  
Dy hauail Mannin veih baase as cragh.

Shenn Yernagh goit ec meoiryn-shee  
Nagh ren rieau toiggal red erbee,  
Thie rapit seose ec blebbyn boght  
Fardailagh shirrey son y loght.

FSFO ry akin heose  
FSFO ry akin heese  
FSFO dy chooilley voayl,  
Cre'n ferg t'ayns ny lettyryn doal.

Hoig Manninee dooie ny lettyryn shen  
Va Jannoo craid er agh cho glen  
Jeh deiney berchagh. creoi as jooigh,  
Lurg pooar as argid v'ad pandooagh.

Gawne, Sheard as Joughin, slaynt as shee,  
Hug bree as niart da Manninee,  
Ren cur ad hene myr ural losht  
As gra rooin ooilley 'Vel shiu dooisht?'

Eisht, Troor Tromode, v'ad goit ayns shen,  
As ayns pryssoon t'ad tannaghtyn,  
Cooinsheanse yn Ellan ayns nyn gree,  
Dy niartagh bree ny Manninee.

## FSFO Campaign to Continue

A successful FSFO ceilidh was held on 30th March 1990. The event marked the end of the prison sentences and parole of 'Ny Troor Tromode' and provided an opportunity to thank their supporters. It also confirmed their continued opposition to the finance sector for moral national and international reasons. The three now intend to continue a legal campaign. FSFO car stickers, badges, book matches and pens are now available on sale. For details apply to Gregory Joughin, 3 Bridge Street, Peel. Tel. 843318.

**FSFO**

## Shenn Riftan

Colin y Jerree

Ta mee goll sheese y lhergagh, 'as eshyn,  
Cha row driss mooar erbee er,  
Va shen feed vlein er-dy-henney.  
'Keayrt va mee my youyl son  
tombaghey,'  
(As eshyn jaaghagh ny smoo ny feed  
dagh laa,  
S'tiark va tudjeen lajer ass e veeal.)  
'Agh nish cha nel mee chammah!'  
Er gennid sumarkyn –  
'Er-lhiams dy vel eh er-yn-oyr dy vel  
Sleih cur lhieu thie ad.'  
Moir ny h'ushtaghyn dy-jaroo.  
'Shegin dooin gra roo dyn shen y  
yannoo.'  
Cha bee e lhied ny mast'ain arragh –  
Cha mie lhien shen –  
S'lickly nagh vel eshyn laikal shen  
monney eh hene.

## Manx Council for Civil Liberties

The beginning of 1990 saw the setting-up of the Manx Council for Civil Liberties (MCCL). The need for this type of organisation in Mannin was long overdue.



In its short existence, the MCCL has addressed itself to a number of areas of civil liberties which were seen to be abused on the Island.

In its first press release the MCCL launched a campaign against the enactment of a local version of the UK Prevention of

## Lewis Crellin – Obituary

Jack Irving

When one of Lewis Crellin's Manx Language students reproved her small son for addressing him as Lewis, the boy protested, 'but he's too young to be called Mr Crellin'. As a septuagenarian at the time, Lewis was amused and probably flattered, but there was always about him that freshness of approach and insatiable quest for knowledge in so many fields, which gave him his zest for life and youthful aura. He was, besides being an authority on all things Manx, devoted to horticulture, botany, ornithology and astronomy. His large garden was a thing of rare beauty and peace, surrounded by mature trees and populated by wild birds which came to his hand to be fed; his house filled with his books, he was an avid reader.

Born in 1901, Lewis was orphaned at an early age and brought up by his two aunts, although in a district where Manx was widely spoken by the older generation, he took little interest until



Photo: Courtesy of David Fisher

Terrorism Act (Temporary Provisions) (PTA). Since 1974 the PTA had automatically been extended to Mannin by order in Council, but with the introduction of permanent legislation in the UK last year the Manx Government set about drawing up its own version of the PTA. Proponents of the Act in The House of Keys (Parliament) claim that it has amended the PTA with the aim of providing additional safeguards for the rights of detained suspects, in line with European law. This claim is based primarily on the amendment which limits the time anyone could be held prior to being charged from seven to five

almost forty years of age. He rapidly made himself master of it.

Earlier, his university career was interrupted by lack of finance and he never gained employment commensurable to his intellectual abilities.

A natural scholar, his vast knowledge was at the disposal of any inquirer, and as a teacher of Manx, his patience with even the most obtuse student was endless.

As a writer in both Manx and English he made a noteworthy contribution to our literature, being the recipient of several literary awards, and although not a churchman in an accepted sense he contributed extensively to the Manx Hymn Book and had a deep affection for the beautiful language of the Conaant Noa (New Testament).

A founder member of Mec Vannin (The Manx Nationalist Party) and later its President, his innate good breeding made him perhaps not the most forceful of speakers, but his honesty and sincerity always commanded the respect and attention of his audiences.

His death shortly before his 50th wedding anniversary ended a long and happy relationship.

We are all the poorer for his passing.

## Loss of a Founder Member



Unlike many who came and left the nationalist movement, Lewis Crellin remained true to his vision of an independent Mann; an independence that would value the Manx people and work towards restoring the Manx language to its former status.

A strong opponent of the *Tax Haven Policy*, which brought about the influx of new residents to the Island, Lewis forswore the day when the Manx would be a minority in their own country. He served as an inspiration to the younger generations of nationalists. And, as Jack Irving says, we are all the poorer for his passing.

Editor

days. The MCCL, however, points out that the PTA is not appropriate to the political environment of the Island and that it endows the Manx Police with extra powers to harass and intimidate people without grounds. In light of the apparent misuse of the PTA to apprehend drug suspects and the lack of individual petition to the European Court of Human Rights one can understand

the grave concern expressed by the MCCL.

The Manx Parliament's approval of the Act, which, at the time of writing, only requires the Royal Assent to become law, would appear to be no more than an enabling device. Without any recourse to, or accountability to external scrutineers it allows for the institutionalization of an already suspect and abused piece of legislation. In this area alone it looks as if the MCCL has already got a heavy workload.

### Educational Window Dressing

At our last AGM, the Mannin Branch Resolution expressed fears that introducing the English 'National Curriculum' (NC) would further dilute the Manx element in education. NC policy requires pupils, from their first year of secondary school, to study a modern foreign language. The Dept of Education has been overzealous and is to introduce French into all primary schools in the Autumn term this year.

This Branch has written to Mr Victor Kneale MHK, Minister of Education, re-stating our Resolution and putting forward our contention that Manx Gaelic should take priority over any second language, as part of a meaningful appreciation and understanding of history, geography and other subjects that fall naturally into the broad spectrum of Manx Studies.

The newly created, peripatetic posts for French attracted an unusually large number of applicants. Candidates came mainly from teachers already within the Island's education service. One reason for this could be that it presented a route of escape from the mounting pressures being placed on class teachers by the NC. The successful candidates will have to face considerable resentment from colleagues who fear that disruption and erosion of class contact time will add to the pressures upon them.

Children in the third year of junior schools have been targeted, and will receive two forty minute lessons each week. The educational value of so time-tabling nine year old children of every ability, is doubtful – not only the opinion of many teachers but also that of HM Inspectors for schools who recently visited the Island. We must conclude that the Primary Schools' Committee is indulging in an expensive exercise in window dressing.

One bright spot on the horizon is the project supported by the Heritage Foundation, in co-operation with the Manx Museum and National Trust, to produce educational material and resources for use in Manx Studies. Useful projects of this kind are welcome and the Dept. of Education should provide regular funding from its budget to ensure such essential work continues. Manx Studies justify the permanent appointment of a knowledgeable co-ordinator/advisor. The cost would be significantly less than the five plus posts created for French.

## An Inter-Gaelic Language?

Adrian Pilgrim

The contribution of Merfyn Phillips in *Carn* 69, 'Spellings and Common Celtic Languages', merits serious consideration. However, concerning his idea that Manx, spelt according to orthodox Gaelic orthographic rules, could assume the role of an Inter-Gaelic language there are at least two factors, I believe, which require debate.

The first is the feasibility of such an exercise. Mr Phillips states: 'There would be no need to tamper in any way with Manx vocabulary and grammar.' Yet it is precisely in the realm of Manx vocabulary that the problems arise, as a considerable body of that vocabulary is (a) not Gaelic in origin, (b) difficult or impossible to reproduce according to Gaelic spelling rules, or (c) too far removed now phonetically or semantically from its Irish or Scottish cognates, with the result that an unintelligibility barrier now exists quite apart from the question of different spelling systems.

This problem of Manx having developed too independently to be comprehensible to other Gaelic speakers will immediately, I fear, be rejected by many enthusiasts as untrue, and most of us think back to examples of texts, printed in *Carn* and elsewhere, of perfectly intelligible 'Manx' in Gaelic orthography. The truth of the matter is that the Manx material in such examples has been engineered to be comprehensible, just as a careful choice of English vocabulary can render the language intelligible to a Frenchman or, through a different choice of words, to a Dutchman or Norwegian, whereas a spontaneous, unpremeditated use of the language will not be comprehensible to anyone.

Exactly the same applies to Manx. Normal, fluent, un-self-consciously spoken Manx, even if grammatically beyond reproach, is just a little too far beyond the unintelligibility barrier to make much sense to another Gael. If any Irish or Scottish Gaelic speakers doubt this, I would invite them to translate the following fairly typical piece of everyday Manx conversation re-spelt in Gaelic orthography (à is used to represent the sound of English 'met' lengthened, corresponding to standard Gaelic á and ó) in such a way as to represent as closely as possible current Manx pronunciation:

A: Ce 'n tràth ta ú cearàil do fhàgàil taigh moghra diu?

B: Cha 's eams. Chan fheil mona tràth eam eadar. Aig léith úr lurg hocht, 's ligh. Ta mí laghal do ghaodan ram rudan bhóis a' t-seap mu dteim dus mo bhreastal Goilgeach.

A: A's air leat do bídh tràth do liúr ead son uile sen?

B: Fodaidh nach bídh, ach chan fhodam ach deanu mo chúid 's fheàrr ains air bíth.

It should be noted that even in a text such as this, where the old etymological spelling conventions have often had to be abandoned on the grounds that they are incompatible with Manx pronunciation, certain combinations of sounds are virtually impossible to reproduce in the accepted Gaelic manner – 'ghaodan', for example, (Manx 'gheddyn') contains a short stressed 'e' as in 'met' surrounded by broad (or velar) consonants. Has Gaelic a better way of reproducing that combination of sounds?

The second factor needing to be discussed is the overall desirability of such an interlanguage. If one is not to distort and 'engineer' Manx mercilessly to make it conform to Irish and Scottish expectations, we end up with something like the above. If we do alter the language, the result is quite artificial and, simply, not real Manx. The vocabulary of Manx is so impoverished as to total only about a third of the volume of Irish vocabulary. Would the other Gaels be satisfied at having to ditch words like 'gealach', 'crann', 'cónaí/còmhnach', 'uaine' and replace them by re-spellings of 'eayst', 'blimey', 'baghey' and 'geayney'? What would be the point?

The majority of Manx speakers known to me would certainly rebel at the idea of re-spelling Manx according to a system which fails to take into account the characteristic sounds of the language and would, I feel sure, soon lose interest in the language altogether. Furthermore, I think I am not misrepresenting them by saying that, in all honesty, very few of them have any interest in inter-Gaelic, never mind inter-celtic, affairs, and those who do would in any case be more enthusiastic about learning to read the other Gaelic languages than forcing Manx into a needless straightjacket for which it was never intended. Finally, looking at it from an Irish or Scottish Gaelic point of view, why not learn at least to understand each other's brand of Gaelic in the same way as speakers of mainland Scandinavian languages do without resorting to creating an artificial, limited InterGaelic which would satisfy no-one? Far more could be gained by way of mutual cultural enrichment from reaching out just that little bit further towards our sister languages as they are, and not as some would like them to be.

# CELTICA

## Celtic Film and Television Festival

The 11th annual Celtic Film & Television festival was held in Gaoth Dobhair, in the Donegal Gaeltacht, on April 2-6th. The 'Spirit of the Festival' award went to a film in Welsh 'Cefn Gwlad - Don Carreg Ddu': it is given to a film partly or entirely in a Celtic language. This film depicts a year with a farmer. A total of 38 films were presented, subdivided in five series (drama, varieties, documentaries, youth, actualities). Of 6 prizes, two were won by Cymru, two by Breizh, one by Éire and one by Alba. The aim of the festival is to strengthen the national elements 'which constitute the wealth of the European Culture', said T. P. Hardiman, president of the organising committee. A participant estimated that some of the awards were not sufficiently impartial and that a more important place should be reserved to productions in the Celtic languages. It was indeed rather disappointing to see in the Breton winner 'Usine Rouge' Douarnenez women (working in the fish industry) talking and singing (only) in French, when they certainly knew Breton.

## Celtic Congress

The theme of the Celtic Congress to be held in the Abertawe University (30 July-4 August) is 'Arts and the Celtic Countries'. The Breton branch is organising a Competition among people aged 18-25 years: they are to write an essay on Celtic Art in Brittany to-day.

*L'Avenir de la Bretagne*, monthly for a free Brittany in a federation of the European Peoples, in its April issue proposes five priorities to be adopted in order to redress the damage done to the economy of Brittany: a) the Nantes area must be reunited administratively with the rest of the country; b) need for a real 'regional' power freed from the control of préfets appointed from Paris; c) the whole educational system to be taken in charge by the Bretons themselves; d) a healthy environment to be achieved; e) solidarity with neighbouring regions and development of the Atlantic Arc. Subscription 150F but 160F outside State to BP 1-3, 2201 St-Brieuc.

## Chronological History

A 400-page Chronological History of the Celtic Countries in French is to be published in September 1990. The author, Jakez Gaucher, has gathered the most important events which occurred in our countries from the 8th century BC to the present (1987). He presents them in block form in six columns spread over two pages so that it is easy to compare and interrelate

## An Irishman Abroad

Angela Moffatt

There are several places I can think of where it is unwise to call yourself Irish - Sandy Row, inside the D.U.P. HQ, and in the case of Martin Foran, Birmingham.

The facts of this latest case of harassment by the British authorities are disturbing and increasingly familiar. They justify, in themselves, the release of Foran. Since his imprisonment in 1984, he has been denied the right to prosecute prison officers who attacked and brutally beat him. He suffered serious intestinal injuries as a result of this, has developed eye cancer and recently he suffered a heart attack. He is also being refused a decent period for convalescence for future surgery he must undergo. Foran's health, if anything, demand that he be freed.

But there is more to this case, Foran is not simply a victim of prison brutality, but also a victim of rough justice. The issue here is not just Foran's ill-treatment but whether or not he should actually be in prison. When Foran was originally arrested in 1978, it was for 3 robberies in the Birmingham area. The victims of these robberies rejected the idea that Foran was responsible, and Foran himself vigorously denied any involvement. This led to roof top protests and hungerstrikes by Foran, and eventually he was released in 1984, due to media coverage and calls for his release. Still protesting his innocence, Foran left prison but unfortunately the harassment did not end. He was once again accused of theft and even murder. That these claims were untrue and completely groundless is perhaps best illustrated by the fact that Foran was accused of a murder that occurred while he was still in prison, and of the theft of his

them. There are more than 200 photos and documents, and 46 maps. The author, a teacher, has contributed numerous articles about the European Stateless Nations to the history magazine *Dalc'Homp Soñj* and *L'Avenir De La Bretagne*.

The book can be bought in subscription from Association Keltica International, 'Ty Waroch', La Madeleine, 44350 Guérande/Gwenrann, Brittany, for 165F incl. post. After publication it will cost 199F.

own car. He was finally arrested in late '84, again for robbery. Again there were more inadequacies and contradictions in the police's case. The landlord of the pub where the robbery took place, gave descriptions of the robbers, none of which Foran bore any relation to. A total of 15 witnesses confirmed Foran's alibi. And yet Foran was convicted.

It was during this prison sentence that Foran was beaten up. His case came to court in 1984, and he was awarded the minimum compensation fee of £750. He is being refused the right to bring criminal charges against the officers involved.

Martin Foran undertook a lengthy hunger strike again to protest his innocence. Calls for a proper enquiry have been endorsed by TD's from his home area of Limerick in view of new evidence arising from the West Midlands police enquiry.

Foran's case is certainly not unique. In the light of the recent release of the Guildford Four, and all the police corruption exposed, we can only hope that finally Foran and those like him will benefit. It is also certain that bigotry and prejudice against Irish people is widespread in England - that supposed bastion of justice and fairness. The same country where supermarkets lift all Irish produce from their shelves because of the actions of the IRA. A country whose government restricts elected members of certain political parties the right to speak. English justice - it's record speaks for itself. Ah yes! Martin Foran - undoubtedly guilty. But of what? Being a thief - or being Irish?

Letters of Support to: Martin Foran C51796  
H.M. Prison Frankland, Brasside, Durham  
DH1 5YD

Local Support Group: P.O. Box 145, Belfast 1.

## Golf Course, a disaster for Langness

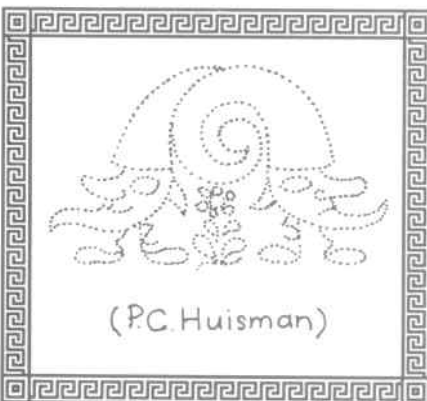
CJK

The Palace Group's controversial plans to build a second 18 hole golf course at Langness has brought together naturalist and conservation groups (Manx Conservation Forum) to fight the proposal.

Many hoped that the new Wild Life Bill would be enacted in time to save the unique site of geological and naturalist interest and importance. Parts 1 and 3 of the Bill, enacted in April this year are not directly relevant to the fate of Langness. Part 2 of the Bill would be of direct relevance, but will not be enacted until early in 1991. Why the delay?

The only hope at present to save the peninsular would be for the planners to take a more rigorous line in procedure than the present zoning scheme under the Development Plan, and take into account its undoubted importance as an 'Area of Special Scientific Interest'. It will not be given this status until Part 3 of the Bill is passed.

In the meanwhile the Palace Group, with the backing of the 'Golf Course and Wild Life Trust', has waged an expensive public relations campaign with various full page adverts. In a quasi ecological vain, promising 'permanent funding for practical conservation'. We all know that the only motive for such development is profit. There are sufficient courses on the Island to serve golfing needs. If planning permission is given, more planning applications to build further hotel accommodation would surely follow.



### AGM 1990

The Annual General Meeting will be held in Dublin on October 20th and 21st. All those wishing to attend should contact their Branch Secretaries for further information and agenda.

## Oran Do dh'Ameireaga

Stephen Paul DeVillo

On March 11th, 1990 the Languages Committee of the American Branch joined with the Caledonian Club of New York in presenting an afternoon of Gaelic song, poetry, stories, and music. Held at the Alexander Robertson School in New York, a landmark of the Scottish community since 1789, the event was a benefit for Croileagan a'Chaolais, a Gaelic language immersion program for pre-schoolers of the Iona Peninsula of Cape Breton, Nova Scotia.

Leading off with a piobarachd by Caledonian Club President Bruce Martin, the event featured Cape Breton style fiddle playing by Simmie Stern, accompanied by Patricia Brady on the guitar and bodhran, along with Gaelic songs sung by Meg Runsdorf. The heart of the program was the Gaelic poems and stories performed by the Cleith Sheanachair, composed of CLAB members Bill Cassidy (organizer and emcee), Greg Douglas, Alexei Kondratiev, and Jane Williams from the Caledonian Club.

In keeping with the object of the event's benefit, the performance emphasized the Gaelic culture of the Scottish community of Cape Breton exemplified by such poems as 'Theid Sinn a dh'America', 'Oran do America', and 'Teist Dhomhnaill air Manitoba', and such songs as 'Oran Cheap Breatuinn'. The three and a half hour event was sustained by the enthusiasm of an appreciative audience, who raised an encouraging sum for the furtherance of Croileagan a' Chaolais' educational activities, which are intended to help ensure the survival of the traditional Gaelic-speaking community on Cape Breton.

Photo: S.P. de Villo.



Participants at Oran Do dh' Ameireaga

*Le Peuple Breton* (April) interviews L. Lichou, president of the Crédit Mutuel de Bretagne, a bank which plays a central role in the Breton economy, having one third of the Breton population as shareholders or clients. He was asked, in view of the obstacles put by the French governments to its expansion (e.g. the acquisition of the Banque de Bretagne) if this amounted to a



*Paris impoverishes its Provinces –  
Courtesy Peuple Breton*

political will to prevent any Breton economic group reaching a European dimension: he admitted that it certainly derogated from the rules of liberalism and did not serve the interests of the 'region'. Asked how he saw Brittany's future in 'Europe' he expressed the hope that the maritime countries of Western Europe would develop tighter economic relations, forming an Atlantic Arc extending from Scotland to Portugal, involving 15% of the EC population and creating a counterweight to the excessive importance being taken by the axis London-Frankfurt-Milan. (No help to be expected from Paris . . . which, faced with that axis, will continue to suck the life of its Western provinces. LPB is monthly, socialist. Subscription varies from 120F (Brittany/France) to 150-180F (airmail) for other countries.

# Unfair Trading

The Government Department of Tourism and Transport has lost its bid to expand its remit into areas of the arts and sport. Trustees of the Manx Museum opposed the proposal in a statement which claimed that the Department's memorandum did not properly define the arts, but merely referred to 'leisure, recreation and culture'.

Such loose definitions present obvious dangers, not least of which is conflict over areas in which both parties could claim an interest. The Museum quite naturally wishes to defend its territory, but what is its territory since 'heritage business' is increasingly becoming the order of the day? It is hardly surprising that the function of the two bodies are becoming a little blurred at the edges. Arts Council funding now comes via the Tourist Board (TB) instead of directly from Government as it once did.

A two year TB promotional campaign, jumping on the nostalgia band wagon, depicts the Island as a quaint, picturesque place to come to and step back in time. On the other hand Government's glossy, expensively produced handout - 'Corporate Brochure', paints a different picture. Whilst carefully stressing the respect and care taken in safeguarding the Island's culture and heritage, it describes 'a flourishing modern-day international offshore centre.' A glowing image is created of an Island enjoying a high quality of life with first class services and amenities, a 'peaceful way of life' . . . 'with its untroubled atmosphere and friendly residents'.

Both the TB and the Manx Museum are 'into selling', but their efforts pale into insignificance when compared to the hard-sell approach of Central Government. Publications such as the latest Government prospectus surely breaks the rules of advertising standards.

# Sport

The first international gathering of athletes practising traditional games and sport took place on April 16th in Karaez (Brittany). It was organised by Guy Jaouen, secretary of the Breton Wrestlers Association *Gouren* and the *Egin* cultural centre. 5000 participants could thus acquaint themselves with 35 different kinds of sport. Basque, Islandic and Scottish athletes attended too. In spite of the great work being done by G. Jaouen and Gouren who recently published a glossy 18 page brochure in English and French 'Celtic wrestling - Our Culture' (20Fr, from Gouren, 18 Straed Menic-an-Tri-Ferson, 29260 Lesneven), the French ministry of culture continues to refuse recognition of this important part of our heritage. It is not French, OK, so the conclusion is obvious!



A 9th century representation of wrestling in Ireland

# Membership and Subscriptions

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

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Our next deadline for *Carn* 71 will be the 1st August, 1990. I would ask regular or new contributors to meet this due date and would appeal especially for more photographs/illustrations (not necessarily accompanying articles). Materials sent for publication in *Carn* must relate to our aims, and be typed. All material is copyright [(c)] *Carn* unless otherwise stated. The views expressed in *Carn* are not necessarily those of the editor nor of the Celtic League.

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