

celt

A LINK BETWEEN THE CELTIC NATIONS

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SPECIAL ISSUE



CELTIC
MUSIC FLOURISHING

CELTIC LANGUAGES IN EDUCATION

CELTIC STICK GAMES

INTER-CELTIC LINKS

ON THE POLITICAL FRONT

CELTIC LEAGUE



ALBA: COMANN
CEILTEACH • BREIZH: KEVRE
KELTEK • CYMRU: UNDEB
CELTAIDD • ÉIRE:
CONRADH CEILTEACH •
KERNOW: KESUNYANS
KELTEK • MANNIN:
COMMEEYS CELTIAGH

EDITORIAL

- 40 YEARS OF PROGRESS ON THE INTER-CELTIC FRONT

The Celtic League was founded in Rhosllanerchrugog, North Wales on the 9th. August 1961. There, at the Welsh National Eisteddfod, in the Plaid Cymru tent, a dozen Welshmen, Bretons and Scotsmen met to discuss a proposal for regular co-operation between the national movements of the Celtic Countries.

This was driven by the need for an inter-celtic organisation, which would function in the political sphere, cultivate solidarity between the Celtic nations (and organise expressions of this when needed) and develop an inter-celtic political consciousness.

At the second meeting of the League held the following year in Cardiff representatives were present from all six Celtic countries and the principle aim (other aims related to administration of the League) was declared, from the very brief minutes of the Rhos meeting, as being, *To foster the national rights of the Celtic Nations, Political (including governing their own affairs), Cultural and Economic.*

In the forty years of its existence the Celtic League has made considerable progress and its aims have been expanded and refined considerably. It is recognised today, both in the Celtic countries and internationally, as the premier organisation promoting inter-Celtic co-operation, supporting Celtic languages and cultures and the struggles of each Celtic country to achieve full political control over their own destinies. It is the most successful and persistent inter-celtic political movement yet. It is certainly worth mentioning that all the work of the League is done on a voluntary unpaid basis and that the organisation is funded only by membership fees, subscriptions to our quarterly magazine and the fund raising activities of our branches.

In the sixties the emphasis was on encouraging the major Celtic nationalist political movements and organisations to co-operate. In the early seventies the League had enough self-confidence to decide that its role should be that of an independent campaigning organisation and the honorary positions of President and National Vice-Presidents were shorn. It was no longer enough either to merely state an aim of an inter-Celtic federation. Some thought had to be given to the type of society desirable in free Celtic nations. So the Constitution was amended to include what was known as a social commitment- a statement that the Celtic peoples would only be truly free in societies where economic affairs were controlled by and for the benefit of all. This placed the League firmly to the left of centre.

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



*The Celtic Knot,
Symbol of the
Celtic League
and of
Celtic Unity*

In the last decade a broad range of issues were pursued. Some significant successes were achieved. Measures were taken to guard against infiltration from the extreme right of the colonial powers. Advantage was taken of the new information technologies to put our message across and web sites developed. The volume of releases to the media increased steadily and the use of the E-groups ensured availability to members, like-minded organisations and the broader communities in our countries and elsewhere.

In the early years we published an annual volume and newssheet, *Celtic News*, but decided in 1973 that a quarterly magazine would be more appropriate to a campaigning League so *Carn* was born. As computer technology developed *Carn* was improved as much as financial constraints allowed; we now have a magazine second to none! It is the only magazine that truly serves the six Celtic countries, reporting on political, language and cultural matters and current affairs in each country and on the League's campaigns and work.

While the general level of inter-Celtic consciousness and co-operation has increased considerably over the past forty years and many festivals, bilateral exchanges and unilateral events take place there is still much to be done in greatly changed circumstances.

The new millennium brought with it the much hoped for and long fought for political changes in some of our countries. On the general political front the Scottish

Parliament and Welsh Assembly are pushing at the borderlines of their institutions although the lack of support for Gaelic from the Parliament and of a policy in the Assembly to combat the erosion of the Welsh language areas are matters for grave disappointment. Nevertheless it is clear that these developments provide an inspiration to other Celtic nations who have yet to achieve some level of autonomy. They also set these countries on the path to the development of independence.

In Brittany, the French seem bent on a policy of repression, intimidation and calumny as their only answer to a vibrant Breton cultural, if not political, movement. This attitude is crystallised in the decision by the French Council of State to reject the agreement made by the French Minister of Education Jack Lang for the inclusion of DIWAN schools in the French education system, with consequent state financial support. The Cornish have been refused recognition by Westminster as a 'national minority' under the Framework Convention for National Minorities and Cornish has been excluded from the European Charter for Regional and Minority Languages. Despite presenting a petition of 50,000 signatures calling for a Cornish Assembly Kernow is still threatened with absorption into an English southwestern region. In Mannin considerable progress has been made with regard to government support for the teaching of IManx and the final step to independence is still a matter of vigorous discussion.

In Ireland developments have seen the Assembly and North-South bodies functioning again though unfortunately the Loyalist sectarian pipe bomb and intimidation campaign continues apace. A corollary of the Good Friday Agreement, which should only be seen as an interim step on the way to full disengagement of English involvement in Irish affairs, is the so-called Council of the Isles or to give it its correct name, the British - Irish Council. In view of some misconceptions with regard to this body it is desirable to reflect on its nature, derivation and function.

It is a consultative body, which is intended to meet only twice a year. Its introduction into the Northern settlement was at the behest of Unionists. They saw this institution as a counterbalance to the North-South co-operation bodies. In other words, if there were to be bodies, which would assume certain powers on an all Ireland basis then both the Dáil and the Northern Assembly, must be drawn into the same overall British framework. While its powers are quite weak this however is the basis for its inception in the context of the Westminster Government's plans for devolution within the UK. The intention then is not to expand the freedom of the Celtic countries but rather to set boundaries for them while maintaining control of the overall framework.

It can indeed be said that this institution is remarkably like the Britannic Federation once proposed in the late sixties. As such of course there can be no real welcome from the Celtic League for a body so constituted.

Indeed to adopt any such stance would be in total contradiction to the League's constitution, which aims for a Celtic Confederation inclusive of Breizh and Kernow and without any controlling influence from England [or for that matter, France]. Neither should Parliaments nor Assemblies for the Celtic nations be put on any par with devolved regionalisation in England.

The only beneficial advantage of such a body is that representatives of the various Celtic bodies might make some use of it to make contacts and develop bilateral co-operations and work towards a Celtic Council. Let us hope that as the Scottish Parliament and the Welsh Assembly flex their muscles these bodies will move quickly to full independence and see the advantage of the Celtic League model. The active political co-operation developed by the League in its campaigns (submarine threat, Sellafield, marine munitions dumps etc) involving public representatives from Scotland, Mann, Wales and Ireland must be built upon as indeed should the co-operation of the Irish and Manx Governments. The Irish Consulates in Scotland and Wales have great potential. In the meantime the Celtic League must aid Kernow and Breizh in their struggles even more, enlist the help of others in this and promote our aims and model with increased vigour.

We must play our part also to ensure that within Europe attempts to create a two tier European super state are resisted. A more democratic Europe with the suppressed small nations of Western Europe as well as those of the East being given new voice is required. The League has established contacts with many small and stateless nations and must ensure that these contacts are developed and that the League's voice is heard in such forums

As we face into our fifth decade we have reason for optimism. We must increase our membership, revitalise our organisation and improve our level of branch activities to ensure that concrete advances are made on the inter-Celtic political front in the coming decade.

To mark our fortieth year the League decided that a special issue of *Carn* should be dedicated to aspects common to our Nations and to Inter-Celtic contacts, developments and bilateral links. This issue, unfortunately somewhat delayed due to personal difficulties suffered by the Editor, contains articles on Celtic Music, the position of the Celtic Languages in Education, Celtic Stick Games, Inter-Celtic Links and political aspects.

We hope that our members and readers will enjoy this issue and spread the word that inter-celtic cooperation is alive and well and looking forward to considerable expansion.

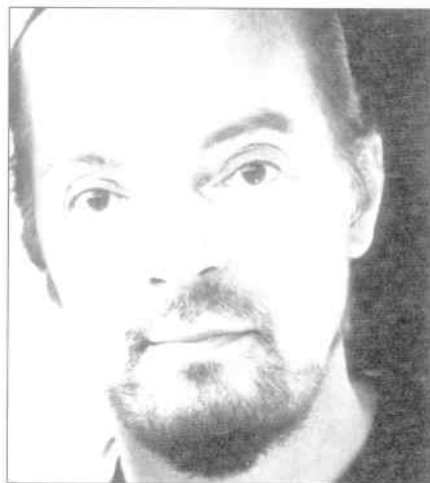
Cathal Ó Luain,
Convenor

celtic music

- Festivals flourishing worldwide

By ROB GIBSON

The playing and enjoyment of the songs and music of the Celtic countries has survived the profound transformation of traditional society and is justly celebrated worldwide. The idea of Celtic music today has its origins in the cultural nationalism of the late 19th century; the Irish Oireachtas, the Welsh National Eisteddfod, and the Scottish National Mod were founded to promote annually new life among threatened individual language-based cultures. They contained the elements of competition, social dance and informal performance. They have been described as important aspects in the 'invention of tradition' which revived and created the national emblems and histories of suppressed nations.



Alan Stivell

The Celtic peoples were under threat for centuries in the big states into which they had been absorbed. With increasingly internationalised and industrialised economies, monolingual education policies and the flight from the land, that led to massive emigration, the traditional cultures had to be protected and promoted afresh to urban dwellers cut off from their rural roots. The denigration of minority languages and their cultures was to increase in the 20th century. Yet the strength of Irish-American urban communities maintained their identity and contacts with the homeland, indeed Irish traditional music had been played at the 1893 World's Fair in Chicago. The military take-over of Highland pipe music did not diminish its popularity in a Scotland locked into the expansion of the British Empire. In Wales non-conformist religious fervour had led to the destruction of musical instruments and suppression

of bawdy music. In France, the UK and elsewhere the mushrooming of music hall and popular music of the cities and later of the silver screen further diluted the purity of traditional culture. New mass manufactured instruments and tunes vied with traditional ones.

Occupation and war further affected the Celtic lands. Breton patriots, denied political expression, set about reviving their piping culture of bombard and binou under the very noses of the German occupiers. The post-war Breton revival of pipe bands and Celtic music circles was a political statement of a people who refused to capitulate under the onslaught of aggressive French cultural imperialism. As revivalists and supporters of older traditions persevered, their chance to use the medium of radio and gramophone records kept alive the older tongues. But it was the great interest rekindled in American folk music that sparked new life into Celtic folk traditions. The music of Woody Guthrie in the 40s and 50s and the stimulus of Bob Dylan in the 60s played well to a youth generation that enjoyed steady jobs, increased leisure time and a wish to throw off the austerity of post-war society.

Skiffle, jazz, blues, rock and country and western music also prompted interest in indigenous music of the Celtic countries. Issues faced by Celtic peoples were presented in their own tongues but in a contemporary style. The time was ripe for wider celebration through festivals of traditional and contemporary music. Local events such as the Fete de Cornouaille established in 1923 and now in its 78th year and traditional national celebrations continued, the rash of folk clubs and demand for more free form events saw the Lorient Festival emerge in 1971. The energy of the Woodstock festival idea was borrowed and shaped around Celtic music, thus providing a place where diverse popular Celtic cultures could *meet and mingle* in a sunny (for the most part) fishing port in Morbihan. In each of the Celtic countries new celebrations of local culture blossomed. The Celtic idea in music was propagated by Alan Stivell, the Clancy Brothers, the Chieftains, the Corries and Dafydd Iwan. They added a new layer of innovation to the pipe bands, choirs, folk dance groups and unaccompanied traditional musicians.

In Ireland the founding of Comhaltas Ceoltóirí Éireann and the growth of the county, provincial and all Ireland Fleadh Ceol from their beginnings in the early

1950's brought Irish music to new generations, created new practitioners from within them and achieved a new popular status for the music.

New generations of Celtic music stars emerged in subsequent decades. This enthusiasm has spawned a huge variety of festivals large and small, fun and learning, international and local. The influences of North America have provided a huge market through US Celtic and Irish events. This has led to the resurrection of the depressed economy of Cape Breton with the Celtic Colours Festival each October. From Celtic Connections in cold and wet Glasgow each January throughout the year tens of thousands attend. Lorient is approaching bursting point pushing on half a million visitors in its 30th year. Celtic music is now a world-wide phenomenon although derided by some as vacuous, as the triumph of marketing the 'C' word, a la River Dance.



The Chieftains

It can now be shown that the economic value of traditional music is considerable. It can sustain real jobs in performance, recording, marketing and hospitality. No wonder Irish tourism has blossomed as visitors seek out the 'craic' - or atmosphere of roots music close to the places it emerged from. In a world tired of pre-packaged, middle-of-the-road entertainment, the authenticity of Celtic roots has wide appeal. Of course traditions have been reinvented, new instruments and electric effects are widely incorporated, but the merging of styles has occurred but for every folk-rock band there is an acclaimed acoustic group winning a living and new friends from Japan to Milltown Malbay.

Music critics are always foretelling the demise of Celtic music. They see it as part of a world music fashion. What they sometimes fail to note is the strength of the music in each Celtic country, all on individual trajectories depending on their state of development in political, economic, cultural and environmental terms. Retrospection is the main mode in popular music with its periodic 60s or 90s revivals etc, in contrast indigenous music is on a new plane of sustainability. For example the thirty Scottish learning festivals of Feisean nan Gaidheal teach over 3,000, mainly young, students per annum in weekends and continuation classes.

A Feis is an opportunity for young people to come together for tuition in Gaelic arts skills; singing, dancing, drama and traditional music instruments, with Gaelic language central to each Feis. This is done in a fun, but meaningful and professional way. They take place throughout the Highlands and Islands and major Scottish cities. Similar concepts are being adopted in lowland Scotland. Francois Matarasso reported on their progress, 'rarely have I seen work whose quality and value spoke so eloquently for itself than that which I witnessed in the Feis movement in Scotland'. Hopefully the Scottish penchant for education can make up for the gap between generations where the link of learning music within the family has been so fractured. In each Celtic nation similar efforts are bearing fruit to give youngster a confidence in their communal roots. Alan Stivell set out his credo in his 1973 album *Chemins de Terre*:

'First, to live with the greatest possible intensity. To express myself as fully as possible with the greatest sincerity. Essentially from my roots (Celtic), my epoch (electric), my influences (classical, American, eastern.) Birth of a European music, equivalent to American rock music, a truly popular music, not seeking superficiality, knowledgeable about the dignity of man. Next, to make a new world, to sing of the Brittany rooted among the workers and co-operatives, of towns beneath

the waves, of cities of glass and of granite, of steel, of tides of bread. To recover the pathways of life on the planet before embarking for the islands.'

Much in that spirit, the Celtic festivals of today carry on the work.

References: In order to survey the whole host of Celtic music events and details of their roots and development I list some outstanding sources.

- June Skinner Sawyers, *The Complete Guide to Celtic Music* (London, Aurum Press, 2000) - includes lists of festivals, discs and further reading.
- Fintan Vallely (editor), *The Companion to Irish Traditional Music* (Cork, Cork University Press, 1999) - excellent essays on all aspects and influences on Irish music and its festivals including summaries of other Celtic musics.
- Kenny Mathieson (editor), *Celtic Music* (San Francisco, Backbeat Books, 2001) - great musicians, influential groups, key recordings reviewed and rated.
- Jean-Pierre Pichard & Phillip Plisson, *Musique des Mondes Celtes* (Lorient, Editions du Chene, 2000) - lavish photographs of the Celtic countries and text in French by the director of the Lorient Festival about their history and musical development with accompanying CD.



Féile Phan Cheilteach

The Pan Celtic Festival begun in 1971, its primary aim was to foster better relations between the Celtic nations. Each year the Celtic nations gather in Tralee, Co. Kerry, where the festival plays host to singers, musicians and dancers renowned in their own countries.

<http://www.panceltic.com>



INTERCELTIC FESTIVAL OF LORIENT

2 Rue Paul Bert - 56100 LORIENT -

Bretagne - France

Tel: (33) 2 97 21 24 29 - Fax: (33) 2 97 64 34 13

The Inter-Celtic Festival of Lorient is held annually in Brittany attracting many famous artists from all the Celtic countries.

<http://www.festival-interceltique.com>

Yn Chruinnaght Inter Celtic Festival

Founded in the early 1970's, this festival based in Ramsey in Mannin takes place in late July each year. Groups from all the Celtic countries come together to perform music, dance, song and drama with evening Ceilis.

Contact: Manx Tourist Information Centre, Tel: UK (0) 1624 686766



Lowender Peran, founded in 1979, was set up to encourage recognition of Cornwall's heritage and Celtic links as a living tradition. The

annual festival held in October in Perranporth provides a focus for numerous activities to include - *Dance Displays, Concerts, Story Telling, Fiddle Workshops, Singers Sessions, Celtic Craft Market*. For information contact: Tel / Fax: UK (0) 1 872 55 3413

the celtic LANGUAGES in education

Over the centuries, in order to copper fasten their hold on the Celtic nations they had conquered, the English and French empires did their utmost to eradicate the Celtic languages. The introduction of general education was effectively used to accomplish that end. In the twentieth century in all Celtic nations those working to maintain, promote or restore their languages saw the need to use the educational system to regain their languages and cultures. The series of articles below outline the position of each Celtic Language in education and the position with regard to teaching through the medium of the language. It can be seen that while progress has been made in all countries, considerably more in some than in others, difficulties exist and threats remain to those hard won achievements.

GAELIC EDUCATION

Gaelic in Schools

As the year 2001 drew to a close it saw Gaelic education in a very uncertain position. After a long period of sustained and significant growth in Gaelic medium education (GME), expansion has all but stopped, raising serious questions as to the Scottish Executive's commitment to the language.

Since the establishment of Scotland's first two Gaelic medium primary units in Glasgow and Inverness in 1985, the number of units has expanded to 60 with numbers of pupils having risen from 24 in 1985 to over 1800 in 2000. Gaelic medium secondary provision too is developing with an estimated 500 pupils receiving some of their subjects through the medium of Gaelic in the 2001/2 session.

While the expansion in GME has been substantial, numbers of children enrolled in GME are still outnumbered by the number of Gaelic speakers dying each year with well under 1% of Scottish school children being educated through Gaelic. Rather worryingly, the growth in the number of children being enrolled in GME seems to have stalled since the late 1990s with the total numbers of GM primary pupils having risen by fewer than 50 since 1998.

Efforts to expand GME are being held back by a crippling lack of Gaelic teachers. This has not only meant that expansion in the number of Gaelic units has more or less come to a halt, but also that some existing Gaelic units might face closure. Despite lob-

bying from the Gaelic community, the Scottish Executive has failed to address this issue and only plans to create ten new Gaelic teacher-training places per year. Expansion will not be possible with such small numbers.

The growth of Gaelic education is also being held back by local authorities, many of whom are extremely reluctant to establish GME. Parents have no legal right to GME at present and the provision of GME depends solely on the goodwill of councils. The Scottish Executive has shown itself unwilling to rectify this situation and in the year 2000 refused a call from Gaelic agencies to include a right to GME education subject to legal demand within the Schools Act. It has subsequently been announced that there is to be no increase in the budget for Gaelic medium education for at least the next two years.

The failure of the Scottish Executive to take any meaningful action to promote GME has left Gaelic activists and organisations feeling extremely disillusioned with the present Scottish Government. A palpable feeling of disappointment and powerlessness exists amongst Gaelic activists at present following the total refusal of the executive to listen to the views of the Gaelic community. At present, the only chink of light in the oth-

erwise gloomy picture of GME is the establishment of Scotland's first all-Gaelic school, Sgoil Ghàidhlig Ghlaschu in Glasgow in 1999 and the agreement of Highland Council to establish an all-Gaelic school in Inverness. The campaign for an Edinburgh Gaelic school continues.

If the situation of GME is weak, the situation of Gaelic subject teaching is far weaker. Gaelic is only available as a secondary school subject in 34 schools in Scotland, almost all of which are in the Highlands. Amazingly, Gaelic is not available as a subject for learners in any school in any of Scotland's lowland cities at present. In 2001 only 385 pupils sat the Standard Grade Gaelic (learners) exam and only 131 the Higher Grade (learners) exam. Despite central and local government action to promote GME over recent years, little action has been taken to expand or even to maintain the current level of provision for Gaelic subject teaching in the secondary school. This lack of enthusiasm attached to Gaelic subject teaching has largely been matched by Gaelic development agencies and many activists who have tended to be more concerned by GME. This neglect of Gaelic as a subject is a matter of concern given the strategic importance of learners in the secondary school.

Provision for teaching Gaelic as a subject to learners is even less advanced in the primary school than in the secondary school. There is currently some Gaelic Language in the Primary School (GLPS) schemes to teach some Gaelic to English medium pupils, but these are few in number and mainly restricted to Highland areas.



Gaelic Medium Education

What the future will hold for Gaelic subject teaching is very uncertain following the publication in 2001 of the Scottish Executive's "Citizens of a Multilingual World" report on school language teaching. The position which Gaelic should have in future arrangements for language teaching is most unclear in this document which recommends several significant changes to language teaching in Scotland.

Perhaps most important of all is the question as to the position of teaching *about* Gaelic in Scotland's primary schools. At present, most children in Scotland can complete their school education without so much as hearing the word "Gaelic". Even in the unlikely event that the subject of Gaelic is touched upon in schools, it is likely to be done so in a fashion which reinforces stereotypes and half truths about the language and particularly the socially exclusive and historically inaccurate view of Gaelic as a language which is of relevance only to the Highlands.

Given the high level of ignorance and intolerance, which are shown towards Gaelic, the failure to teach language awareness is undoubtedly the most fundamental weakness of Gaelic in the education system. Without raising awareness of Gaelic and challenging falsehoods and stereotypes in this way, it is difficult to see how reversing language shift can make any headway in Scotland.

Gaelic for Adults

At present Gaelic may be learnt as a subject choice in the three university Celtic departments: Glasgow, Edinburgh and Aberdeen. Gaelic courses in the Celtic departments have modernised in recent years to include more spoken Gaelic but still place most emphasis on literature and cannot be guaranteed to bring learners to fluency. The late 1990s have seen the introduction of a range of Gaelic medium degree courses within the UHI Millennium Institute (formerly known as the University of the Highlands and Islands), which include components designed to bring learners to fluency. These courses are taught mostly within Sabhal Mòr Ostaig, Skye but elements can also be undertaken within Lews Castle College, Lewis and Inverness College.

Some one-year Gaelic one year and two year immersion courses are also available. The most long established of these are in Sabhal Mòr Ostaig, in Inverness College and in Clydebank College. With the exception of these courses, immersion course provision has tended to be piecemeal, uncoordinated and often short-lived.

Outwith full time education, provision for adult learning is extremely inadequate. There is no national strategy for Gaelic learning at present and no training currently exists for Gaelic tutors. Provision for adult learners tends to be uncoordinated and uneven and mostly relies on the outdated evening class model. As a direct result, few adults become fluent in Gaelic with the exception of those able to undertake full time study of the language at college or university. This situation is improving, but only very gradually.

Brude mac Maelcon

Breton in Education – A Crisis Point

Nursery / Primary Schools

The first bilingual school under the auspices of DIWAN opened in the mid seventies. Following Mitterand's election in the eighties, Public State Schools (DIVYEZH) began to include Breton classes. It was only in the nineties that the Private Catholic schools (DIHUN), which also offer Breton classes, emerged.

At present some 7,000 pupils attend the three different educational systems, which offers bilingual education, half that number attend at nursery/primary level. Demand greatly exceeds availability; nevertheless a rise in numbers of more than 10% can be seen annually.



As Carn readers will know the educational system in France is very different to that in the other Celtic countries. As far as the Public State Schools are concerned everything is organised from Paris in terms of curriculum, examinations etc. Both Diwan and the Catholic schools are able to open classes and schools. These schools have to be up and running successfully for five years before they receive any funding from the state, which hinders efforts to establish new schools to meet the demand for more Breton language teaching. Also one must remember that since the seventies every single Breton now speaks French and so on... however, parents from the Leon area in the far west challenged the state opposition to Breton and regional languages.

Brittany is split into two equal parts in linguistic terms, the linguistic border runs between ST. Brieg and Gwened (Vannes). Although Nursery / Primary schools are spread throughout Brittany from Brest to

Naoned (Nantes), the eastern part of Brittany is a French-gallo area and naturally there are less schools there than here in the west.

As I already mentioned lack of financial support is a major problem, to compound this school buildings belong to the city halls so that parents must get a positive vote from a majority of the elected representatives to achieve their goals. Ten years after the first DIWAN school was established, political opposition from the Jacobean lobbies of the right and left wing came to the fore. The communist trade unions, which are very powerful, are firmly opposed to regional languages. This opposition is not directed at the other two main and equivalent systems in Brittany (DIHUN DIVYEZH), which causes many problems. Teachers oppose the establishment of Breton classes for fear of losing their jobs. The problem also exists for the catholic schools that lose more children than the Public State Schools in the demographic process. As reported in a previous issue of Carn an agreement between the minister, Jack Lang and Andrew Lincoln (Diwan's President) gave a lot of hope to the Diwan families and Breton militants.

Unfortunately the communist lobby brought this agreement to the Law court recently and the Constitutional Board announced this year that this agreement was unconstitutional. 'French' is the only language allowed in state schools; therefore Breton can only be used during Breton lessons. This matter remains on the political field, we can only wait and see what emerges during the upcoming general election. Will the socialist party adopt Tony Blair's Devolution policy? There is no future if Chirac's right wing group (RPR) prevail.

Whilst all this bickering continues the three systems offering Breton education face immense difficulties; particularly the shortage of 50 teachers needed right now to facilitate the progress in Breton education.

Learning our language remains a challenge to pupils ... fortunately the determination of the parents to challenge political hostilities is very strong.

Gi Keltik

Breakdown of bilingual pupils by school type and Departements in Breizh, 2001

	28	56	22	35	44	TOTAL
<i>Diwan</i>	1502	377	427	97	206	2609
<i>Public</i>	855	660	679	359	75	2628
<i>Private</i>	754	1138	103	86	45	2128
TOTAL	3111	2176	1209	542	327	7365
2000	2794	1832	1224	427	275	6552
<i>Increase</i>	317	344	-15	115	52	813
<i>% Increase</i>	11.35	18.78	-1.23	26.93	18.91	12.41
<i>Primary Schools</i>	14 12 16	14 21 6	11 3 5	4 2 1	1 1 3	44 39 31
	P C D	P C D	P C D	P C D	P C D	P C D
	P: Public C: Catholic D: Diwan					114

DIWAN SECONDARY SCHOOLS

Since the opening of the first Secondary School class by DIWAN in 1988 the schools have come a long way. This first class of eight pupils was set up by DIWAN to enable their Primary School pupils to continue their education through the medium of Breton. They came from the oldest Primary schools of Ploudalmeze, Kemper, ST Brieg and Kastell-Paol. This first school was based in a flat in Brest and the pupils slept there as well, returning home on Tuesday evenings and Saturday lunch times. This choice of a boarding school was two-fold; firstly the pupils came from long distances and could not return home every evening and secondly the aim was to provide them with an environment where they could live in Breton outside the lessons.

Three teachers, one full-time and two part-time, and one student to look after the pupils outside school hours and provide extra curricular activities, were employed by DIWAN. The first year passed in a family atmosphere with a two week study trip to Wales and Cornwall in May, a play-acted by pupils and many other activities.

DIWAN schools teach exactly the same subjects and curriculum as all schools in France- the only difference is that all the subjects are taught in Breton except for French and Latin. Even before the school was opened study groups were working on word lists and translating text books. This mammoth job is ongoing and as the pupils become older more and more work has to be

done- most of this is carried out by unpaid helpers who are experts in their fields. It is true, however, that teachers in Breton medium schools have a greater workload than their French counterparts.

From 1988 this number of pupils has grown continuously each year. In 1995 a second Secondary School was opened in Plijidi, near Gwengamp, which had as its catchment area the north and east of the country and in 1997 another one was opened in Kemper to serve the south of the country. The newest school for the south and south-east area was opened in 1999 in An Orient and it moved to Gwened in 2001. All these schools are "skolajouù" that is to say that they educate pupils for the first four years. These pupils have then to move on to the "lise" for three years where they will take their "Bachelouriezh" (BACCalaureat). There is one "lise" for the whole of Brittany which was originally established on the same site as the first school in Ar Releg-Kerhuon in 1994 and moved to Karaez in the centre of Brittany in 1999.

The pupils take the same state exams as in all schools in French and most of the subjects have to be written in French. The results are high, however, with 100% of them passing their "BACHelouriezh" in some years. All



these schools are still boarding schools too, even though the pupils live closer than in the past.

The number of teachers has grown with the number of pupils and all have the same qualifications as other teachers as well as being able to teach in Breton. Extra training has been given over the last few years to trainee teachers. All of the teachers are employed by the State, except for those in Gwened, as a new school has to be open for five years before it comes under the state system.

As the schools have got bigger (there are nearly 200 pupils in the oldest school in Ar Releg-Kerhuon), it has been more difficult to uphold the family atmosphere- there are still close links between all the schools however, sports competitions, cultural gatherings and teachers meetings. Two of the very first eight pupils have now become teachers in these schools!

Morwenna Jenkin (teacher since 1988)

THE SITUATION OF WELSH IN THE EDUCATION SYSTEM IN WALES

Nursery education (Ysgolion meithrin)

Nursery education is optional in Wales, and is provided by a variety of organisations on their own terms. For many years Welsh-medium nursery education has been provided in the schools of Mudiad Ysgolion Meithrin which frequently act as feeders to local Welsh-medium primary schools providing children from English-speaking homes with a valuable start in experiencing Welsh. A network of MYM schools exists throughout Wales, though they are thinnest in the most Anglicised areas of the East, in Powys and Gwent. There are in all 1034 MYM schools throughout Wales.

The medium of other nursery schools tends to reflect the linguistic character of the area i.e. Welsh/mixed/English, the distinction between specifically Welsh-medium groups and naturally

Welsh groups becoming blurred in the most Welsh-speaking areas. However in these areas, where Welsh is under siege through the present torrent of English immigration, the undermining of the language has been hastened by the setting up of English-medium nursery schools by English colonists, often with the help of the English-based Pre-school Playgroups Association, and they have sometimes taken over and Anglicised existing groups. Their children then gain their first experience of education and socialising through English, not Welsh, and the task of the local primary schools to assimilate them into the local community is made the more difficult.

Primary schools (Ysgolion cynradd)

Primary schools are mostly run by county education authorities. The most

Welsh-speaking counties such as Gwynedd are aware that Welsh is being undermined as the community language by the Mewnlfriad and attempt to assimilate the incomers by providing primary education mainly through Welsh with a policy of all children being fluent in Welsh and English by the age of eleven. Gwynedd have set up special centres for non-Welsh-speaking children who move into Gwynedd after starting school to try to enable them to catch up with their Welsh. The older they are, the more difficult this becomes. More linguistically mixed counties like Powys, where only some areas were still Welsh-speaking in the 20th century, have tended to operate a policy which reflected rather than guided the linguistic situation, and this been less effective in holding back Anglicisation. The distinction between Welsh and English primary schools is clearer in areas that have been English-speaking or mixed for some time. Parents may send their children to the Welsh-medium (or bilingual) schools where the children attain fluency in both languages, or to English-medium schools where they will be taught some Welsh but will not normally become speakers. The optional

aspect of Welsh-medium education is regarded as an important factor in its popularity and success, with the number of schools expanding each year.

In 2000/01 over 25% of children in Wales were attending Welsh medium schools but the majority of these pupils came from non-Welsh speaking homes. There were, in the same year, 440 Welsh medium or bilingual primary schools. 51,087 pupils were taught through the medium of Welsh. A further 6,860 pupils were taught a percentage of their curriculum through the medium of Welsh and 223,238 pupils were taught Welsh as a second language.

However the availability of Welsh-medium primary education varies from area to area, the thinnest areas being the most Anglicised areas of the East, though in theory all children should be in reach of a bilingual school and there are now some in every county. The demand for Welsh-medium education often greatly exceeds the availability, with many schools being overcrowded and children being refused places or having to be registered before they are born (!) to secure a place. The main reason for the rate of expansion failing to meet the demand is the covert hostility of many local councils to Welsh-medium education, always disguised as bureaucratic inertia, which emanates particularly from the English Labour Party in South Wales. Other factors such as shortage of teachers would become problems if the councils had a will to promote bilingual education, but political hostility is the primary limiting factor.

Secondary schools (Ysgolion uwchradd)

Since the days of the 'Welsh Not' a hundred years ago when children would be severely punished for speaking Welsh in school, the position of Welsh in the secondary schools of the Bro Gymraeg (Welsh Wales) had steadily improved with the number of subjects taught through Welsh in the naturally Welsh secondary schools increasing over recent decades. However, the recent Mewnlfriad results in English children of all ages being thrown into the school system by parents who do not think that they have moved to a new country. Those who arrive in their teens cannot usually be assimilated, though they are taught some Welsh, and increasingly separate English and Welsh streams and then separate schools have to be provided for the Welsh and non-Welsh-speaking children.

In the English-speaking areas the development of Welsh-medium secondary schools (generally agreed to be preferable to Welsh units in English

schools since a Welsh school allows the children to experience a Welsh atmosphere outside the classroom) has proceeded with that of the primary schools, the one feeding the other. Difficulties are experienced in providing children in these schools with opportunities to use Welsh outside the school and it is regrettable that some of the children who leave these schools fluent in Welsh do not make any further use of the language, having English-medium jobs etc., and eventually lose their competence in it.

Of the 229 secondary schools maintained by Local Education Authorities in Wales 72 taught in Welsh as a first and second language and the remaining 157 schools taught Welsh as a second language. A total of 52 schools were defined as Welsh-speaking schools (more than six subjects taught through the medium of Welsh).

The struggle parents and others have experienced to make some local authorities e.g. Abertawe/Swansea open new Welsh secondary schools has been greater even than with the primary schools, and the demand far exceeds the availability. Welsh in secondary schools is a compulsory subject up to the age of 16 under the National Curriculum introduced by the Tory government. In the English-medium schools of the Anglicised areas this involves regular lessons in the language but it is important to distinguish between lessons in Welsh as a foreign language and the true bilingualism provided by the Welsh-medium schools where children gain fluency in both languages from an early age. The number of years for which Welsh is compulsory in the English schools is felt by some to be excessive, and there is a campaign, run mainly by the anti-Welsh lobby, to have the number of years for which it is compulsory reduced. Some nationalists,

while acknowledging that it would not be acceptable for children in Wales to be able to go through their school years without learning any Welsh, are in agreement since allowing those who do not want to learn Welsh to drop it sooner would improve the quality of the lessons for those who carry on and free the limited resources for better use.

Further education (Addysg uwch):

The position of Welsh-medium education at this level is patchy and uncoordinated. The colleges of the federal University of Wales provide partly or wholly Welsh-medium courses in several subjects, especially those traditionally studied by the Welsh e.g. history, with great emphasis on provision according to demand, but the university authorities have not responded to the decades-old campaign for a Coleg Cymraeg, a Welsh-medium federal college which could organise Welsh-medium studying throughout the various campuses. The situation in other areas of higher education such as technical and vocational colleges is of concern. Not only is the provision of Welsh-medium teaching minimal and usually dependent on the good will of individuals, but these institutions more than the university provide students who will stay in Wales in their communities and have been taught that the language of their fields of work is English.

In the field of Adult Education there is an increasing demand for Welsh classes for all levels. In 2000/01 nearly 24,000 adults attended adult classes. These are provided in locally based groups or consortia of which there are eight throughout Wales.

Robat ap Tomos

THREAT TO WELSH CLAIM BY LANGUAGE BODY

The culture committee of the Welsh Assembly has been told that the Welsh language faces a threat greater than at any time since World War II.

Language campaigners told the committee that the future of the Welsh language was parlous and "significant investment" was needed to revive it.

Mentrau Iaith Cymru stated that Welsh was under threat even in those communities where it had traditionally functioned as the language of the majority. Their comments echo concerns voiced by individuals and groups working to maintain the Welsh language.

The language body has produced a substantial 33-page document with over 40 recommendations. This includes establishing an economic and language planning body with statutory powers to promote the Welsh language.

They have also called for bodies such as the Welsh Development Agency, Elwa, the Wales Tourist Board, the Arts Council and others to participate in regenerating the Welsh language by including it in their action plans.

J B Moffatt

AR SKOLIOU KEMBRAEK

A-raok digoradur ar skol kembraek kentan en Aberystwyth e 1939 hag hini an eil derez e 1956 e Rhyl e veze kelenet ar vugale e kembraeg e-pad daou vloaz pa qant er skol vamm, amzer dezho d'en em domma mat oach er kembraeg ha goude e oa pep tra e saozneg.

"Ur c'hastell krenv" e oa ar chapelioù evit ar yezh d'ar mare-se: a-bouez e oa levezon er chapelioù e-kenver ar yezh met nebeut e veze troet kein outo ha gwelet eo bet war en dro, ar yezh he plas er yezh er gumuniezh o vont war zigresk

E-keit me oa a-bouez ar religion hag e-keit ma oa er C'hembraeg yezh an dud, an tiegiezhioù, ar chapelioù, ar gumuniezh e oa aesoc'h d'ar skolioù kavout sikour gant ar gerent ha gant ar chapelioù ivez, evel-just. Liammet e oa ar vuhez tro-dro d'ar C'hembraeg.

En abeg d'an holl kudennoù-se eo bet savet er skol kentan e kembraeg en Aberystwyth. Savet eo bet gant an Aotrou Jan Ab Owen Edwards. (Diorrenet en doa ivez Urdd Gobaith Cymru : Skolled Yaouankiz Kembre). An Urdd a gopre ar skolaerez hag a roe war-dro ar skol. Ur skol prevez e oa er penn-kentan ha chomet e oa betek 1951. Seiz bugel a oa er skol an devezh kentan. Met buan-tre eo kresket ar skol. Dre ar C'hembraeg nemet ken e veze kelenet ha pep tra a denne d'ar vuhez kembraek.. Kalz e c'houlenn e oa evito hag e vo evito c'hoazh. Skolioù nevez e vez digoret hiriv an deiz, bet ez eus ouzhpenn tri-ugent skol kembraek eil-derez. Daoust d'ur bern kudennoù hag a-drugarez da startijenn an dud e-karg ha da youl vat, kalz a dud e vez graet muioc'h-mui gant er c'hembraeg evel ur benveg kelenn en holl klasoù: ar pezh a ro tro d'ar re yaouank deskin meur a zavez dre ar c'hembraeg.

K. Pelle.

Summary

The very first all welsh school was established in Aberystwyth in 1939. This first primary school was private. At the time the church did very well to maintain the language in everyday life, unlike what happens in Breizh. The demand for welsh classes was, and still is, very strong. Today there are more than sixty Secondary Schools, and in the education sector generally more subjects are being taught through Welsh.

THE STATUS OF IRISH IN THE IRISH EDUCATION SYSTEM

Background

With the establishment of the Irish Free State in 1922, government policy in relation to Irish in schools was to ultimately replace English with Irish as a medium of instruction (Ó Riagáin, 1997). This policy was found to be unsustainable in later decades and was replaced by less ambitious policies, which focused in the main on the teaching of Irish as a subject in all schools, with special provision being made for teaching through the medium of Irish in Gaeltacht (Irish-speaking) areas and in Irish-medium schools outside the Gaeltacht. While there have been some changes to Government policy in relation to the status of Irish within the education system in the intervening years the broad thrust of the policy has remained the same.

Current government policy dictates that Irish is taught as a core subject in all schools at primary and second level. Therefore, all Irish students between the ages of 4-18 years have the opportunity of learning Irish as part of their formal schooling. The effectiveness of this approach can be seen if we look at the Leaving Certificate statistics¹. In 2001, 90% of Leaving Certificate candidates sat the Irish examination. Of these 31% did the higher-level honours paper, 58% did the ordinary level paper and 11% did the foundation level paper. In total 96% of the candidates achieved a pass grade or higher. As more than 80% of the age cohort continue in full-time education up to the age of 17 years it is clear that the vast majority of young Irish people have access to the learning of Irish and avail of that opportunity.

In support of this educational policy colleges in Gaeltacht areas and a small number of residential colleges located outside the Gaeltacht provide immersion Irish language courses for students in the 12-17 age group during the summer months. These colleges

cater for circa 22,000 students each year. Teachers generally report a major improvement in the Irish language abilities of students returning to school after attending these courses. Although subsidised by the Government, the cost of these courses is still prohibitive for many students. Irish is an entry requirement to the colleges of education which are responsible for the training of primary level teachers. All student teachers much follow an Irish course at academic or professional level as part of their training programme and are given an opportunity to spend 3-week periods in the Gaeltacht during their first and second year at college. Irish is also available as an academic discipline in all universities.

Irish-Medium Education

Schools in Gaeltacht (Irish-speaking) areas teach through the medium of Irish at both primary and second level. Outside the Gaeltacht the 1950's and 1960's saw a drastic reduction in the number of Irish-medium schools. From 1972 onwards, however, a parent led movement developed that led to renewed growth and interest in Irish-medium education. The number of non-Gaeltacht schools delivering education through the medium of Irish grew from 16 in 1972 to 176 in 2001 (see Figure 1). 27 of these schools are in Northern Ireland.

The potential for growth in the Irish-medium sector is still great, given that only 6% of primary level students are currently attending Irish-medium schools despite the fact that the potential demand for Irish-medium education at primary level is in the region of 30% (Ó Riagáin & Ó Glasáin, 1994). A similar gap exists between the current level of supply and potential demand at second level. A network of naíonraí (Irish-medium playgroups) provide preschool services in both Gaeltacht

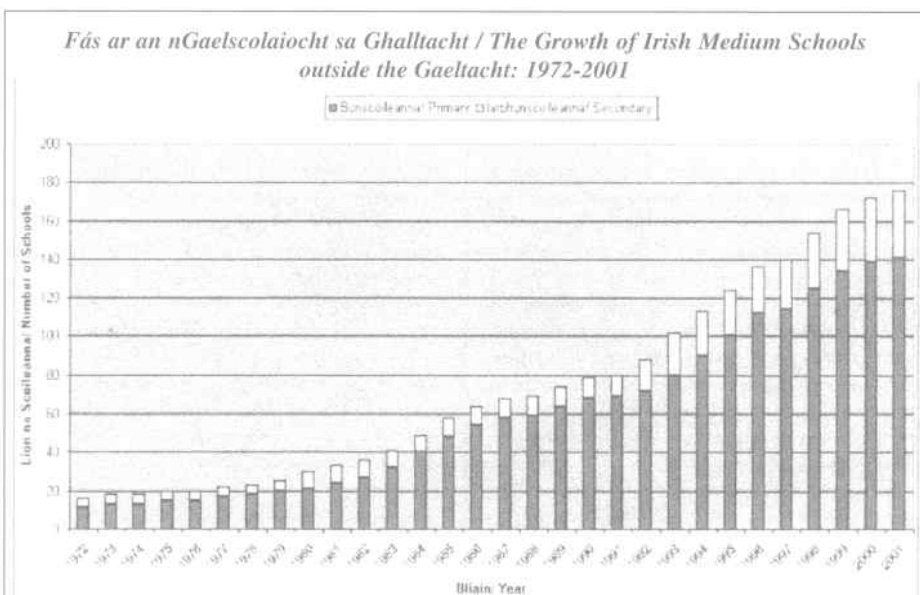


Figure 1: The Growth of Irish Medium Schools Outside the Gaeltacht 1972-2001
(Source: Gaelscoileanna)



Martin McGuinness, Minister for Education in the North and Michael Woods, Minister for Education in the Republic, being greeted by pupils of Gaelscoil Eois, Clones, Co. Monaghan at the schools open day in 2001.

and non-Irish speaking areas. These generally cater for children in the 2½ - 4 year age group. In 2001 a total of 287 naíonraí were catering for 3,325 children. These receive some State funding but depend mainly on voluntary support and the subscriptions of parents.

Recent Developments

Several developments have taken place recently which serve to strengthen the position of Irish within the Education system. The University Act (1997) provides that the objectives of Irish Universities include the promotion of 'the official languages of the State, with special regard to the preservation, promotion and use of the Irish language and the preservation and promotion of the distinctive cultures of Ireland'.

The Education Act (1998), which provides the legislative basis for the operation of the primary and secondary education system in Ireland also clearly establishes the legislative status of Irish within that system. Section 6(1) provides that every person concerned in the implementation of the Act shall have regard to objectives which include contributing to 'the realisation of national policy and objectives in relation to the extension of bilingualism in Irish society and in particular the achievement of a greater use of the Irish language at school and in the community'. Section 9(f) provides that the functions of Irish schools include promoting 'the development of the Irish language and traditions, Irish literature, the arts and other cultural matters'. Sections 6(j) and 9(h) clearly stipulate that an objective of the Act and a function of schools in Gaeltacht areas is to contribute to the maintenance of Irish as the primary community language.

Provision was also made in the Education Act (1998) for the Minister for Education to establish a support body for Gaeltacht and Irish-medium education and for the teaching of Irish. This body, which has recently been established, is called An Chomhairle um Oideachas Gaeltachta agus Gaelscolaíochta

(The Council for Gaeltacht and Irish-medium Education). It is responsible for, inter alia, planning and co-ordinating the provision of textbooks and aids to learning and teaching through Irish, providing support services to schools which teach through the medium of Irish, and conducting research into Irish-medium education. It also has a planning and advisory role in relation to the teaching of Irish in schools generally.

The university sector has recently prepared a major development strategy for the development of Irish-medium courses at third level. This envisages, inter alia, the development of university centres in all major Gaeltacht areas and the provision of a broad range of university degree and post-graduate courses through the medium of Irish. One of the central aims of this development strategy is to meet the specific needs of Irish speakers and Gaeltacht communities, through the promotion of academic programmes, courses and research activities in areas that are seen as being of vital importance to their future.

Challenges for the Future

The Irish language has a central position within the education system in Ireland and this position has been strengthened considerably by recent legislative enactments. The results being achieved by students of Irish are, generally speaking, on a par with those of other subjects. In addition, the education system has been, and still is, the main instrument in producing, what is in the circumstances, a reasonably high level of latent bilingualism in Irish society. None the less the future still holds many challenges for both teachers of Irish and for the Irish-medium educational sector. There is some anecdotal evidence that performance in the teaching of Irish is uneven across schools and, in some cases within schools. In order to deal with this problem, however, evaluative and quantitative research needs to be carried out in order to determine what patterns exist and a benchmarking system needs to be put in place to establish the criteria by which the

performance of schools should be evaluated.

The teaching of Irish is also under constant threat from the pressures facing the formal school system as a whole. These include pressure for space in the school curriculum as a result of changes in the needs, values and aspirations of society. In recent years, for example, these have resulted in pressures to include the teaching of science and foreign languages in the primary school curriculum. Such pressures can only lead to a reduction in the amount of time and resources available for the teaching of Irish. Challenges also stem from a scarcity of qualified teachers in the Irish education system. This has led to pressure being put on the Minister for Education and Science to accept teachers from other jurisdictions whose qualifications do not include Irish.

Irish-medium schools also face many challenges. They need to develop a satisfactory range of Irish-medium teaching resources and adequate pre-service and in-service training structures for teachers in Irish-medium and Gaeltacht schools. Support services currently available in areas such as speech and language therapy, psychology, and career guidance are not designed to meet the needs of students attending Irish-medium and Gaeltacht schools. Perhaps the greatest challenge is faced by Gaeltacht schools, however. The vast majority of Gaeltacht schools are currently serving communities in which the future of Irish as the primary community language is under threat. They are constantly trying to juggle their responsibilities in relation to Irish, their duty to the local community, and their responsibility to deliver an education to children whose home language may be Irish or English. They are currently doing this without the necessary back up, in terms of training for teachers and boards of management, curricular support and sociolinguistic and language planning expertise.

In conclusion, however, the main challenge faced by all sections of the education sector involved in the teaching of Irish and in the provision of Irish-medium and Gaeltacht education, remains, as it always has been, the absence of a transparent, comprehensive and consistent language planning process to provide clear objectives at which they can aim and by which their performance can be evaluated. Without such a process the latent bilingualism present in Irish society as a result of the endeavours of the education sector can never be fully utilised.

Seosamh Mac Donnacha

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- Ó Riagáin P. 1997 *Language Policy and Social Reproduction (Ireland 1893 - 1993)*. Oxford: Clarendon Press.
- Ó Riagáin P. and Ó Gliaáin M. 1994 *National Survey on Languages 1993: Preliminary Report*. Dublin: Institiúid Teangeolaíochta Éireann.

1 The Leaving Certificate examination is the final State examination sat by students completing second level education.

KERNEWEK: ISSUES AND CURRENT PROVISION IN EDUCATION

The most recent study on Cornish language provision is that of Professor Ken Mackinnon. It can be found on the g.o.s.w. [sic] web site www.gosw.gov.uk under 'publications'.

While there is steady progress in the growth of Cornish, the language movement faces a number of issues which have had the effect of retarding development. Most notably this has been the failure of the UK government, thus far, not to include Cornish with the other Celtic languages to go forward onto the European Charter for Regional and Minority Languages. Cornish became isolated when the other UK national languages went onto the Charter, it still remains off the Charter subject to the whim of the UK government. Cornish was meant to have gone on the Charter after the publication of the above-mentioned Report. MacKinnon, the Report's author, stated that there is now no reason why Cornish should not be added to the Charter, at the Part 2 level, as it satisfied all the criteria for doing so. Letters from the UK Civil Service state that Cornish is still being considered by Ministers and a decision will come soon.

The second issue is that the UK government deemed that the Cornish were not to be included as a 'national minority' on the Framework Convention for National Minorities. The omission of the Cornish from the Convention, although currently under appeal, removes another raft of rights that the Cornish could utilise on a range of issues including language.

Not being included on the legislation above is having a detrimental effect on Cornish language development. Even though the desire is there amongst Cornish people to have their language taught in schools and to set up Cornish-medium schools, Cornish people have neither the support of European legislation on their side and are faced with an, at best, indifferent UK government when it comes to developing and giving an infrastructure to Cornish language learning.

In comparison the recent successes in the Isle of Man both in setting up their Manx medium primary unit and the increase in the number of speakers shows how successful language development can be when supported by, in their case, autonomous government.

LANGUAGE PROVISION

The following information comes from Ken MacKinnon's Cornish *Language Report*; the figures date from 2000 and may have changed since. The provision outlined below is provided mostly on a voluntary basis.

PRIMARY SCHOOLS

At primary level some form of actual teaching of the language was reported at 12 schools, the range being as outlined below:

- Years three and four topic-based classes for 20 minutes per week.
- As part of the curriculum in years three/four to six, and there is also a Cornish language club.
- A visiting teacher in a weekly after school class or a weekly club.
- Taught at a lunchtime club to year six pupils or as a weekly activity club years three to six.
- Integrated with Cornish dancing, singing, or Cornish Studies, used in assemblies.

Where Cornish is taught as part of the integral school curriculum (as at first two points above), it is taught to whole year and key stage groups – and hence to all pupils as they pass through these stages. Otherwise where there is only a lunchtime or after-school class or club the numbers involved are relatively small

SECONDARY SCHOOLS

At the secondary stage, four schools were identified as providing teaching in Cornish:

At Liskeard Community College and Newquay Tretherras there are lunchtime clubs preparing for the Language Board's new modular examinations, involving eight and four pupils, respectively. At Pool up to 15 pupils are working towards the Language Board's Grade One exam. At Truro there is an after-school club for Sixth Form pupils studying Unified Cornish. Pupils at the above four secondary schools now take the Language Board examinations

'Cornish in primary and secondary school-level education do not provide a

basis for Cornish as a subject area in its own right in Higher Education. There are no degree schemes in Cornish Language anywhere – let alone degree schemes taught through the medium of Cornish, as there are in Welsh, Irish and Gaelic contexts. Cornish has been taught as a subject in the University of Wales at Aberystwyth and Lampeter'.

In Adult Education the study was able to identify thirty-six formally organised classes in Cornwall. Sixteen classes taught Kemmyn. Nine classes were organised in Unified. There were eleven classes in Late/Modern Cornish. Total enrolment in all classes was estimated at 365.

ISSUES

There have been attempts to start a Cornish-language playgroup for pre-school infants. These efforts have been frustrated by the territorial distribution of the parents themselves. It has meant that there has never been sufficient critical mass in any one area to sustain a viable group. To overcome this, organisations such as Dalleth and Agan Tavas have developed support materials.

The presence of Cornish in the primary stage is heavily dependent upon the presence of a Cornish-speaking teacher, the sympathy of school staff, local management resource budgets, and especially head teachers. This study reports parental demand for Cornish as a second language in the school system but it is again distributed across many catchment areas, and a 'critical mass' calling for provision has been diluted by distance – unlike the more concentrated demands experienced in the Northern Irish, Gaelic and Welsh contexts.

Without a developed playgroup stage, prospects for wider provision of Cornish in primary schooling are more difficult – let alone a Cornish-medium primary stage being established in the foreseeable future. However, Cornish as a second language should be a feasible proposition.

For the language to progress within the education system it needs to be more clearly indicated within the schools curriculum, as the other Celtic languages are within their own systems. In order for it to be more widely taught, with some place for it within the school day as well as in extra-curricular classes and clubs, it would need the support of properly resourced and remunerated peripatetic teachers. Local management of schools was frequently cited as a difficulty in making a place for Cornish within school life, and finding resources for it. However, in other Celtic countries greater local autonomy has often been seen as the means whereby enhanced provision for the language has been secured'.

Davyth Hicks

MANX GAELIC AT THE TURN of the Millennium

Manx Gaelic received virtually no official support until the 1990's. Manx Government money was used to help the publication of Doug Fargher's landmark English-Manx dictionary in 1979, but this was a one-off exercise.

At the start of the 1990's, a government-commissioned quality of life survey in the Isle of Man showed significant support for Manx to be taught as an option in schools. Partly as a result of this, a Manx Language Officer and two full-time peripatetic teachers of Manx were appointed in 1991-92. The response to the offer of tuition in Manx in schools was overwhelming, taking both sceptics and supporters of the language by surprise. An average of 40% of primary school pupils wanted to learn Manx, along with up to 9% of secondary school pupils. Contrary to the predictions of some people, children recently arrived in the Island were just as keen to learn the language as long-established Manx children.

In September 1992, about 1,400 pupils started taster course in Manx. Two teachers and the Language Officer could not cope with these numbers, so by arbitrary (and unfair) restriction, the total number of pupils taking Manx as an option was cut down to about 1,000 in subsequent years. Demands to increase the number of teachers of Manx in schools led to a full debate about the language in Tynwald, the Manx parliament. Although a motion to appoint more teachers was narrowly defeated, it was evident there had been a marked political change in attitudes to the language: not one member of Tynwald voiced any opposition to the teaching of Manx in schools.

Optional Manx in the schools has remained very popular, with the numbers

taking it in any one year staying at roughly 1,000, about 90% of these

being in the primary schools. The Manx language team employed by the Manx Government's Department of Education now consists of the Manx Language Officer and three full-time peripatetic teachers.

A formal qualification, the General Certificate in Manx, was introduced in schools in 1997 and was made available for adults to take the following year. This qualification is at the same level as a British General Certificate of Secondary Education (usually taken by sixteen year olds). About ten school pupils take the General Certificate in Manx each year. So far, over twenty adults have gained this qualification, the first formal one in Manx since the 1980's. A higher qualification (equivalent to a British A-Level) is about to be introduced - the Advanced Certificate in Manx.

Manx Gaelic affairs outside the schools sector received a significant boost with the appointment of Phil Gawne as a part-time Development Officer for the language in the mid-1990's. Among other things, he has drawn up strategies to promote Manx, founded the annual language festival, Feailley Ghaelgagh, and initiated the expansion and re-vitalisation of Coonceil ny Gaelgey, the quasi-governmental body which produces new terminology for the language. A very significant step taken by Phil Gawne and others was the setting up of the Manx-medium pre-school playgroup movement Mooijner Veggey, which to some extent built on the foundations laid by an earlier Manx language playgroup Chied Chesmad. Mooijner Veggey now has four playgroups dotted round the

This represents a huge improvement in the situation of Manx Gaelic. Also In 2001, Tynwald passed a new educational act which included for the first time a legal requirement for the Department of Education to make provision for the teaching of Manx language and culture in schools. More positive attitudes to the language and the current buoyant state of the Manx economy have made the Manx Government more willing to fund Manx Gaelic. (But prosperity for some has put house prices beyond the reach of almost all young Manx people). The Department of Education and Manx National Heritage are playing key roles in supporting Manx financially and in other ways. When there is an economic downturn, it is very likely that funding for the language will become more problematic. Adult classes for Manx Gaelic have tended to rely on the initiative of private individuals offering classes in centres dotted round the Island. In some ways, this is beneficial in that the approach is bottom-up, with the demand for the language arising from the community. As in adult language classes in many other countries, teaching has sometimes concentrated excessively on grammar, thus deterring some would-be students. The old approach of expecting beginners to cope



Children sing in Manx at the official opening of Ballacottier School, the first Manx-medium Primary School.

Island, involving a total of more than sixty children at any one time. In the five years since it was established Mooijner Veggey has provided pre-school places for more than two hundred children.

The year 2001 saw some very important developments for Manx Gaelic. In September, a class of nine young primary school pupils was formally opened in which subjects are taught entirely through Manx. This extremely significant venture in Manx-medium education started in Ballacottier School, a new primary school on the outskirts of Douglas.

There was a general census in the Isle of Man in 2001. Preliminary figures show that 1,689 persons claim to speak, read or write Manx. This figure compares with 741 in 1991, 284 in 1971 and 165 in 1961. The most encouraging aspect of the census return is that 46% of those claiming to know Manx now are under the age of nineteen.

with the Bible in Manx still lingers on. However, there is a growing realisation that Manx can be taught effectively through enjoyable games and activities.

A Manx course for adults opened in September 2001 in a government-run college, complementing the 'private' courses at Kirk Michael, St Johns, St Judes and Onchan

As in other Celtic countries, there is a great need for trained teachers of the language. Also, much more needs to be done to foster social activities where people can use and develop the Manx they have acquired. This is a particularly pressing need for the now thousands of young people who have learned some Manx and for those families bringing up children to speak Manx in addition to English. While we must study and pay homage to our past, we must look to the future at the same time.

Brian Stowell

HURLING, SHINTY AND CELTIC STICK GAMES: PAST AND PRESENT

In 2001 the latest Hurling /Shinty international match between Ireland and Scotland took place at An Aird, Fort William, Alba, two stick games that have diverged from a common ancestral game played by the Celts and played in Ireland for over 2,000 years.

Although forms of stick games of some sort were thought to be played by the ancient Iranians (or Aryans), Arabs, Egyptians, Greeks and Romans, this pastime seemed to persevere and flourish on the other side of the Indo-European world among the Celts. This sort of pastime was not confined to the Old World however. When Europeans in the 14th and 15th Centuries started to explore, trade and eventually settle in the New World (the Americas), they discovered that the Native Americans played a couple of stick games as well, especially in North America. One being Lacrosse meaning the stick which today, is played in a number of countries by both men and women (first organised in 1867), and Shinny which was played mainly but not exclusively by women. Iomain meaning to hurl, later becoming Iomanaíocht, the competitive game of hurling is first mentioned in Lebor Gabála Eirenn (the Book of Invasions) found in the 12th Century manuscript Leabar Laignec (the Book of Leinster). It tells of a hurling match between the Fir Bolg and the Tuata De Danann before the first battle of Mag Tuiread (Moytura) 'where many a blow was dealt on limbs 'till bones were broken and bruised and opponents felled outstretched on the field' so the story goes. In the story of Cu Culainn, hurling figures prominently in how he joined the boys' core of the Red Branch Knights in Emain Maca (Navan Fort, Armagh) and how he begot his name. In the story 'Toraiocht Diarmada agus Grainne' (the Pursuit of Diarmad and Grainne), Grainne first catches a glimpse of Diarmad while watching him play in a hurling match. Also Labraid Maol, a king of Leinster who was born dumb recovered his speech when he was struck on the shins by a hurley. The Annals of the Four Masters recorded that Rosa Faill, who succeeded his father Cataoir Mor as king of Leinster, bestowed various gifts in accordance with his dead father's wishes. Among these gifts were fifteen sets of chessmen

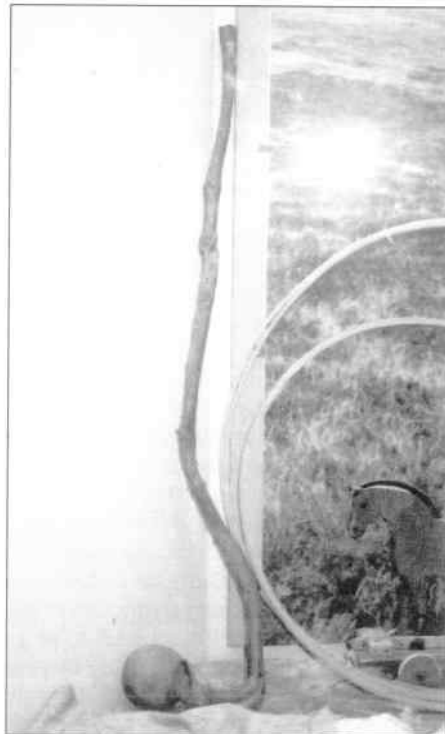
along with fifty camain (hurley sticks) and sliotars (balls) which were given to Criofann, his brother who had the right to adjudicate over the youth of Leinster in disputes.

From the 5th Century onwards to the 15th Century the game of iomain was spread and adopted in countries and regions near Ireland, mainly by Irish missionaries preaching and setting up monasteries on the island of Britain and further afield in continental Europe. This all began in the late 5th and early 6th Centuries when Irish raiders started raiding the western seafronts and outposts of the Roman Empire. By 470 A.D. Irish raiders from the North Irish kingdom of Dal Riata had made settlements in Aier Ghaidheal (Argyle), south-western Scotland as part of the same kingdom. At the same time Irish raiders invaded and made settlements in present day Cymru in Gwynedd and Dyfed an Irish king, Baetan MacCairill king of the Dal Fiatac (a northern kingdom based around present-day north Co. Down) invaded Mannin leaving settlements marking the beginning of the habitation of Alba and Mannin by the Gaels. This was strengthened by the arrival of Colm Cille on the island of I (Iona) in 563 A.D. His followers throughout all Scotland and later on in the then pagan England carried on the missionary work that he began there.

With the spreading of Christianity among the Cruithne (Picts) of the Highlands, came the Gaelic language (written and oral) and with it came iomain, which came to be known (and still is) in Scotland as camanachd. It's root word 'camán' meaning curved stick which was later anglicised first as camack and later as shiney or shinty, derived probably from the Gaelic word 'sinteag' (meaning leap or stride). It can be claimed that golf was born out of shinty by players practising their driving either alone or in pairs, a pastime that survived the turbulence of history. Royal edicts, the Sabbatarianism of the Reformation and the Highland Clearances, spread the game abroad and preserved it as cluidh-bhall, an annual Boxing Day custom in areas such as Badenoch, Lochaber and Strathglass. With greater mobility due to better transport at the end of the 19th Century

matches became organised from the 1840's onwards and a Shinty Association was formed in 1877 with it's own constitution.

In Mannin, a game similar to camanachd, called cammag (little curved thing) was played throughout the island in various forms and rules amongst local teams and mainly in the winter, especially on Boxing Day. The stick was called maidje cammag and the ball was



'Maidje Cammag' used in cammag, the Manx stick game, (In Manx Museum).

known as crig or bluggan. It was outlawed in the Borough of Douglas in 1899, but continued to be played regardless. However, it declined as the rest of native Manx culture declined throughout the rest of the 20th Century. It was revived in the late 1980's and every year since a match is played on Tynwald Fairfield at St. John's. The two teams, one from the north and one from the south, with up to 40 players (it is presently reduced to fifteen players) on each team, dressed in fancy costume.

Irish settlements that had long assimilated in the life and tongue of Cymru had a similar stick and ball game called bando or bandy (meaning bent stick). It was played well into the first half of the 19th Century, particularly along the coast of Glamorgan on the sandy beaches of Margam and Kenfig, but didn't survive industrialisation because it wasn't organised. Two bando sticks are preserved in Amgueddfa Werin Cymru (The Welsh Folk Museum). Through Irish missionaries (St. Perran or Ciaran, the Patron saint of Kernow was Irish), some



C'hoari bazhig-kamm or bazh- dotu – Breton game of 'the small curved stick'

migrants and general close trading links with Ireland, especially in tin, the Cornish adapted hurling and through the ages they played two distinct brands of hurling. In 1654, there was a hurling match between Cornish and Irish hurlers in London watched by Oliver Cromwell, but in the latter years it became just a small ball game and declined with the rest of native Cornish culture from the 17th Century onwards. The peninsular kingdom known as Armorica and later as Breizh (Bretagne/Brittany) due to migrants from Kernow, Cymru and further afield in Celtic Britain had a long-standing trade with Ireland. They played a stick and ball game called 'c'hoari bazhig-kamm', meaning 'game of small curved stick' or 'c'hoari bazh-dotu', meaning 'game of crosier stick' (dotu coming from the Breton word 'dotuan', meaning to strike or to thumb). The name for the stick was kammell with it's root kamm, same as in gaeilge, meaning curved/crooked or lame. It was played into the middle of the 19th Century in the mainly western Breton speaking areas until it declined. A similar stick game was played in France called 'hoquet', an old French word meaning shepherd's crook and was introduced to England in the 18th Century.

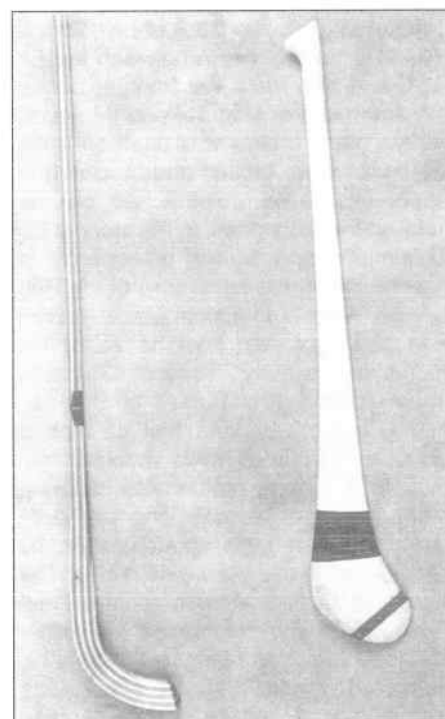
In the year 1167, Norman mercenaries in support of Diarmait MacMurcáda, the former King of Leinster arrived in Ireland followed by Henry II with Papal permission and blessing from Pope Adrian I (in the form of the 'Bull Latimer') in 1171. These new arrivals had a major impact in Ireland where they seized and held onto lands and estates but a lot of them settled and adopted Irish ways in dress, manners, language and customs while remaining loyal to the English Crown. The authorities were so worried about the settlers of Norman descent adopting Irish customs and language that in 1366, the Statutes of Kilkenny was passed, proscribing settlers adopting Irish customs. One section dealt with hurling as

follows, 'it is ordained and established that the commons of the said land of Ireland, who are in divers marches of war, use not henceforth the games which men call hurlings with great clubs of a ball on the ground, from which great evils and maims have arisen, to the weakening of the defence of the said land', proving how popular the game was with the settler population, it goes on 'and if any so practise the contrary, and of this be attaint, that he be taken and imprisoned, and fined at the will of our lord the king'. This hadn't the desired effect and in 1537, the Galway Statute proscribed hurling with some urgency and irritation, which also failed. At the end of the 16th Century, hurling declined due to the Sabbatarianism of the period but was popular again in the 17th and 18th Centuries, as a result of landlord patronage, where two types of hurling existed, commons or shiney in the north and caman or summer hurling in the south. As a result of the political upheaval at the end of the 18th Century to the Great Famine, hurling suffered, but like Scotland with greater mobility at the end of the 19th Century, hurling matches were being organised and played in Ireland and abroad in Britain, USA, Canada, Australia/New Zealand, South Africa and Argentina (there's a district called Hurlingham in Buenos Aires and the Hurling Club of Buenos Aires which plays hockey but originally played hurling).

To find the first rules of hurling, one has to go to the ancient laws of Ireland, the Brehon Laws, codified in the 5th Century. Only official matches came under its ambit otherwise an injury might be claimed for in a match that didn't happen. The four essentials for a match were camain (hurley sticks), a sliotar (ball), cuil (goals) and a field. To knock down a field wall and not repair or replace it was a breach of the law while deliberately striking an opponent with the hurley was a crime punishable by law. Three phenomena in hurling were distin-

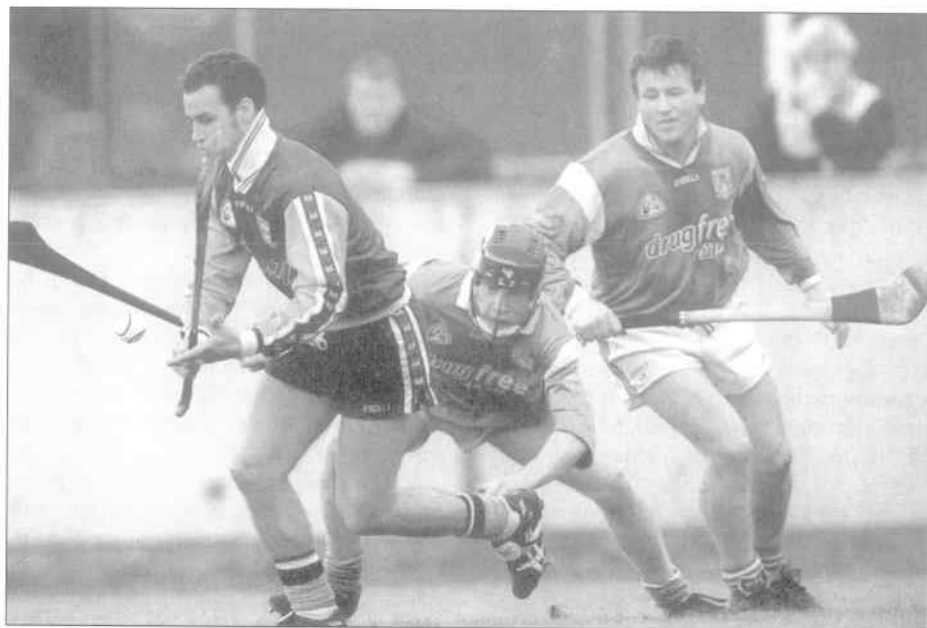
guished under Brehon Law and injuries were dealt with differently for each of the phenomenon. These were matches (fiancluice), a puck around (ruidilse cluice) and specific dangerous fouls or play (of which there were four, colcluice). These were: the sandwich foul, when two players of the same team jostled and shouldered an opponent; the two way pull or cross swipe; throwing the hurley among a group of players; and taite tuilce, probably meaning to lie on the ball. It might sound strange but back in those ancient times, if no goal was scored, then the team that kept the sliotar nearest their opponents' goal for most of the match, won the match. This was achieved when the player in possession would lie on the ball and his teammates would lie on top of him. Further rules stipulated that a man in possession could be touched but a player not in possession could not and the opposition would try to move them resulting in a mass wrestling match like a scrum or ruck in modern rugby (wrestling was allowed back then and would be in hurling for a long time until 1886). The rules didn't change much in those early years, being passed down and known orally with local variance to the rules from area to area.

The first Booke of The Suruey of Cornwall, written by Richard Carew in 1602 described two forms of Hurling played at that time. One was Hurling to the Countrey, played mainly in western Cornwall when two gentlemen or more organised a match (usually on a Holy Day). The game consisted of two, three or more Parishes of the East or South quarters hurling against the same number of Parishes of the West or North



Modern shinty and hurling sticks.

quarters and were bound to few orders (rules), using the gentlemen's houses or villages as goals. This happened in Scotland with the cluidh-bhall, also in Ireland (in the northern half where the stick game was very similar) and in Mannin. The other form was *Hurling to the Goales*, which was played mainly in the east of Cornwall, on special occasions such as weddings (i.e. the guests v the rest). It was played with up to 30 players on each side on a field 200-240 yards in length with bushes used as goalposts placed 8-10 feet apart. Two were assigned to mind the goales while the rest paired off and hurled man to man (two couldn't go against one). The tackler could wrestle the player in possession while the player in possession was the only one who could butt his direct opponent (i.e. punch in the chest, like the hand-off in rugby) and when he was brought to the ground he cried 'hold' and yielded the ball by dealing (passing) it to a colleague, no fore-ball was allowed to a colleague nearer the goale than himself (no forward pass). The tacklers could intercept the ball and the roles would change. Whichever side scored most goales or pressed his opponents goales the longest while keeping the ball and gave the most falls won the match. This sounded like a pre-cursor for rugby but any ball games at that time must have had similar or co-equivalent rules, like what happened to hurling and Gaelic football when the G.A.A. drew up the first standardised rules for both games at it's second convention in December 1884. As a result of this, both had the same scoring systems, the same number of players on each team, the same duration times for games, from 1896 the same size goals and from 1910 the same pitch markings. Between the years of 1950-1990 the rules for both hurling and Gaelic football were co-related until the Special Delegate Congress of 1990 when the rules for both were separated again.



National Hurling League game Dublin v. Limerick, Parnell Park, 2000.

The first rules drawn up for hurling were the Killimor rules in Co. Galway in 1869 (later published in 1885). These rules basically covered the conditions in which the Killimor club would play other teams agreeing on time duration and goals, with teams wearing different colours and all disputes handled by 6 officials (3 from each side) with no appeal to their decision. In 1870 in Trinity College, rules were drawn up for Hurley that was played there. They were: that no hurl could be shod with iron and exceed two inches in depth of blade; an offside rule used later in hockey.

In Scotland, the first club to draw up rules so that they could meet other clubs was Comunn Camanachd Ghlaschu of the Glasgow Celtic Society in 1875. In 1879, they instituted a cup competition (the Celtic Society Cup, the oldest cup competition in the Camanachd season and still played for to this day) and rules of play. The following year in 1880, Strathglass Shinty Club drew up it's own rules of Shinty. Clubs in the south played the Glasgow rules while clubs in the north played the Strathglass rules.

On the 13th October 1877 in Whyte's Temperance Hotel in Glasgow the Shinty Association was founded, but as an organisation it died out in the mid 1880's as clubs were drawing up their own set of rules. A series of matches aroused an interest of supporters of the game and a meeting was convened on the 10th of Oct. 1893 in

Kingussie and the Camanachd Association was formed. The following rules were agreed were: minimum pitch size of 200 yards, length x 150 yards, width (now 140-170 yards length and 70-80 yards width) the goals were 12ft wide x 10 ft high with a fixed crossbar; a time duration of 45 minutes each half with 5 minutes interval and teams changing sides after each hail scored; 16 players per team; hails scored only counted; the game started with the ball thrown up between 2 players and after each hail scored. Some of these rules that were revised in 1894 were: teams were reduced to 12 a side; teams changed sides at half time only; a sliothar couldn't weigh more than 3 ounces. In 1895 the Camanachd Cup was instituted and is still the main competition presently. Since then it has survived two world wars and economic deprivation in its heartland. There are 39 clubs, presently playing. In the 1995/'96 season the whole league was restructured to a national premier and 1st division with north/south leagues (the 8 teams of the premier and 1st divisions can compete only in the Camanachd cup) in a season that runs from August-June, with women's competitions starting since 1993.

In 1879 in Ireland the Irish Hurley Union was formed and drew up rules similar to those of 1870. Michael Cusack led a breakaway group with his Metropolitan club over the offside rule, the size of the stick and the association with the ascendancy. In 1882, he insisted that all references to Hurley be dropped and be replaced with Hurling. The Irish Hurley Union later evolved into the Irish Hockey Union. In 1884 the G.A.A. was founded at a meeting organised by Michael Cusack in Thurles Co. Tipperary. At it's second convention in



Shinty, Sutherland Cup, 2001, Newtonmore v Fort William

December 1884 the first standard rules for hurling were drawn up and since then, there has been many rule changes (a regular feature). The rules are: a pitch size of 130m-145m length x 80m-90m width; goal posts of 7m high x 6.5m wide with a crossbar set at 2.5m high (a goal=3pts, over the bar=1pt); 15 players a team (since 1913); the sliothar can't weigh less than 100g. The main competition, the All-Ireland has been running since 1887 (the current provincial championship since 1888) with league and championship being played in the same calendar season (March-October) in the last couple of years, with various competitions for U21's, junior/intermediate, minor, U16's played throughout the 32 counties at inter-county (since 1922) and inter-club level. In 1904 a sister game to hurling was formed called camogie and it's body Cumann Camogaiocta na nGael runs it autonomously within the G.A.A., it first All-Ireland Championship was in 1932 and has for the last 30 years has been run on an open draw competition. Originally 13 a-side it was later reduced to 12 a-side but in recent years extended to 15 a-side with the exact same scoring rules as hurling.

The first match between a hurling team and a shinty team took place in 1897 between Glasgow Cowal and the Celtic Hurling Club in Dublin over two matches (one in Glasgow and one in Dublin). The first international took place in 1924 in Croke Park, under agreed rules between both associations, to mark the opening of the Tailteann games with the Scots winning 2-1. The same happened eight years later in 1932 at the same venue when the countries next met, again for the opening of the Tailteann games with the Irish winning that 6-1. For both matches it was twelve a side. On the 14th October 1933, in the Grand Hotel Glasgow, unified rules for hurling and shinty were agreed to by. The rules were: it was to be played on a pitch 140-170 yards in length x 70-100 yards in width; a sliothar not weighing less than 3oz; 14 players + 3 subs per team (presently 4); duration of game was 70 minutes; goals scored only counted; game started like in shinty; no handling or kicking of the ball, it could however be stopped by foot. A match was organised earlier in the year, on May 6th in Shieldhall Park, South Govan between an Irish Universities selection and Glasgow selection. At the Camanachd Association AGM in the following year, it was decided to break the contacts. After a chance meeting of Pat Leahy and John Willie Campbell and a meeting between the G.A.A. and the Camanachd Association that revised the unified rules, a match was played on the 4th August 1972 between the two countries in

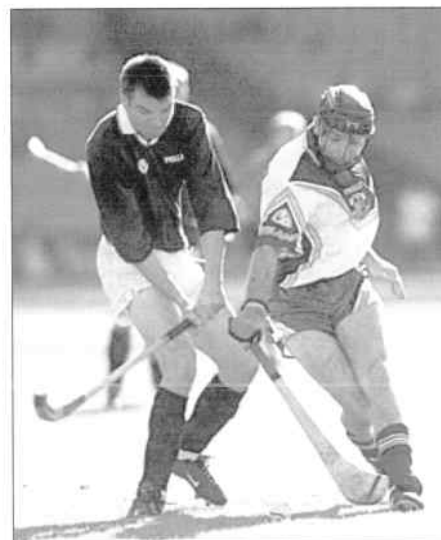
Inverness. The pitch was extended; the duration for the game was 80mins; the hurling goal posts and scoring was used. The same rules were used for the matches in 1973 in Croke Park and 1974 in Inverness with Ireland winning all three matches. There was no match in 1975, but the matches recommenced on the 7th August 1976 in Glasgow using the shinty goals, the match was a 5-5 draw (after extra-time). The same rules were used for the matches between 1977-79 in Cork, Fort William and Douglas in Mannin (part of the Tynwald Millennium Celebrations) with Ireland winning all three.

From 1980-88 there were no more international matches but clubs and schools continued to meet and play under the unified rules. The international series was revived with a view for future long-term development starting at U21 level. The first match was in Inverness on 30th July 1988, Ireland winning that one. From 1989-92, under the same rules in Croke Park, Inverness, Limerick and back again at Inverness, Ireland won three matches while Scotland won the one in 1990. On the Centenary of the Camanachd Association, in Inverness, full internationals between the two countries took place with the Scots winning 4-2 (the U21's matches also continued). In 1994 in Athenry it was a 3-3 draw while the Scots won again in 1995 in Fort William. In 1996, the hurling scoring rules were used for the match in Ennis with the Scots winning and from 1997-99 under these rules in Oban, Kilkenny and Inverness the Scots have won all three matches.

In October 2000 at Pairc an Crocaigh, Ireland defeated Scotland for the first time in 21 years on a scoreline of 2 goals, 10 overs & 21 behinds (57 points) to 3 goals, 3 overs and 5 behinds (32 points) as a curtain raiser to the International Football Rules Test Match between Ireland and Australia (the scoring system of the Hurling/Shinty rules were altered to match that of the International Football Rules (i.e. a goal = 6 points, an over = 3 points & a behind = 1 point). In October 2001 at An Aird, Fort William, Ireland won both under 21 and Senior Internationals, played under normal scoring rules, i.e. a goal = 3 points, an over = 1 point, from a free or sideline puck = 2 points

The two associations seem keen to continue the Hurling/Shinty link and to ensure that the series becomes a permanent feature on the calendar with internationals played at senior and under 21 level. Matches at the minor level (under 18) between the two countries also continue to take place.

With the founding of the women's game as an independent organisation,



*International match 2000,
Scotland v Ireland*

The Women's Camanachd Association, affiliated to the Camanachd Association, in August 2001 an obvious extension to the already extensive contacts between clubs and universities sides is an international match between an Ireland camogie team and a Scotland ladies' shinty team.

In Scotland a small but very dedicated group of volunteers, with some assistance from the Scottish Sports Council, are successfully striving to promote shinty. Whilst in Ireland the debate within the G.A.A. and hurling community about the future of hurling in general and a new format for the All-Ireland Hurling Championship should also strengthen the status and the future of the game. These organisations are heirs to those with the vision and foresight in the late 19th Century that put these native pastimes in an organised structure that saved them from being a cultural memory to be part and parcel of the sporting life of their respective countries.

National stick games are still minority sports in both Ireland and Scotland, but they serve as an example for other Celts who wish to revive their native stick games, like some in the Isle of Man who wish to organise cammag into a proper field sport.

What the G.A.A. and Comunn na Camanachd are trying to achieve at the beginning of this century is something to take guidance and inspiration from, and hopefully the internationals between both Ireland and Scotland under composite rules will lead to a truly international inter-Celtic sporting link up.

Aodán Ó Puirseil

For further information on the Hurling/Shinty series or on both games see www.gaa.ie and www.shinty.com

inter celtic Links

Turas na bhFilí

'For the future, Ireland and Scotland have much to learn from each other and to share. There are no two countries in western Europe which are as close: not only in a shared past but also in what we have in common today. I am reminded of the words of Sorley MacLean, whose passing last year we mourn deeply, that great poet who loved this island so well. He described the bond between us in words that say it all:

*..... an fhéile
Nach do reub an cuan
Nach do mhill míle bliadhna*

*..... the humanity
That the ocean could not break
that a thousand years has not severed.'*

An tUachtarán Máire Mhic Róibín Oileán Sgitheannach, Meitheamh 1997
(Irish President Mary Robinson, Isle of Skye, 1997)

O 1970, tá clár malairte á reachtáil ag Comhdháil Náisiúnta na Gaeilge in Éirinn agus Comhairle nan Leabhraichean in Albain chun filí Gaeilge a chur go hAlbain agus chun filí Gaidhlig na Alban a thabhairt go hÉirinn. Téann filí, amhránaithe agus ceoltóirí Éireannacha go hAlbain ar chuairt seachtaine agus reachtáiltear oícheanta ceoil agus filíochta in áiteanna éagsúla ar fud na hAlban. Sa tsli céanna tagann filí, amhránaithe agus ceoltóirí chugainn ó Albain ar chuairt seachtaine agus reachtáiltear oícheanta ceoil agus filíochta in áiteanna éagsúla ar fud na tíre. De ghnáth bíonn beirt fhíle, ceoltóirí traidisiúnta agus amhránaí traidisiúnta i ngach grúpa agus is cainteoirí Gaeilge nó Gaidhlighe iad.

Antaíodh ag an tús go mbeadh Cúirteanna Filíochta ann (bunaithe ar na cúirteanna a bhíodh ar siúl san 18ú céad), le 'Sirriam' a léifeadh barántas ag gairm na bhfilí chun na Cúirte. Socraíodh chomh maith leabhrán a sholáthar don lucht éisteachta ina mbeadh an fhilíocht agus na hamhráin sa bhunleagan, le haistriúcháin Béarla. Bíonn sé de nós go nglacann filí Éireannacha (idir fhilí le cáil náisiúnta agus filí logánta) páirt sa Chúirt i ngach áit, chomh maith leis na filí as Albain (agus a leithéid chéanna in Albain).

Ní fios cén tionchar a bhí agus a tá ag na malartuithe cultúrtha seo leis na blianta, ach is cinnte gur tháinig borradh ar chúrsaí litríochta na Gaeilge agus na Gaidhlighe dá bharr, leis an ardán nua seo a thabhairt d'fhilí an dá thír a gcuid saothar a chur os comhair an phobail.

Mar a scríobh an Coirnéal Ó Néill i 'Sruth na Maoile', leabhar filíochta a foilsíodh 1993 a bhí bunaithe ar na filí ar fad idir Éire agus Albain a ghlac páirt sna malartuithe;

'Tharla go raibh cuid mhaith fo-chéimithe óga sa Choláiste ag an am agus Michael Davitt ina chinnire acu. Bhí eolas maith acu ar shaothar na bhfilí móra sna haoiseanna atá caite agus bhí siad féin tar éis teacht faoi anáil lucht seanchais agus ceoil na Gaeltachta.....

D'eagraigh Micheál Davitt agus na micléinn eile an oíche úd. Tá sé ráite go raibh míle duine i láthair ach seans go bhfuil áibhéil anseo, ach is cinnte go raibh breis agus fiche duine ag iarraidh a gcuid filíochta a léamh ón aon ardán le filí móra na hAlban.'

Níl aon dabht ann ach go ndeachaigh na turais seo níos mó i bhfeidhm ar mhuintir na Gaeltachta in Éirinn agus in Albain leis an gceangailt doimhin atá idir an dá chultúr cheilteach agus tá na ceangailtí fós a chothú blianta tar éis an chéad chuairt. Mar a dúirt Michael D. Higgins, an tAire Ealaíon, Cultúir agus Gaeltachta ag ócáid comóradh Shomhairle Mac 'ill Eain, file mór na Gaidhlighe;

'is doimhin an chumarsáid idir Gaeil na hÉireann agus Gaeil na hAlban agus níl amhras ach go raibh an dlúth-theagbháil idir dhá phobal, a bhfuil an tsinsearachta agus an dúchas céanna acu, ina ábhar misnigh agus nirt dóibh i gcónaí. Bhí Somhairle tugtha go mór don ghaol ri-thábhachtach sin agus ba mhíne é ag triail go hÉirinn chun páirt a ghlacadh in imeachtaí a chothaigh agus a láidirigh na mór-fréamhacha cultúrtha atá eadrainn.'



Somhairle MacGill-Eàin



Caitlín Maude

I gcás turas na bhfilí agus ceoltóirí Albanacha go hÉirinn, bíonn ar a laghad oíche fhilíochta amháin á reachtáil i gceantar Gaeltachta ar gach turas. Is iomaí oíche siamsaíochta neamhfhoirmeálta a lean go maidin a bhí ag na hAlbanaigh i gcomhlúadar muintir na Gaeltachta agus is iomaí caidreamh agus teagbháil a chothaíodh ag na hoícheanta céanna.

I measc na bhfilí agus na gceoltóirí Gaeltachta a chuaigh ar an gcúairt go hAlbain, bhí Máirtín Ó Direáin, Caitlín Maude, Máiread Ní Mhaonaigh, Seosamh Mac an Iomaire, Áine Ní Cheallaigh, Cathal Ó Searcaigh, Máirtín Ó Fatharta agus Johnny Connolly.

Tá, mar a dúradh ag an tús, na cuairteanna seo ag dul ar aghaidh ó 1970. Tá borradh tar éis teacht ar chúrsaí cultúrtha na tíre seo le roinnt blianta anuas agus níl Alba chomh fada sin siar uainn. Tá féiltí ar nós Celtic

Connections, Scoil Samhraidh Willie Clancy, Cúirt na Gaillimhe agus Pléaráca ag diriú bealach amháin nó bealach eile ar chúrsaí cultúrtha idir cheol, fhilíocht agus rince. Léirítear cláracha ar Raidió na Gaeltachta agus TG4 ag cur síos ar an ndá thraidisiún agus na cosúlachtaí atá eatarthu. Tá sé in am anois an cheangailt ar an dtalamh, idir an dá phobal Gaelach seo a thabhairt céim ar aghaidh agus breathnaítear ar na camchuairteanna mar bhealach chun é sin a bhaint amach.

Reachtáiltear an clár malairte seo le cabhair airgid ó Fhoras na Gaeilge agus an Comhar Cultúrtha in Éirinn agus ó Iomairt Chaluim Chille in Albain.

Freda Nic Giolla Chatháin

Summary

This article deals with what must be the longest running and certainly one of the most successful bilateral intercultural exchanges – the annual interchange of Irish language and Scottish Gaelic poets and musicians and singers.

The event started in 1970 with the visit to Ireland of Somhairle MacGill-Eàin, Ruairidh Mac Thomais and Domhnall MacAmhlaigh in April and the return visit to Scotland in October of Máirtín Ó Direáin, Caitlín Maude and Seán Ó Tuama.

The Celtic League did make representations to have the event broadened to include the Isle of Man. While recognising the differences in situation there are indeed Manx Gaelic poets and no shortage of musicians and singers. Surely the time is now ripe, with assistance from the Manx Government and/or Manx Heritage, to include Mannin and complete the Gaelic loop!

CÓL

Brittany-Scotland: A young and future- oriented association.

Among the old-experienced Brittany-Ireland, Brittany-Wales or Brittany-Cornwall associations, Brittany-Scotland association, created in 2000, is the youngest. But its ambitious goals - to improve all kinds of relationships: friendly, cultural or economic between the two countries - attracts many supporters from both sides of the channel.

The Breton image of a romantic (history and scenery oblige), and efficient Scotland, (where apprenticeship or training are very appreciated by our students) makes Scotland an irresistible destination for Bretons...and Scots find in Brittany their summer "Riviera". More, we are definitively cousins.

Don't we share the same turmoil in history (treaties of 1492 or 1707, queens married to neighbours' kings...)? Don't we share the same culture (Pipe Bands equal to Bagadoù plus "Bombardes")? Don't we share the same spirit of independence and the need to rule our own daily lives?

Inevitably, our two countries must go on further and work together. Even if Brittany is



ROB GIBSON, Scottish vice-chairman and PIERRE DELIGNIERE, Breton chairman, reinforce the links between Scotland and Brittany.

still a political dwarf compared to a devolved Scotland, together we must work towards the construction of the "Atlantic and Celtic Arc" to bring about a new look on the social, cultural and economic relationship between our Celtic countries. This is unavoidable in a growing Europe towards the East, which must not forget its fore, on the West side, at the entry of the continent.

Already, through this network, all the people interested in the Brittany-Scotland Association, we are preparing for the future, our future.

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Polig Monjarret

Polig Monjarret: his name is a household word in the rich and lively history of the Breton-Irish relationships. He is not only a folk-song collector and a talented musician but co-founder of the S.P.I.. (Secours Populaire Interceltique) and the originator of a host of twinning committees between Breton and Irish cities.

As co-founder of the B.A.S. (1), and initiator of a "Breton band", derived from the Scottish pipe-band, Polig showed that he loved the high sea winds. Well, the winds, in those immediate post-war years, when so many *emsaverien* (2) had to exile themselves to escape death, precisely blew from the North-West, from *Gwalarn* (3).

The blood and history based community held all the more attraction for the great strapping lad from Pabu as a large number of his friends had found refuge in the country of Pearse and Collins.

"The first time I went to Ireland", Polig says, "what struck me was the physical resemblance between Breton and Irish people." As the golden wreaths of his cigarette are fading away, he adds, with a glint in the eye: "I remember once, in Dun Laoghaire, the police guy greeted me with a hearty "Welcome home !" That gives one great pleasure !" At any rate, it does boost your morale when you strive, in the midst of the wide panceltic movement of the XXth century, to set up enduring relationships between two human communities separated by an untoward destiny.

"As far as the Brittany-Ireland Association is concerned", Polig says with a smile, it was founded by the CELIB (4) in 1964. But, up until 1972, it was practically dormant. On the same day, the CELIB had founded the Brittany-Galicia Association. For a long time, it had only two members, Admiral Armand and myself !"

1971 : Irish blood is being shed. The bombs are like large poisonous flowers sprung from hotbeds manured with hate. The six coun-



Polig Monjarret

ties of Ulster are aflame. Children pay for their parents' commitment.

"It was at that time that I created the SPI, to provide Irish kids with a few weeks of peace and quiet in the year."

But, around the mid-seventies, with the launching of the BAI (Brittany Ferries) by Alexis Gourvennec, the two Celtic countries are henceforth united through regular sea-links. Polig takes advantage of that new situation to give human exchanges a second wind, at the same time as economic exchanges develop.

"The first twinning Charter was signed in 1975 between Lorient and Galway." Those were heroic times. Polig takes his pilgrim staff and tours Ireland. He smilingly resorts to understatement to convey the then prevailing atmosphere:

"Interceltic conscience among the Irish was...next to nil. One day, I arrived in Athlone. I met the town-clerk. After about half an hour, as I had been talking about twinings, he asked me point-blank: "But, what brand of tea are you representing ?"

However, twinings soon began to multiply.

The crew of a Breton trawler which had sunk off Cork is taken care of by the local population. Boy-scouts from Erin camp in the region of Pluvigner...Spontaneous friendships often end up in the signing of a twinning Charter.

In ten years, the impulse given by Polig gathers momentum, involving 30 % of the municipalities of historical Brittany and 27 or 28 % of those of the Irish Republic.

Looking back, our band leader can be satisfied:

"Now, Brittany is immensely popular in Ireland. Instead of spending their holidays in Antibes, as they used to, the Irish come to us !"

References

(1) Bodadeg ar Sonerien, (2) Breton militants.(3) North-West (4) Comité d'Etudes et de liaison des intérêts bretons.

Thierry Jigourel

WELSH AND BRETON RELATIONSHIPS

Welsh and Bretons have always been aware of belonging to the same nation. They have at all times striven to tighten the mutual links which foreign conquests had loosened. These inter Celtic relationships in a broad sense, and more precisely inter-brythonic, underwent a tremendous revival all through the XIXth century, when people enthusiastically rediscovered the heritage and popular culture which had been despised by the so-called "classical" world. Among the circles that, from the outset, most highly valued that revival, neo-druidism, or, to be more exact, neo-bardism, must be mentioned.

We know that delegates from chapters originating from various Celtic countries, among whom we find the Breton Pierre des Maiseaux, who, answering John Toland's call, went to London in 1717, on the occasion of the creation of the Druid Order, the most ancient branch of neo-druidism. But, it is only in 1838 that the first significant exchange between Welsh and Breton bards took place. That year, Theodore Hersart de la Villemarque, heading a Breton delegation, crossed the Channel to go to the Abergavenny Eisteddfod, where he was led inside the stone circle and formally dubbed a bard.



Flags of the three Brythonic nations at Gorsedd Digor, 1999

On his return to Brittany, La Villemarque, who had been extremely impressed by the vigorousness of the Welsh national feeling, set up a "Breuriez Breizh" (Breton Brotherhood), with similar aims. Unfortunately, that association was short-

lived. Nevertheless, in 1867, the author of the famous "Barzaz Breizh" was determined to turn the International Celtic Congress - the first of its kind to be held in Brittany - into a springboard towards the creation of the vast pan Celtic movement of his dreams. However, the whole plan did not take shape before the last years of the XIXth century.

Indeed, Lionel Radiguet, a regular guest at the Celtic Dinners in Paris took part in the Interceltic Conference held on May 5th 1898 at the Grand Hotel in Belfast, where he met delegates from Ireland, Scotland, Wales, the Isle of Man and the United States. But, it was the setting up of the "Union Regionaliste Bretonne", in Morlaix, on August 13th of the same year that really boosted interceltic relationships. In July 1899, a twenty person strong delegation, among whom we find Anatole Le Braz, Charles Le Goffic as well as Jean Le Fustec-Lemerik and Francois Jaffrenou-Taldir, later to become the next two High Druids of Brittany, made their way to Cardiff, to be dubbed bards by the arch-druid Hwfa Mon. When they returned to Brittany, encouraged by the welcome they had received and the commitment of their Cymric brothers, the Bretons founded the "Goursez Barzed Gourenez Breizh Vihan", the continental branch of the Welsh Gorsedd, which was joined in 1926 by the Cornish branch. Thus, the two stumps of Arthur's sword are again reunited and the flame of tradition lives on.

Thierry Jigourel

TURUS TARSAINN AIR A' CHUIMRIGH

Móran bhliadhnachan air ais chaidh sinn chun a' Chuimrigh nar seann char..mas math ar cuimhne 'se Vauxhall a bha ann.

Shaoil sinn gun robh Hereford uamhasach Sasunnach. Thadhail sinn air Ard -Eaglais an sin, agus nuair a bha sinn sa char a-ris, bha fios againn gum biodh sinn thairis air a' Chrìoch a-steach don Chuimrigh gun dail.

Mu dheireadh thall, bha post-seòlaidh ri fhaicinn ri taobh an rathaid agus dé bha air ach CROESO (faihte) agus bha fios againn gun do dh'fhàg sinn Sasunn.

An sin, bha dreach nan taighean agus nan togalach nach robh aig an fheadhainn ann an Sasunn thairis air a' Chrìoch. Bha sinn cho toilichte Cuimreis fhaicinn an siud 's an seo nuair a bha sinn a' dol troimh a' Chuimrigh. Chan eil àite coltach ris a sin far an robh uiread dhe Ghàidhlig ach an t-Eilean Sgitheanach. Thig an latha nuair a bhios ar canain cho pailt ris a' Chuimreis feadh Alba uile gu leir!

Thachair sinn ri bodach aosda liath agus bha deise dh'orchair air. Bha sinn a' bruidhinn ris san Leabharlann mhór Aberystwith agus bha sinn a' bruidhinn mar a bha Beurla cho làidir is a' bagairt na Cuimreis is a' chàin Ghàidhlig againn le cheile.

"Mata," arsa esan, "bheil fhios agaibh gur e

an Fhraingeis an aon chanain oifigeil feadh Sasunn uile gu leir, on Cheansachadh (1066) gus an do thoisich an Cogaidh Ceud Bliadhna (1337) eadar Sasunn agus an Fhraing.

Leis a' Chogaidh seo, dh'fhàs fuath robh mhor an aighaidh nan Frangach agus a' chanain aca air feadh Shasuinn. An sin bha bodach, Iain Trevisa a Crocadon, St Mellion sa Chorn agus bha e na mhaighstir-gràmar. Shabhaill esan agus Cornach eile da'm b'ainm Pencrych, Beurla, a bha a' dol leis an t-sruth bhon a bha an Fhraingeis buadh mhor aig an àm sin."

"Bu mhór am beud!" arsa sinn.

"Well", arsa esan, "bha fios aige gum biodh Beurla air a shàbhaladh bho'n Fhraingeis nuair a bhiodh iad a' teagasg a h-uile cuspair tre na Beurla anns a h-uile sgoil ann an Sasunn."

"Carson a bha e cho cinnteach?" dh'fhaighnich sinn.

"Mata, bha iad a' teagasg tre Choirneis sna sgoiltean air feadh na Cuirn, sna laithean sin."

Bha sinn a' faireachdainn brònach a thaobh na Coirneis. San ceithir linn deug shabhaill an fheadhainn Cornach, Beurla, ach an diugh toirmisgidh luchd na Beurla teagasg tre na Coirneis ann an Corn!

Dh'fhoighnich am bodach an robh sinn deònach drama a ghabhail. Ach dhùilt sinn, bhon a bha sinn a' draibheadh..agus dhealaich sinn ris.

Ghabh sinn an rathad mór gus an d'ràinig sinn Machynleth a bha na bhaile beag taitneach. Lorg sinn Taigh na Pàrlamaid far an robh Pàrlamaid Chuimreach air a steidheachadh le Owen Glendower sa bhliadhna 1402.

Cha robh ball Pàrlamaid ann an sin bhon a cheannsaich na Sasannaich a' Chuimrigh sa bhliadhna 1535 le Achd an Aonaidh a bha eadhon nas cruaidhe na an t-Achd a chur iad oirne 'sa bhliadhna 1707.

Ach cha robh fios againn, an uair sin, gum biodh Ard-sheanadh aca ann an Cardiff, sia ceud bliadhna an deidh 1402 nuair a dh'fhosgail a' Phàrlamaid ann am Machynleth. Ged nach eil i cho cumhachdach ris a' Phàrlamaid Albannach "se obair latha toiseachadh."

Bha sinn air an rathad a-ris. Stad sinn sa bhaile Caernarvon a tha cóig uairean nas mo na Machynleth bhon a tha deich mìle duine a' fuireach an seo. Agus abair gun robh caisteal mór ann, ann an àirde an iar a' bhaile, le trì tùir deug....dlreach iongantach. Chan eil caisteal cho mór ris bhon linn sin. Thog Eideard I e, sa bhliadhna 1284 agus thog a mhac Eideard II an Tur nan Iolair a tha cho cliuiteach. Fhuair sinn buaidh air Eideard II aig Allt a' Bonnaich sa bhliadhna 1314!

Mata, thachair sinn air boireannach a bha mu dà fhichead bliadhna a bha na ban-tea-gaisg ionadail. Bha ise air na laithean-saora aice.

Dé thuirt ise ach, "Thog na Romanaich daingneach an seo cuideachd, d'am b'ainm Segontium ach dh'fhalbh iad an deidh sin agus a' chumhachd aca. Thog na Sasunnaich a' chaisteal ach tha cumhachd nan Sasunnaich oirnn fhathast!"

Ghabh sinn cupan tea comhla rithe ann an taigh-bidhe faisg air a' chaisteal, agus an deidh sin, arsa sinn "Beannachd leat" agus a-rithist bha sinn air an rathad nar seann char Vauxhall.

Cha b'fhada e gus an robh sinn a' dol thairis air an drochaid tarsainn air a' Mhenai Straits gu Anglesey, no, mar a theireadh iad sa Chuimreais "Ynys Mon", coltach ri eilean eile, "Eilean Mhannain."

Chord Ynys Mon ruinn anabarrach math ach b'fheudar dhuinn tilleadh dhachaigh, gu Alba.

Chunnaic sinn post-seòlaidh le CROESO (fàilte) air, faisg air baile Chester agus thuig sinn gun do fh'fhàg sinn a' Chuimrigh.

Chruinnich sinn facail sa Chuimreais a tha coltach ri facail Gaidhlig...seo agad beagan.

Y nos (an nochd), llong (long), y dyn (an duine), mawr (mor), aur (or), bwyd (biadh), isel (iosal), cath (cat), bach (beag), pris (bwrdd), clach (clag), afon (abhainn), cwpan (cupan), draen (droigheann), crwn (cruinn), marw (mar bh), hen (sean), llosg (losgadh), amser (aim-sir), blas (blas), barn (barail), cawl (cal), caws (caise), ci (cu), drws (dorais), dalen (duilleag), llawr (lar), mis (mios), m'or (m uir, north (neart), oes (aois), sebon (siabann), tir (tir), twll (toll), t'ay (taigh), to n (tonn), ynys (innis).

Ged a tha mòran difir eadar na canain, ann an doighean eile, tha iad, aig uairean eile, coltach ri chèile!

Gilleasbuig MacMhuirich (Gilleasbuig Lachlainn 'Illeasbuig)

SUMMARY

This is an account of a visit of over a week or so, that the writer made through Wales. The placenames indicate the route.

However, the Welsh language and its culture and that of our own Scottish Gaidhlig are not only those which have to fight for their lives in Europe. A book by Helena Drysdale, "Mother tongues...Travels through tribal Europe" published by Picador, tells how Helena Drysdale, her husband Richard, and their two young daughters make a great journey in a van, round so many of the threatened languages which are forced to struggle for their very existence and their right to teach and be taught through their own language. Such factual assessments are interspersed with charming details of the family and their daily life in their journeys through Europe in their van.

Daaue-Scoill Noa

Representatives of Mooijer Veggey and the Manx Heritage Foundation travelled to Northern Ireland for the launch of the 'Daaue-Scoill Noa' an exciting new Gaelic arts project. The inaugural meeting of the Daaue-Scoill took place on Rathlin Island, a small island off the North Antrim coast and included sessions of poetry, visual art, music and singing.

Following a formal meeting of the Daaue-Scoill Noa, Anne Kissack, Musical Director, Composer and Musical Arranger for Manx choir Caarjyn Coooidjagh, received the inaugural award for artistic merit. The top Gaelic artists and writers who make up the Daaue-Scoill felt it was important to recognise the significant progress which artists, writers and language workers have made in the development and promotion of Gaelic in the Isle of Man over the past 10 years.

On being presented the award, a solid silver scroll, Anne said, 'It is good to know that our work in Mann for the Manx language is being recognised throughout the Celtic countries'... 'I'm sure that there are others in the Isle of Man who deserve the award as much as I do and I'm delighted to accept this honour on behalf of all those who are working to promote and develop our native language.'

The Daaue-Scoill represents a revival of an ancient school of Gaelic artists, musicians and poets which travelled round Ireland giving encouragement and training to young talent and a home for existing artists. Daaue-Scoill Noa founder, Donncha Ó Broinn, sees this new initiative as a focus for the further development of Gaelic links. Speaking at the launch he said, 'there has been a significant break in contact between the Gaelic speaking countries over the past three or four centuries. However, given time and the re-establishment of close links between our countries we can recapture and reinvigorate our common Gaelic heritage.'

The weekend received additional prestige with the arrival of the King of Tory Island. The Rathlin Islanders had been trying to get the King and other Tory Islanders to visit for many years so the arrival of the King and his entourage was a major coup for the Daaue-Scoill organisers.

P. Gawne



Anne Kissack

AN ESEDHIVOS YN ARGENTINA

Pub blydhen, yn ranndir an Chubut yn Argentina yma dew esedhvos solemprys Esedhvos an Yowynkneth, mis Gwynngala, ha'n Esedhvos Meur, mis Hedra yn Trelew. Yma esedhvos yn menydyow Andes pub blydhen yn Trevelin ynwedh. An vlydhen ma a vydh pur boesek hag arbennik yn istori Esedhvos Nans an Chubut hag yn istori an Gorsedd Gembrek henwys 'Gorsedd Beirdd Ynys Prydain'. An vlydhen ma, y teuth Gorsedd Kembra gans oll y splander bryntin dhe gaderya solemprya Esedhvos Nans an Chubut.

Henna a veu aswonnans rag Esedhvos an Chubut a'y ober a-dhia diwedh an XIXves kansvlydhen yn Patagoni, Argentina. Res yw dhyn perthi kov bos trevesigeth Kembrek devedhys dhe Patagoni yn blydhen 1865.

An Orsedh Gembrek eth dhe ves a'n Ynysow Predennek rag an kynsa prys yn y istori. Eseli an gemmynyeth Kembrek yn Argentina a veu gwrys eseli a enor hag i a wiskas an dillas bardhek. Towlenn an esedhvos a veu: skrifow yn yeth-plen (assays, hwedhlow, keswelyow), bardhonieth, trelyansow (Kembrek, Spaynek, Sowsnek, Italek ha Frynkek), ilow (fyll, piano, gitar ha kanow), ilow a jambour, keuryow gorow, benel ha kemmyskys, donsow hengovek, artys, desinieth, skeusennweyth ha gwydhyow. Sevys veu puptra yn Kembrek hag yn Spaynek.

Esedhvos an Yowynkneth a hwarva yn Gaiman an 15 ha 16 a vis Gwynngala hag Esedhvos an Chubut an 19 ha 20 a vis Hedra yn Trelew (ranndir an Chubut). Pur dhe les yw godhvos bos korsow Kembrek yn Buenos Aires (pennsita Argentina), 1142 Stret 24 de noviembre yn Casa del Chubut (Chi an Chubut).

Dyskador an korsow ma yw Walter Ariel Brooks a veu genys yn Patagoni (Argentina) y'n gemmynyeth Kembrek.

José CALVETE.

Treylys a'n Spaynek a-dhiworth erthygel dyllys gans www.almargen.com.ar

Summary: There are two Eisteddfodau taking place in Patagonia in the Chubut area (Argentina). We have to remember that a Welsh-speaking community settled there in 1865. This year is very important for this community as the Welsh Gorsedd leaves Cymru for the first time in its history. It is a recognition of the Welsh-speaking community of Argentina in the Chubut area which still keeps its culture and language. Welsh languages courses are also given in the Argentinian capital, Buenos Aires, by Patagonian-born Walter Ariel Brooks.

on the POLITICAL FRONT

Herio Gwladwriaeth Brydeinig 'Y Deyrnas Unedig'

Pa bryd ddaeth y wladwriaeth a enwir "Teyrnas Unedig Prydain Fawr a Gogledd Iwerddon" i fod? Hanner nos ar Ebrill 12fed 1927 i fod yn gywir. Daeth gwladwriaeth Iwerddon Rydd i fod ar Ragfyr y 6ed 1922, gwlad o 32 o siroedd. Drannoeth ar Ragfyr y 7fed 1922 danfonodd aelodau seneddol San Steffan o 6 sir Gwleth (talaith 'Ulster') betishwn i'r Brenin Sior V i ofyn i bŵerau Iwerddon Rydd beidio bod yn 6 sir Gwleth, neu 'Gogledd Iwerddon'. Felly, yn unol â thelerau Cytundeb 1921, dyma'r Unoliaethwyr yn tynnu fwrdd oddi wrth Wladwriaeth Rydd Iwerddon a oedd erbyn hynny'n bod. I fod yn fanwl gywir bu Iwerddon 32 sir gyfan yn rhydd am o leiaf diwrnod yn ystod Rhagfyr 1922. Ond, yn gyfreithiol, ni chrëwyd "Teyrnas Unedig Prydain Fawr a Gogledd Iwerddon" nes daeth y "Royal and Parliamentary Tithes Act, 1927" i rym gan ddiddymu a newid yr enw blaenorol sef "Teyrnas Unedig Prydain Fawr ac Iwerddon" (- gweler Cyf 10, Constitutional Law (Pr. 2), td. 70). Mae felly'n hollol blaen i bawb o gymharu'r enwau yma ar y wladwriaeth, ni fu, ac nid yw, naill ai Iwerddon nac ychwaith Gogledd Iwerddon yn rhan o Brydain, ac felly ddim yn Brydeinig.

Daeth gwladwriaeth bresennol y Deyrnas Unedig i fodolaeth ffurfiol yn 1927, ac mae dan warchae bellach. Yn ôl pob tebyg, caiff yr Iwerddon gyfan 32 sir weld gwawrddydd arall yn ôl Cytundeb Gwener y Groglith. Yn wir, i lawer pwrpas, mae'r ffin rhwng Gogledd Iwerddon a'r 32 sir yn amherthnasol ar hyn o bryd. Ymddengys fod ailuno drwy osmosis yn bosibl o fewn deng mlynedd.

Hefyd, sefydlwyd senedd yng Nghaeredin i'r Alban a chynulliad yng Nghaerdydd - ffeithiau sy'n canolbwyntio'r meddwl yn syth ar ddyfodol holl genhedloedd Celtaidd y Deyrnas Unedig, a Saeson ayb. Lloegr.

O edrych yn ôl, gwelwn i'r amser tywyll basio pan edrychid ar yr Albanwyr a'r Cymry fel cenhedloedd gan y Saeson oedd pan oeddynt yn chwarae rygbi neu bêl-droed, neu pan roddid Albanwr neu Gymro o flaen ei well. 'Prydeinwyr' oeddynt yn wastadol o'u canmol, wrth gwsr!

Fel arall, Albanwyr a Chymry oedd yn torri'r gyfraith.

Bellach gwelir bod y Wasg Seisnig yn trafod pwy yw y Saeson - hidiwch be fo'r Albanwyr, y Cymry a'r Gwyddelod! Dechreu Jeremy Paxman ei lyfr "The English: A Portrait of a People" (1998) fel hyn: "Un tro fe wyddai'r Saeson yn iawn pwy oeddynt ..." Bellach, ymddengys nad ydynt yn gwybod hynny. Pam yn y byd fod ailymddangosiad y Cymry, yr Albanwyr a'r Gwyddelod fel 'cenhedloedd gwleidyddol' wedi cael cymaint o effaith? Fe oedd y Saeson yn sicr iawn pwy oeddynt hwy. Ceisio twyllu'r lleill yn yr ynysoedd yma ddaru nhw efo'r ensyniad ffals o 'Brydeindod' a 'chenedl Brydeinig'. Ni fu'r fath genedl yn bod ac ni pharhaodd gwladwriaeth Brydeinig ond o 1707 hyd 1801. Cytunodd Lloegr a'r Alban i ddiddymu eu seneddau brenhinol a'u sefydliadau ac ymuno'n un wladwriaeth frenhinol a enwyd yn "Deyrnas Unedig Prydain Fawr" a thraddodi'r enwau 'Yr Alban' a 'Lloegr' i ddi-fancoll! Cynhwysid Cymru o fewn Lloegr ers o leiaf 1536, er bod Statud Rhuddlan 1228 i raddau yn bwdin o'r un badell gan i'r Saeson ei choncro hi.

Felly y Ddeddf i gadarnhau a chymeradwyo'r Cytundeb i uno dwy frenhiniaeth - yr Alban a Lloegr - dyddiedig Ionawr 16eg, 1707, ynghyd â'i phum cymal ar hugain (a Deddf bellach er sicrhau y Grefydd Brotestannaidd a llywodraeth Eglwys Brotestannaidd) ydyw Cyfansoddiad ysgrifenedig y wladwriaeth Brydeinig. Sylwch ar i Lefarydd Tŷ'r Cyffredin Senedd Lloegr ddweud dan chwerthin "We have caught Scotland and would keep her fast" yn 1708 pan ddaru Lloegr orfodi ei grym ar yr Alban gan fod ganddi fwy o lawer o aelodau seneddol na'r Albanwyr. Yn ofer y bu i'r Albanwyr geisio torri'n rhydd - torrodd gwrthryfeloedd allan yn 1708, 1715, 1719, 1720, 1725, 1745, 1797 ac yn 1820 a'u llethu'n greulon bob tro. Dyma sut y daeth yr Alban - fel Cymru - yn wladychiad ("colony") wedi'i choncro, ac yn aml allforiwyd miloedd ar filoedd o'i phobl uniaith Albaneg bob tro i wladychiadau eraill Lloegr dros y moroedd, fel gwartheg. Paham ymfudodd Cymry - uniaith mae'n debyg - i Batagonia bell,

dim ond i ffoi oddi wrth fywyd caled a chaeth dan bawen y Sais? Ymddengys bellach nad ydym ni'r Celtiaid yn rhyw fodlon iawn i gael ein hystyried a chael ein galw'n Brydeinwyr, chwedl y Sais. Bu etholiad cyffredinol ym Mehefin 2001 ac fe fu gwasg Llundain yn traethu! Fe roddwn *check* ar symudiadau yng Nghymru a'r Alban tuag at annibyniaeth!! Oni cholodd Plaid Genedlaethol yr Alban un sedd yn Galloway? Oni cholodd Plaid Cymru sedd Ynys Môn (serch iddi ennill sedd Dwyrain Caerfyrddin a Dinefwr). Jest r'un fath â Sais - edrych pa geffyl a enillodd y ras! Nid yw gwasg a chyfyngau Llundain yn sôn nemor air serch bod Plaid yr Alban i lawr i bum sedd eithr gwelodd eu pleidlais hyd 5% mewn 25 sedd arall. Curwyd y Ceidwadwyr a'r Rhyddfrydwyr i'r trydydd a'r pedwerydd llefydd. Dim ond colli o 74 pleidlais ddaru'r SNP yn Galloway & Upper Niethsdale (12,222 i'r Ceidwadwyr a 12,148 i'r SNP). Safodd Albanwr cenedlaethol arall yno gan hollti'r bleidlais a chael 588 a ellid cael eu bwrw i'r SNP. Yn wir, ymladdodd Plaid Sosialaidd yr Alban bob sedd gan sicrhau cyfanswm o 68,239 o bleidleisiau o blaid gweriniaeth sosialaidd rydd Albanaidd - tawel iawn iawn fu'r Saeson am y rhain.

Yma yng Nghymru fach, gwelwn debygrwydd. Mae pedair sedd yn dal gan Blaid Cymru - colli un ac ennill un (Llafur gyda mwyafrif o 4.28% ym Môn). Tawel iawn yn Llundain hefyd bod pleidlais Plaid Cymru wedi codi rhwng 5.61% ac 11.80% mewn 12 sedd arall. Gwelwn yn blaen nad yw'r tueddiad at ddatganoli rhagor oddi wrth Lloegr wedi cael *check* o gwbl, na'i ddargyfeirio! Peidied neb ag anghofio'r grŵp lleiaf o Geltaid o fewn y Deyrnas Unedig. Na, nid brodorion Ynys Manaw sy'n gyfansoddiadol ddibynnol ar goron Lloegr ond ddim yn rhan o'r D.U. Cernyw, a goncrwyd yn 927, sydd dan sylw. Er difa ei rheolwyr Cernywig gan y Saeson creulon deddfwyd *in Anglia et Cornubia* hyd oes y Tuduriaid pan wrthryfelasant yn erbyn canoli grym i Llundain. Arweinwyd byddin y Cernywyr gan of a thwrnai, gan drechu'r Saeson yn Guildford yn 1497 dan yr Arglwydd Daubeny, Canghellor Harri Tudur. Bu rhaid iddo ef arwain byddin a'u trechu ar rostir yng Nghaint. Cododd y Cernywyr ddwywaith wedyn yn erbyn y Saeson, y tro olaf ym mlwyddyn uno Cymru â Lloegr - 1536 - pan orfodwyd Saesneg ar holl bobl Cernyw ac fe ddiodeffasant yn enbyd dan 'lanhau ethnig' ar ôl colli'r dydd ar faes y gad.

Ymddengys i'r iaith Gernyweg farw o'r tir ar ddechrau'r 19eg ganrif. Dywedwyd gan rai mai hen wreigan o'r enw Doli Pentreath oedd yr olaf i'w siarad. Ers hynny, daeth mudiad i adfer y Gernyweg, gyda gwleidyddiaeth genedlaetholgar yn canlyn yn y 1930au. Daeth Mebyon Kernow i fod ym 1951 a hi yw'r brif blaid genedlaethol bellach. Ennill

Boirey lesh Thieyn

Ta boirey lesh thieyn feiy ny cruinney, erskyn ooilley mannagh vel thie erbee ayd. Shynyn nagh vel cummal sy Trass Seihll, ta'n chooid smoo jin aighoil ass towse cosoylit roosyn t'ayns cheeraghyn boghtey. Agh, eer ayns ny cheeraghyn berchagh, ta sleih dy liooar ayns drogh stayd kyndagh rish genney thieyn. Eerskyn ooilley ayns ny cheeraghyn Celtiagh, ta doilleeid mooar ayn bentyn rish ny costysyn jeh thieyn. Foddee oo yn doilleeid shoh y rheynn sheese ayns daa ghoilleeid: doilleeid jeant ec 'nah hieyn', as doilleeid jeant ec sleih lesh argid cheet dy chummal 'dy beayn' ayns boayl raad nagh vel monney argid ec sleih ynnydag.

Hoshiaght, doilleeid ny nah hieyn. Shoh thieyn ta goll er kionnaghey ec joarreeyn son y chooid smoo - joarreeyn ta cheet gys boayl

mwy o rym yn lleol yw ei nod sef cael trosglwyddo grym yn ôl o Lundain. Bu'n ennill amryw seddau ar gynghorau gwledig a'r cyngor sir cyn 1974 gan geisio cynulliad Cernyw. Yn ystod y 60au, honnai 3 o'r 5 aelod seneddol o Gernyw fod yn aelodau o Febyon Kernow yn ogystal â pherthyn i'r Plaid Ryddfrydol.

Yn etholiad Mehefin 2001 dim ond 3199 pleidlais a gafodd 3 ymgeisydd Mebyon Kernow, rhwng 1.82% a 2.34%. Bu papurau Llundain yn dawel iawn ar hyn, hefyd fod Andrew George (Democrat Rhyddfrydol) a enillodd sedd Porthia/St. Ives gyda 51.58% o'r bleidlais wedi cynyddu ei fwyaftrif. Mae ef yn gyn-aelod o Febyon Kernow ac mae'n rhugl yn y Gernyweg. Penderfynodd mai drwy'r Democratiaid Rhyddfrydol mae sicrhau cynulliad i Gernyw. Bu David Mudd, aelod Ceidwadol, yn aelod o Febyon Kernow yn y 60au hefyd. Syfrdanwyd Tŷ'r Cyffredin gan Andrew George pan draddoddod araith yn Gernyweg pan geisiodd hawliau iddi hi ac i'r fan honno gydnabod bodolaeth Cernyw a ddaeth yn 'sir' Seisnig tua diwedd y 19eg ganrif. Cododd A. George ddeiseb yn mynnu cynulliad i Gernyw, yn hytrach nag ensyniad Llafur Newydd i dafu Cernyw i ranbarth De Orllewin Lloegr. Eisoes mae dros 75,000 wedi llofnodi'r ddeiseb hon. Yn y cyfamser gwelwyd Candy Atherton, aelod Llafur Aberfal/Falmouth & Camborne, Saesnes a ddaeth yno ym 1997, yn chwifio baner Sant Perran (baner Cernyw) mewn coffad gwrthryfel 1497.

Efallai nad ydym ni'r Cymry'n deall agosed yw'n hieithoedd i'w gilydd. Dyma bennill Gernyweg gyda throsiad:

*Yn lavar coth, yn lavar gwy
Dorn re ver, ha tawas re hyr
Dean hep tawas a gollas y dyr
Yn llafar hen, yn llafar gwir
Llaw ry fer, a thafod rhy hir
Dyn heb iaith a golodd ei dir*



Brian Stowell

ennagh er laghyn seyrey sy tourey as gra 'Nagh aalin y boayl shoh! By vie lhen cummal ayn...' T'ad fakin thie beg jesh as chebbal eh y chionnaghey. Ta joarreeyn elley laccal y thie

Mae hyn yn llawn gwirionedd. Er hynny, fe ddelir ati i herio'r "Deyrnas Unedig".

Meddyliwch mewn difri am ragrith cwmni Scottish Power! Mae'n danfon biliau a gohebiaeth ddwyieithog yng Nghymru drwy MANWEB heb wneud yn ddwyieithog yn yr Alban! Efallai dylem ni'r Cymry ballu talu iddo am drydan hyd nes y caiff ein cefndryd Albanaidd chwarae teg. Cydweithredu â'n gilydd yw'r ffordd ymlaen i gymdogion agosaf y Saeson, dybia i, a dal i gefnogi Plaid Cymru drwy'r blychau pleidleisio bob cyfle a gawn. Daw, fe ddaw'r dydd ac fe gaiff y Gymraeg ei phriod le, heb wanhau ac ymrannu a gwanhau'n deisyfiadau a'n hawliau a'n gobeithion fel Celtiaid. Gwnawn ein gorau'n bositif, ac unedig, drwy gydweithredu â'n cefndryd Celtaidd bob cyfle ddaw.

J.G. Jones

Summary:

The state in which we live, the "United Kingdom of Great Britain and Northern Ireland", came into existence as such at midnight on April 12th 1927, and that existence is now under siege. Contrary to the impression given by the state media, it is not an ancient state nor is it the same as 'Britain'. A British state only existed from 1707 (the union of England and Scotland) to 1800 (the incorporation of Ireland into the state). There is not nor ever has been a "British nation". The re-emergence of Wales, Ireland and Scotland as political nations with devolution and the Good Friday agreement has created a confusion of identity in England due to the English having been told for so long by the establishment that British means English. The 1707 union of England and Scotland is the written constitution of this state, but the English have used their majority in the London parliament to ignore its terms and make the Celtic lands colonies. The media ignore the existence of the constitution.

cheddin, as t'adsyn chebbal prios syrjey, as shen yn agh ta'n prios goll seose as seose, derrey nagh vod sleih ynnydag kionnaghey thieyn ayns y voayl v'ad ruggit as troggit ayn. Ta joarreeyn ennagh geddyn y thie, as eisht ta'n thie follym son y chooid smoo jeh'n vleyn. Tappee dy liooar, ta balley beg ennagh geddyn baase. Cha nod y sleih aeg ynnydag fordrail ny thieyn shoh y chionnaghey as t'ad eginit immeeght. Ta'n scoill ynnydag as y thie-lhionney goll er dooney, as ta shenn sleih ennagh faagit as adsyn cummal mastei thieyn ta marroo son y chooid smoo jeh'n vleyn.

Ta'n lheid taghyrt ayns ymmodde cheeraghyn, agh s'olk y doilleeid ayns cheeraghyn as ardjyn boayl ta turrystid scanshoil. T'eh feer olk ayns y Chorn as ayns buill dy liooar ayns Bretin, erskyn ooilley ayns buill raad ta Bretinsh goll er loayrt dy dooghyssagh. Ga dy row Bretnee cur thieyn er aile myr faghtys (campaign) noi ny nah hieyn, ta'n doilleeid er jeet dy ve ny smessey foast. S'aashagh lheim stiagh ayns gleashtan ayns ard-valley Sostnagh as gimman gys Bretin ny yn Chorn dy cheau paart dy hraa ayns cheer aalin sy tourey sy nah hie ayd hene. Chammah's shen ta sleih dy liooar er scapail veih ny h-ard-valjyn as er ngoll dy chummal er y cheer car ny bleaney ayns Bretin, y Chorn as Nalbin. Dy cliaghtagh, ta shen cur er priosyn ny thieyn goll seose as seose, as cur er sleih aeg ynnydag goll ersooyl d'eddyn boayl raad oddys ad kionnaghey thie. Y laa elley, hell-vane Cornagh orrym dy vriaght mychione doilleeidyn-thieys ayns Mannin. Dinsh eh dou dy vel ny priosyn jeh thieyn ayns ny h-Ellany Scilly er ngoll ass shillei er y fa dy vel sleih ass Lunnin jannoo cagey ny-mast'oc hene dy chionnaghey thieyn ayns ny h-ellany shen. Ta'n sleih aeg gimmeeght.

As ayns Nerin, cha nel y Tiger Celtiagh jannoo foays da dy chooilley pheiaigh. Ta sleih berchagh kionnaghey thieyn as troggal thieyn er y cheer, erskyn ooilley ec y clyst-marrey. Chammah's cur yn olk er boodeeyssyn ynnydag, ta shoh jannoo assee da Yernish ayns y Ghaeltagh. As va mee lhaih ayns pabyr-naight Yernagh er y gherid dy vel Yernee dy liooar feer voirit dy vel y clyst-marrey goll er stroie fud ny cheerey liorish thieyn ta goll er troggal dy chooilley voayl ayns aghtyn fud y cheillei. Lhig da dy chooilley vuc reuyrey jee hene, my ta. Y Cornagh shen dimraa mee roish shoh, dinsh mee da nagh vel doilleeid y thieys ayns Mannin yn un red as t'eh ayns y Chorn. Son shickyrys, ta nah hieyn ry gheddyn ayns Mannin, agh er lhiam dy vel y chooid smoo jeu nyn dhieyn oasle ta lesh sleih feer verchagh. Dinsh oltey feer Vanninagh jeh'n Chiare as Feed dou dy vel eshyn bwooiagh dy vel yn ard-reihys ayns Mannin goll er cummal ayns Mee Houney. T'eh gra dy vel sleih berchagh dy liooar ayns y rheynn-reihys echey, as ayns Mee Houney t'ad er scapail gys chiass ny greiney ayns cheeraghyn elley. Myr shen, cha nel ad votal ayns Mannin as ta'n OKF shoh jeant bwooiagh liorish shen, er y fa dy vel eh shickyry nagh derragh sleih berchagh nyn votyn dasyn!

Y red scammyltagh ayns Mannin, ta shen ny priosyn jeh thieyn. Ta lught yn argid er jeet gys Mannin, as kyndagh rish shen ta'n prios meanagh jeh thieyn goll rish shen ayns aynryn jeh Divlyn ny Lunin. Cha nod feallagh aeg kionnaghey thieyn, as ta'n reiltys Manninagh wheesh fo obbeeyys y cherroo argidys as nagh vel eh jannoo monney dy chooney lesh ny Manninee. Sleih ta gob-braghey ayns bancyn as offishyn-argidys ayns Mannin, ta kuse jeu cummal ayns Mannin son blein ny ghaa. Ta ny colughtyn oc kionnaghey thieyn as cummalyn-rea as ta ny failleydee cummal ayndae er mayl. Cha nel vondeishyn myr shen ry gheddyn ec Manninee cadjin. Dy dooghysaghy, ta ny delleyderyn-thieyn (estate agents) gob-braghey dy chionn lesh ny colughtyn she club mooar t'ayn. As s'mie lesh ny delleyderyn-thieyn ny priosyn jeh thieyn y ve goll seose car y traa. Delleyder-thieyn dy row, v'eh gaccan dy row sleih cadjin ayns Mannin 'goaill ymmyd' jeh reillyn-plannal (vel y lheid ayn?) dy lhietta troggal thieyn ayns boayl raad nagh row sleih ynyddagh laccal tooilley thieyn noa. Lhisagh fys er ve ec y sleih cadjin shen nagh nod ad caggey noi progress. Er lhiam dy vel ayn mooar jeh ny doilleeidyn shoh cheet veih'n graih ta sleih ayns ny h-ellany shoh cur da kionnaghey thieyn dauesyn hene. T'ou fo nearey, bunnys, mannagh vod oo shen y yannoo. Lhisagh oo goaill nearey mannagh vel oo goll er stroie ec gualdeeaght ghloutagh. Er y cheer vooar Oarpagh, son y chooid smoo, ta sleih ayns baljyn geeck mayl dy vaghey ayns cummalyn-rea ta jeant dy kiart as ta goll er stiurey dy kiart. Shen yn agh. Agh ayns ny h-ellany shoh, shegin dhyt ve shenn as/ny boght dy ve baghey ayns cummal rea, son y chooid smoo. Shen y fa dy vel ad cur seose ny fograghyn shen 'luxury flats'. Son ram jeh'n vea ayns, bare lhiam baghey ayns cummal-rea fondagh as mish geeck mayl resoonagh, syn ynydd jeh boirey mychione gualdeeaghtyn as polaseeyn-urysaght as cur argid da possany dy roosteyryn.

C'ed oddys mayd jannoo? Cha nel ansoor aashagh ry gheddyn. Mysh jeh bleaney er dy henney, dooyrt ad dy row bunargidys er ngeddyn y varriaght as dy row soshallys currit mow dy bollagh. Agh v'ad lhiggey er dy row tranlaase Soveidjagh yn un red as soshallys: cha row. D'eaysley doilleeid shoh yn thieys, shegin da reiltyssyn goaill rish nagh vod 'y margey seyr' (vel y lheid ayn?) livrey red erbee goll rish cairys. Shegin da reiltyssyn lheim stiagh ny smoo as ny smoo dy chooney lesh sleih nagh vel berchagh. As ta shen y chooid smoo jin.

Summary

The connected problems of second homes and rocketing house prices are destroying communities and cultures in the Celtic countries. There are no easy solutions, but governments must move away from free-market ideologies.

Brian Stowell

Cornish Assembly Demand

The campaign for a Cornish Assembly took its demand to the heart of Government last December, by handing in a petition declaration, signed by over 50,000 people, to 10 Downing Street, London.

The trip to London was timed to coincide with a Commons debate on devolution in "England" and the final drafting of a Government White Paper on Regional Devolution, which is due to be published in the New Year. Campaigners hoped that the event will influence the Government and prevent Cornwall becoming part of a South West Assembly, which could stretch as far as Swindon and Gloucester.

The petition campaign was launched on St Pirans Day (March 5th) 2000 by Mebyon Kernow - the Party for Cornwall (MK), but was later presented to the Cornish Constitutional Convention/Senedh Kernow in order to take the campaign forward.

Dick Cole, Party Leader of MK and Vice-Chair of the Convention, said, "More than 50,000 people have signed declarations calling for a Cornish Assembly. Tony Blair has made it clear that he supports the devolution to areas where there is popular support. That popular support for a Cornish Assembly has been demonstrated and we call on the Prime Minister to bring forward the necessary legislation to put the matter to the people of Cornwall in a referendum."



The Cornish Constitutional Convention delegation to Downing Street: Left to right: David Fieldsend; Matthew Taylor MP; Bert Briscoe, Convention Chairman; Colin Breed MP; Andrew George MP; Richard Ford and Paul Tyler MP. Front row: Andrew Climo-Thompson; Kathryn Bryant; Dick Cole, Convention Vice-Chairman and leader of Mebyon Kernow.

Campaigners argue that Cornwall's culture, language geography and Objective One status give it a unique claim to be considered a region in its own right, despite its small size. It is also believed that regional government will give stronger leadership to Cornwall's Objective One programme and give the nation a stronger voice in arguing for a fairer deal at an international level.

Convention Chair Bert Briscoe said: "This declaration is the biggest single expression of public support for regional devolution.

"People say Cornwall is too small. All the evidence shows that size is immaterial."

Cornwall's four Liberal-Democrat MP's joined the London delegation. Candy Atherton, Labour MP for Falmouth and Camborne, said it was "not appropriate" for her to attend after the Cornish Labour Party rejected calls for a Cornish Assembly, in favour of bringing more power to the "parish pump" level.

The Cornish Stannary Parliament, the ancient legal and parliamentary institution of Cornwall, have never fully supported the campaign for a Cornish Assembly. It has taken the view that such a demand would not only be unsuccessful, but would constitute a waste of resources.

The Cornish Stannary Parliament argues that the Cornish Assembly campaign has neglected to take into account the existing constitutional and legal principles, which will ultimately need to be considered in regard to Cornwall's future.

SUPPORT BRETON PRISONERS

The publication of the January bulletin (Kannadig No 14) of SKOAZELL VREIZH, the organisation supporting the Breton prisoners, is a useful reminder that we start another year with eight Bretons still detained by the French authorities. Some of those detained now face their third year in custody. Many in Brittany also face harassment and persecution for supporting the prisoners.

The Celtic League reiterates its call to all National branches of the League, Celtic Nationalist Parties and Cultural organisations to make some expression of support on behalf of and to the Breton prisoners and to write to the French President and French Embassies. Breton prisoners addresses can be found on the Skoazell Vreizh website. The worst fate that can befall any of the prisoners detained in the Celtic countries is that they are forgotten. If anything we should ensure that in 2002 the campaign of support outside Brittany is stepped up.

It is vitally important that expressions of solidarity are forthcoming from individuals and organisations in all the Celtic countries.

Details of all prisoners and the current debate about their situation can be obtained in Kannadig No 14.

Write to: Per Loquet, SKOAZELL VREIZH 3 Straed Aristide Briant 44350 GWENRANN, BREIZH/ France or on the Skoazell Vreizh website: www.skoazell-vreizh.org

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Celtic Calendar

The production of the Celtic Calendar is a significant long-standing contribution by the CL American Branch to raising Inter-Celtic consciousness.

Each month contains an illustration, by artist Mike Kaluta, of a scene from Celtic mythology or history, and a short text description of the event depicted. The calendar contains the months and days of the week in English and one of the six Celtic languages, with anniversaries of dozens of Celtic events noted in brief. Also included is a Celtic folk saying for each month.

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membership and subscriptions

All those who agree with the constitution and aims of the Celtic League are eligible for membership. The membership fee (including *Carn*) and subscription rates are 16; Stg£12; 20; US\$30.00 (US funds, cheques drawn on a US bank). Europe: Stg£15 (airmail); Outside Europe: Stg£18.00 (airmail).

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Articles for *Carn* may be sent on disk preferably in Microsoft Word/Works, faxed to + 353 1 - 458 9795 or e-mailed to the Editor

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