

# COMANN

A LINK BETWEEN THE CELTIC NATIONS

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- Super Casino Threat in Scotland
- Diwan – Partners of Breizh Council
- Jailed for Welsh Language
- Irish Language News
- Stannary Appeal to Europe
- Newodhow
- Jamys y Cowle R.I.P.
- The Great Deception – Can the EU Survive?



ALBA: AN COMANN CEILTEACH  
BREIZH: AR KEVRE KELTIEK  
CYMRU: YR UNDEB CELTAIDD  
ÉIRE: AN CONRADH CEILTEACH  
KERNOW: AN KESUNYANS KELTEK  
MANNIN: YN COMMEEYS CELTIAGH



# Alba



## Deasbad air Oran Nàiseanta do dh'Alba

Tha feum air deasbad air dè an t-òran nàiseanta oifigeil a bu choir a bhith aig Alba a rèir a' Phrìomh Mhinistear, Seac MacConnail BPA.

Nochd am beachd seo anns a' Mhàirt nuair a bha Geamaichean a' Cho-fhlaitheis a' dol air adhart ann an Astràilia. Ged a thathar a' cleachdadh *Flùr na h-Alba* mar òran nàiseanta aig geamaichean rugbaidh is ball-coise is tachartasan spòrs eile mar as àbhaist, thathar a' cleachdadh *Scotland the Brave* mar òran nàiseanta aig geamaichean a' Cho-fhlaitheis. Nochd seo gu soilleir nach eil aonta ann air dè an laoidh nàiseanta a th' aig Alba. Agus a bharrachd air an dà òran seo, tha mòran den bheachd gur e *Scots Wha Hae* leis a' bhàrd nàiseanta Raibeart Burns laoidh na h-Alba. Tha cuid eile ag ràdh gur e òran Burns eile a th' ann: *A Man's a Man for A' That*.

Anns an t-suidheachadh seo, tha e doirbh a bhith cinnteach de an t-òran a bhios ann nuair a chluinneas sinn gu bheil "an laoidh nàiseanta" gu bhith air a ghabhail aig tachartas spòrs no tachartas cudromach eile. Air an adhbhar seo, tha Seac MacConnail a' moladh gun tèid deasbad nàiseanta a chumail air dè an laoidh nàiseanta a bu choir a bhith ann. Tha Pàrtaidh Nàiseanta na h-Alba ag aontachadh le seo agus iad cuideachd den bheachd gum bu choir do Phàrlamaid na h-Alba laoidh nàiseanta a chomharrachadh gu h-oifigeil.

Dè an laoidh nàiseanta oifigeil a bhios ann ma-thà? Ged is e *Flùr na h-Alba*, a chaidh a sgrìobhadh leis na Corries, an t-òran a tha air a chleachdadh as trice mar laoidh nàiseanta, tha cuid den bheachd nach eil e freagarrach a chionn 's gu bheil e a' coimhead air ais ris na meadhan aoisean seach a bhith a' coimhead air adhart. Tha cuid de luchd an aonaidh den bheachd gu bheil an t-òran ro nàiseantach. Chan eil a h-uile nàiseantach dèidheil air an òran nas motha is iad den bheachd gum biodh rudeigin co-cheangailte ris an latha an-diugh agus rudeigin na b' eadar-nàiseantach leithid *Freedom Come All Ye* le Hamish Henderson fada na b'fheàrr.

Dh' aontaich eadh tòrr dhaoine air an taobh chli agus an taobh deis, nàiseantaich is luchd an aonaidh, air aon rud, ge-tà. Is e sin nach bu choir *Scotland the Brave* a bhith againn air chor sam bith. Cò a bhiodh ag iarraidh òran le faclan mar *Scotland my Heiland home?* Tha an t-òran stèidhichte air iomhaigh seann fhasanta romansach den dùthaich: Alba nan scottish dog is nam



Scotland's First Minister  
Jack McConnell

bogsaidhean shortbread tartain is nan Seumasach. Chan eil sgeul air Alba an latha an-diugh ann.

Ged nach eile e idir coltach gun tèid a thaghadh, tha beagan luchd-èisteachd ceòl roc fiù's a' cur air adhart *Anthem* leis a' chòmhlain ainmeil à Glaschu *the Sensational Alex Harvey Band* mar laoidh nàiseanta. Tha cuid den bheachd cuideachd gum biodh an t-òran Gàidhlig *Alba* le Runrig freagarrach. Bhiodh an t-òran seo feumach air ùrachadh ge-tà a chionn 's gu bheil an rann mu dheireadh mu dheidhinn "taigh falamh an Dùn Èideann gun chumhachd gun ghuth", suidheachadh a tha air atharrachadh bho dh'fhosgail Pàrlamaid na h-Alba ann an 1999.

Tha am Prìomh Mhinistear den bheachd gur docha nach bi gin de na h-òrain a th'ann mar-thà freagarrach agus e a' moladh gum bu choir beachdachadh air òran ùr a thaghadh. Dh'fheumadh an laoidh nàiseanta a bhith freagarrach airson spòrs, lùth-chleasachd, tachartasan poiliteigeach is eile agus dh'fheumadh e a bhith math an dà chuid airson a chluich mar fhonn leis fhèin no airson a sheinn.

Gu ruige seo cha deach iomradh a thoirt air ceist na cànan anns an deasbad mu laoidh nàiseanta. Tha luchd-iomairt na Gàidhlig den bheachd gum biodh òran anns a' Ghàidhlig iomchaidh ma tha òran ùr gu bhith ann, no aig a' char as lugha, gum bu choir deagh eadar-theangachadh Gàidhlig a bhith ann dheth.

Màrtainn MacLeòid

### Summary

Scotland's First Minister Jack McConnell has called for a debate on establishing an official national anthem for Scotland. This opinion was put forward during the Commonwealth Games which uses the cringe worthy *Scotland the Brave* as Scotland's anthem as opposed to *Flower of Scotland* which is used at football and rugby matches and is more widely recognised as the national anthem. In addition to these options, several other songs have been suggested as possibilities. Alternatively a brand new anthem might be chosen.

## Gaelic Spellchecker Launched

A Gaelic spellchecker has been produced by the European Language Initiative, the same team which created *Faclair na Pàrlamaid*, the official Gaelic-English dictionary for the Scottish Parliament. The spellchecker *An Dearbhair* contains over 525,000 words and is fully compliant with the updated Gaelic orthographic conventions. The spellchecker is available for free downloading from the Learning and Teaching Scotland website at:

[www.ltscotland.org.uk/gaidhlig/spellpre ss.asp](http://www.ltscotland.org.uk/gaidhlig/spellpre ss.asp)

The £105,500 funding for the project came from Bòrd na Gàidhlig, the Scottish Executive, Comunn na Gàidhlig and Highlands and Islands Enterprise.

## Sleat school problems

Plans to turn Sleat Primary, in the south of Skye into a wholly Gàidhlig Medium Unit (GMU) have run up against problems. Nuisance phone calls to one of its chief proponents called him a "Fascist" and an "incomer" (he is a native speaker from Lewis). Meanwhile, plans to turn several Outer Hebrides schools into GMUs are running much more smoothly.

In the current set up, it is unusual to have any exposure to Gàidhlig at any level in Scottish schools, even in the Highlands. When it is available, it is mostly as an option, and the pupil must choose between Gàidhlig and a continental language (usually French or German), which makes for an unfair choice. There also needs to be more visibility of the language, to bring it up to an even tokenistic position. From experience I know that many Scots would not put their children into GMUs, even if native speakers, but that they would not be hostile towards it in an English school. Although this is a half-way house, it may be the one way that we can raise the language's profile, and also pave the way for a wider range of people to send their children to GMUs.

## Na Gàidheil Oga

A new group, Na Gàidheil Òga has been set up in the last few months for Gaels between 16-30. There has been a great need for such a group for a number of years, and it is to be hoped that they will emulate groups such as Cymuned and Cymdeithas yr Iaith Gymraeg in Wales, rather than kow-towing to the Labour party etc. This new organisation has been established as a direct result of a Gaelic youth conference of the same name which was held by Gaelic development agency Comunn na Gàidhlig in Aviemore in September 2005. It is an independent body.

Steven Greumach, president of na Gàidheil Òga said: "Our main wish is to give young Gaels one voice and an opportunity to come together to ensure that their options are raised in a stronger manner. We also hope to raise the profile of the Gaelic language amongst the younger generations as a positive language that is still advantageous to them."

They have also produced a report with a series of recommendations for the development of the language. Amongst these are that the option to learn Gaelic at secondary school should be available throughout Scotland, that there should be a



daily Gaelic newspaper and that the recent language act be strengthened, things that the Celtic League have campaigned on for many years.

It is wonderful that such a group has emerged, and with luck it will haul Gaeldom firmly into the 21st Century, and reflect the views of younger people. Unfortunately, one of the members, who shall remain anonymous has been making various xenophobic comments on the Internet, including about the Welsh and Irish... it is to be hoped that he is isolated in these views.

They can be contacted at - [lorna1979@hotmail.co.uk](mailto:lorna1979@hotmail.co.uk)

## Super Casino Threat

Plans for a massive casino in Scotland are being put forward, with the most likely venues including Ibrox, home of Glasgow Rangers, the SECC in Glasgow, and Murrayfield, the national rugby stadium. Blair's government plans seven other super casinos, scattered across the UK.

From examples in other parts of the world, we can see that such super casinos always have negative effects on local populations, with the possible exception of the native-run casinos in the USA. Australia, for one, seems particularly obsessed with this sort of gambling, with politicians frequently extolling the casinos' *economic benefits*. But what benefits? The casino in Darwin, for example, does not "bring money in", as most of the gamblers are locals, and the profits are swept offshore. Darwin may be a tourist town, but the tourists tend to be young backpackers! Even worse, in Canberra, there are reports of Yakuza involvement in local gambling, once more demonstrating the age old link between organised crime and betting. Wage levels are also low.

American corporations have been trying to promote high level gambling in Europe for years. The current onslaught is online poker, with the added *benefit* that the mug concerned pays by credit card.

Gambling is already a problem in Scotland, and not amongst those who come from affluent backgrounds: it is the poorer people who lose. Don't expect the casinos to help the victims of gambling addiction, a psychiatric condition similar in nature to alcoholism. By dressing up gambling as *gaming*, placing it in the same league as film going, concerts or sport, the betting industry is being intellectually dishonest. Super casinos will bring debt and misery, not prosperity.

## Canavan to strengthen Celtic links

Research is being carried out to see how to improve links between Scotland and Ireland. The current study is being sponsored by the independent (former Labour) MSP, Dennis Canavan. Mr Canavan, like many Scots, has recent family links to Ireland, as is implied by his surname. The aim is to encourage links between Scotland and Ireland, and almost inevitably, the north is treated as a separate entity. Mr Canavan said:

"Through the centuries, migration has been going on between Scotland and Ireland, on both sides, creating strong links between the two countries, which are close to one another, and have much in common...I'm of the opinion that many projects of co-operation could be put forward in matters like cultural exchanges, tourism, sport, education and government, with many economic and social benefits to Scotland and Ireland, both Northern Ireland and the Republic of Ireland."

Canavan's study comes in the wake of similar projects, such as the Columba Project, formerly known as the Columba Initiative. The Nordic countries have a long history of such projects in all walks of life, both amongst themselves, and with neighbouring regions, e.g. the Baltic countries. The Celtic League wishes Mr Canavan's work well, but hopes that it may encourage co-operation in previously untouched areas, and that the money shan't just go to Establishment bodies. Also, there is a strong need for strong

links between Scotland and Wales, if only to understand the devolved set-up better. Links between Scotland and its closest neighbour (other than England), the Isle of Man are even more paltry.

## Western Isles ditch Gaelic Education Pilot

Comhairle nan Eilean Siar, the local authority serving the Outer Hebrides, has decided not to implement most of the pilot scheme reported in the last issue of *Carn* which would have made Gaelic the normal language of education in five schools. This in turn places serious question marks over the council's overall Gaelic policy which aimed to roll out such a system throughout the islands.

Following a consultation on the proposal that Gaelic should become the normal medium of education in North Uist, the Brèascleit area of Lewis and the Staoinibrig area of South Uist, Comhairle nan Eilean Siar's Education and Culture Committee decided on Wednesday that the scheme should only proceed in one school.

Only Staoinibrig will now become an all-Gaelic school. In practice, this designation will not constitute a major change as all children in the school are already being educated through the medium of Gaelic. In

view of local division over the plans in North Uist and Brèascleit, plans for Brèascleit have been dropped outright and consultation is to be conducted on the issue of designating just one of North Uist's three schools as an all-Gaelic school from August 2007.

At present, fewer than a quarter of children in the Western Isles are educated through the medium of Gaelic as Gaelic-medium education (GME) is only available in some schools and parents must choose to specifically opt-in if they wish their children to be educated through the language. The Western Isles is the only council area where Gaelic speakers are a majority. Gaelic organisations and language planning experts warn that Gaelic speakers will form a minority of island residents within 10 years unless Gaelic-medium education becomes compulsory following the model of the Irish Gaeltacht and strongly Welsh speaking areas of Wales.

Màrtainn MacLeòid

# KERSAINT ON SCOTLAND

Armand Kersaint, the Breton republican, to French National Assembly, reported in *Le Moniteur*, January, 3, 1790.

“The English people, like all conquerors, have long oppressed Scotland and Ireland; but it should be noted that these two nations, always restive, and secretly in revolt against the injustices of the dominating race, have acquired at different epochs concessions, which have engendered the hope of ultimately regaining their entire independence... since the Union, Scotland has been represented in Parliament, but out of such proportion to its wealth, its extent and its population, that it scarcely conceals the fact that it is nothing but a dependent colony of the English government. Yet the Scots know their rights and their strength; the principles developed by the French nation have found zealous defenders who have been the first to merit the honour of being persecuted by the British government; but these persecutions have made proselytes, and nowhere is more joy caused by your victories than in Scotland, the principle towns of which have been illuminated to honour them.” First language? – L. Morton (Dundee)

I would like to argue that Gàidhlig be made a first language in Scotland above the status of English. Its popularity outside its heartlands is growing and the ability to read

and write the language is also increasing. The uptake for Gàidhlig Medium Education (GME) is high so willingness to keep it alive and well exists.

If we were to make Gàidhlig a first language in Scotland, all road signs, signposting and documentation would have to be like the Republic of Ireland, i.e. bilingual. Many argue that the Lowland Scots language to be given more support and I think it should. Lowland Scots is a language that needs to be encouraged while Gàidhlig was the majority language once spoken by all Scots in times past and thus needs a different approach. For instance, if you make Lowland Scots an official first language alongside Gàidhlig what about road signs? A bilingual road sign in Gàidhlig and English would suffice but that does not mean Lowland Scots should not be taught as part of the curriculum alongside Scots history in our Schools.

Language is tied up with identity and nationhood and speaking in “oor ain mither” tongue in modern Lowland Scots is part of what makes us quite simply “Scots”. In Ireland, some people outside the Gaeltachtaí, including in Dublin, complain about the Irish language or how it was forced on them at school. But is this a minority? Dig deeper and you will detect national pride in the language even amongst non-fluent speakers



*Armand Kersaint*

or those in the towns and cities. Amongst the moaners, Scotland is the same; the attitude to A' Ghàidhlig is more positive when you go beyond scratching the surface of self-identity and national pride.

If the number of Chinese speakers continues to grow, English may well be a dead language in years to come. Now there's an irony! Let us now encourage Gàidhlig in both GME and Adult education and make it an official first language in Scotland instead of the Scottish Executive moving at a snail's pace and making token gestures.

# THE AULD ALLIANCE

To many Scots, particularly on the sports field, it is England which is the “Auld [i.e. Old] Enemy”, in contrast to France with whom we had “the Auld Alliance”. Many a bemused Frenchman in Scotland has been reminded of this treaty, which I doubt most remember any more than England remembers its “Old Alliance” with Portugal.

We have a curious mentality in Scotland, where many people have “Ecosse” bumper stickers, instead of “Alba”, and French names are used to “scottify” various businesses from racing teams to kilt manufacturers! This results partly from the fact that most Scots never learnt Gàidhlig at school, but were taught French. I think I have only ever seen one “Pays des Galles” sticker in Wales – they're nearly all “Cymru”.

Since 1066, the English themselves laboured under French speaking overlords who nearly killed off their language; to this day, a large section of higher register English is of Norman French origin. The French language was also transported with varying success to Wales and Ireland, as evidenced

by such names as Beaumaris (Biwmaris) in Anglesey. To confuse matters even more, some of these “Normans” were in fact Bretons and Flemings.

As early as 1212, Walter of Coventry wrote: “the most recent kings of Scotland profess to be Frenchmen, both in race, manners, language and culture, and after reducing the Scots to utter servitude, they admit only Frenchmen to their friendship and service.”

It is in 1200s that the Auld Alliance originated. France suffered English invasion during this period, as did Brittany. During Agincourt, later on, both Scots and Welsh fought on the French and English sides. Yvain de Galles (Owain of Wales) was the best known fighter for the French, who was himself betrayed by a Scotsman called Lamb. The Scottish kings copied their English counterparts, by introducing Norman feudalism into Scotland. It can be said that the “Frenchmen” of Scotland played no small part in the removal of the Gàidhlig language from the towns, and eastern parts of

Scotland, a process which continues to this day. The direct result was that the peasantry of Scotland became more and more oppressed, and the aristocracy under the wing of the Anglo-French, and the French themselves. It was only with the Wars of Independence that the balance was slightly redressed, and it took Robert de Bruce, a man of dual Norman and Gàidhlig heritage to weld the two traditions together.

Iain C. Uallas

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# Breizh

## Freddie Cowle eus Manav zo aet d'an anaon da 58 vloaz!

Freddie Cowle manaveger ampart ha kelenner, zo aet d'an anaon da 58 vloaz. An den-se oa anavezet mat e kêr Ramsey.

Freddie oa gwelet e-giz ur gwir vanaveger eus e oad, evit doñder e wrizhioù hag e anaoudegezh ha e garantez evit ar yezh. Freddie en deus ur plas ispisial en istor e yezh peogwir he deus e familh dalc'het gant ar maneveg a-viskoazh.

Walter Clarke unañ eus e gelenner kentañ a lavar »Freddie a zo un den dreist-ordinal Ar yezh a teue dezhañ en un doare naturel. C'hoant en doa d'ober gant ar manaveg.

Freddie zo ganet er bloavezh 1947, e-barzh ur familh hag he deus kemeret perzh en istor Manav. Plijout ar rae dezhañ bezañ war ar memez tro eus lignez Iliam Dhone & Iliam MacCOWLE. Da lavaret eo an hini kentañ o vezañ lazhet egile.

Gwezenn Familh Freddie a ziskouez lezañvioù eus Enez Vanav e-giz: Caley, Christian, Corkish, Kennaugh & Quayle. e vammgoz kuñv, kuñv,kuñv oa moereb da Arthur Caley, 'the Sulby Giant'.

Pad e yaouankiz, Freddie oa bet soubet er bed sevenadurel manavek. Boemet e voe gant ar yezh & ar sevenadur. Un dra diorret gantañ e pad e vugaleaj, dre ar mojennoù hag an hengoun e oa e kêr Ramsey gwechall gozh. Goude vije aet e vamm d'an anaon, Freddie & e vreur zo bet savet gant o moereb Hag o zonton er straed Waterloo, e kêr Ramsey.

Ar re gozh o deus kinniget da Freddie ul liamm dreist ordinal gant ar vanavere-gerien a vihanig & ar sevenadur o doa bevet a-viskoazh. Daoust ma oa laouen da welet tud livañ an amzer-se e-giz an daolenn garantez romatek.

Freddie zo bet a-viskoazh dedennet gant mojennoù kontet gant e zad-kuñv, Thomas Christian « the Carter ». Christian zo bet an aotrou eskop a gomze manaveg ha saozneg, setu perak e oa goulennet da dreiñ evit an dud ne ouie ket ar saozneg. Christian oa gwelet mat-tre gant ar c'helenner brudet war ar yezh, anvet Carl Marstrander. An den-se eus Norway o doa desket manaveg gantañ.

Freddie en deus implijet e yaouankiz da zeskiñ manaveg gant tud barrek ha soubet mat en hengoun, dreist-holl Bill Radcliffe, Walter Clarke & Doug Fargher. Loc'het en deus da gelenn ha da ober bruderezh evit ar manaveg en ur mare ne oa ket ar bobl prest da vont war an hent-se. e garantez evit ar yezh oa a-walc'h...

Diorret en deus plas ar yezh war Enez Vanav. Bet ez eus bet tud a-enep met aet eo war ar raok memestra. Dastumet en deus arc'hant evit lakaat panelloù divyezheg war ar straedoù ha plasoù. Er bloavezh 1973 eo deuet da vezañ dilennet er strollad «Yn Cheshaght Ghailckagh». Bet eo bet Prezidant (=caairliagh) zoken. Sikouret en deus da greñvaat diorren ar yezh d'ar mare o deus savet 'Banglane Twoaie' Ur boc'hat tud vefe laouen da adwelet kentelioù manaveg er pub Prince of Wales o redek don en noz.

Freddie en deus sikouret evit treiñ ur rummad film anvet «The Foillan». Ar film kentañ troet e manaveg. N'ez eus ket pell zo o deus savet abadennoù e añv tud o deus graet o seizh gwellañ evit saveteiñ ar yezh. Da lavaret eo: Sophia Morrison, J. J.Kneen, bishop Hildesley & the Reverend Philip Moore. Savet en deus plakennoù a-enor evit barzhd ha klaskerien e-giz William Kennish & Bill Radcliffe.

Abaoe un nebeud mizioù' zo, Freddie oa o labourat war ul levr eñvorennoù a vo embannet diwezhatoc'h.

War dachenn al labour Freddie en doa labouret e-giz kalvez. Er penn kentañ, er bloavezhioù 90, en deus kemeret ur stal sevel bigi ha kalvez, er straed Dale, e kêr Ramsey. Renevezet en doa ar savadur hag adsavet al labour kalvez evit produiñ archedoù. Ar vicher-se oa evitañ un doare da liammañ e garantez evit e gêr & he fopl.

Freddie a oa un den jentil ha karadek. Graet en deus kalz evit an dud. En oa an hini nemetañ gouest da lakaat manaveg pad an obidoù pa oa goulennet dezhañ gant ar familhoù.

Freddie en deus profet e skiant-prenet gant plijadur. E vignon, ar c'haner Emma Christian a lavar «Freddie oa un den mat. An hini gwellañ eus an dud war Enez Vanav. Eñ en doa gantañ yezh an hengoun. Pa gomze ar yezh e oa e-giz ur ganaouenn» Aet eo d'an anaon kalz re abred.

Adrian Pilgrim, an troer evit ar gouarnamant en deus lavaret: «Un den gwelloc'h e vefe diaes da gaout, memes ma oa un den re vodest/izelegezh. Gouest e oa da gaozeal ar yezh mat tre gant ul live yezh pinvidik kenañ & gwir pouez mouezh hanternoz ar vro.

Freddie en doa ar gwir da fougasiñ evit e varregezh. Biskoazh n'en deus graet kement-se. Abaoe bloavezhioù bremañ, den ebet zo deuet tost eus e live yezh ha sevenadur. Eñ oa

an hini gwellañ, setu perak o neus kollet kalz».

Freddie oa ivez an den e karg eus ar sevenadur evit ar strollad politikel Mec Vannin. Siwazh e gleñved en deus digresket e live labour. Prezidant Mark Kermodé, a ell dioutañ e-giz ur gwir vanaveger. 'Eñ oa un den gwir, da lavaret eo: Eñ oa ar pezh o doa ar re all ar c'hoant da vezañ'...

Echu...

### Summary

*A tribute to Manx speaker Jamys (Freddie) y Cowle who died recently. See also the Mannin section in this issue where tributes in Manx and English appear.*

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# ArMen celebrates 20 years

ArMen has always had the will to participate in Brittany's destiny, to feed Bretons with new ideas and new solutions to their problems, by looking at what is genuine and rooted in the civilization of Brittany other Celtic countries. Unlike most magazines, which have a very soft, tourism-minded, approach to Brittany, from the outset ArMen's aim has been to "give priority to people, facts, analyses and pictures, and to become a reference publication". Open and modern in its content and appearance with hundreds of full colour illustrations, ArMen has always kept its independent spirit. It has never received direct funding from public bodies or media businesses. Launched symbolically in Naoned, in the historical capital of Brittany, in 1986, ArMen attracted 10,000 subscribers and sold 4000 copies through outlets after four years in existence. In short, ArMen's philosophy has always been to look back at the past, describe the present, and forge a better future in a wide range of fields: oral literature, music, politics, archaeology, linguistics, architecture, traditional sports and popular arts, costumes, museums, etc.

Unlike most publications, articles in ArMen average eight pages with illustrations, which requires many weeks of research and interviews. In 20 years about 800-900 in depth articles have been published including 70 about other Celtic countries (languages, economy, sports, political history, etc.). Hundreds of interviews have been carried and about 40,000 photographs have been published.

To give but one example of ArMen's spirit of independence, it was the first mainstream periodical to publish in depth reports about the Seiz Breur artistic movement in the '20s and '30s, a group of artists with a political message. The same could be said about the scandalous amputation of the Loire-Atlantique area (Naoned) from the Breton administrative region, which ArMen has always refuted. In its very first issue, ArMen carried an article on the internationally well-known Breton wine, Muscadet, produced in the vicinity of Brittany's capital city since the Middle Ages. ArMen has also on many occasions criticized the lack of attention and support given to the Breton language, media, and institutions. In contrast to other publications, ArMen has always attempted to support its criticisms and opinions by providing examples to follow from other Celtic countries and European national minorities; hence long articles on the Irish and Welsh TV channels, devolution in Scotland and Wales, economy in the Basque country, etc.

Based in Douarnenez, a fishing harbour on the west coast, in Kerne-Izel, ArMen changed ownership three years ago after the publishing company Le Chasse-Marée went bankrupt. Three years on, ArMen is celebrating its 20th anniversary with a

special issue and a series of articles on the successes and failures in Brittany over the last twenty years, including the fields of language, media, politics, music, environment, and economy. In a detailed article about Breton politics, Michel Nicolas, lecturer in political science at the Rennes II University, describes the main trends in the last twenty years. While stressing major differences with the rest of the state, outlining, for example, the lack of success of the far-right ideas of the French *Front National* in Brittany, or the persistence of a strong pro-European feeling, he argues that Brittany is slowly converging towards France's political mould, but he also describes a new trend, the slow diffusion of regionalist and autonomist ideas onto the wider political scene. This is happening mainly through an alliance between the Socialists, the Greens, and the Breton UDB, which gave regionalists a few seats in the current regional assemblies. However, reading Michel Nicolas's article, that of Stefan Moal about the Breton language, and Yvon Rochard's on media, one has to admit that the gap between Brittany and other Celtic countries is wider in terms of the political, financial and cultural means to develop its own model and fulfil the ambitions of the 70% or so of Bretons who favour more autonomous powers. In this special issue, we learn that music and arts are probably the two fields where Brittany has achieved the most in that period, acquiring an international status through large festivals and ambitious productions



Twenty years on, ArMen is a much-respected publication that has wide support among the Breton public. Many agree that ArMen has strongly contributed to doing away with the Breton "farmer's complex" by presenting its culture and society in a very positive, objective, and respectful way. Its impact has also been felt on the development of publishing, museums, media, and public interest about Brittany.

ArMen, which means "the stone" in Breton and is also the name of a famous lighthouse, off the island of Enez-Sun /Sein, will continue to shed its light on Breton affairs, with a free voice and an eye on its Celtic neighbours, to support Brittany's ambitions.

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Yann Rivallain, Editor of ArMen, second from the left, back row...

# DIWAN - PARTNERS OF BREIZH COUNCIL

At the beginning of the year, Jean-Yves le Drian, President of the Breizh Council, went to Landerne in order to sign a deal of half a million euros with Diwan-Breizh. The President of Breizh told the leaders 'Diwan has a major role in the fight we have to carry on for our language and identity. The language gives Brittany a basis for its identity.' He reminded the audience that since the vote of December 2004 (100% in favour), Brezhoneg is also an official language in Breizh.

Padrig Herve, President of the school council, welcomed the Breizh Council representatives, J-V le Drian (SP), President, J-B Thomin (SP), with responsibility for the language (see Carn 127), and the mayor of Landerne, and Naïg Ar Gars (UDB). President le Drian expressed his own emotions in signing this agreement in front of the teachers and governors of the Diwan school. The lack of official status for the Diwan Breton-medium schools means their continued existence is a constant struggle. In order to understand the difficulties faced by Brittany, one must realise that our general budget is about €800 million for four million people, while, for example Cymru's general budget is €26 million for under three million people.

President le Drian asked the Breton leaders to take into account the UNESCO text of 2005 about bio-diversity and cultural diversity. He considered that, like the Kyoto Protocol, this agreement was a way to change people's attitudes. J-Y le Drian did not forget that an agreement of 'public status' signed with the state body Education Nationale was thrown out in 2002 under pressure from the old Republican-Jacobin lobby (CNAL). In the President's view, a lot of problems must be overcome in order to save our language and identity. J-Y le Drian stressed that Breizh did not obtain powers relating to the language in the devolution programme in which a few experimentations



(L -R) J Y Le Drian, Patrick Herve and J P Thomin  
(in charge of the language on BZH Council) Courtesy Ya!

are being allowed by the central Jacobin power.

The Diwan-Breizh and Breizh Council agreement is a checklist of various activities. President le Drian mentioned a few of them. There are night courses, walking-trips, and Kastel Kerampuilh in Karaez. This building will be the centre for the Erer-Kozh, the Naoned-Brest channel, as well as a lot of activities organized by Diwan-Breizh. Altogether it will mean a budget of half a million euros for 2006.

In addition, J-B Thomin, who has responsibility for the Breton language on the Council, declared that an important programme would be held in the spring for all pupils of Diwan schools. As reported in Carn 127, the goal of the left-wing coalition on the Council is still 20,000 bilingual children by 2010. Even if this target seems hard to reach, the leaders of the Council are

ready to go forward with a campaign for the registration of new children into the Diwan system in September.

During his welcoming speech Padrig Herve, Diwan's President, said that they were aiming for the creation of new posts, with the aid of the Breizh Council, in order to reach the target of 20,000 pupils as soon as possible. The number of schools has to be increased as well as the number of children in the schools. The main problem during 2005 was a lack of buildings available in Bro-Dreger and in the suburbs of Roazhon. It is in confronting this sort of problem that this agreement will be of value, as it provides a framework for Diwan to work with the Breizh Council. It is a step forward, allowing more optimism for the future of our language and identity, which is something important to President le Drian.

**Gi Keltik**

## 28th Douarnenez Film Festival *Nothing new under the Breton heaven*

It took place last August. As usual, the Breton films produced during the year were presented - 26 films in comparison with 37 in 2004, 18 of them taking part in the competition. They were chosen from the 75 films produced in the year that were entered in the pre-selection (105 in 2004). This decrease of the number of films was obviously disappointing. Were fewer Breton films produced? And if so, why? Or are there fewer filmmakers or producers entering their works in the pre-selection? Again, if so, why?

We noticed that there were only four films more than an hour long and 12 were shorter than half an hour. There was a large majority of documentary films (20), and few

fiction films (4), only one of them being longer than half an hour, and two animation films. About twenty films were produced or, more often, co-produced by TV channels, 16 of them being produced by the State channel *France 3*, which is taking a prominent part in producing and in broadcasting the Breton productions.

The co-productions were between the TV channels and independent Breton companies. About ten of them were mentioned in the catalogue, some of them many times, being already mentioned in previous years (*JPL Films, Mille et une films, ParisBrestProductions, Kalanna*). It is a positive fact, even if this Breton film industry needs to be improved.

Among the 26 films, only 5 of them were in Breton, with French subtitles, all being produced or co-produced by *France 3*, which appears to take a very prominent part, even if some people are not pleased about that.

There was also, in addition to these 26 films, a special show with a showing of the seven minutes long prototype of a serial fiction film in Breton with subtitles, and with a showing also of a detective fiction, in Breton without subtitles, half an hour long, shot by the pupils of the *Diwan* secondary school in Karaez. And finally, there were two animation films, one by the French director J. F. Laguionie, the other by the English director Graham Ralph; both were shown in Breton without subtitles, after being dubbed by *Dizale*, a society bringing together professionals specializing in the Breton language dubbing of any kind of audio-visual production.

# CPE IN FRANCE: WHAT'S IT ALL ABOUT?

Anyone trying to figure out what has been going on in France recently might wonder how three letters could get three million people onto the streets of France in the early part of the year. CPE stands for "Contrat première embauche" ('First hiring contract'), which is part of a broader new law voted by the French parliament as the government's answer to the riots that took place in the suburbs last autumn. It is entitled "Law for the equality of opportunities".

Its main aspect (although lowering the permitted age for working at night to 15, and other regulations, were criticized too) was the creation of a new work contract,

## 28th Douarnenez Film Festival (continued)

For someone wishing to see the emergence of a true Breton cinema (or of a *cinéma* in Breton) there are reasons to be disappointed. I have to say at first that in the Breton cultural movement this will be referred to only as 'audio-visual' or 'media'; the word 'cinéma', as an art or as an industry, appears only rarely. I do not think that there were many Breton activists rushing to watch the Breton films of the year, maybe because of technical reasons – the theatres of the town were being used to project films in 35mm, the main subject of the Festival, the Breton films being projected in an outlying hall outside the main part of the Festival (which was dedicated to the border between Mexico and the United States).

We do not see on the part of the Breton activists a true enthusiasm for a cinematographic creation. They are enthusiastic enough for the dubbing work done by *Dizale* whose work is doubtlessly linguistically creative, but not in any way work of imagination or of cinematographic creation. One would think that the Breton activists had never seen a film in Welsh or in Catalan or in Basque. Maybe that would put ideas in their heads. I know quite well that Wales, the Basque Country, and Catalonia, to take some examples, have much more powers and means than Brittany and that they have TV channels in their own languages. Here in Breizh, the Regional Council and the professionals have a scheme to help the cinematographic and audio-visual creation in Breton. But we must not look to the institutions for everything. The Breton people themselves have to put their hand to the plough to create a Breton cinema, and a cinema in Breton worthy of the name.

Yves Jardin.

*This year the 29th Douarnenez Film Festival will take place from the 19th to the 26th of August. The main theme will be the Balkan nations.*

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*For three consecutive weeks french people demonstrated against the government's decision. In Brest more than 20,000 took to the streets on April 4th.*

especially designed for people under 26. Arguing that the existing arrangements didn't give employers the flexibility they needed to hire more people, Prime Minister Dominique de Villepin's law created a two year test period during which employers could terminate the contract of employment, i.e. dismiss the employee, without any reason. That was unacceptable for most of the young. Some of them started to blockade their universities to make their strike visible. But it also brought out older workers, backed by the unions and the left-wing parties to demonstrate against this law. According to the main worker's union, the CGT, for two weeks in a row there were three million French in the streets demanding the government withdraw the act. There were

between 100,000 and 200,000 in the big cities of Brittany. Some demonstrations ended in riot scenes with violent minorities clashing with the police. The government announced in March that they were abandoning the CPE and looking for an alternative, but the protests continued on a smaller scale.

Like the "Non" the French gave to the European Constitution in the May 2005 referendum, these huge demonstrations seem to show that a part of society is asking the following question, to itself and to its rulers: Why do the people have to adapt to fit the needs of global capitalism, and not the other way around?

Mathieu Herri



## CELTIC LEAGUE AGM 2006



LANDERNEAU, BREIZH (BRITTANY)  
5TH & 6TH AUGUST

Venue for the AGM is STUMDI COLLEGE in the centre of Landerneau, close to the Railway (SNCF) station. Landerneau is just north east of BREST, not far from Brest Airport. Best routes for flights to Brest are via Birmingham with Flybe or Luton (London) with Ryanair, see Brest Airport website or enter Landerneau on web search.

Accommodation would be available in:  
IBIS Hotel (€61 per twin room per night)  
Ph +33 29821 8500 or [www.ibishotel.com](http://www.ibishotel.com)

B&B Clos du Pontic (€51 single, Twin €67)  
Ph +33 298215091 or [clos.pontic@wanadoo.fr](mailto:clos.pontic@wanadoo.fr)

For AGM times and agenda contact your National Secretaries or Gi Keltik Ph. + 33 29804 5550 or [keltikpress@yahoo.com](mailto:keltikpress@yahoo.com)





# Cymru



## TY'R CYMRY YN 70 OED

TY'R CYMRY, 11 HEOL GORDON, Y RHATH, CAERDYDD, CF24 3AJ

Noswyl Gwyl Ddewi 2006 y cynhaliwyd dathliad 70fed penblwydd Ty'r Cymry, sefydliad unigryw yng Nghaerdydd, yn festri Eglwys Minny Street. Yn dilyn cinio rhagorol, 'roedd deg siaradwr yn cyfarch y Ty.

Rhodri i Gymry Cymraeg Caerdydd oedd Ty'r Cymry gan y gwron Lewis Williams o'r Barri ym 1936. Ei fwriad oedd darparu cyfle i Gymry Cymraeg ymgynnull, i fudiadau Cymreig gyfarfod i hyrwyddo'r Gymraeg a'i diwylliant, ac i weithio tuag at 'statws dominiwn Cymraeg' i Gymru.

Rhodri yma naws anerchiadau'r dathlu i geisio dehongli beth wnaeth y Ty i wireddu breuddwyd Lewis Williams. Beth fu cyfraniad y sefydliad unigryw hwn i Gymreictod Caerdydd a buddiannau Cymru?

Yn Nhy'r Cymry y gwelwyd y cynnig cyntaf un i sefydlu ysgol Gymraeg ei chyfrwng yn yr ardaloedd Seisnigedig. Ym 1937-8 'roedd Gwyn M. Daniel ac eraill o griw Ty'r Cymry ar fin sefydlu'r ysgol yn y Ty. 'Roedden nhw wedi derbyn addewidion ariannol gan amryw o Gymry blaenllaw'r sir - Cassie Davies AEM, y Dr Iorwerth Peate, Elen Evans - a sicrhau celfi ac offer pwrpasol. Ni sefydlwyd mohoni ar y pryd oherwydd bod y rhyfel yn nesáu ac i Arglwydd Faer Caerdydd fynnu mai busnes pwyllgor addysg y ddinas oedd sefydlu'r ysgol.

Cofiai un o dair merch Gwyn Daniel, Nia, am Dy'r Cymry fel ail gartre ei thad. Ac eithrio'r Ysgol Sul, yn Nhy'r Cymry y cawsai'r ychydig addysg Gymraeg a gafodd. Yno hefyd 'roedd ei dwy chwaer yn cynnal Uwch Adran yr Urdd bob nos Wener - adran a ddechreuwyd gan eu tad yn y '30au cynnar. Diolchodd Nia i Bwyllgor y Ty am enwi'r ystafell fawr, lle treuliodd eu tad oriau meithion, yn Ystafell Gwyn Daniel.

'Roedd y Ty wedi datblygu'n ganolfan i ddegau o athrawon, nifer ohonyn nhw'n athrawon y Gymraeg fel ail iaith, hyd yn oed cyn diwedd y tri degau. Nid rhyfedd, efallai, mai yn Nhy'r Cymry y sefydlwyd UCAC ym 1940. 'Roedd Gruff Hughes, ysgrifennydd cyffredinol presennol UCAC, yno i gydnabod na fyddai ef yn ei swydd ac na fyddai UCAC oni bai am Dy'r Cymry. Gan amlinellu ystod gwaith yr undeb erbyn hyn, mynnai ef fod y Ty wedi gwneud cymwynas amhrisiadwy â Chymru wrth ddarparu'r cyfle i sefydlu UCAC a'i gynnal drwy ei bencadlys yn y Ty am ddeugain mlynedd.

Heb argoel am ysgol Gymraeg a'r drefn o wasgaru plant Caerdydd maes o'r ddinas i'r cymoedd yn parhau, penderfynodd criw Ty'r Cymry sefydlu Ysgol Gymraeg Fore Sadwrn yn y Ty. Bu'n symbyliad i sefydlu ysgolion bach tebyg mewn mannau fel Rhymni a Phort Talbot ac 'roedd nifer o blant Ysgol Ty'r Cymry yn blant cyntaf Ysgol Gynradd Gymraeg Caerdydd ym 1949.

Derbyniwyd ymddiheuriadau oddi wrth dri arall o blant Ysgol Ty'r Cymry - Rhodri Morgan y Prif Weinidog, Alun Guy, ac Iolo Ll. Walters.

Mudiad arall a fu bellach yn y Ty am dros 20 mlynedd ydyw Cymdeithas yr Iaith. Gareth Kiff a gynrychiolai'r Gymdeithas achos ef fu'n llafurio o'u swyddfa ar lawr uchaf'r Ty am ddegawd llawn. 'Doedd yna ddim terfynnau nac oriau i lafur Gareth dros hawliau'r Gymraeg ac yntau'n gadeirydd cell Caerdydd o'r Gymdeithas, ac wedyn yn gadeirydd cenedlaethol. Am flynyddoedd 'roedd welydd Ty'r Cymry wedi eu papuro â chatiau o bapurau newydd yn olrhain gweithgarwch aelodau'r Gell.

Wrth ddiolch i Bwyllgor y Ty am ei gefnogaeth i'r Gell, iawn oedd i Gareth ein hatgoffa am y dosbarthiadau dysgwyr fyrrd a drefnai'r Gell yn y Ty ddiwedd yr '80au ac yn y '90au. Cynhelid chwe dosbarth yr wythnos ar gyfer gwahanol lefelau o ddysgwyr ac ugeiniau yn cofrestru bob dechrau tymor. Yn ddi-dâl y gweithiai'r holl diwtoriaid. Aelodau'r Gell hefyd a ddechreuodd Fenter Iaith Caerdydd, fudiad arall a ddefnyddiodd y Ty.

Cadwyd Owen John Thomas AC hyd yr olaf, er ei fod ef yn gysylltiedig â'r Ty dros ddegawdau. At ei ofal mawr dros fuddiannau Plaid Cymru, gweithiai'n ddiplino dros gynifer o weddau ar y Gymraeg yng Nghaerdydd a hynny am 40 mlynedd. Ac ef â'i swyddfa etholaeth yn y Ty, ef yw prif noddwr Ty'r Cymry ers chwe blynedd. Mae ef hefyd yn un o ymddiriedolwyr hynaf y Ty. Yn ei sylwadau hanesyddol ar Gymreictod Caerdydd, cyfiawnhaodd eto ei gyflwyniad fel gwleidydd gwir ddiwylliedig ein Senedd.

Iorwerth Morgan

### SUMMARY

#### Ty'r Cymry 70 years old

It is 70 years since the house at 11 Gordon Road, Roath, Cardiff, was left by Lewis Williams, an early member of Plaid, to be a

centre for organizations in Cardiff working for self-government for Wales and the language. Since 1936 it has been the venue for a wide range of pro-Welsh activities in the capital and to this day is used by Cymdeithas yr Iaith, Plaid, the Celtic League, UCAC (the Welsh teachers' union), and houses a Welsh-medium nursery school. A supper to mark the 70th anniversary of the establishment was held on the eve of St David's Day and was attended by a wide variety of activists from organizations that have used Ty'r Cymry.

## GAOL FOR THE LANGUAGE - STILL

A 19-year old member of Cymdeithas yr Iaith, Gwenno Teifi from Llanfihangel-ar-Arth in Carmarthenshire, was sent to prison for 5 days in early February. Gwenno is a first-year student at university in Aberystwyth. She was sentenced in Carmarthen Magistrates Court which overlooks the square where 40 years ago this year her grandfather, the late Gwynfor Evans, was declared the first ever Plaid Cymru MP following a by-election. It is the first time for 11 years that a member of Cymdeithas has gone to prison, but the old tradition is still alive.



Gwenno Teifi

In April 2005 Gwenno had been found guilty of causing damage to the property of Carmarthenshire Radio in Narberth a was ordered to pay costs of £200 but she refused to pay compensation to the radio station which was under investigation by Ofcom last year because of the little use it made of the Welsh language. In her declaration to the court Gwenno said:

*"This radio station bears the name of the county in which I grew up, and their non-use of Welsh is disgraceful. If Welsh is to live it must be central to all developments that are relevant to young people, like local radio. The old Language Act belongs to the past. We need a new Language Act that will ensure a place for Welsh in the media and technological developments of the new century."*

It was noted with dismay that the welcoming ceremony Cymdeithas held later in the month on the occasion of Gwenno's release was totally ignored by the BBC, though the imprisoning had been covered by the two Welsh national daily newspapers.

# Cymdeithas billboard calls for New Language Act

Just before the National Assembly celebrated the opening of the new Senedd building on the 1st March, Cymdeithas yr Iaith Gymraeg, the Welsh Language Society, unveiled a billboard opposite the new building in Cardiff Bay calling for a New Welsh Language Act. The Cymdeithas members at the launching of the billboard on February 27th were addressed by local Plaid Assembly members Owen John Thomas and Leanne Wood.

The billboard is located near the car park opposite the Scott Harbour building, very close to the new Senedd.

The billboard shows a picture of First Minister Rhodri Morgan and a quotation from what he said as a Westminster MP in 1993 when the 1993 Language Act was being debated. The wording of the billboard is:

***“People in Wales want rights... That is why it is important to confer these rights on the Welsh language, the speakers of the Welsh language, and those who may not be Welsh-speaking themselves, but want their children to be educated in Welsh as a matter of right.***

***“We want... a genuine Welsh Language Bill... That will be done when we revisit the question of a Welsh language measure when we are in government.”***

## **“CADWA DY AIR RHODRI – KEEP YOUR PROMISE RHODRI”**

Cymdeithas believed that this was an appropriate way to celebrate St David's Day and the opening of the new *Senedd*. It is also an effective way of reminding First Minister Morgan of the promise he gave in 1993 to introduce a powerful Language Act.

Plaid Cymru (or, in line with their new branding, 'Plaid') issued a statement in support on the day of the launch, saying:

“In 1993, when the act in its current form was published, Rhodri Morgan said that the act was not sufficient, and that his party would revise and strengthen the act when they came to power. It is now nine years since they came to power in Westminster and seven years in Cardiff Bay, yet nothing has been done to improve the act. Indeed, Rhodri Morgan has described any kind of discussion of the matter as ‘boring.’”

Speaking at the launch, Plaid's Shadow Social Justice Minister Leanne Wood AC, said:

*“This billboard is spot on. It will serve as a reminder to the people of Wales of Rhodri Morgan's broken promises. Hopefully, it will also persuade him to act on his words of ten years ago. Everyone in Wales owns the Welsh language. Legislation that supports Welsh is not just for Welsh-speakers - it is for everyone that wants to see the language survive.*

*“Rhodri Morgan has shown a complete contempt for the electorate by pretending he supports fairer Welsh language laws and now telling us he doesn't. New Labour need to take their heads out of the sand and realise that without legislation to strengthen*



*Plaid and Cymdeithas members at the launch of the billboard in Cardiff Bay.*

*the status of Welsh, there is no viable future for the language. Goodwill alone is not enough.”*

Shadow Culture, Welsh Language, and Sport Minister, Owen John Thomas AC, said:

*“The First Minister, Rhodri Morgan, promised, when he was not in power, that he*

*would give Wales ‘a genuine Welsh Language Act’. He has been First Minister for 6 years now and when reminded of his promise on the language, he dismissively said ‘that was a long time ago.’ Whether it’s the Welsh language or Free Care for the disabled, it seems you can’t trust Rhodri Morgan.”*

## THE WELSH CILT

I am writing on the subject on promoting the wearing of ciltis by Welsh people. Ciltis are originally from the Highlands of Scotland although there is evidence of other Celtic nations wearing ciltis or something similar.

There were many different variations of clothing in Celtic history, and although most Celtic nations may not have worn what we today might call a cilt, they have been proved by drawings to have worn something similar which could have been the origin of what we today call a cilt. Lowlanders in Scotland are not ‘entitled’ to wear a kilt (cilt). However, in the 1800s when the ban on ciltis, previously imposed after the battle of Culloden, was lifted, Scottish nationalists pushed for Scottish recognition and even the government encouraged all Scots to wear kilts. One letter sent to a mill in Edinburgh said ‘Find me a kilt with the Ross tartan, and if there isn’t one, find a tartan and call that the Ross tartan’. This proves that many of the existing tartans for ‘traditional’ Scottish kilts were made up.

Although this was over a hundred years ago, why can’t the Welsh, and indeed other Celtic nations, do the same thing a hundred years later? It could be argued that some of the Scottish tartans were lost after the Battle of Culloden, when the ban on kilts was imposed. However, this is likely to be very few, and none that would have originated from Lowland Scotland.

The Powys and the St David's tartans go back to the turn of the 20th century, and the family tartans of Wales were created in the last ten years. What has been adopted from history and is unique to the Welsh cilt outfit is the ysgrepan. This is worn in place of the sporran found on kilts from the other Celtic countries. The ysgrepan is a leather wallet decorated by Welsh goat skin and Welsh cob hair. Generally the Welsh outfits contain tartan flashes on different parts of the jacket, again, unique to the Welsh cilt outfit.

So, why not let us Welsh, Cornish, Irish, Manx, and Bretons share this aspect of Celtic history, which is largely very uncertain anyway. The Scots invented many of them for family pride over a hundred years ago. Why not the rest of us? Splash out and show your family pride. It should bring Celts together as a Celtic dress, which it is, and build family pride and origins in what you wear. All ciltis are different per Celtic region, but all ciltis show our pride for our Celtic heritage and Celtic unity.

**Ross Clarke**

*(Ross Clarke is a Welsh-speaker from Caernarfon of English/Welsh/Irish descent who believes in the promotion of Celtic heritage and culture).*

# NEW ASSEMBLY BUILDING OPENED IN CARDIFF

The new permanent home for the National Assembly of Wales is now open. The new building from which Wales will be governed, within the constraints imposed by England, is to be known by the Welsh name of the 'Senedd'. The construction of the new Senedd cost £67 million. It takes over from the neighbouring building that looks more like an office block than a parliament, from which the Assembly has operated since its beginning in 1999.

The Queen of England attended the opening ceremony on March 1<sup>st</sup>, St David's Day, and members of Cymdeithas yr Iaith joined the large crowd of nationalists and republicans protesting at her presence. The crowd of protesters outside the parliament was noticeably bigger, possibly twice the size, than the group of royalist supporters present, and the booing and shouts of protest could be heard clearly on the radio broadcast of the event, drowning out any cheering, as the monarch arrived at the ceremony.

A Cymdeithas statement issued for the ceremony stated:

*"The Welsh language should be the first subject to be legislated upon when more powers are transferred to the Assembly in 2007. The Labour Party is continuing to ignore the fact that Rhodri Morgan said in 1993 that he was in favour of further legislation on the Welsh language. With the opening of the new transparent Senedd, where the people of Wales can see straight through the windows, now is the time for accountability for our citizens."*

*"Today is an important day for everybody in Wales. It's a day to celebrate our nationhood and a significant day in our political history. Welsh is an integral part of these celebrations. On such a day of national importance, it's imperative to stress that the Welsh language belongs to us all. To anyone who chooses to make their home in Wales. Every citizen of Wales should be able to feel ownership of the Welsh language."*

The protest in Cardiff Bay came just two days after Cymdeithas unveiled a billboard outside the Assembly buildings, aimed at reminding Rhodri Morgan and his government of their promises in relation to the language.

An opinion poll carried out by BBC Wales on the same day suggested that a majority in Wales want Wales to have a full law-making and tax-varying parliament. BBC polls tend to overstate unionist standpoints. At any rate, in this case the poll said that 16% favour independence, 39% want a parliament with full law-making and tax-varying powers, 21% prefer the status quo, and 20% want to abolish the Assembly. In the devolution referendum of 1997 nearly 50% of voters were against an assembly.

The poll also suggested that 60% wanted the Assembly Government in Cardiff to have the most influence over Wales. Only 21% wanted the English government in London to have the most influence, though 40% thought it currently did have most.

**R ap Tomos**

## Hospitals - Where's the Welsh?

Shadow Health Minister Helen Mary Jones AC, Plaid, has challenged the Deputy Health Minister, John Griffiths AC, to accept that a person has a right to access health and social services through the medium of Welsh and that the current system is not working and went on to say that this example only serves to enforce the idea that a new Welsh language act is required to establish the rights of Welsh speakers to access services through their preferred language.

Llanelli based Ms Jones said "The right to speak Welsh when accessing health services must be established. Research by the Welsh Consumer Council has shown that health outcomes are enhanced if services are provided through the patients' own language, particularly if they were elderly or very young patients.

"While I acknowledge there may not be much need for this in some areas of Wales, in other areas where Welsh is used, it is

extremely important that people have the choice.

"I was pleased that the Deputy Minister accepted there should be a rights-based approach but just by accepting the moral rights of a person is not enough. These rights should be enshrined in law to ensure they are respected.

"In a Carmarthenshire hospital a few years ago I took my daughter to A&E and for her it would have been easy to explain how she felt in Welsh. However she was seen to by a nurse who could not speak the language when there were Welsh speaking nurses on duty at the time.

"The Government must respond to these concerns, when the Welsh Language Board is brought into the Assembly who is going to implement checks? The current system is obviously not working. Welsh speakers must have the right to access their National Health Service through their own language."

## NEW IMAGE FOR PLAID



Plaid Cymru, the national party, voted for the most radical image overhaul in its history at its spring conference in Caerfyrddin/Carmarthen.

The party is dropping the use of its traditional badge, the well-known three-peaked 'Triban', and is adopting a new badge based on the Welsh Poppy (Pabi Cymru), *Meconopsis cambrica*. While the Triban was usually green, the new logo, like the flower it represents, will be yellow.

In justifying the change of logo, Adam Price MP (Carmarthen East & Dinefwr), the Director of Elections who has led the rebranding process, said "Plaid was one of the first political parties to design a logo. The Triban has been with us for 80 years. However, nothing can last for ever, and the party needs a new image which will embody the next stage of its development.

"The old logo was a confident image of Welsh identity based on landscape and history – but on the downside it was viewed by some voters as monolithic and aggressive. Our new identity is a positive and bold statement, both visually and politically. An identity based on organic growth that will enable us to broaden our appeal.

"The new logo itself of course is only the visual support for a much wider process the party is undertaking to revitalise itself. You will already be aware of the innovative What Wales Wants programme the party has announced and the formation of the National Campaigns Unit. The new logo provides the background for these developments."

The party will be known on its branding as just 'Plaid' rather than 'Plaid Cymru'. This is to be welcomed if it means a reduction in the use of the English epithet 'Party of Wales' increasingly used in recent years.

Plaid have also launched a sonic or audio logo – a sequence of notes to be played as a sign of the party in party political broadcasts etc. It may be found on the Internet.

Ieuan Wyn Jones AC, Assembly Member for Ynys Môn and Plaid leader in the Assembly, was voted overall leader of the party at the conference, though Gwynedd councillor Dafydd Iwan will remain party president.

**Robat ap Tomos**



# Éire



## nascanna idir aos óg na hÉireann agus na Breataine BÍge

Tá na nascanna idir aos óg na hÉireann agus na Breataine BÍge ag neartú i gcónaí. Thuairiscíos tamall ó shin ar Charn go raibh tionscadail ar siúl idir Ógras (Ógeagraíocht Ghaeilge) agus Urdd Gobaith Cymru (Ógeagraíocht Bhreathnaise) chun nascanna a chothú eatarthu. Luaigh mé freisin go ndeachaigh buíon de chuid Ógras sall go dtí an Bhreatain Bheag an samhradh seo caite i rith an Eisteddfod.

Tháinig na Breathnaigh anall chugainn mí na Samhna seo caite agus ghlacadar páirt i Scléip na hÓige (sin í an fhéile óige a bhíonn ar siúl i rith an Oireachtais) i gcathair Chorcaí. Bhí imeachtaí go leor ar siúl ag an Scléip – comórtais spóirt agus ceardlanna éagsúla, mar shampla. Bhí seó puipéad ar siúl darbh ainm **Fíbin** agus bhí roinnt aisteoirí ó Ros na Rún páirteach ann. Seó anghreannmhar a bhí ann. Bhí ceolchoirm ar siúl freisin leis an Máimín Cajun Band, buíon a chasann ceol Gaelach de réir na stíle *Cajun*. Chuir a gceol briomhar sinn go léir ag damhsa. Ina theannta sin, chuamar ar turas go dtí Caisleán Bhlairne. Dar ndóigh, phógamar an chloch. Táim ag caint gan stad ná staonadh ó shin! Bhaineamar an-sult as an turas ansin. Bhí turas eile againn timpeall ar Dhún Uí Choileáin, an dún míleata i gcathair Chorcaí. Tá iarsmalann ansin faoin arm agus istigh ann chomh maith tá rudaí pearsanta a bhain le Micheál Ó Coileáin. Tríd is tríd, bhain na daoine óga an-taitneamh as an gcúrsa.

Eagraíodh cúrsa eile in Éirinn freisin. Ba i Ráth Cairn a bhí sé sin agus ba é an téama ná *Ceol agus Rince na hÉireann*. Bhí sé ar siúl ón 23ú Márta go dtí an 26ú Márta. Caithfidh mé a rá go raibh an cúrsa seo ar cheann de na cúrsaí ceoil ab fhearr a gheofá aon áit in Éirinn. Bhí daoine cáiliúla ag múineadh sna ceardlanna a bhí ar siúl – Rónán Ó Snodaigh ó Kíla, mar shampla, a bhí ag teagasc an bhodhráin. Ina theannta sin, bhí Éamonn Ó Donnchadha (a bhuaigh comórtas an tsean-nóis san Oireachtas i mbliana) ag teagasc na feadóige stáin. D'fhoghlaim na daoine óga rince ar an sean-nóis agus rince céilí freisin. Bhí deis acu cúpla luiche rugbaí agus peile Gaelaí a imirt, chomh maith. Bhí cúpla turas ann, freisin, ceann amháin timpeall ar Chaisleán Bhaile Átha Cliath agus ceann eile thart ar Bhrú na Bóinne. Chuamar go dtí an Chultúrlann, Ceanncheathrú Chomhaltas Ceoltóirí Éireann i mBaile na Manach, áit ar fhoghlaimiomar faoi cheol agus rince na hÉireann. Ach an phríomhócáid a bhí ar siúl ná ceolchoirm i Halla an Phobail i Ráth Cairn

ina raibh Kíla ag seinnt. Bhí an oíche sin ar fheabhas.

An chéad chúrsa eile a bheidh ar siúl ná ceann faoi Riarachán na Breataine BÍge. Beimid ag dul sall go dtí Brú Óige an *Urdd* i Llanchrannog, áit a mbeifear ag marcaíocht ar chapail, ag sciáil, ag dreapadóireacht agus ag góchairteáil. Tá mé ag tnúth go mór leis na himeachtaí sin. Beimid ag dul go Caerdydd freisin, go dtí Tionól na Breataine BÍge, chun eolas a fháil faoi Riarachán na Breataine BÍge. Tá feachtas ar bun i láthair na huair, dar ndóigh, chun parlaimint seachas tionól a fháil don Bhreatain Bheag agus cur le neamhspleáchas na tíre. Ba chóir

Gaeilgeoirí ar an mBéarla. Ach má tharlaíonn an rud céanna leis na Breathnaigh, leanann siad ar aghaidh ag labhairt i mBreathnais, seachas nuair atá siad ag diriú ar an mBéarlóir. Sin an cur chuige ceart mar gurb í an Bhreathnais an teanga atá sa mhórámh sa suíomh sin.

Tá súil againn nuair a chríochnaíonn an tionscadal seo go mbeimid in ann an nasc a choimeád idir an dá eagraíocht.

Má theastaíonn eolas breise uaihb faoin gceangal seo, is féidir dul i dteagmháil le hÓgras ar 01 4751487.

Caoimhín Ó Cadhla

### Summary

*The programme of co-operation and exchanges between Ógras and Urdd Gobaith Gymru continued over last winter and spring of this year. A group from Urdd attended Scléip na hÓige, a youth oriented event of the Oireachtas held in Cork in Nov. Another group from Urdd came in April to the Rath Cairn Gaeltacht, with the theme being 'Irish Music and Dance. Leading Irish performers gave music and song workshops. The highlight of the visit was a concert in Rath Carn by Kíla. An Ógras group will visit Wales at the end of April, the emphasis in this visit being 'Administration in Wales' and it will include a visit to the Welsh Assembly.*



*The Ógras group visiting the Owain Glyndwr Parliament House last year*

go mbeadh an turas sin suimiúil. Beidh an cúrsa ar siúl ón Déardaoin, an 20ú Aibreán, go dtí an Domhnach, an 23ú Aibreán.

Mar a fheiceann sibh, tá na cúrsaí seo ag dul ó neart go neart. Bímid i gcónaí ag foghlaim óna chéile. Caithfidh mé a rá go bhfuil *Urdd Gobaith Cymru* ina eiseamláir dúinn ar cé chomh maith agus is féidir le hÓgeagraíocht a bheith. Tá brúnna óige acu, rud ba chóir a bheith againne. Ach, ar an taobh eile den scéal, tá 50,000 ball acu siúd. Tá an Bhreathnais i bhfad níos láidre ná mar atá an Ghaeilge. Tá misneach ag na Breathnaigh ba chóir a bheith ag na hÉireannaigh. Ní bhíonn eagla orthu dul in aghaidh an dlí chun an teanga a chothú agus a chosaint. Nuair a thagann Béarlóir isteach i measc grúpa Gaeilgeoirí, iompaíonn na

## Poor Irish Language Question on Census

The question on Irish is "Can you speak Irish?" There are no questions on the ability to read or write or to define (albeit subjectively) the level of perceived fluency – surely an opportunity lost. This phraseology could lead many whose Irish is rusty or dormant to answer NO. A question is asked on frequency of use – daily within the educational system; daily outside the educational system; weekly; not very frequently; not at all.

In 2002 339,541 people responded that they used the language daily but 260,716 of these were between 5 and 19 years old.

# Irish Language News

## Irish Language Act for North Proposed

The umbrella Irish language body in the North, Pobal, launched a draft version of a proposed Irish Language Act for the North in February. The Act calls for rights to be confirmed in law in the areas of education, communications, employment and the courts. It also calls for the establishment of a Language Commissioner. The document was launched by Senator Maurice Hayes a former head of the North's Civil Service, who has the reputation of being favourable to the language and who is credited with having used his influence to ensure that state agencies in the North introduced schemes to provide replies in Irish to those who wrote to them in Irish.



Senator Maurice Hayes  
who launched the proposed Act.

## European Charter in North

The Irish language group POBAL, based in Belfast, has called on the British Government to clarify its obligations under the European Charter for Regional and Minority Languages and to issue directives to state departments to implement it effectively. While the Strategy Co-ordinator of POBAL, Marcas Mac Ruairí, stated that a lot had been extracted from the British government nevertheless there was much to be done. This was particularly so in regard to the implementation as a matter of urgency of Part 3 of the Charter.

Part 3 lays out exactly what any government who signs the Charter will do. These are 68 clauses altogether in this section where a government promises various measures which it will take to strengthen the situation of a language and its use in public and private life. The British adopted 36 clauses in relation to Irish in the

North, 38 in relation to Gaidhlig in Scotland and 52 in relation to Welsh.

In the case of the North they promised .for example, correspondence rights with state bodies in Irish, provision of Irish in education for adults and recognition of Irish place names.

## Irish Language Planning Condition Upheld

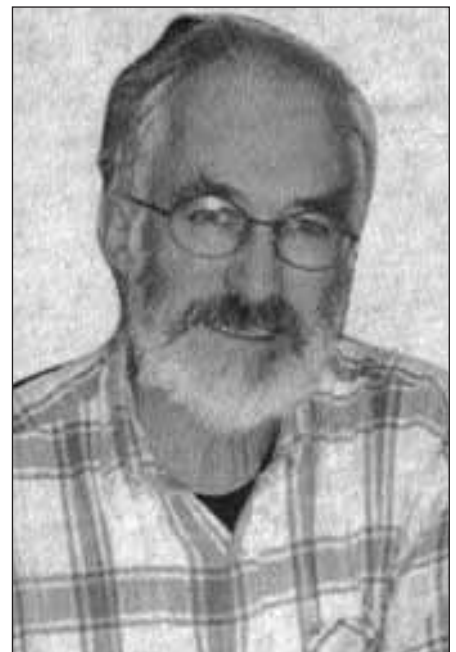
An Bord Pleanála (Planning Appeals Board) upheld the decision of Galway County Council to refuse permission to a developer for change of use which would have waived the Irish language requirement of the Galway County Council planning permission. The developer, a Walter King, had received planning permission for a housing and apartment development in the Gaeltacht village of Claregalway north of Galway city. He had agreed with the Council that 12 of the homes be sold to fluent Irish speakers but then applied for change of use. The Council's decision to refuse was on the grounds that such a move would adversely affect the linguistic and cultural heritage of the Gaeltacht and would set a precedent. An Bord Pleanála has consistently supported Council decisions in this area. Unfortunately they have based the proportion on census figures of the existing proportion of Irish speakers in an area rather than adopting a compensatory approach to counteract the severe decline in these figures in some areas in recent years, decline often accentuated by unregulated developments, but at least a line has been drawn.

## Call for All-Ireland Irish medium body by SDLP

In Belfast at the launch of its new document *Comhoibriú Thuaidh/Theas – Tá Ciall Leis (North/South Co-operation – It Makes Sense)* SDLP leader Mark Durkin called for the establishment of an All Ireland Trust for Irish Language Medium Education. The SDLP has stated that it seems that British government funding support for Irish medium education in the North, such a Trust could compensate for this. There was also a need for a North/South Forum on Irish Language Medium Education. This could be an information source, promote best practice and co-operation, assess and exchange teaching and learning aids and facilitate communication at local, national and international levels. The party expressed concern at the standard and provision of Irish textbooks in the North and the poor service for learners in English medium second level schools.

## Donegal Co. Council's Plan Provisions will not protect Irish

At the Éigse Uladh seminar *Pleanáil agus Forbairt sa Ghaeltacht* (Planning and Development in the Gaeltacht) in mid March language activist Donncha Ó hÉallaithe said that the figures from the census and from Scéim Labhairt na Gaeilge ( [Grant] Scheme for Spoken Irish) showed that there were only about 6,000 people living in the real Gaeltacht area in north west Donegal. He stated that the language had declined in the area in the last ten years. Ten years ago 83% of families with school children in the area received the full grant under the scheme. This had fallen to 73% last year. He accused Donegal County Council of having insufficient protection for Irish in their new Draft Development Plan and said it should be amended to ensure the Council were fulfilling their statutory obligation to protect Irish as a community language. The Planning Act calls for the protection of Irish and its promotion as a community language to be an aim of the Development Plan and that aim is missing.



Donncha Ó hÉallaithe,  
Irish Language activist

The Galway County Council Development Plan states clearly that planning permission will be refused to any development which would damage the status of Irish as a community language in the Gaeltacht and it also contains another clause which states that planning proposals from fluent Irish speakers in the Gaeltacht will be favourably considered. The Donegal Plan has no such provisions and should contain them. He called on community organisations in the Donegal Gaeltacht to avail of the opportunity to submit proposals to amend the plan to give the same protection in the Donegal Gaeltacht as is given in the Galway Gaeltacht.

# The North (and 1916)

In a joint statement at a press conference in the Navan Centre in Armagh in early April Irish Taoiseach Bertie Ahern and British Premier Tony Blair indicated that if Northern politicians do not set up a power sharing Executive by Nov. 28th (Plan A) the two governments will take over their responsibilities and implement the Belfast Agreement to the fullest extent possible (Plan B). The procedures laid out in the statement were:

• *The Assembly will therefore be recalled on May 15th. Recognising that it has not sat for nearly four years, it seems sensible to give the Assembly a short period in which to prepare for government as envisioned by paragraph 35 of Strand One of the Good Friday agreement. The Assembly's primary responsibility would be to elect a first and deputy first minister as soon as possible, to allocate ministerial posts under the d'Hont formula and to make other preparations for government within Northern Ireland and in the North-South and east-west fields.*

• *While it is reasonable to give the Assembly a little more time, there must be a clear limit. We said in January that a power-sharing Executive must be formed this year. If by November 24th the Assembly has failed to achieve this, we do not believe that any purpose would be served by a further election at that point or a few months later in May 2007. We do not think that the people of Northern Ireland should be asked to participate in elections to a deadlocked Assembly. There would be no choice but to cancel salaries and allowances for MLAs and to defer restoration of the Assembly and Executive until there is clear political willingness to exercise devolved power. The governments would, of course, stand ready to facilitate full restoration when all parties indicate such willingness.*

• *We are beginning detailed work on British-Irish partnership arrangements that will be necessary in these circumstances (Ed. i.e. non restoration) to ensure that the Good Friday agreement, which is the indispensable framework for relations on*

*and between these islands, is actively developed across its structures and functions. This work will be shaped by the commitment of both governments to a step-change in advancing North-South co-operation and action for the benefit of all.*

The Sinn Féin reaction appeared to be somewhat positive, interpreting it as a final effort to make the DUP share power but indicating they favoured Plan A. The DUP leader Rev. Ian Paisley dismissed the idea of a deadline for the Executive but said his party would enter the Assembly. The scenario might seem straightforward however, as always with the North, this might not be the case. If the Good Friday Agreement is the 'framework for relations on and between these islands' then the alternative Plan B of more active extension of North-South co-operation in the absence of a Northern Executive might undermine it. Wait until year end, even it matters have not become clearer they may have moved on!

Meanwhile the Irish governments decision to commemorate the 90th anniversary of the 1916 Rising ( which they had ignored for over 30 years, indeed 'ignored' is hardly the appropriate word – organisers of the 'Reclaim the Spirit of 1916' commemoration on the 75th anniversary in 1991, such as artist Robert Ballagh, were harassed and intimidated by the Special Branch) was implemented with a full military parade and fly past (some 2,500 services personnel from army, navy and air force took part) and it was watched by 100,000-120,000 people. It might be said that at least the whole lead up gave a generation of young people (unlike previous ones) the opportunity to appreciate the historical importance of the 1916 Rising as the necessary foundation stone of Irish independence. Of course that was not the intent, it was widely appreciated that Bertie's reclaiming of 1916 is related very firmly to Sinn Féin's electoral rise in the Republic (which is expected to be consolidated in the elections of 2007) and his determination to counter this in anyway possible.

## GÀIDHLIG- GÆILGE PROSE TRANSLATIONS.

The visit of the Gàidhlig poets (Feargus Mac Fhionnlaigh and Rody Gorman) and musicians (singer Beathag Moideasdan and piper Griogair Labhruidh) to Ireland this year provided the opportunity for Gàidhlig prose to get a look in. When the exchange began in 1971 there were few Gàidhlig writers ploughing the prose field. Since 2003 however, encouraged by the scheme *Ur-sgeul* of the Gàidhlig Books Council, about a dozen high quality prose works have been published. At the poetry court in Café Úna in Dublin two Gàidhlig prose writers Mártainn Mac an t-Saoir and Donncha MacGiolliosa were present for the launch of the book *Malairt Scéil* (Cois Life, €15) of translations into Irish, by Antain Mac Lochlainn, of their short shorties.

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## CÚIRT AN MHEÁN OÍCHE – BERLIN.

Brian Merriman's famous epic poem in Irish from the late middle ages, Cúirt an Mheán Oíche (The Midnight Court), has many English translations but not many know perhaps that it was translated into German in 1905 by Ludwig Stern. The occasion was commemorated when 60 Irish people travelled to Berlin earlier this year and availed off the opportunity also to learn more about Stern and other German academics who promoted Celtic Studies. Launching a series of lectures in Humboldt University, Berlin the Irish Ambassador, Seán Ó hUiginn, said he hoped the €102,790 the Irish Committee of the Department of Community Affairs and the Gaeltacht are to give to six German universities to promote Irish would reawaken the academic links between Germany and Ireland.

Stern learned Irish from dictionaries it seems but provided an accurate translation although he omitted some sexually explicit parts of the Rabelaisian poem of which another full translation into German was made by Hans Kirsch in 1986. However Dr. Joachim Fischer of the University of Limerick would be of the opinion that Merriman still awaits a studied German translator. The present critical state of Celtic Studies in Germany was highlighted by Professor Hildegard Tristram of Freiburg, with only two institutions, Bonn and Marburg, left offering courses in Celtic Studies. The Dept of Celtic Studies in Berlin and in her own university were closed in 1996. She was hopeful that the module system being introduced into the German Universities would help to awaken interest in the teaching of the Celtic Languages.



Poet Ifor ap Glynn who launched the Welsh Circle

### Welsh Language Circle in Dublin

A Welsh language conversational circle was launched in Dublin early in the year by Welsh poet Ifor ap Glyn (see Carn ). It will operate in the Irish language centre [www.gaelchultur.com](http://www.gaelchultur.com) in the Filmbase Building, Circular St., Temple Bar, Dublin 2.

Learners as well as Welsh are welcome. The circle will meet the Friday of each month (5th May, 9th June, and 7th July at 7 p.m. No cost, no reservation needed, just drop along.

# Kernow

## Newodhow

### Kemmyniethow

Yma onan a'gan nowytha eseli dhe Westminster, Julia Goldsworthy, ow kemmyna Galow y'n Senedh a-barth 'Kemmyniethow a gvy dhedha aga honan' (Sustainable Communities Bill). Julya yw kernowes yowynk, dewisyys rag an [Lib-dems](#).

Heb mar yma hy holonn y'n Galow-ma aban aswonn hi yn ta an gwirvosow-ma: Pris chi yn Kernow yw ughella ages yn tyller-vyth arall yn Breten Veur, a ves dhe Loundres. Yn kettermyn gobrow yn Kernow yw an isella oll. Gorrewgh an dhiw dra warbarth hag ena keworra dell vydh kevys yn agan treveglosyow an ughella kansrann a 'nessa chiow'.

Fatell yndellma a yll pobel enesik yowynk dos dhe gavoës trygva? Sur lowr, menowgh ny yllons. Yma skoedhyans amboesyys rag an Galow gans ogas hanter a eseli an Senedh, yntredha re dhiwoth pub parti oll. An towl yw dhe dhaskorr nerth dhe'n bobel drigys yn kemmynieth yn le ervirans a-bell dre soedhogyon an stat. Kususl dha, heb mar, ha dhedhi dasson a worhoeth Mebyon Kernow nans yw hirneth lemmyn. Byttegyns yma skeus dhymm na vo re dhemokratiethek an towl; dhe'n lyha hedra vo Toni Blair yn Niver Deg!

### Sustainable Communities Bill

*This is a Lib-dem conceived plan to solve the housing problem. Cornwall's properties market is buoyant with houses increasing in price by £22.00 a day. Sadly this does not reflect a flourishing local economy but to demand from incomers..*

*Cornish wages are the lowest in the whole of Britain but house prices come a close second to Greater London.*

*Obviously it is next to impossible for young locals to embark on the housing ladder.*

*This Bill, sponsored by Falmouth-Camborne MP and local maid, Julia Goldsworthy, seeks to empower local communities to have some control of the housing stock, returning power to the people, out of the hands of remote and unelected bureaucrats. This is precisely what Mebyon Kernow has been demanding for many years.*

*The measure has the promised support of nearly half the total of Members, including some from every Party. The problem is that is far too democratic an idea to appeal to Tony Blair.*

### Gonis Yeghes

Nebonan a wovynnas orth Asrann Yeghes prag y fedha le arghans kevrennys dhe bub tryger yn Kernow es dell vedha dhe drygoryon ranndiryow erell yn Breten Veur? An gorthyb o: drefenn bos kost lavur yn Kernow le ker. Yn ken lavarow, dhe voy boghosek a vo den, dhe le pygans a vydh res dhodho!

Nyns yw pubonan sur bos rewloryon an Fydhians Yeghes Kernow ow kul an gwella a allons gans an mona eus: Keskusulyans poblek a vydh synys skon dre neb bagas gelwys Bagas Parledh an Mer. Yma own dhe'n dus-na na vo re a arghans spenyys war varghogyon-dhesk yn le teknigyon medhygek.

### Health Service

*The less you have, the less you get!*

when someone asked why the Health Service in Cornwall receives a lower budget per head than elsewhere in Britain, he was informed that the formula for allocating funding takes into account the lower wage rates in Cornwall.

*Not everyone is satisfied that the funds received are spent wisely. Comparison with other Health Trusts seems to suggest that too much is being diverted to employ managers instead of medical technicians. A public campaign has been started by a group calling itself the Mayor's Parlour Group.*

### Niverans an bobel

Warlergh aswonnvos soedhogel agan yeth, y hwaytyer bos an prov na a'n diblanseth a Gernow lowr dhe wul dhe'n Governans gul vri a niverow a Gernowyon ha niver an Gernewegoryon.

Yndella, mall o genen gweles derivadow an diwetha Niverans an bobel. Ottomma devinnow kessrifa Pawl Dunbar, kerneweger, hag arloedhes yn Soedhva an Niverans.

Dunbar a skrifas:

Ny allav vy kavoes ger vyth adro dhe'n Gernowyon y'gas gwiasva - pan entrav 'Cornish' ny vynn an jynn kavoes tra-vyth, naneyl adro dhe'n bobel nag adro dhe'n yeth kernewek. Yth o kodenn res dhe'n Gernowyon.... ytho prag nag eus kedhlow dhe weles?

An lyther-ma, oll yn tien yn kernewek a gavas gorthyb dhiworth [Customer Services@gsi.gov.uk](mailto:CustomerServices@gsi.gov.uk). Piw a wrug trelya an kernewek, ny won.

Yth esa yn gwir, an dro-ma, kist may hyller skrifa 'Kernow' saw nyns esa govynn yn kever an taves. An venen a dherivas fatell o possybyl, gans kaletter, kavoes an gorthybow a vern y'n wiasva.

Dell hwarva, yn 'Pow Sows ha Kembra'. 37,491 a dus a skrifas 'Kernow' y'n kyst. Nyns yw henna niver re druethek rag, dell skrifas Pawl:

An niver a wra semlant fug an savla. Yth esa an keth tra yn Kembra. An niverans a fyllys ytho a dhri yn mes kedhlow gwir.

Furv an govynnek yn rann ethygieth o an gudenn: yth lies kyst-tykk rag 'Afrikanek' hag erell mes rag merkya 'Kernewek' po Kembrek', yth o res hwilas yn tiwysek an tyller ewn. Res yw leverel, mar pe hwans dhe nebonan a dhesinya govynnek a wrella lyhe an gorthybow kernewek po kembrek, ny via edhomm miras na fella.

Y fydh kyst-tykk rag an gembroyon, nessa tra, ha res porres yw kavoes dhyn an keth gwirenn. Martesen Soedhva an Niverans a dalvia omgusulya gans den di-du mar pe an Niverans gwrys herwydh an Chartour Ewropek a Wiryow Denses.

### The Census

*After the recognition of kernewek, the Cornish Language, some of us expected some useful information to be revealed by the latest Census results. As it has turned out, there is but it is limited to the number of people who persevered with the form to identify themselves as Cornish. Actually the number given by the census report (if you know where to find it!) was 37,491 for 'England and Wales', by no means an insignificant figure, given that it was not a simple matter of marking a tick-box. Pawl Dunbar, Cornish-speaker and activist wrote to the census office in Cornish. Amazingly, someone was found to interpret the letter and a reply reached Pawl explaining where to find the information on the Census web-site. Use of the language itself was not recorded.*

*As a matter of fact this is definitely not the first use of Cornish in the census; information has returned in kernewek and, apparently accepted without any problem.*

*Pawl remarked that, had anyone wanted to find a method of minimising the numbers of 'Cornish' or indeed 'Welsh's, they had succeeded!*

*Hearing that 'Welsh' will have a tick-box next time, Pawl is appealing for Cornish people to demand the same. Meanwhile, he is seeking opinions on whether by omitting 'Cornish', the Census department may have breached the European Charter of Human Rights....*

**Julyan Holmes**

# STANNARY SUBMIT APPEAL TO EUROPE

*At the beginning of February the Stannary Parliament made a submission to the Council of Europe which asked the Council to urgently reassert its commitment to independence, impartiality and the principle of equality before the law in relation to the right of the Cornish to exist as a national minority. The text of the submission sent to M. Bruno Haller, Secretary General of the Parliamentary Assembly is printed in full below.*

Dear Sir,

An appeal to the Council of Europe regarding alleged infringements by the United Kingdom of Articles 6 and 17 of the European Convention of Human Rights.

It is contended that; the current absence of an enforceable guarantee of "equality before the law" in English law, indicates that the system places reliance on "the rule of law" alone. This rule allows the decision making process to adopt policies of arbitrary discretion and the granting of favours. "The rule of law" established by a national majority can lead to laws which promote racial superiority. "The rule of law" in isolation can also give rise to selective legislation leading to the inequality of unjustifiable privileges, exemptions, not being bound by certain Acts of Parliament and not being criminally liable. "Equality before the law", then, is generally recognised in Europe as: "a principle which requires that similar situations shall not be treated differently unless differentiation is objectively justified".

Of pressing concern to the Cornish national minority are the statutory and prerogative privileges agreed between the legislature and the Crown in order to provide a state guaranteed income, including that derived from intestate estates and bona vacantia, and from inalienable land, foreshore, rivers and mineral assets, claimed in Cornwall for the Duke of Cornwall. This medieval provision is still in place to avoid, as originally intended, imposing taxation on the English national majority to secure an income for the heir to the throne. Against this background, the government of the United Kingdom is refusing, without "objective justification", to include the Cornish within the provisions of the Council of Europe's Framework Convention for the Protection of National Minorities. Cornwall is currently the recipient of European Objective One funding on account of its low GDP and Celtic heritage and is the only area of the United Kingdom excluded from the provisions of the Crown Estate Act 1961 which includes the provision of affordable housing.

Official indifference to legal certainty and administrative integrity has facilitated an exemption from the Human Rights Act 1998 for persons acting in an official capacity by



the exclusion from the Act of Article 13 of the European Convention of Human Rights, which provides: "an effective remedy for violations by persons acting in an official capacity". There are more exemptions. In February 2005, the Secretary to the Duchy of Cornwall refused to divulge a list of Duchy properties to the House of Commons Public Accounts Committee. The failure of the Committee to enforce compliance with its request arouses the suspicion that the public is being deprived of information that could expose human rights violations in the acquisition and resale of property by the Duchy of Cornwall in Cornwall.

European Union Directive 2000/ 43/EC, incorporated into domestic law by Statutory Instrument 2003 No.1626, covering the "burden of proof", has been omitted from the Cornwall County Council's Race Equality Scheme.

State aid in support of the Duchy of Cornwall extends to its exemption from costs in respect of its administration of bankrupt estates in Cornwall under section 120 of the Supreme Court Act 1981. The stationery of the Treasury Solicitors proclaims: "law at the heart of government" with no commitment to equality before the law.

In a letter of 22nd December 2005, the Constitution Director of the Department for Constitutional Affairs stated: - "I have noted the concerns that you raise about the Duchy of Cornwall and about being denied equality before the law. However, this is not an area of policy in which the Constitution Directorate can intervene". In its letter of 16th January 2006, the Commission for Racial Equality responded in respect of a request for information regarding; "The areas in which equality before the law is a legal requirement in the decision making process of the Commission?" Answer: - "Refer to the Department for Constitutional Affairs".

Also, in his speech to the Australian House of Representatives on 14th October 2002, Lord Irvine of Lairg, The Lord Chancellor and Head of the Department for Constitutional Affairs, while making references to the rule of law and to Professor Sir Hersch Lauterpacht, he omitted any reference to Professor Lauterpacht's well known

assertion that: - "The claim to equality before the law is in a substantial sense the most fundamental of the rights of man".

The many deliberate exemptions from equality before the law in the Human Rights Act and other modern Acts listed below, centre upon maintaining the secrecy surrounding the centuries of unpublished state aided provisions put at the disposal of the heir to the throne beginning with the royal fortune acquired from Cornish mining assets. The maintenance of the abuse of power as a state secret of "national" importance is intended to avoid the problem of modernising by introducing the principle of shared responsibility through a "national" contribution in the form of general taxation, as stated above.

The perpetuation of the feudal system, supported as an act of loyalty to the Crown, has clearly taken administrative precedence over Cornish rights as a national minority without being "objectively justified". Consequently, the suspicion of deeply ingrained institutionalised racial bias on the part of the representatives of English national majority is aroused in respect of the decision making process relating to Cornwall.

In circumstances where legislation provides: "nothing authorises the authorities to interfere with any land or any rights of whatsoever description belonging to the Duchy of Cornwall", (Tamar Bridge Act 1998 s.41), the conclusion can be safely drawn that that it is, in effect, a proclamation issued by central command instructing all government agencies and the Cornwall County Council to give priority to the welfare and profits of the Duchy of Cornwall and to treat it as if it were a very special private estate qualifying for exemption from the Freedom of Information Act. However, legal clarity in the decision making process is compromised by the government's assurance to the Westminster Parliament on 9th July 2002 that: "The Assets of the Duchy do not belong to the Duke" which, clearly reveals Duchy property as property currently under the control of the state.

Confronted with an unwritten and unequal constitution and a Duchy of Cornwall exercising an unrestricted official role in Cornwall for private gain, any reasonable and independent person would be obliged to recognise the futility of any attempt to secure within the English legal, administrative and education systems a guarantee of cultural equality for the indigenous Cornish as a Celtic national minority.

The facts, it is contended, reveal beyond reasonable doubt, that, "an independent and impartial tribunal", under the supervision of the Department for



# SORRY CAN BE THE HARDEST WORD...

There has been something of a debate over the last few years about the modern phenomenon of apologising for the past. Tony Blair has apologised to the Irish for the Potato Famine and the suppression of Ireland and the Queen has to the Maoris for the breaking of treaties that Britain made with them. The questions that this all poses are, why make apologies for things that took place long ago and how far back does one need to go?

This is all now particularly relevant for the Church of England which, after a General Synod debate, has recently made an official statement of regret for its involvement in the slave trade, the Archbishop of Canterbury saying he felt it right to share "the shame and sinfulness of our predecessors". Now this precedent

Constitutional Affairs or the Supreme Court, is, in any proceedings to secure recognition of the fundamental civil rights of the Cornish minority, not available in the United Kingdom as required under Article 6, and therefore, constitutes: "an act aimed at the destruction of those rights and freedoms" contrary to Article 17 of the European Convention of Human Rights.

Consequently, we urgently appeal to the Council of Europe itself to reassert its commitment to independence, impartiality and the principle of equality before the law in relation to the right of the Cornish to exist as a national minority, by ruling that this submission fulfils the precondition of exhausting all internal procedures before reference to the Court can be made.

As a tribute to Professor Sir Hersch Lauterpacht, would the Council please consider it appropriate to declare that membership and continued membership of the Council of Europe is dependent upon a constitutional or statutory provision of equality before the law as guaranteed in Article 9 of Chapter 1 of the Swedish Constitution, which reads:- "Courts, public authorities and others performing functions within the public administration shall observe in their work the equality of all persons before the law and shall maintain objectivity and impartiality?"

Yours faithfully,  
E.R. Nute,

*Keeper of the Seal, for and on behalf of The Cornish Stannary Parliament.*

Note: - The Stannary were advised on 15th February 2006 that this submission had been passed to The Registry of the European Court of Human Rights.

has been set, what else should the Church of England apologise for?

In November 2004, the Archbishop visited Truro Cathedral for a service billed as a celebration of Cornwall's Celtic heritage and history. One piece of our history which was conveniently forgotten was the Western Rising of 1549. This was provoked by the crassly-insensitive imposition on Cornwall of an English language Prayer Book and the abrupt termination of the Mass in Latin and Cornish as well as traditional religious practices by the Archbishop's predecessor, Archbishop Thomas Cranmer, most people in Cornwall not being able to speak English at that time.

This rising in defence of our religious, cultural and political freedom was put down with the greatest brutality. The King's forces, egged on by Cranmer, made no attempt to parley and slaughtered all 900 of the prisoners they had captured before descending on Cornwall to massacre at least 10% of our population. The chaplain to these forces, Miles Coverdale, was then made Bishop of Exeter as a reward for his loyalty and service. Thomas Cranmer mocked those killed and never showed a twinge of remorse; he has since been honoured by his own 'saints' day in the liturgical calendar and the naming of a theological college after him. Archbishop George Carey even made Cranmer his 'Man of the Millennium' on Desert Island Discs, people in Cornwall saying at the time that he might just have well have chosen Pol Pot or Adolf Hitler.

Hoping that a Welshman and fellow Celt would show more understanding in such matters, the International Celtic League wrote to the Archbishop just before his visit to Cornwall asking that he publicly admit the Church of England's involvement in the suppression of Cornwall in 1549 and that of our identity since then. He did not, and there was great sadness at yet another lost opportunity to heal the past.

Some may say this all happened long ago and so is irrelevant and should be forgotten, but it is seen as all too relevant in Cornwall today. Cornwall, after all, is now the poorest part of the UK has unemployment of twice the national average and, as a result of the UK's economic imbalances, such a low average wage that many here will never own a home. The Cornish, like blacks and Asians, are the victims of demeaning humour, historical bias and economic discrimination, our popular appeal for our own regional assembly continues to be ignored and our language receives a



*Archbishop Thomas Cranmer*

derisory amount of government funding. To cap it all, the Speaker of the House of Commons refuses to permit questions on the distinct constitutional status of Cornwall in case it embarrasses the Prince of Wales.

Such injustices and a shared history bind peoples together. The Cornish have now been recognised as an ethnic minority by the Council for Racial Equality and we can well empathise with black and Asian communities in their struggle for equality and justice.

Different peoples have different perceptions of history and those of historically-suppressed minorities are at last being recognised and accepted. It is now becoming apparent that some aspects of our common history require healing and forgiveness, forgiveness needing that little word 'sorry', such a small word but so hard for some to say, particularly those raised in a dominant imperial culture such as England's.

Much as some might want them to, the sins of our fathers don't always conveniently fade away. They can end up like an increasingly-smelly skeleton in the cupboard for nations, races or institutions until they are brought out and dealt with.

Perhaps someone will raise a General Synod motion to start the process of healing and reconciliation between Cornwall and the Anglican Church. It will inevitably remain on hold until then.

**Andy Phillips**  
*Cornish Anglican priest*  
[androwfelyps@yahoo.co.uk](mailto:androwfelyps@yahoo.co.uk)

# The tacky face of tourism

Here in Kernow we have a folk song that goes something like this:

*Cornish boys are fishermen,  
and Cornish boys are miners too,  
but when the fish and tin are gone,  
What are the Cornish lads to do?*

Painted quite prominently on the wall of the late lamented Tin mine at South Crofty when it shut down in 1998 was the following:

*Mining's gone. Fishing's scat.  
Farming's dead.  
Oh well boys, its back to piracy.*

The unwanted and imposed upon us, South West of ENGLAND quango based in England which controls our European funding intended for our Country, excels in forcing tourism upon us with glowing propaganda and buzz words such as: 'World Class Tourism', 'Excellence in Tourism', 'Farm based Tourism' and such other pithy verbiage intended to justify their positions, and jobs-for-the-selected-few. What they do not advertise is that Tourism is the arrow head of colonisation. Today's tourist is tomorrow's settler, who, being generally retired and looking for something to occupy themselves, get into local politics and end up making decisions for a community they know nothing about.

Tourism I suspect is not a philosophy of alternative job opportunities as advertised by various official and unofficial organisations. It is the spearhead of a well designed plan of suppression. Paranoid am I?

Ever since the Germanic Saxons invaded in strength during the middle of the first millennium AD, they have used deceit and skulduggery to gain profit and/or territory, Celts are all well aware of these incidents without my having to list them, however, despite the propaganda, they never managed to subdue the Celtic nations, we are still here and still defiant at any attempt to supplant our heritage with their foreign culture and language.

These days with global media and world opinion to contend with, they can no longer send tanks across the Tamar, or put us to the point of a sword as they did in Kernow in 1549 when, following the imposition of an English Prayer book upon a Catholic population, many of whom could neither speak nor understand English, they killed 900 unarmed prisoners of war in the space of ten minutes, and then despatched Sir Anthony Kingston into Kernow to slaughter

10% of the remaining population; men, women, and children, in a holocaust that the current church of England still refuses to apologise for, despite apologies having been given to the Irish for the potato famine which, conveniently for the colonisers, resulted in thousands of native Irish leaving Eire.

No, they need much subtler tactics now in the light of world opinion and the spotlight of European observation.

London based institutions, be they governments or monarchies have a long history of colonisation based upon the simple concept that if you replace, disperse, or kill by warfare, the population of a nation, you effectively destroy that nation and can impose your own Anglo centric culture and claim sovereignty. Since London lost its empire they have increasingly looked inwards, and like Edward the first (Longshanks) before them, have tried to finally get rid of those annoyingly vociferous and pesky Celts.

From their point of view Cornwall looked ripe for the plucking, and their assessment was spot on. Despite having legal and constitutional rights to self government still enshrined in English law, years of propaganda via the media, coupled with ridicule of Cornish dialect and language had convinced many Cornish people that they were a part of England, and these days many of them proudly support an England football team to the extent of waving a foreign English flag which represents not only a nation that has slaughtered their ancestors in enormous numbers, but has effectively enslaved them. To a large extent this has been possible on the back of state encouraged tourism. But How?

In common with all the other Celtic countries they used their imposed central government to legislate asset stripping. Siphoned off our natural industries. Stripped out our coal, steel, tin, fishing, and farming. Sold off our manufacturing bases, closed down our local transport, buses and trains then built super highways into our countries to facilitate tourism. Make Pensans as easy to get to from London as a four hour drive. Make Gwynedd and Snowdonia as easy as a couple of hours from Birmingham or Manchester. Meanwhile the now impoverished locals are forced to cater to the incomers to earn a crust.

Aah! But here comes the best bit. Buy up their property with your superior buying power, and soon you can not only hire out your bought-up holiday homes to even more incomers, you can even supplant their population so they are forced into England to earn a living wage.

This is the real face of tourism. It is not a natural state of affairs led purely by economics, but a subtle tool of colonisation and the subjugation of an awkward population of unwanted Celts claming their own nations for themselves.

They may decry my assessments as the ranting of the lunatic fringe. All I ask is that the reader open his or her eyes and look at the facts. Cornwall as a tourist destination is not that appealing. Apart from its seascape it has not got a lot to offer. Sure that seascape is very beautiful but it would soon become tiring in the absence of anything different. The hinterland of Kernow cannot compare to the grandeur of Cymru or Alba. We may have a beautiful coastal shop window but enter the shop and there is nothing to buy. Aah! but the tourism bosses have that covered. 'Cornwall is different, distinct, and with a unique heritage' they loudly proclaim, but they dare not tell their punters what that difference is.

The legal and ancient Stannary Parliament, and Kernow's legal status are kept well hidden, even to the use of obscure legal instruments such as 'certificates of public immunity' being produced when a case is forced upon the English dominated law courts in Kernow.

Tintagel and other Celtic points of interest are loudly proclaimed as "English Heritage". Dual language signage is non-existent. 'For God's sake don't tell the tourists that there is an alien (*to the English*), Celtic language in Kernow', and if you do, don't emphasis it but make it appear a dead thing of no consequence.

Come on people! Would you go on holiday to Alba and not expect to see a piper? Would you go to Cymru and not expect to hear, or see evidence of a Celtic language? Yet in Kernow these things are carefully airbrushed out of the public eye, even by people proclaiming their Cornish ethnicity, in my eyes traitors to their own heritage and to their personal honour.

No longer is Cornwall wanted so much as a holiday destination, but as an alternative area for the city dwellers to escape from their own environment into a cosy anglicised environment they can feel at home in. That is the true face of tourism. Cornwall is well colonised now, as is Cymru and Mannin. But! As long as one person can greet another with "Dydh da! Fatal a gennis", and proudly lift 'An banner perren sans' to the war cry 'Kernow Rydh' or 'Kernow Bys Vikken' they have not won.

No nation subjugating another against its will can claim to have conquered. It is merely awaiting its own defeat.

**S. Bowen**



# Mannin



## Y KAART OARPAGH

Hug Cooncil yn Oarpey bree da'n Chaart Oarpagh cour Chengaghyn Ardjynagh ny Myn-chengaghyn y chield laa Mee Vayrnt 1998. V'ad kiarail coadey lheid ny chengaghyn shen ayns cheeraghyn eigsoylagh ayns cooishyn-yntsee, y leigh, reirey, yn ym-ysseraght, cultoor, bea tarmaynyssagh as sheshoil, as cooishyn goll harrish joaraghyn-steat. Agh mannagh beagh reiltyssyn-steat arryltagh bree y chur da'n Chaart shoh, veagh eh fardailagh. Myr sampleyr, lurg resoonaght vooar, va'n Rank er-chee goaill rish y Chaart. Agh eisht, hug leighderyn briwnys nagh dod y Rank cur bree da'n Chaart: veagh eh noi bunraght y cheer!

Ta daa horch dy choadey ry gheddyn liorish y Chaart. Sy toshiaght, ta prinsabylyn as deanyn cadjin ayns Ayrn II jeh'n Chaart - Steat ta cur bree da'n Chaart, shegin da cur arrym da ny prinsabylyn as deanyn shoh bentyn rish chengaghyn ardjynagh as mynchengaghyn sy cheer ta fo smaght y Steat shen. Lurg shen, ta Ayrn III jeh'n Chaart caghlaa ny prinsabylyn as deanyn shoh gys curymyn fondagh. Agh ta'n Steat abyl dy reih ny chengaghyn hed er coadey tra t'eh shickyraghey (ratifies) yn Kaart.

Shoh paart jeh ny prinsabylyn as deanyn ta screcut sheese ayns Ayrn II. Shegin goaill rish dy nee 'berchys cultooroil' ny chengaghyn ardjynagh as ny mynchengaghyn. Ta feme er 'jantys shassooagh' ('resolute action') ny chengaghyn y chur er nyn doshiaght ry hoi ad y choadey. Greinnaghey (er nonney, cur er dy ve ny sassey) ymmyd ny chengaghyn, screcut as loayrit, ayns bea theayagh as preevaadjagh. Cummal seose as cur er bun kianglaghyn lesh possanyn ayns steatyn elley as chengey chosoylagh oc. Cur magh aghtyn d'ynsaghey as dy yannoo studeyrts er ny chengaghyn. Cur er e hoshiaght ronsaghey as studeyrts er ny chengaghyn ayns ollooscoilyn as nyn lheid.

Steatyn ta cur bree da Ayrn II, t'eh orroo geddyn rey rish lhiettrimys erbee er mynchengaghyn as chengaghyn ardjynagh. Ta reiltyssyn greinnit dy chur er bun possanyn vees cur coyrle daue mychione lheid ny chengaghyn shen.

Ayrn III jeh'n Chaart, ta shen reddyn lhisagh Steat jannoo dy chur er e hoshi-

aght ymmyd ny chengaghyn ayns bea theayagh. Myr t'eh screcut heose, ta shoh bentyn rish cooishyn-yntsee, y leigh, reirey, yn ym-ysseraght, cultoor, bea tarmaynyssagh as sheshoil, as cooishyn goll harrish joaraghyn-steat. Agh foddee Steat goaill ayns laue dy yannoo red feer veg ny red feer vooar! Myr sampleyr, ayns cooishyn-yntsee, foddee yn Steat gra dy jean eh reaghey d'ynsaghey trooid mynchengaghyn dy bollagh ayns scoillyn. Agh, er y laue elley, foddee yn Steat gra dy bee brastyl-scoil ny ghaa abyl y chengey 'ynsaghey. As, bentyn rish yn ym-ysseraght, foddee Steat gra dy jean eh cur stashoonyn radio ny chellveeish er bun as ad creeley dy bollagh trooid mynchengey. Er nonney, foddee yn Steat gra dy jean eh cooney lesh stashoon-radio dy ghoaill ymmyd jeh paart d'ocklyn jeh'n chengey. Er y chooid sloo, Steat ta shickraghey yn Kaart, shegin da cur bree da 35 paragraffyn jeh. Ta shen jeeaghyn goll rish red mooar, agh oddagh reiltyssyn dy liooar goaill rish y Chaart gyn jannoo monney. Agh, ny yei shen as oilley, t'eh feer scanshoil dy vel y Kaart ayn: t'eh cur coraa eddyrashoonagh da mynchengaghyn.

Hickyree yn Reeriaght Unnaneyisit y Kaart Oarpagh 27 Mee Vayrnt 2001 as va bree currit da I Jerrey Souree 2001. Tra hickyree reilts y Reeriaght Unnaneyisit yn Kaart, dooyrt ad dy nee chengaghyn Ayrn III va Bretnish, Gaelg Albinagh as Yernish. She chengaghyn Ayrn II va Albinish (Scots) as Ulleeish (Ulster-Scots). Lurg shen, dooyrt reilts y Reeriaght Unnaneyis dy nee chengaghyn Ayrn II va Cornish as y Ghaelg. Choud's ta mee toiggal shoh, hug reilts Vannin coyrle da reilts y Reeriaght Unnaneyisit, as hickyree adsyn y Kaart (Ayrn II) as lieh Vannin - ta ny Sostnee gra dy vel ad loayrt son Mannin bentyn rish 'cooishyn joarree'. Choud as shoh, ta ny Manninee ro arrymagh dy chaghlaa reddyn.

Dy firinagh, oddagh reilts Vannin cur bree da Ayrn III jeh'n Chaart Oarpagh. Bentyn rish cooishyn-yntsee, ta'n Ghaelg ry gheddyn myr cooish reihyssagh ayns scoillyn Vannin, as ta'n Vunscoil ayn - bun-scoil raad t'ad gynsaghey trooid Gaelg. Ta brastyl Gaelgagh ry gheddyn ayns Colleish Ellan Vannin, as, ga nagh vel monney goll er bentyn rish y chengey ec Laare

Studeyrts Manninagh ec y traa t'ayn, ta dy liooar ayn dy chooilleeney yn Kaart. Fy yerrey hoal, t'ad goaill toshiaght dy chur stoo Manninagh sy churriglym-scoil.

Bentyn rish cooishyn-leigh, oddagh reilts Vannin cur bree da ny conaantyn sloo niartal sy Chaart - oddagh ad lowal da pabyryn ayns Gaelg dy ghoill er ymmydey ayns quaiylyn. Bentyn rish shirveishyn theayagh, oddagh reilts Vannin lowal da Gaelgeyrn dy chur docamadyn ayns Gaelg da sharvaantyn theayagh. As veagh eh aashagh dy liooar dy ghoaill ymmyd jeh enmyn-buill ayns Gaelg chammah as adsyn ayns Baarle. Cheet gys yn ym-ysseraght, ta reilts Vannin cooilleeney conaantyn dy liooar hannah. Creid eh ny dyn, oddagh reilts Vannin cooilleeney conaantyn dy liooar bentyn rish 'taghyrtyn cultooroil as seyraaidyn (facilities)'.

Ayns 'bea tarmaynyssagh as sheshoil', ta reilts Vannin abyl dy ghra nagh vel eh cur lhiettrimys er ymmyd y Ghaelg (!). As mastey reddyn elley, ta Lught-reill Ushtey Ellan Vannin cur magh e huarastyl bleinoil ayns Gaelg chammah as Baarle.

Ga dy vel paart jeh ny reddyn shoh beggan moal, oddagh reilts Vannin ve foddey ny smoo daaney as cur bree da Ayrn III. Agh er lhiam dy vel foast aggle vooar er sharvaantyn theayagh ayns Mannin dy bee ad eginit dy chur magh gagh ferrym oikoil ayns Gaelg as Baarle - dy chooilleey veer dy phabyr, dy jarroo. Shimmey keyrt ta mee er chlashtyn ad gra 'Cha nel shin laccal Mannin dy ve goll rish Breytn'. T'eh soilshaghey dooin cre cho speideilagh as va Cymdeithas yr Iaith.

Shegin da reiltyssyn cur tuarastyl gys Strasbourg veih traa dy hraa mychione yn agh ta reddyn goll. Son Mannin, ta'n fysseree currit marish y stoo veih'n Reeriaght Unnaneyisit. Son y chooid smoo, va'n stoo haink veih Mannin er y gherid mie dy liooar e lhimmey jeh red ny ghaa. Myr sampleyr, cha row sleih ayns reilts Vannin er hirrey fys as barelyn cheumooie jeh'n reilts. As cha row reilts Vannin er phrowal dy kiart fys y chur da theay Vannin dy vel y Kaart ayn. Va red aggairagh sy tuarastyl va gra dy vel Eiraght Ashoonagh Vannin nane jeh ny possanyn ta stiurey polasee-chengey. Sambyl elley jeh troggal impiraghtyn beggey? As cha row obbyr vooar Undinys Eiraght Vannin soilshit magh dy liooar sy tuarastyl voish Mannin.

### Summary

*Governments of states who have ratified the European Charter for Regional or Minority Languages can get away without doing an awful lot, it seems. But nevertheless the Charter is beneficial because (among other things) it gives minority languages an international platform. The Isle of Man Government could already ratify Part III of the Charter, but is holding back.*

**Brian Stowell**

## JAMYS Y COWLE

19-12-47 gys 05-02-06

(15/02/06) Ta'n Ghailck ayns Mannin foddey ny s'boghtey nish ta Jamys (Freddie) y Cowle maroo. Gyn dooyt, v'eh yn loayrtagh share jeh'n cheeloghe shoh ain.

Rugg eh ayns Rhumsaa, Mannin as v'eh er ny hroggal ny mast' ocsyn va co-chianglit rish yn chenn heeloghe Manninagh. Ghow eh moyrn jeh'n nhee dy row Mannin ny cheer er l'eh, lesh shennaghys jee hene as shenn ghlaare ec, yn Ghailck. Slug eh stiagh skeeplyn as nheeaghyn dy dooghyssagh va bentyn rish theay Rhumsaa, yn balley hene as yn chengey.

Va'n shenn haner echey, Thomaase y Christeen (v'er ny ruggyr 1850), ny loayrtagh Gailckagh mie er baghtal as tra reih Jamys yn Ghailck y ynsaghey 'sy tree-feedyn, v'eh g'earree yn Ghailck ghlen shen y loayrt. Car ny bleeantyn chaie, d'obbree Jamys dy chreoe son y Ghailck. Va'n Ghailck 'sy chree echey as, myr shen, cha row eh son lhiggey e hraa orroosyn ta dellal ree myr cooish cheau tra.

Cha by vie lesh ve fo lhiastynys erbee as d'obbree eh da hene myr seyir roish haink dy ve fer ny merriu ard-ghooagh er twoaie vooar Vannin. Daa vlein er dy henney, reagh eh yn chooish-obbree echey y chreck dy noddagh eh ceau traa marish e ven-sheshaght, Julia as nyn inneen, Margaid. D'earree eh obbyr Ghailckagh y yannoo neesht agh, atreih, haink chingys er as cha row caa echey shen y yannoo dy kiart. Ny yei shen as ooilley, ren eh paart jeh'n obbyr as by vie lesh e ven-treoghe ee dy ve er ny cur magh 'sy traa ry-heet.



Dooyrt carrey mie da as dooinney ard-ynsit 'sy Ghailck, Adrian Pilgrim, "Er lhiam dy vel loght mooar orrin ooilley 'sy theay Gailckagh nagh row shin jannoo recooyrtysyn kiart jeh'n fys v'echey."

Hie shirveish ny merriu er cummal moghrey Jelune, trass laa jeig Toshiaght Arree, as v'eh er ny oanluckey ayns shenn rullick Skeeilley Vaghal ny lurg.

*Mark Kermode wrote the above tribute in memory of Freddie Cowle a truly great Manxman who died recently.*

## DEATH OF OUTSTANDING MANX SPEAKER- JAMYS (Freddie) Y COWLE (19/12/47 - 05/02/06)

Leading Manx speaker and scholar, James Frederick "Freddie" Cowle, died recently aged 58. An unassuming but greatly respected figure in Ramsey, in the north of the Isle of Man, Freddie had been ill for some time. His loss will be deeply felt.

The Manx is far poorer now that Freddie's dead. Without doubt, he was the best speaker of our generation.

Jamys (Freddie) Y Cowle was widely considered to be the outstanding Manx speaker of his generation. Manx language expert, long standing friend and official translator for the Isle of Man government, Adrian Pilgrim, said, "He was able to speak Manx with complete fluency and yet almost faultlessly, with a rich vocabulary and a true Northern Manx accent. For many years now, to my knowledge, no one has ever come anywhere near his level of achievement in this. He was the best. We are much the poorer for losing him".

Manx speaker Walter Clarke, who assisted the Irish Folklore Commission in recording some of the last native Manx speakers in 1948, said: "Freddie was exceptional. The Manx just came naturally to him". "Va eshyn joogh son y Ghailck (He was hungry for the Manx)

Born in the fishing and commercial port of

Ramsey in 1947, into a family steeped in Manx history, Freddie developed a fascination for the Manx language and culture inspired by his childhood experiences of the characters, tales and traditions of old Ramsey.

Freddie was especially inspired by tales of his great-grandfather, Thomas Christian, who was born in 1850. Christian spoke Manx and English, and was often called upon to translate on behalf of those without English (Yn Vaarle). Christian was held in high regard by renowned Norwegian linguist, Professor Carl Marstrand, who learnt Manx from him during his studies of the Celtic languages in the 1920s.

Freddie dedicated his youth to learning Manx from those with direct links to the native tongue. He went on to teach and promote Manx, at a time when there was little popular encouragement or, indeed, incentive to do so; his love of the language was reward enough.

The Manx was in his heart so he wasn't for wasting his time on those that treat it as some sort of hobby.

He successfully campaigned and fund-raised for the introduction of bilingual public signage. In 1973, he was elected to the committee of Yn Cheshaght Ghailckagh

(The Manx Society), including a period as Caairliagh (Chairman). He went on to co-found Banglane Twoaie ny Sheshaght Ghailckagh (The Northern Branch of the Manx Language Society). Freddie helped to produce several of the "Foillan Films" series, the first ever in the Manx language. More recently, he organised memorials to some of those who strove to save the language before it was lost altogether. In the past months, he was working on a book of reminiscences, which will be published posthumously.

Professionally, Freddie was a joiner until, in the early 1990s, he established an undertaking business. His natural kindness and empathy resulted in a much-valued service. He was also the only Fer ny Merriu (undertaker) who could put Manx into the service for the many families who asked him to do so.

Freddie gave generously of his expertise to those with genuine interest and the internationally recognised operetta and Manx singer Emma Christian, was coached by him in the singing of Manx songs. Emma said of him, "When he spoke, the language sang. He has been taken from us far too soon."

He wanted to do more work for the Manx but, alas, illness came upon him and he had no chance to do that properly.

Freddie leaves a beloved wife, Julia and their daughter Margaid, the light of his life.

M.K.

# APATHY ABOUND ON MANX GENERAL ELECTIONS

2006 sees the five yearly general elections in Mannin. With a central government that has been rocked by crisis after crisis, you would expect the time to be ripe for a major change. So far, however, there has been little sign of activity. The elections will take place in November and Tynwald goes into recess in July. As with previous years, many will openly declare utter dissatisfaction with the government but past experience has shown that on the day, voters in the Isle of Man prefer "the devil they know". Unfortunately, that doesn't help those of us who recognise these incompetent poodles of vested business interest for what they are and would vote for a piece of wood as a preferable alternative.

The Manx population, apparently more broken than ever, will just accept its collective fate as a new and very aggressive campaign is mounted by the government to further pump up the population with rich tax-dodgers. Rather than talk in the social environment being increasingly of the chance to replace a government that has divorced itself from the electorate, the topic in the coming months is more likely to be the football World Cup. Aply assisted by media in the Isle of Man, focus in this respect will be centred firmly on the performance of England.

*Here is a brief run-down on some of the issues that have been left almost unchallenged in the past 5 years:*

In 2002, a public inquiry into alleged corruption of government confirmed, not only that the allegations were true, but that former Tourism Minister Alan Bell MHK had misled the House of Keys during question time.

*Result:* No action. Bitter exchanges were made between the Chairman of the Public Inquiry and various members of Tynwald after the report, as they adopted the now familiar "total denial" tactic.

In 2004, then Chief Minister Richard Corkill MHK, was accused of fraudulently obtaining a tourist grant for £90,000 under a scheme that he had set up himself while Treasury Minister. Despite mounting concern, he refused to step down until arrested.

*Result:* Charges against him personally were dropped and his wife is now charged with several counts of fraud, false accounting and deception. Mr. Corkill has returned to government as a department member

under replacement Chief Minister, Donald Gelling, with whom he served previously. Mrs. Corkill totally denies the charges.

In October 2004, it was revealed that the Manx Electricity Authority had run up an unauthorised debt of £120,000,000. The auditors, KPMG, identified this as illegal borrowing. The borrowing had been secured by a company set up under the MEA by Chief executive Mike Profitt who was also a director of the bank that provided the loans.

Mr Gelling, weeks before being made Chief Minister and acting as a member of Treasury, the department of which he was minister when he was so badly criticised by the Mount Murray Report, relayed Mr. Profitt's excuses to Tynwald without question. The treasury then sent in accountants PKF with the remit of finding that the loans were legal and initially totally denied that there was any wrong doing.

Unfortunately for government, KPMG weren't going to have their professional credibility undermined and stirred a fuss. This has placed the government in a quandary since, if it doesn't act, it will be internationally witnessed to turning a blind eye to criminal activity within its own bodies and, if it does act, the many shortcomings of the politicians and civil servants involved will be exposed. Since summer last year, there has been no public statement on the issue.

When Mr. Corkill finally relinquished office in December 2004, it was impossible to find a candidate to replace him and Manx law permits no deputy role. In desperation, retired former Chief Minister Donald Gelling, who was severely criticised in the Mount Murray Inquiry, was asked to stand again. He had been shunted into the Legislative Council (regarded increasingly as a political retirement home) and had already announced his full retirement from politics. Despite having absolutely no mandate from the people (he hasn't actually faced public election since 1991), Tynwald him elected him as Chief Minister complete with sole "hire and fire" powers of cabinet.

*When incompetence and corruption is endemic, the uncontaminated may feel safer by staying away. I do not foresee any election fever this year.*

**Mark Kermode**

## FISHING RIGHTS

In the summer of 2005, the Isle of Man's Department of Agriculture and Fisheries launched a consultation. This was under former minister Bill Henderson MHK, who had already passed by laws to solidify the Island's territorial rights.

Within a month, Mr Henderson was sacked to make way for Mr Phil Gawne MHK. Mec Vannin had made extensive input to the consultation pointing out that the Island can, under the UN Convention on the Law of the Sea, claim fishing rights up to 200 nautical miles or the median line with other jurisdictions, whichever is closer. (See Carn 131, Autumn 2005.). The UK were only offering an opportunity to take full control for bye-laws up to 12 NM and were also pushing a transferable licence so that UK fishermen could acquire Manx licences, thus driving Manx boats out of the water.



*Mr Phil Gawne MHK*

The Mec Vannin submission contained the line,

"If the government in the Isle of Man continues to accept the legitimacy of the UK's claims, then it stands to commit an enduring disservice to the Manx nation and make, by precedent, our rightful acquisition of our territorial seas (i.e. to the median line) all the more difficult."

In an informal conversation between Mr Gawne and me, he expressed the belief that he would achieve more through being very nice and non-assertive with the English authorities. He actually had more meetings with the English than had originally been offered to Mr Henderson i.e. no change.

The UK has locally administered bye laws up to SIX nautical miles since 1993. The Isle of Man is the only place being forced by the UK to keep the unilateral authority to three.

*The future for Manx fishing is anything but bright.*

# Celtica

## A.D. 500: A JOURNEY THROUGH THE DARK ISLES OF BRITAIN AND IRELAND

SIMON YOUNG

**List Price: £14.99, Hardcover** 288 pages (April 14, 2005), **Publisher:** Weidenfeld & Nicolson, **ISBN:** 0297848054

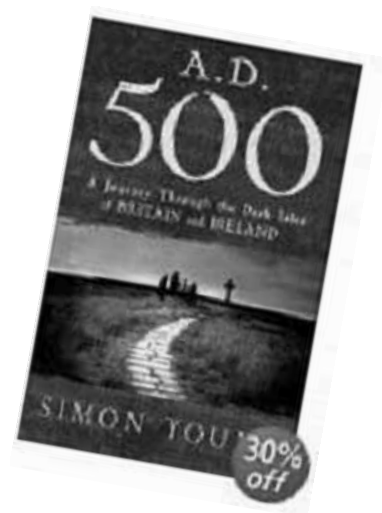
### About the Author

**Simon Young** is 31 years old. He was awarded a starred First in Anglo-Saxon, Norse and Celtic from Cambridge University, as well as the Chadwick Prize for Celtic studies. He became interested in the early Middle Ages (400-1000) and especially the British Celts in this period at university, ten years ago. Since then he has lived in Spain, Ireland and Italy, where he is now completing a doctorate at the University of Florence where he is cataloguing '*The Insular Peregrini*' (Columbanus and others). The author of many academic articles, he has also written about the Dark Ages for *History Today*, *The Spectator*, and *The Guardian*. He combines a commitment to serious history, especially that of the medieval Celts, with a desire to communicate Dark Age history to the general public. He has written 3 books and many articles both academic and freelance on the theme. As a freelance journalist he has

written on European minorities and the right of self determination. In 2001, he received the 'Premio *Historia Medieval de Galicia*' (Galicia Medieval History Prize) for his book '*Britonia : caminos novos*'. This young English author is now living in Florence with his Italian wife.

### Book Description

This amazing book is a window on the mysterious world of the Dark Ages by a brilliant young historian. **Wedensfield and Nicholson** has published this book *AD 500*, which is a kind of travelogue describing a trip around Britain and Ireland. Indeed it is written as a practical survival guide for the use of civilised visitors to the barbaric islands of Britain and Ireland. It describes the journey of a Greek embassy which begins in Cornwall and continues through Wales and Ireland, then across to Scotland and eventually down to London and southern Britain. The Romans have left, and the islands are now fought over by Irish, British Celts, Picts and Saxons. It is a dangerous world, full of tribal war. The British Celts are enthusiastic head-hunters, while the



Saxon gods require regular blood sacrifices, animal and sometimes human. There are social pitfalls too (Do not make fun of the Celts' beliefs about Arthur'...The traveller must not fall asleep while a saga poem is being recited'...'Don't refuse a place in a Welsh collective bed') Cheviot bandits, bizarre forms of Christianity, boat burials, peculiar haircuts, human sacrifice, poetry competitions, slave markets, the legend of King Arthur - these are the realities of life in the sixth century AD.

This is a remarkable book, it is written like a travelogue or a novel in a really entertaining way but all the facts in it are based on historical sources. The reader will find a lot of interesting and amazing facts about Dark Ages Britain and Ireland.

I highly recommend this really excellent and fascinating book. It will entertain you whereas you will learn a lot about daily life in Dark Ages Britain and Ireland.

José CALVETE

## THE GREAT DECEPTION: CAN THE EUROPEAN UNION SURVIVE?

Christopher Booker and Richard North; revised paperback edition, 2005; Continuum Publishers, London and New York; ISBN 0-8264-8014-4; Euros 14.60 or £10 sterling Web-site: [www.continuumbooks.com](http://www.continuumbooks.com); E-Mail: <[info@continuumbooks.com](mailto:info@continuumbooks.com)>

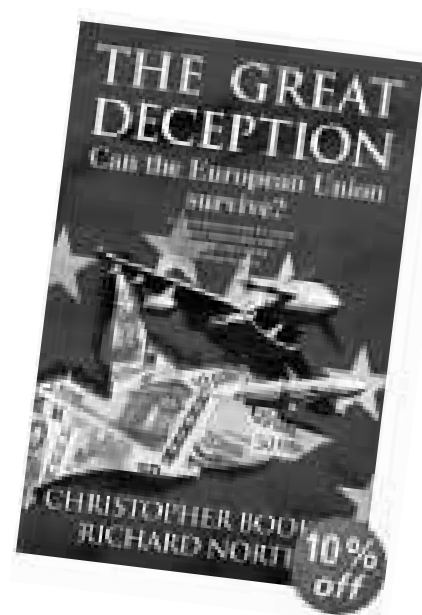
Reviewed by Anthony Coughlan

This is the most important book ever to be written on the European Union. It is a detailed 600-page account of the European integration project from the first mooted of the idea in the 1920s to the rejection of the proposed EU Constitution by the voters of France and the Netherlands in summer 2005. This paperback edition contains substantial revisions of the widely acclaimed hardback, which sold 10,000 copies when it was first published three years ago, as well as much new material on the EU Constitution debate.

Europhiles as well as EU-critics will find the book illuminating. Its production by leading British political analyst Christopher Booker and economist Richard North is likely to be seen in time as itself a significant event in the history of the integration project, for no one who reads it will ever be able to look in the same way at the European Union again. The book is relevant to the people of every European country.

Meticulously researched and packed with revealing quotations, "The Great Deception" not only gives new insights into EC/EU history, but it analyses the EU's administrative structures and such key policies as the monetary union, the farm and fisheries policy and the EU's foreign and military ambitions. It gives fact and instance on the corruption and scams of Brussels.

The authors show that it was the US Government's insistence on German



rearmament in 1950 to meet the needs of the Cold War that precipitated the European Coal and Steel Community, the foundation of European integration. The pooling of coal

and steel under a supranational High Authority, the precursor of the Brussels Commission, was crucial in overcoming French hostility to this step. Jean Monnet, America's man in the affair, saw it as a way of pursuing the project for a supranational Europe that he had been nurturing since the aftermath of World War 1.

There followed the scheme for a European Army and Defence Community in 1952. At the time Monnet and Belgian Foreign Minister Paul-Henri Spaak wanted the Coal and Steel Community and the proposed European Defence Community to be over-arched by a European Political Community and a European Constitution. The rejection of the Defence Community scheme by France's National Assembly in 1954 forced Monnet and the European Movement, still well funded by CIA money, to change their tactics. Thereafter they dropped their open espousal of federalism and an EU Government and concentrated on economic integration by a series of gradual steps over the following decades. Now that that has been achieved, the European Constitution has been produced again as the political dome to top the economic edifice.

The "Great Deception" of the book's title has been the pretence to the citizens of the European countries concerned that successive treaties embodying economic integration were needed to give more jobs and economic growth, when the real agenda throughout has remained political integration, the construction of a Federal European Superstate under the joint hegemony of France and Germany. The promised extra jobs and higher economic growth have proved a chimera also for the larger EU countries.

The book shows that the fundamental reason why France's President De Gaulle kept Britain out of the EEC during the 1960s was his concern to have the financial arrangement for the Common Agricultural Policy established first, whereby the EEC as

a whole underwrote high subsidies for French farmers, who in 1961 still accounted for a quarter of France's employment as against only four percent in Britain. Britain would never have agreed to the CAP if she were already an EEC member. Once the CAP funding was settled, British membership of the EEC became a matter of French interest, and De Gaulle's veto was abandoned. As a condition of her membership Britain cut her imports of cheap food from around the world and replaced them with more expensive French and continental products. At the same time the levies she paid on what foodstuffs she imported from outside the EEC were automatically transferred to Brussels to subsidise French and other EEC farmers. The recent agreement on the EU budget to 2013 shows that continued subsidies by other countries for her farmers remain central to France's EU policy.

Britain took on this burden in the hope of preventing France and Germany dominating the EC/EU together, or hopeful that they would co-opt Britain to run it as a triumvirate. The book shows how these hopes turned to ashes. The authors describe sardonically how successive British governments and the supposedly "Rolls Royce minds" of Britain's Foreign Office continually deceived the British people, in the process often deceiving themselves, as to what the EU was really all about.

This reviewer would have liked the book to give more coverage of the role of the European Round-table of Industrialists and UNICE, the EU Employers Confederation, in being the first advocates of all new EU treaties since 1986; but even 600 pages cannot cover all aspects of this long and complex story. Hugo Young's book, "This Blessed Plot", has been the best-known general history of the EU/EC up to now. Booker and North expose some significant historical errors in that book, which their own work undoubtedly supersedes.

The authors write: "Behind the lofty ideals of supranationalism in short, evoking an image of Commissioners sitting like Plato's Guardians, guiding the affairs of Europe on some rarefied plane far above the petty egotisms and rivalries of mere nation states, the project Monnet had set on its way was a vast, ramshackle, self-deluding monster: partly suffocating in its own bureaucracy; partly a corrupt racket, providing endless opportunities for individuals and collectives to outwit and exploit their fellow men; partly a mighty engine for promoting the national interests of those countries who knew how to "work the system", among whom the Irish and the Spanish had done better than most, but of whom France was the unrivalled master. The one thing above all the project could never be, because by definition it had never been intended to be, was in the remotest sense democratic."

The authors see the EU's fatal lack of democracy as the reason why the project is historically doomed and why it must in time, they write, "leave a terrible devastation behind it, a wasteland from which it would take many years for the peoples of Europe to emerge."

If ever there was an organisation that is trapped in its own history, it is the EU. In order to understand it and criticise it one must know its origins and development. "The Great Deception" enables one to do this.

This is a powerful new weapon in the struggle of peoples all across Europe to reestablish their national democracy and independence. Everyone who cherishes these democratic values and who is opposed to the institutional monster that has grown up in Brussels should spread news about this book, ask for it in their bookshops, write to editors suggesting they review it, and try to get it translated into their own languages if these are other than English.



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## REBUILDING THE CELTIC LANGUAGES

Diarmuid O'Neill

### Review

In *Rebuilding the Celtic Languages*, Canadian writer and editor Diarmuid O'Neill explores the perilous situation of the six remaining Celtic languages, both in Europe and in the Americas, and asks what can be done to restore these languages to everyday use.

Following the method of Joshua Fishman, O'Neill and other contributors explore in depth the current situation and use of Welsh, Breton and Cornish, Irish, Scots Gaelic and Manx Gaelic, in their homelands; Welsh in Patagonia; and Scots Gaelic in Nova Scotia.

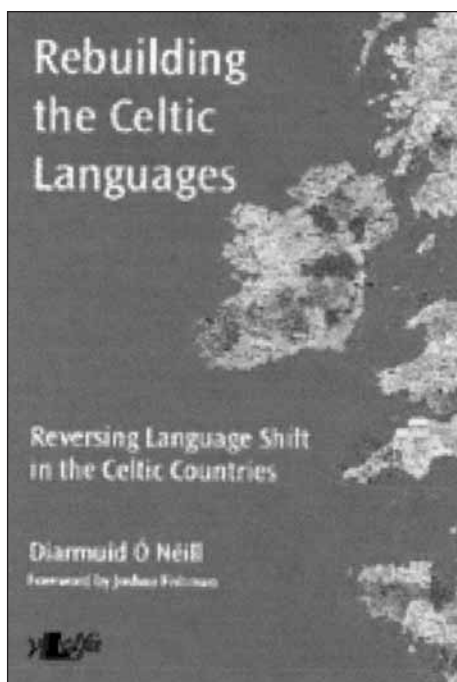
Noteworthy is that most of these languages are in peril for two reasons: past perception of lower social and economic status, and government interference through the use of state-language schools. In Wales, for instance, many students were once punished in school for speaking Welsh even in the playgrounds.

Nowadays we accept that the more languages we know, the better. We know that knowledge of one language does not ever detract from ability in another. The profound ignorance on these two matters in past years has condemned our six Celtic languages—and many other world tongues—to near oblivion.

To turn the situation around, it is necessary to provide economic opportunities for speakers of these languages—and to build communities where these languages are truly fully functional in every sphere: work, home, school and leisure.

These languages are to various degrees threatened with extinction or reduced use, some more than others. Healthiest is the situation of Welsh, which in North and West Wales is still a community language used by more than half of the population, including many young people, and growing in the rest of the country. The Welsh colony in Argentina has also succeeded in avoiding being smothered by Spanish.

At the other hand of the spectrum is Cornish, the close cousin of Welsh, which officially “died” 300 years ago, but lives on and is being learned in most communities in Cornwall today, albeit by a small group.



Breton has been smothered by France since the 1960s with the result that most of the speakers are now past childbearing age; an ominous sign. In Ireland the Republic is at least neutral to Irish but the language has continued to tread water since the 1840s, when it almost perished in a generation. Manx survives—a tiny group on a tiny island; Scots Gaelic barely holds on in the Western Isles and in Nova Scotia, despite high status, only 500 speakers remain.

Can the situation be reversed? Certainly, Hebrew has been revived in Israel and it was once in the state Cornish is in now. Basque and Catalan are moving forward within Spain. Why not the six Celtic tongues?

This somewhat academic account is full of interesting facts, stats, maps and lessons for language activists. It's a great reference for Celts of all nations and others interested in restoring their language to full community use. Contributors include prominent Celtic sociolinguists such as Colin Williams, Pawl Birt, Kenneth MacKinnon, Brian Stowell and Marcel Texier.

by David Cox  
Rambles.NET  
21 January 2006

## Membership and Subscriptions

All those who agree with the constitution and aims of the Celtic League are eligible for membership. The membership/subscription rates (including *Carn*) are: €23.00, Sterling £13.50, Europe (airmail) £17.00, Outside Europe £20.00. US\$30.00 (US funds, cheques drawn on a US bank).

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Articles for *Carn* should be e-mailed to the Editor. Appropriate photographs should be sent with them.

Material for the next issue of *Carn* should reach the Editor no later than 31st May 2006. Articles sent for publication in *Carn* must relate to our aims. All materials copyright © *Carn* unless otherwise stated. The views expressed in *Carn* are not necessarily those of the editor or of the Celtic League.

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