

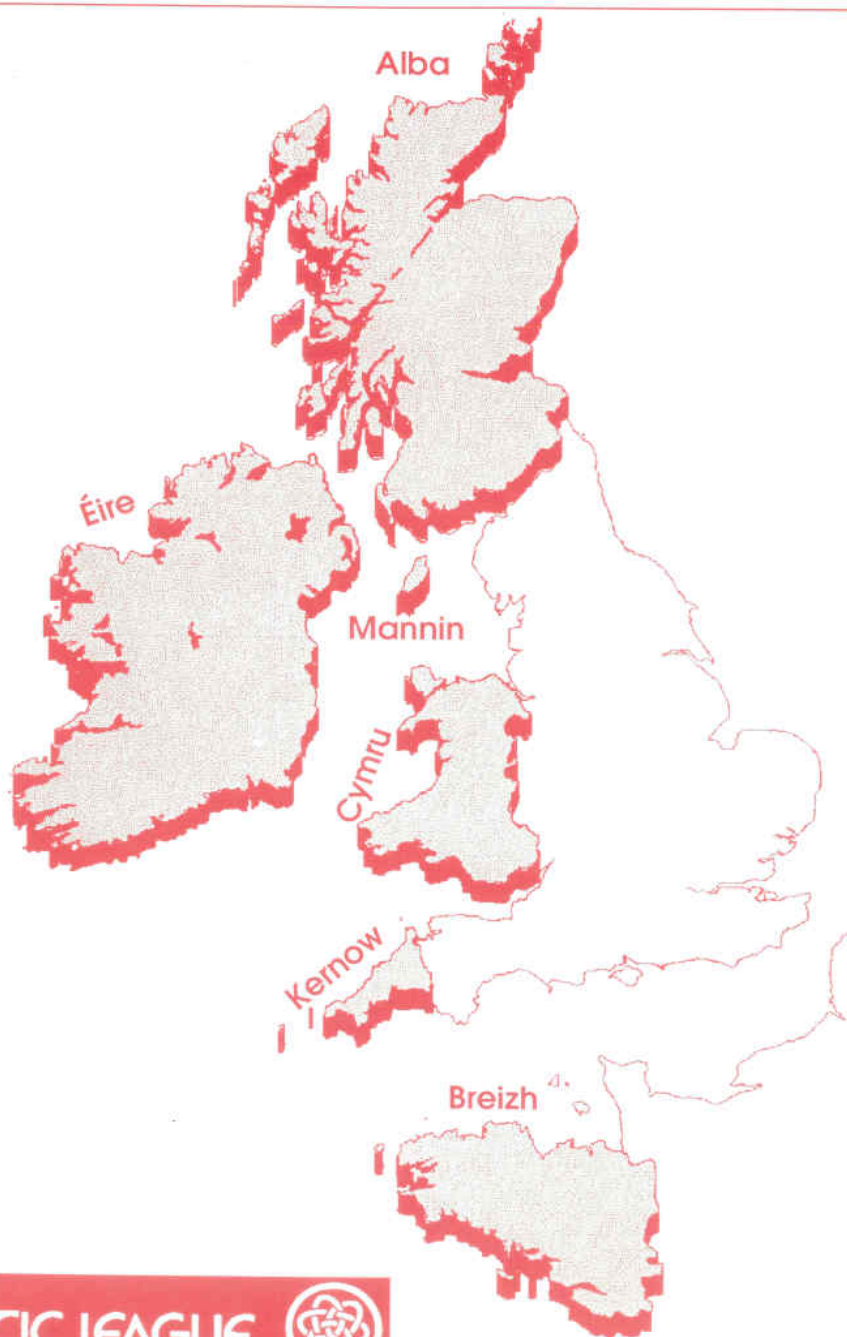
# comann

A LINK BETWEEN THE CELTIC NATIONS

No. 110

Summer 2000

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COMMEEYS CELTIAGH

CELTIC LEAGUE





# Mairead nam Mallachd

Aig deireadh na beatha aig Mairead Bean Rìgh Chaluimceannmhór ghabh i aithreachas air son na peacaidhean aice... as bha mòran dhiubh ann! Ach bha i fada ro anmoch a thaobh na Gàidhlig oir lìon i a h-uile dreuchd chudromach le daoine aig nach robh facal Gàidhlig.

Ach cò i agus cia as a thàinig i?

Ged a bha i cho déidheil air a' Bheurla mar a bha i 'sna làithean sin, cha robh facal Beurla aice gus an d'ràinig i Sasainn nuair a bha i dusan bliadhna a dh'aois oir cha do bhuin i do Shasainn idir... ach gus an Ungair (Hungary)!

Rugadh agus thogadh i anns a' chaisteal air Rékahegy a tha air cnoc ann an Nádasd, faisg air Pécs anns an Ungair. Tha na láraichean aig a' chaisteal seo ri fhaicinn gus an latha an diugh. Ghairm *Edward the Confessor*, rìgh Shasainn, a h-athair dhachaigh gu Lunnain bhon a bha e na oighre do'n chathair-rioghail Shasannach.

Sa bhliadhna 1057 thill a h-athair agus an teaghlach aige gu Sasainn. Ach chaochail e ann an ùine ghoirid an deidh sin.

Nuair a bha Mairead aig a' Chuirt Shasannach ann an Lunnainn (1057-1069) thuit i ann an gaol gu trom le Calum Ceanmór ged a bha e posda. Bha gaol mór aige oirre cuideachd. Bha e mu ceithir bliadhna deug na b'aosda na ise. Ghabh i uidh anns a' chànan Shasannach, Beurla, an uair sin cuideachd.

An sin thachair i air Turgot a bha na phears-eaglais Sasannach à Leicestershire. Bha e ainmeil bhon a sgrìobh e beatha-eachdraidh ghoirid uimpe. Thachair i air Lefranc, ard-easbuig Canterbury, agus bha iad, le chèile, nan comhairlichean dìomhair aice fhad 's a bha i beò an deidh sin.

Cheannsaich Diuc Uilleam à Normandaidh Sasainn anns a' bhliadhna 1066 agus ann an 1069 theich Mairead, a màthair, Agatha, a piuthar Cairistiona agus a bràthair Edgar gu Alba. Lean Mairead air a bhi dèidheil air Beurla agus an Eaglais Shasannach ach fada an aghaidh cànan agus a h-uile rud Normanach agus an aghaidh gach cànan agus eaglais eile seach Ungaireis.

Bha Mairead a' leigheil oirre air gun robh iad a' tilleadh gu h-Ungair a' mealladh a màthair; ach chaidh iad gu Alba. Chaidh iad air tìr aig ÒbMairead faisg air Caschaolais

(Queensferry). An ath bhliadhna (1070) bha Mairead nam Mallachd is Calum Ceanmór posda.

Bha Calum cho meallta rithe fhéin. Chuir e a' cheud bean, Ingibjorg, dhachaigh gu Arcaibh air gum posadh e Mairead. Bha Mairead a' dèanamh a-mach gun robh e caran gòrach. Uair, chuir i a-mach sgeul gun robh fear-gaol aice ann an uaimh ann an Dùn Pharlain. Tha an uamh ri fhaicinn gus an latha an diugh. Ruith Calum sìos gu cabhagach air lorg an fhir-ghaol agus fhuair se i na h-aonar agus ise a' leigheadh oirre gun robh i a' dèanamh urnaigh air a shon.

Uair eile, chomhdaich e na leabhraichean aice le òr is seudan. Bha i a' magadh air bhon nach robh e comasach air leughadh no sgrìobhadh ged a bha e fileanta sa Ghàidhlig, Laidean, Beurla is Fraingeis.

Bha iad caran coltach ri Dennis Thatcher agus a mnaoi Magaidh (eile). Bha ise fada na b'fhearr a thaobh nam poiletais na Calum. Gu tric bhiodh ise ag ràdh agus a' dèanamh nithean air son tuileadh cumhachd fhaighinn tre phoileataics. Bhiodh Mairead a' cumail a-mach gun robh i cho gaolach a thaobh naoinear naoidhean bhochda agus gam beathachadh le biadh bog-fliuch agus iad nan suidhe air a glun. Ach a dh'aindeoin ssin bha i brùideil ri a clann fhéin. Cha do thog i na ochdnar leanaban a bha aice fhéin ach le banaltruim, le òdrugh à Gnath-fhacail 13:24, "An ti a chaoimhneas a shlat is beag air a mhac...". Se sin ri ràdh... "Thoir a dheagh shlacainn dhà!" Chuir i a mac, Eamon (Edmond) gu prìosan ann an Caisteal Caimbeul, faisg air Dolair, bhon a bha e deidheil air a' Ghàidhlig.

Thog i a h-uile leanabh aice a' bruidhinn Beurla a-mhàin agus thug i ainmean Sasannach orra an àite ainmean Albannach Gàidhlig an cleachdadh aig an àm seo bhon a bha a' Ghàidhlig air a bruidhinn feadh Alba ge leir an uair sin.

Cheannsaich i eaglais Cheilteach na h-Alba bhon a bha an t-aifreann agus na seirbheisean gu tric sa Ghàidhlig bhon a bha i an aghaidh na cànan Albannach againn. Chuir i stad air a' Ghàidhlig anns na Cuirtean Rìoghail is Laghail, san sRiaghaltas agus anns gach dreuchd eile feadh Alba.

Chuir i beachdairean... spies... feadh Alba air lorg fògarraich à Sasainn aig an

robh Beurla a-mhàin, oir aig nach robh a' Ghàidhlig agus fhuair iad dreuchdan anns a h-uile àite a b'fhearr na cheile.

Bha i a' rìghladh tre eagal eadhon na mnathan a bha a' fuaigheal aodaich nan sagart aice.

Bha i a' dèanamh cuideachd mòran ana-caitheamh. Nam biodh neach sam bith ag iarraidh déire dh'fheumadh iad bruidhinn sa Beurla agus an uairsin bhiodh ise a' toirt dhaibh buinn òir. Bha feadhainn eadhon a' tighinn on Roinn Eorpa a' sireadh déircean!

Bhiodh i cuir suas airgid air son gnòthaichean ùra mar taighean-osda agus aiseagan o Caschaolais mu Dheis (South Queensferry) gu Caschaolais mu Thuath ann am Fìobha agus mar sin air adhart.

Ach ciamar a bha i a' faighinn an airgid air son an stròdhachd... *prodigality*... seo? Le goid... a-reir Turgot... goid chrabhach... ach chan eil cràbhach ann an goid idir. Co-dhiù, b'e meirleach a bha innte. Ghlac freiceadan an Ionmhais i a' goid... le buinn oir na laimh!

Bha ise daonnan a' ceannach airmeis, brait agus brait-ùrlar is -uinneag, aodach, soithichean, is uidheam-ithe agus mòran nithean sòghail... *luxury*... eile. Thoir misg i am breacan air son aodach Eorpach. Aig an aon àm thoir misg i ar cànan cuideachd anns gach àite. Bho nach do dh'ionnsaich i Gàidhlig dh'fheumadh a h-uile duine bruidhinn Beurla a-mhàin... no Ungaireis!

Bhon a bha na cìsean daonnan dol suas bhon a bha Mairead cho strùidheil, b'fheudar do na cìs-fhir rudeigin a dhèanamh bhon a bha iad a' fàs cho mì-mheasail gun go rinn iad an dannsa... An Gille-Chaluim... *the Highland Fling*... mar mahadh.

A reir aithris bha Mairead coltach ris an eaconomair... *economist*... John Maynard Keynes agus esan ag ràdh, "Tilg airgead gu leòr anns gach àite. Bha i coltach ri Mairead eile (Thatcher) cuideachd bhon a bha i cho ceannsgalach. Ach cha robh Keynes no Thatcher cho sgriosail a thaobh na cànan Albannach again!

**Gilleasbuig MacMhuirich**  
**Gilleasbuig Lachlainn 'Illeasbuig**

## Summary

*This is a look at the life of the second wife of King Malcolm Canmore, known to monolingualists as Saint Margaret but to the Gael... the speakers of the Scottish language... she is known as Mairead nam Mallachd since she disestablished our language and its culture, banishing it from Court and the Law Courts, from Commerce and from Government, something that is keenly felt to this very day. She is and will remain a saint because it has never been a bar to beatification, in being declared a saint, to have crushed a nation's language and replaced it with that of one's own choice!*



# The Scottish Parliament – One Year Young!

*The settled will of the Scottish peoples to have a strong parliament have made remarkable progress since election last May. The coalition government of New Labour and Liberal Democrat MSPs has been treated to a wholly new form of scrutiny for those with British parliamentary experience. A strong committee system is shaping laws in a far more detailed fashion and scrutinising ministers' actions in uncomfortable detail. This augurs well for its development.*

However the teething troubles of living in a temporary home, the Church of Scotland's General Assembly hall, the escalating costs of the planned new buildings designed by controversial Catalan architect Enrique Morales and various house keeping arrangements have grabbed unwelcome headlines.

Yet the massive backlog of law making, impossible in an overburdened, antique Westminster have steadily produced new laws. This is particularly true in areas of Justice and Land. Dealing with incapable adults and then abolishing the ancient feudal system of land tenure have been notable milestones.

The Scottish Executive, as the government of Scotland's devolved parliament with limited powers is known, has had to bow to widespread pressure to remove student fees from Scots higher centres of learning - this is in stark contrast to English practice. The fact that the smaller coalition partners made it a sticking point opened up the rigid whip system to achieve a way ahead. The revolt of New Labour back benchers allowed Socialist MSP Tommy Sheridan to gain the key vote to outlaw the barbaric practice of warrant sales which have been used to reclaim debt. New approaches are being proposed.

Major spending on road and rail infrastructure has been dominated by urban congestion. Again New Labour's Transport and Environment Minister, Sarah Boyack bowed to pressure against the imposition of road tolls on the main trunk road between Glasgow and Edinburgh. Now road and parking charging measures in cities may be allowed. A real debate about improving the status of Gaelic to a new sense of security has led to politicisation of the issue as never before. That is what direct parliamentary power implies and that is all to the good.

A start to improve Scotland's public housing stock and the creation, equally controversially of National Parks are the kind of bread and butter issues being tackled. All these subjects have benefited from close scrutiny in committee and the power of Committee Chairs such as the SNP's Roseanna Cunningham - Justice and Land Reform, and John Swinney, Enterprise and Lifelong Learning have been outstanding.

Whilst trying to avoid damaging divi-



**Roseanna Cunningham, MSP**

sions with their Labour colleagues in Westminster several issues have shown that real tensions will arise when Westminster fails to recognise Scottish sensitivities. Only now the focus of a Scots Parliament will not stifle complaints. Two such issues include the hurried and secretive redrawing of fishing jurisdictions to England's advantage during the Scottish General Election and a recent but deeply damaging admission of the Ministry of Agriculture in London that it failed to pass on information about illegal genetically modified seed which was distributed and planted before steps to remove it could be taken.

For believers in devolved government the constant difficulties of not having enough cash to meet expectations or to remove obstacles to economic advance such as the highest petrol prices in Europe, due to heavy fuel duty mean that the friction will continue. For those who wish a new politics to emerge that shows signs of growth. For those who see Scottish independence in Europe as the natural end point in the constitutional process there is hope that the status quo is now devolution and that increasing powers in the Scots Parliament will gradually lead to public demand for full powers.

For all the teething problems of its first year an exciting new prospect of enhanced democratic control of Scottish affairs beckons. The Scots people voted for it. Now they want it to work.

**Rob Gibson**

## Call To Extend No Fly Zones Around N-Plants

Last year the Celtic League expressed concern about the narrow (1 mile) air exclusion zones around nuclear power stations following a near miss when an RAF Tornado jet narrowly avoided colliding with the Torness plant in central Scotland. It has also emerged that there was an incident over Anglesey in February when two RAF jet aircraft narrowly averted collision. Anglesey is the site of the old Magnox power station at Wylfa, sixty miles from Dublin. Air training exercises of this type are a feature of life over Anglesey.

The Celtic League concerns were echoed at the time by the Irish and Manx governments. Now Dundee City Council has written to their colleagues on Midlothian Council seeking its support for calls to increase flight avoidance zones around the plants. Meanwhile Scottish Green MSP Robin Harper, said Scotland had been seconds from a Chernobyl scenario of radioactive fallout despite assurances from management.

**J B Moffatt**

## EU Funding Inquiry

Speaking on the first day of the Scottish Parliament's inquiry into the Treasury's treatment of EU structural funding in Scotland - with academics Dr Gillian Bristow and Dr Nigel Blewitt providing expert evidence to meetings of the Finance and European Committees - SNP Chief Whip and member of the European Committee Mr Bruce Crawford, MSP said:

*"Today's expert evidence from distinguished academics completely vindicates the SNP's argument that the current system of allocating EU structural funds leads to Scotland losing out."*

*"Funding is allocated by the EU according to the Barnett formula, which is working to squeeze Scottish spending."*

The Shadow Finance Minister Mr Andrew Wilson, MSP said:

*"In Wales, Alun Michael was forced to resign as First Minister because he could not secure the Treasury funding necessary to deliver the full benefits of Objective One status."*

*"The system must be changed. With Independence, Scotland would not suffer from this problem. But even within the constraints of devolution, it can be solved by taking EU funding out of the Barnett formula."*



## Seumas Mac A' Ghobhainn: Memorial Fund Appeal

Glasgow City Council have finally given The 1820 Society permission to erect a memorial to Seumas Mac a' Ghobhainn, one of the early stalwarts of the Celtic League, next to the 1820 Memorial at Sighthill Cemetery, Glasgow, where his ashes were scattered in 1987.

The 1820 Society are issuing an appeal for funds to erect the memorial which, it is hoped, will be unveiled on September 10, this year, at the annual commemoration of Scotland's last major uprising.

Historian, author and activist, Seumas Mac a' Ghobhainn (1930-1987) was co-author of the first major study on *The Scottish Insurrection of 1820* (1970), which attempted to sever the Union with England. He was a member of the SNP since his teenage, although on the far left of the party being both a republican and a socialist, and although educated in his native Edinburgh he was a fluent Gaelic speaker and a published poet in the language.

A rousing talk in the late 1960s led to the formation of Comunn na Cànain Albannaich (Scottish Language Society), of which he was president, which resorted to radical actions during the 1970s to gain status for the language. He was the co-author of *The Problem of Language Revival* (Club Leabhar, 1971).

The Alba Branch of the Celtic League is currently working to publish a small biography and a collection of his selected articles. Professor Kenneth McKinnon (author of *The Lion's Tongue*) will be writing an introduction.

Seumas joined the Celtic League soon after it was formed and remained a committed member until his death. He was a member of the organising committee of Scrif Celt, the Celtic languages book fair in 1985 and 1986. A full obituary was published in *Carn* (no 57), Spring, 1987.

He died in London but, at his request, his ashes were taken home to Scotland and scattered at the 1820 Memorial where the bodies of the executed insurrection leaders are buried. The ceremony was covered by Scottish television and the press.

Donations for the memorial to this great Scotsman and Pan Celt should be sent to Ian Bayne (chairperson of The 1820 Society), 8 Clarence Drive, Glasgow G12 9QJ, Scotland.

# Lack of Gaelic Progress Dismays Activists

It is now over a year since the first ever Scottish Parliamentary elections resulted in the formation of a Labour-Liberal coalition administration. In this year, Gaelic activists have become increasingly disillusioned by the Scottish executive's failure to take any significant measures to promote the language. Apart from holding one parliamentary debate about Gaelic education in Gaelic, the Scottish Executive has done nothing of substance to date. The issue of Secure Status for the language, which the Labour Party have in the past claimed to support, has apparently completely disappeared from the political agenda with the prospect of a Gaelic Language Act seeming further away than ever. Despite calls from Gaelic agencies and supporters, the Scottish Executive have also failed to mention Gaelic in the National Parks Bill and have rejected all calls to compel national park authorities to draw up Gaelic policies through the bill.

It is in the field of education that the Scottish Executive's record on the language has caused the greatest concern. In the education Bill, the first such bill to be introduced to Scotland's Parliament, the Scottish Executive did not propose to mention Gaelic at all. Following a great amount of pressure from the Gaelic community and opposition parties and a petition to the Scottish Parliament, the Scottish Executive subsequently agreed to give Gaelic a token, but meaningless mention in the Bill and to designate Gaelic as an equally meaningless 'national priority'. This falls very short of the minimum demands being made by Gaelic organisation.

Gaelic as a 'national priority' merely means that local authorities will have to write yearly reports as to what (if anything) they aim to do in terms of providing Gaelic medium education and/or to define for themselves how they aim to measure demand for Gaelic medium education and how (if at all) they plan to respond to this demand. This, in other words, means that local authorities can safely continue to ignore the wishes of parents if they wish to. This is exactly the situation that Gaelic groups have been trying to avoid in the first and exactly the reason why they have been calling for a statutory right to Gaelic medium education within the Education Bill!

At the time of going to press, the Scottish Executive were not only flatly refusing to even consider the possibility of creating any right to Gaelic medium education, but were also threatening to withdraw their offers to mention Gaelic in the Education Bill or to designate Gaelic as a 'national priority' if the Gaelic agencies did not fully and publicly accept the Government's proposals. Through

such blackmail, the Executive has been attempting, with some success, to use time honoured divide and rule techniques on the Gaelic groups. Unless the Gaelic agencies stand up to their principles in the face of blackmail, the future for Gaelic is very bleak indeed as there can be little hope for future growth in the numbers of Gaelic speakers if a right to Gaelic medium education is not created.

The moral of the story could not be clearer: if you want to see progress with Gaelic, don't vote Labour!

Uilleam Mac Caluim

## Celtic League Internet Site

<http://www.manxman.co.im/cleague/>

e-mail General Secretary:  
b.moffatt@advsys.co.im

e-mail Assistant G.S.:  
mkermode@mcb.net

## Gaelic TV

The Chairman of the National Broadcasting Council of Scotland has assured the Celtic League's Alba Branch that the Broadcasting Council of Scotland "is working to ensure that management protect the commitment to developing Gaelic services on both digital and analogue channels".

The Scottish Branch Secretary, Risnidh Mag Aoidh had written to Sir Robert Smith seeking support for the establishment of a Gaelic television channel.

Sir Robert also advised that "progress is being made to extend the Radio nan Gaidheal transmission reach" and indicated that proposals to carry that service on the Internet will be advanced in the coming months.

The Scottish Branch had also raised issues relating to the provision of broadcast news services for Scotland and Sir Robert indicated that all the points raised in the League's correspondence will be brought to the next meeting of the Broadcasting Council for Scotland.



# Breizh

## Synge HAG AR BREZHONEG

*John Millington Synge a zo unan eus ar skrivagnerien a roas da Iwerzhon ur c'hoariva broadel. Evel Yeats, e saozneg eo en deus skrivet daoust ma oa bet o teskiñ gouezeleg en inizi Aran azalek 1898. Ganet oa bet e Dulenn e 1871 ha mervel e reas eno e 1909. Panefe ul levr diwar-benn e bennadoù amzer tremenet en Inizi Aran (1907) ha "Barzhonegoù ha troidigezhioù (1909) ez eo pezhioù-c'hoari eo en deus skrivet.*



*'Puñs ar Sent' with Strollad Plougin*

*(Courtesy Louis Blonce)*

E 1896 pa oa e Pariz e reas anaoudegezh gant Yeats, ar skrivagner brudet, ezel eus "Breuriezh Republikan Iwerzhon". "Koll hoc'h amzer a rit e Pariz, emezañ dezhañ. Kit d'an inizi Aran, d'ober anaoudegezh gant Iwerzhon wirion, ha labourat war al lennegezh". Yeats ivez a lakeas anezhañ d'ober anaoudegezh gant lady Gregory ha da genlabourat da sevel ar c'hoariva broadel. Ganto e voe savet C'hoariva an Abati: The abbey theatr e Dulenn hag ha zo bet ken pouezus e istor ar c'hoariva, er bed holl.

**Plijet-bras ha sachet oa Synge gant Breizh.** Remond Ar Porzh (*Al Liamm*-1980) ha Fransez Favereau (Skol Vreizh 2000-Lubaner Kreiz Breizh) o deus studiet petra eo bet Levezon d' Arbois de Jubainville, kelenner er Sorbonne war ar yezh, ar sevenadur hag ar gwir Keltiek; hini Anatole ar Braz, ha dreist-holl e labourioù diwarbenn ar pardonioù, ar maro, an ankou, an anaon; hini

Pierre Loti, oberour Pesketour an Island; ha Renan...

Ken troet ma oa gant Breizh ma stagas da zeskiñ brezhoneg. Ur veaj e Breizh-Izel, e Kemper dreist-holl, a reas e 1899. "Gwelet en doa talvoudegezh dispar al lennegezh pobl hag an hengounioù chomet beo er broioù keltiek" (R. ar Porzh). Levezonet bras e oa gant Breizh hag e klaskas dont ur wech all da weladenniñ hor bro. Re ziwezhat siwazh.

**Plijet-bras ha troet eo bet ivez ar vrezhonegerien** gant Synge. Gant e bezhioù-c'hoari hag a zo bet meur a hini anezho troet ha c'hoariet e brezhoneg.

*Riders of the Sea* da gentañ (1904) lakaet e brezhoneg gant Youenn Drezen e Gwalarn e 1926 gant an ano *War Varc'h d'ar Mor* ha c'hoariet e Plougerne gant Paotred Mikeal an Noblez Yann-Vari Perrot e 1928 hag e Lezvenen e 1938 gant strollad ar Bleun-

Brug. C'hoazh eo bet c'hoariet gant Ar Vro Bagan e 1999. Gant Remi Derrien oa bet lakaet e brezhoneg ivez e 1974 (Bleun-Brug) gant an ano *War Varc'h etrezeg ar Mor* ha c'hoariet gant Teatr Penn ar Bed. Filmet oa bet zoken gant FR3, e keriadenn Menemham Kerlouan, harp er mor bras; Chanig ar Gall o vezañ ar vamm.

*In the Shadow of the Glen* (1903) a zo bet troet e brezhoneg ivez gant Youenn Drezen gant an ano "An Draonienn hep heol" evit ar gelaouenn *War du ar Pal* (1938) hag adembannet en niverenn 14 skrid. An daou bezh-c'hoari-se a zo bet adembannet en niverennoù; 15-16 eus *AL LANV*.

*The Playboy of the Western World* (1907) ar pezh a lakeas iwerzhoniz da vont e belbi e C'hoariva an Abati, feuket ma oant bet gant ar goap a veze graet anezho. Gant Remi Derrien oa bet troet e 1977 e *Labous-den Penn ar Bed* c'hoariet gant Teatr Penn ar Bed, leurenniet gant Gwilhou Kergourlay, c'hoarivaour a vicher ganet e Elian o labourat e C'hoariva Roazhon. Mikeal Madeg a oa oc'h ober Christopher Mahon. Gant FR3a o bet filmet ivez.

Nevez adkempennet eo bet ar skrid ha lakaet e brezhoneg Kreiz Breizh gant strollad Kallag, ur strollad c'hoariva savet e 1993. E Kreiz Breizh eo lakaet an istor da dremen setu m'eo deut ar pezh da vezañ: *Lubaner Kreiz Breizh* Staget int da c'hoari e 1999. Gant Skol Vreizh eo bet embannet e penn kentañ ar bloazh 2000, gant ur pennad fonus skrivet gant Fransez Favereau da zigeriñ. "John Millington Synge, Breizh hag ar Playboy..." Ur pezh tri arvest eo "the playboy..."

*The Well of the Saints* a zo ur pezh tri arvest ivez. En 1994 e oa bet lakaet e brezhoneg gant Kristian ar Bras ha Bob Simon ha c'hoariet gant strollad Plougin gant an ano *Puñs ar Sent*. Nevez embannet eo e penn kentañ 2000 gant Brud Nevez-Emgleo Bruz gant un droidigezh "hag a chom an tosta posubl ouz ar skrid orin".

*When the Moon as set* n'eo ket gwall anavezet. Ur pezh berr un arvest eo. Gant Ar Vro Bagan eo bet c'hoariet e galleg. Emaer ouzh e dreñ e brezhoneg.

Chom a rafe daou bezh-c'hoari all da lakaet e brezhoneg:

*The Tinker's Wedding* (1907) ur pezh daou arvest ha *Deirdre of the Sorrows* (1910) embannet war lerc'h m'oa marvet Synge. Ur pezh tri arvest, holl-gaer ha don kenañ, diwar-benn ar garantez, ar maro, ar mojennoù...

Petra a sach ar vrezhonegerien war-zu Synge kentoc'h eget war zu O'Casey? (Ar Vro Bagan en deus c'hoariet ha troet tri fezh anezhañ). Galv an natur, an inizi, ur gumuniezh tud tost a-walc'h ouzh ar vretoned diwar-ar maez, romantelezh ar gouezeleg hag ar gaeltac'h?

**Goulc'han Kervella**



## Diviz – Forum

### *The Breton Model* and socialo-communism

It seems that the socialo-communists and their government are equally upset by Breton agriculture as they have been by the Breton culture. It's not that long since one was fed romantic dreams about this Celtic region on the edge of Europe.

It was this Brittany and its *penn-ti*, nestled in the wild moor, wind-swept by a wandering nomadic wind blowing in the mist, and where the natives still speak a *Celtic* dialect. You would almost think you're in Connemara! These Bretons! Guilty of being behind the times!

And yet, that same Brittany, thanks to the determination of its people, has managed, in the space of a few decades, and through a dynamic and efficient development, to produce what is now called the *Breton Model*. It was a question of rebuilding the country, which had been ruined by war, and the Bretons got to work. They were asked to produce more, and even more again. The farmers decided to invest and to modernise their production machinery. There was work for everybody. Unemployment? It wasn't heard of.

At the same time, everything was taking shape, with the exemplary setting up of banks, benefit societies, co-ops and unions. And no one has forgotten the Breton farmers' revolts, and where Brittany is concerned, Paris always gets worried. At the same time, market modernisation, upgrading of the road network and development of training and third level education took place. It was the time when the Hibernio-Anglo-Breton line (the BAI) was set up and then became Brittany Ferries. What a challenge! What an adventure! Organised and structured as it is, the Breton production has imposed itself on the markets, and that's what matters.

And all this allowed the Bretons to be able to live and work in their own country. What has become known as the *Breton Model*, with of course a few imperfections, is admired, envied and is already becoming a little *perturbing* to the Parisian overlords. The Bretons - guilty again!

And meanwhile, what was happening in Eastern Europe under these socialo-communist regimes that promised the Great Night Dream? Misery and dehumanisation, lies and the Gulag! Lifeless countryside deprived of farmers and their families forced to live in concrete towns or deported as far as Siberia. We were to witness a succession of food shortages

and famines in the fertile land of Ukraine. Misery, abandon and despair everywhere. And here we are today, with a minister from the socialo-communist government who comes to lecture us with disdain and contempt about the *Breton Model*. And then what do they do? These civil servants send one of their own on a mission as they used to do with the French colonies. He will then be rewarded with an end-of-career promotion for his pilgrimage to the Celtic land, and the Bretons will receive through *grants* and *aid* part of the tax they have already paid to finance the Pompidou Centre and the Mitterrand National Library.

Brittany does not care about this *fact-finding mission*. The Bretons know all too well about these problems, for they live with them on a daily basis, and can only rely on themselves to transform and adopt the political and economical policies in Brittany.

Yann Jestin  
(Courtesy Breizh info.)

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### The Centenary of Youenn Drezen 1899-1972

A commemoration to the memory of Breton writer Youenn Drezen took place in September 1999, through a variety of events held in Pont-'n-Abad, southern Finistère.

Youenn Drezen was born in September 1899 in Pont-'n-Abad, in a poor Breton-speaking family. After primary education there, he left for Spain in 1911, when Catholic orders running secondary schools had to emigrate from the French Republic, after a laicisation law was passed by the government of the time. He spent several years in a Catholic seminary, first in the Basque Country and then further south in Castilla. Then he decided to give up his studies for the priesthood and came back to Brittany in 1917. During his years abroad Youenn Drezen had developed a great interest in the Breton language and literature. After he had tried several jobs, he became a journalist with a local weekly, and started writing in Breton. At that time he met Roparz Hemon, the creator of a new literary magazine, called Gwalarn, and his first writings, which were translations from English and Spanish, were published in that maga-

zine. After his first translations, Drezen also wrote poetry, plays, and then short-stories and novels. Youenn Drezen wrote for Gwalarn up until the last issue of the magazine in 1944. During the war he also wrote in the weekly Arbor, and worked for the Breton radio Radio-Roazhon. After the war he was arrested and tried, like a lot of other Breton nationalists, for alleged 'collaboration' with the Nazis. After that he ran a pub in Naoned, and later worked in An Oriant as a journalist on a local daily. He died in 1972 in An Oriant and was buried in his native town of Pont-'n-Abad.

Youenn Drezen's best-known works are his two novels 'Skol-louarn Veig Trebern' (inspired by his own childhood) and 'Itron Varia Garnez' (the hard life of common people in the Bro Vigoudenn area in the 1920s seen through the eyes of an artist). He also gave us short-stories such as 'An Douer en-dro d'an Inizi' (the work and love of a sculptor in the Vannes area), 'Sizhun ar Breur Arturo' (a young novice in a religious order falls in love) – beautiful poems such as his 'Kan da Gornog' (sunset song) or 'Nozvezh Arkuz e beg an Enezenn' (in memory of his friend, the Breton writer Jakez Riou, who died in 1937). Among his translations one can mention 'War varc'h d'ar mor'; (an adaptation of Synge's 'Riders to the Sea'), 'Per ar C'honikl' (translated from Beatrix Potter's Peter Rabbit), or others from various authors in different languages (Hawthorne, Synge, Walter Scott, Calderon, Aeschylus).

Articles in several Breton literary magazines, like Al Liamm or Al Lanv, marked the centenary of his birth. An exhibition of his work was held in Pont-'n-Abad, and speeches on his life and work were given during the commemorative celebration held there in September 1999.

But those celebrations were not appreciated by everyone. Some people, in the Pont-'n-Abad area, criticized the organizers for allegedly *concealing* some of Drezen's writings during the war. At that time, they said, Drezen was a 'pro-Nazi collaborator'. The recurring argument that Breton nationalists, or precisely here, Breton writers who wrote during the war, were 'pro-Nazis', has resurged in Brittany in recent years, with some intensity. Articles in French papers or magazines are regularly published on the subject – this has now become the favourite argument for anti-Breton articles in French papers. The supporters of Breton nationalism and the Breton language do accept that some of the writings published by some writers at that time, in Brittany like in France, should not be condoned by today's democrats, but they do not accept that such arguments be used to tarnish our contemporaries' reputation, nor that our legitimate demands be brushed away for that reason.

I.K.



# Diwan v EN ... a mouse is born ... from the Mammoth

*The Government of Lionel Jospin gave strong hopes to Diwan-Breizh in the field of a state school status...*

Claude Allegre, the minister in charge, was ready to reform the so-called, *Mammoth*. Remember in Europe, the National Education body (EN) is the first administration after the red army. There the communist trade unions are stronger than the (prime) Minister. After a few discussions between Diwan and the governmental administration, L. Jospin put on the agenda, propositions for July 1999. This decision came after the peaceful demonstration in Karaez in February 2000.

Unfortunately in September Diwan-Breizh had nothing new from the government. Therefore, they focussed most of their energy on another issue: The High School of Karaez. At the end of the day, the Region and the city beat the Jacobinist's lobbies of the state and the 'Lise-Diwan' opened in September. A good job for democracy and devolution in a Peace Process...

As far as the Breton classes are concerned, the situation was worse than one year earlier. The increase (+20%) of pupils and the lack of teachers put a lot of parents on the street, and on the railways, (=symbol of the centralisation) and in the Headquarters of the EN body in Kemper. In terms of political life, it is something new to see more and more mothers taking part in demonstrations. Slowly they are realising that the state is playing against their own goals in terms of education.

After the white book, in 1997, about the Breton culture for the XXIst century the Breton Cultural Board (KSB) published, in 1999, a black book about *Teaching in Breton*. This organisation listed all kinds of problems existing in the three school systems: 1) State-schools (EN); 2) Private-schools - a) Catholic-schools; b) Diwan-schools. The latter has worked hard since the beginning, some 20 years ago, to join the state-school's system for financial and political reasons. A majority of Diwan leaders are left-wingers who work hard to realise their dream of a republican state. Unfortunately the state reality is very different. Since WWII in the educational field (EN), the communist lobbies are very strong. These republicans are very much in favour of the French constitution: 1 state - 1 language. On the right the republican presidential party and the FN agree too.

So eight months after the term of July 1999, the so-called *Mammoth* (EN) and the minister, L. Allegre gave birth to a mouse. Unfortunately, the tiny animal is not very healthy. The EN state-school system does not plan to take into account neither the

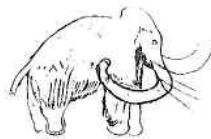
## Kannadig

DIWAN Breizh

Niverenn 160  
Miz C'hwevrer 2000

Kinnigoù ar Stad :

8 miz o c'hortoz, o c'hortoz...



Ha setu ar  
Mamout  
Meur

o reiñ buhez  
d'ul loqodenn vihan



Diwan-Breizh body nor the regional body (Conseil Regional). Nearly all the power will stay in the hands of the EN regional director (=Rektor). Moreover, the state does not guarantee either the *immersion* pedagogic system in the Breton language or our mother language in daily activities at school. A last but very important point:

A programme to train the teachers to Diwan pedagogic system is not in the government package. The French State does not want to give those democratic measures to the minorities in Brittany, Euskadi, Catalonia, etc.... As far as those minorities keep as their main goal a public regional school they keep a link with the government for further negotiations. Nowadays, Diwan's board thinks that the French State must prove its goodwill. So the question is: Can the state go on this way without a revolution of constitution? The challenge is not educational anymore but political. Are the Diwan-Breizh body and Diwan families ready to go on the political field?

In March, C. Allegre left his government seat to Jack Lang. He is in favour of music and culture. On another side, the prime minister is in favour of the *presidential elections* in two years time. In April, the very first RDV between Diwan-Breizh and a minister of Education goes towards this main goal. Jack Lang will express his propositions during the summer time. That is to say, nothing will change next September, nor in September 2001, L. Jospin will need the support of the teachers for the presidential election...

Wait and see for the propositions of the socialist candidate. Will he go along side Tony Blair's Devolution??

Gi Keltik

## Galu-Karaez 99 Breton lobby for Democracy

At the end of last year, a group of Breton people from different origins initiated a call (*GALU*) for democracy. The group asked all citizens of Brittany to join them. Of course, if you sign on you must accept Human Rights as a rule. Anyone who acts or speaks as a racist cannot take part in this organisation because you must accept differences in term of cultures.

Violence is excluded too because it is clearly a pacifist movement. On that basis they have five aims:

- A public regional status for Diwan schools.
- The modification of the state constitution. France must implement the European Charter for Minority Languages as well as the International Convention on Children's Rights (Art.30).
- More powers for the *Conseil Regional* in terms of financial capacity, territorial planning, culture, environment and economics.
- Reunification of NAONED (L.A.: 44) in Brittany.
- An Economic agency to cope with globalisation.

In no time, hundreds of well-known people signed this Appeal. Month after month *Galu-Karaez* became more important. In March they elected the following board: President(e): Angèle Jacq, Treasurer: J.-Y. Mevel, Secretary: Bernadette Laroque, plus five commissions with Charly Grall, Yann Choucq, Jean-Do Robin, Daniele Floch, Yvonne Amice. As everyone can notice, centre right leaders do not appear on this list.

Anyway, the fact that the left wing leaders use the words *democracy* and *Human Rights* (cf.: UN) instead of *republican* shows that they accept the fact that, in the state of France, this word means *conservative and Jacobin* - opposed to Devolution

It's not a party anyway, Christian Troadec, the charismatic leader of the Erer-Kozh and new boss of Coreff brewery, used this lobby to put his name on a regional list to Karaez city-hall. *Galu-Karaez* is a chance for him and the regionalist lobby to beat the Jacobin leader of the socialist party, Richard Ferrant.

Moreover, Galv-Karaez will canvass all politicians, about its five aims. The new Breizh-Info, managed by Charly Grall, is supposed to publish the answers from the different persons involved in politics in Brittany. We can imagine that *Galu-Karaez* will influence next elections.

Gi Keltik



## Argyfwng Hunaniaeth Lloegr

Ers ailsefydlu'r senedd Albanaidd a sefydlu'r cynulliad cenedlaethol Cymreig mae'r cyfryngau torfol Seisnig yn gwario amser yn dadansoddi beth yw ystyr bod yn Saeson. Bellach ni ellir arfer yr hen label ymerodrol "Prydeinig". Dyfais *newspeak* o'r ddeunawfed ganrif a osodwyd i gymell y cenhedloedd eraill sydd yn cartrefu'n yr ynysoedd hyn fod ganddynt hwythau hefyd hunaniaeth gydryw ryfedd oedd â rhan gydradd yn yr ymerodraeth yw. Mae'n bur debyg fod hyn yn hoff syniad y diweddar Winston Churchill - gweler ei lyfr am "This island race".

Defnyddiwyd yr ensyniad yma'n esgus i ganiatáu i'r Saeson beidio archwilio'u hanes hwy eu hunain, a'u datblygiad, yn rhy fanwl. Erbyn hyn mae rhai rhannau o'r cyfryngau a'r Wasg Seisnig, yn eu chwilio am wneuthuriad ethnig pobloedd yr ynysoedd yma, wedi deall o'r diwedd fod pobl Ynys Manaw yn Geltaidd gyda'u senedd eu hunain yr hon sydd â statws cyfansoddiadol yr un fath ag Ynysoedd y Culfor, sef tiriogaethau sydd yn ddiabyddol ar y Goron, y tu allan i'r Deyrnas Unedig. Ymhellach mae llywodraeth Ei Mawrhydi newydd gomisiynu astudiaeth i'w helpu hi i gynghori ar ei pholisi tuag at yr iaith Gernyweg parthed Siartir Ieithoedd Difreintiedig Cyngor Ewrop. Ymddengys felly bod San Steffan o'r diwedd wedi cydnabod yr hon ddisgrifiwyd yn 'Sindarella' yr ieithoedd Celtaidd - yr hen Gernyweg druan!

Yr hyn sy'n bwysig yw fod y Saeson o bosibl ar fin canfod eu hunaniaeth hanesyddol eu hunain. Pwy ðyr? Efallai y gwnânt ganfod dull arall, amgenach, of fesur eu hanes na'r ddelwedd gau o ribidirês o frenhinoedd a breninesau disynnwyr. O'r diwedd, efallai, gwelwn fod dealltwriaeth newydd yn ymdarddu, ac y gellir cael gwared ar rai o'r chwedlau rheini mae'r Saeson mor hoff o liwio hanesion o grandrwydd ymerodrol â hwy. Er mawr ddiolch i Hollywood neu lyfrau hanes poblogaidd 'rydym ni oll yn gyfarwydd â'r chwedloniaeth hon. Ystyriwch chwedl y Brenhin Rhisiart Coeur du Lion, yr hwn gafodd ei garu'n fawr gan werin Lloegr â'u pencampwr hynod boblogaidd - yn ôl y sôn - Robin Hood. Ni fu'r Rhisiart hwn - fal y rhelyw o frenhinoedd Lloegr rhwng 1066 a 1225 - yn Lloegr rhyw lawer o'i amser. Damwain ydoedd iddo gael ei eni yn Lloegr, ac yn fuan iawn aeth ei fam ag ef yn ôl i Anjou yn Ffrainc. 'Doedd gand-

do fawr ddim diddordeb yn y gornel bellennig yma o Ymerodraeth Anjou. Yn wir, daeth draw i Loegr - ar ôl tyfu'n ddyn - yn 1189 ac arhosodd am bedwar mis yn unig - ddigon hir i godi trethi'n ychwanegol ar yr Eingl-Sacsoniaid truaidd. Ym mhle gebyst oedd Robin Hood a'i Lu Llawen? Hwnna ydio bobl!

Yn ystod ei deyrnasiad o ddeng mlynedd bu naw mlynedd a hanner yn Ffrainc. Ni fedrai ynghanu gair o Saesneg ac nid oedd yn amddiffynnwr i'r werin Eingl-Sacsoniaid rhag cynllwynio di-baid y barwniaid Normanaidd.

Mae'r tremiad Seisnig byr-olwg ar hanes Lloegr yn hollol anghywir roi Lloegr yng nghanol teyrnas neu frenhiniaeth y Normaniaid. Fal arall yn llwyr oedd pethau. Rhyw ddarn pellennig o ganol Ymerodraeth Ffrengig Anjou oedd Lloegr yr adeg honno. Wrth iddynt newid eu hanes nid oes raid i'r Saeson ymwneud dim oll â'r gwirioneddau hanesyddol a chaniatáu i'r Saeson ledaenu propaganda ymysg y cenhedloedd drws nesa' iddynt, y sawl a syrhiasant ac a sarnwyd gan ymerodraeth y Saeson wedyn.

Ystyriwch mewn difri bod rhai Saeson mor ddilornus o'r iaith Wyddeleg fel eu bod yn haeru fod yr 'English language' ar lafar yn Iwerddon ers y ddeuddegfed ganrif. Dysgid y Sgotiaid fod "Inglis" - neu Lallans neu Sgots fal y gelwir yr iaith Saesneg - yn wastad wedi bod yn arglwyddiaethu yn Ne'r Alban tra arferid yr iaith Aeleg ym mynyddoedd y Gogledd yn unig. Yn anffodus tardda'r syniadau celwyddog dwl yma'n syth o ddiffyg Seisnig sef nad yw Sais yn gwybod hanes ei genedl ei hun, druan ag ef.

Gwrandewch! Efallai y daw tro ar fyd!! Ym 1066 llwyddodd y Dug Gwilym o Normandi i brin ddal gafaél ar ddeheudir Lloegr. Yn ystod ei deyrnasiad ugain mlynedd treuliodd brin bedair blynedd yn Lloegr - pedwar cyrch milwrol i geisio darostwng yr Eingl-Sacsoniaid. Bu seithmis yn Lloegr yn ystod y flwyddyn 1066! Ni ddaru ei olynwyr ychwaith dreulio talmu hirion o'u hamser yn Lloegr. Eto, serch hyn oll, mae'r Saeson yn eu hystyried hwy'n 'frenhinoedd Seisnig'.

Sarnwyd yr iaith Saesneg (neu Anglo-Sacsoneg) dan draed wedi goruchafiaeth y Normaniaid yn 1066. Darfu'r Saesneg â bod yn iaith y dosbarthau uchaf - y llys a'r teyrnaswyr, y masnachwyr a'r dysgedigion.

Llenyddiaeth Ffrangeg a ysgrifennid yn Lloegr, a rhai o glasuron llenyddiaeth y Ffrangeg yn hanu o Loegr.

Ym 1154 pallodd gwaith croniclo'r mynaich hynny fu'n cofnodi Croniel y Saeson yn llwyr. Daeth distawrwydd dros lenyddiaeth Saesneg. Addysgwyd y dosbarthiadau canol ac uchaf yn yr iaith Ffrangeg yn unig. Felly bu pethau nes i'r brenin Harri'r Trydydd addo i Simon de Montfort y câi ysgolfeistri ddysgu Saesneg. Daeth hynny i ben yn 1265 pan drechwyl de Montfort wedi prin saith mlynedd.

Ysgrifennodd Robert o Gaerloyw ym 1300: "Unless a man knows French he is thought little of". Dyma'r union flwyddyn pan sylwid "If we give every one their own language, it seems to me we are doing them no injury" gan awdur y "Cursor Mundi". Bu i Wylm o Bibbesworth gyhoeddi gwerslyfr i blant o Saeson ddysgu'r Ffrangeg "which every gentleman ought to know".

Dyma eiriau'r mynach Randolph Higden o Gaer ym 1364: "This impairing of the native tongue" - Saesneg - "is because of two things. One is that children in schools, contrary to the usage and customs of all other nations, are compelled to drop their own language and to construe their lessons and their other things in French and have done so since the Normans first came to England. Also gentlemen's children are taught to speak French from the time that they are rocked in their cradle and can talk and play with a child's trinket."

Mi newidiodd pethau yn y bedwaredd ganrif ar ddeg achos bod rhyfeloedd yn erbyn Ffrainc. Drylliwyd ymerodraeth Anjou'n gynnar y ganrif gynt gan gryfed brenhiniaeth y Ffrancod. Gwrthgilioedd brenhinoedd Anjou, nes o'r diwedd gorfod hwylio am Loegr. Dyma'r union adeg y daeth Lloegr yn ganolfan wleidyddol. Glasenwyd y brenin John yn "John Lackland" (John 'dim tir'?) gan iddo fo golli gafaél ar diroedd gorau ymerodraeth Anjou yn Ffrainc. Serch hynny, parhau'n deyrnas Ffrangeg wnaeth Lloegr. Pdantrwydd gwleidyddol barodd i bethau newid o dipyn i beth....

Wedi i'r Pla Du ymweld â Lloegr yn 1349 yn ddisymwth, gan ddiboblogi cymydau cyfain a gyrru erwau ffrwythlon ddiffaith a thaenu anialdiroedd lle bu cnydau ir, a hefyd y 'Secunda Pestilentia' ym 1361-2 wedyn, fe gynhyddodd pwysigrwydd y werin Eingl-Sacsoniaid a'r gwreng, y dosbarthiadau gweithiol. Onid oedd eu hangen ar y brenhinoedd i ymladd yn y Rhyfel Canmlynedd yn erbyn Ffrainc? Bu rhaid i'r uchelwyr a'r rheolwyr Ffrangeg eu hiaith ddiwygio eu hagwedd a newid eu tac i ladd y diwylliant a'r iaith Saesneg. Sut yn y byd allent godi awch y Eingl-Sacsoniaid i ymladd ar eu rhan a hwythau'n anghyfiaith ac yn siarad Ffrangeg? Felly gorfu i'r uchelwyr uniaethu â'r Saeson gwreng i sicrhau eu teyrngarwech yn erbyn y Ffrancod.



Fodd bynnag, arafu'r newidiadau wnaeth elfennau ceidwadol ac fe welwn i Brifysgol Rhydychen fynnu bod pob sgwrs yno yn Ffrangeg neu Ladin - hyn yn 1325. Saith mlynedd wedyn dyma'r senedd yn San Steffan yn deddfu bod holl addysg plant i'w dysgu yn Ffrangeg. Caniatwyd Saesneg ym Mhrifysgol Rhydychen yn 1349. Deddfodd Edward III y gellid defnyddio Saesneg yn y llysoedd barn yn 1362. Daliodd 'Law French' yn iaith a ddefnyddid yn y llysoedd barn hyd 1731 er i Oliver Cromwell geisio cael gward arni cyn hynny. Caniatwyd i aelodau seneddol ddadlau yn Saesneg yn 1362 ond cofnodid yn naill ai Lladin neu Ffrangeg hyd 1484. Dyna'r pryd cafodd Saesneg ei defnyddio yn gyntaf yn iaith ysgrifenedig y gyfraith yn Lloegr.

I fod yn deg dylid sôn efallai bod rhyw dro ar fyd wedi digwydd yn y degawd 1403 hyd 1413 pryd y caniatwyd Saesneg yn iaith y llys brenhinol. Wrth gwrs deallai'r frenhiniaeth fod gwybodaeth o'r Saesneg yn fuddiol. Gwnaeth Richard II, yn ystod gwrthryfel Wat Tyler tua 1381, siarad ychydig o Saesneg bratiog â rhai Saeson i'w hennill i'w ochr o. Cyfarchodd Harri IV i ddeiliaid mewn gwell Saesneg pan gipiodd y goron yn 1399.

Yna, yn 1474 argraffodd William Caxton "Recuyell of the histories of Troye" yn Brugge/Bruges ar y cyfandir. Hwn yw'r llyfr cyntaf i'w argraffu yn Saesneg; wedyn yn 1476 argraffodd 'Canterbury Tales' Geoffrey Chaucer. Dylid sôn hefyd bod John Wycliffe wedi cyfieithu'r Beibl i'r Saesneg

yn 1384, ond allud o Sais o'r enw William Tyndale argraffodd y Beibl Saesneg yn Ninas Cwlen. Yn yr Almaen hefyd - ym Marberg - y bu i Miles Coverdale argraffu'r Beibl cyflawn yn Saesneg. I gau pen y mwdwl fel petai fe osodwyd copi o Feibl Coverdale a Tyndale ym mhob eglwys blwyf yn 1539 a daeth y Saesneg yn iaith crefydd y wladwriaeth yn 1549.

Mae brwydr y Saesneg yn rhan hanfodol o ddeall datblygiad y Saeson ac mae'r ymlafnio rhwng y frenhiniaeth Normanaidd ddi-Saesneg a'r werin Eingl-Sacsonaidd wedi 1066 yn allweddol wrth geisio egluro'r modd y tyfodd imperialaeth Seisnig. Onid yw'r dosbarth sy'n rheoli yn Lloegr bob amser wedi taflu llwch i lygaid y Saeson cyffredin, gan nadu iddynt ddeall eu hanes eu hunain? Y gwir amdani yw fod y diffyg deall o'u hanes Seisnig eu hunain - yn enwedig hanes brwydr eu hiaith i fyw na chaiff nemor sylw'n eu llyfrau hanes - yn helaeth iawn egluro'r diffyg amynedd sydd gan Sais cyffredin pan gyfarfyddo ef ieithoedd - a'r holl broblemau sydd iddynt - ei gymdogion agosaf.

Os gall Sais ddeall ei ddatblygiad diwyllianol Seisnig, oes lle i ddisgwyl iddo weld a deall y fath ddinistr ieithyddol a diwyllianol mae ef wedi'i wneud i ieithoedd ei gymdogion? Oes posib nad yw'n rhy dwp a dall i ddeall bod rhinwedd, gwarth a phrydferthwch ym mhob iaith ar wyneb daear?

**John Griffith Jones**

## A New Language Act Needed Now!

Cymdeithas yr Iaith Gymraeg, the Welsh Language Society, made the campaign for a new Welsh Language Act one of their central campaigns in their annual conference held in Aberystwyth in March. Entitled 'Deddf Iaith 2000' (Language Act 2000) the campaign was launched at a public meeting in Cardiff in May. The existing Welsh Language Act, introduced in 1993, was widely condemned as being woefully inadequate from the beginning by many of a more 'moderate' stance than Cymdeithas, and changes in society that have become more evident since then, such as the new technology and the increased provision of services from the private sector, have made the need for legislation to protect the rights of Welsh-speakers to use Welsh all the more.

The existing legislation is inadequate because:

- It is too limited in its scope - it covers only public bodies and does not touch the private sector
- It is too limited in its areas of reference - it deals only with the status of the language on signs etc. and the provision of services in Welsh for people who request them.
- The 1993 Act does not consider the new technology and the way it has revolutionised many services such as banking
- The 1993 Act does not consider population movement and planning, which are crucial areas for the future of the language
- The 1993 Act does not deal with education
- There is no scope for building on the provisions of the existing law within the Act
- The 1993 Act has not even achieved all that was intended. There are bodies who have formulated Language Plans but the plans are not put into practice, and there is no effective means of appeal or redress for the public.

Cymdeithas are calling on the National Assembly to formulate a new language act, though as things stand it will have to be passed by Westminster. The three main principles on which the act is to be based, as stated previously in Carn, are 1. Welsh is the language proper to Wales. 2. Welsh and English are to be the official languages of Wales. 3. Wales is a multilingual country, existing in the multilingual context of Europe.

*(Continued on page 11)*

## Assembly Committee betrays language

Cymdeithas yr Iaith Gymraeg has written to the nine members (including Rhodri Morgan) who serve on the National Assembly's Economic Development Committee asking for an immediate explanation for the comments made about the Welsh language in its document Single Programming Document (SPD) which is the Welsh application for Objective One Funding from the European Commission.

The document, which can be read on the National Assembly's web site, includes the following statement:

"An emphasis on the distinctiveness of Welsh culture might be perceived as evidence of insularity and could discourage inward investors and could lead to reduced opportunities for innovation."

Dafydd Morgan Lewis, Assembly Campaigns Officer for Cymdeithas yr Iaith Gymraeg said, "We should thank

Simon Brooks the editor of the Welsh language magazine Barn for drawing the nation's attention to this unfortunate quotation. As he claims, these are words more reminiscent of Brad y Llyfrau Gleision (Treason of the Blue Books) rather than our present politically correct Assembly. It is quite obvious that whoever wrote these words has no empathy with or understanding of the country they serve and if included in such an important document they could prove damning. Cymdeithas yr Iaith Gymraeg has called on the Assembly to apologise and distance itself from the remark and also give us a firm guarantee that the quotation is removed from the final draft of the document that is sent to Europe. Also, whoever is responsible for these words should be disciplined."

*(from Cymdeithas yr Iaith website)*

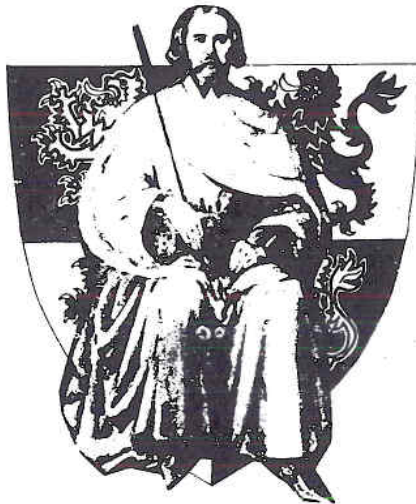


# Owain Glyndŵr - 600 years ago

The 16th of September 2000 will be a date worthy of commemoration by all Celtic nationalists as it will be the 600th anniversary of the start of the most determined and fruitful attempt to deliver Wales from English rule, and indeed one of the most dramatic chapters of freedom struggle from all the Celtic countries. On this date in 1400, after nearly 120 years of English rule in all Wales following the fall of Llywelyn II, a band of loyal supporters proclaimed Owain Glyndŵr Prince of Wales at the hill of Caer Drewyn, Corwen, not far from his base at Sycharth in the Ceiriog Valley (on what is now the Powys/Wrecsam border). A military campaign commenced to rid the country of the English administration, initially in the form of guerrilla warfare against English-established towns. Within three years the amount of support the campaign had received from the Welsh people had been so great that most of the country was under Owain's control, with the English holding only the castles and a few anglicised pockets and over the next two years these all fell into Welsh hands. Owain held parliaments to which representatives from all over Wales were called, at Machynlleth and nearby Pennal. In 1404 Owain sent a letter to the French king, Charles VI, requesting support, which was provided, and recognition of Wales as a nation. The fact that Owain had won his leadership of Wales through popular support rather than inheritance or conquest means that his government was the nearest thing we have had to a free democratic Welsh state. Unfortunately Wales did not have the military strength to hold out against English aggression indefinitely and from 1406 the Welsh state started losing military control of the country, though as late as 1415 Owain's chancellor Gruffudd Young went to Paris to argue for Wales. It was in 1406 from Pennal that Owain wrote the letter with the most comprehensive statement of his intentions, to the then Pope in Avignon, France (a rival pope to that in Rome who was supported by England). The 'Pennal Letter' is now French government property and normally kept in archives in Paris, but it has been loaned to Wales for a few months for the anniversary and has been exhibited in the National Library in Aberystwyth. There is a campaign in Wales to persuade the French government to give the letter to Wales permanently, while respecting their current legal ownership of the letter as its original recipients, as it contains a broad outline of Owain's vision for Wales and is of more interest and value to Wales than to France.

It is a statement of the degree of support

## GLYN DŴR!



that Owain Glyndŵr enjoyed that he was never captured by or betrayed to the English, even after the reconquest of Wales when he was in effect a fugitive (nor even was his leadership challenged from his own side throughout the rebellion). He lived the end of his life in secrecy, but his daughter Alys had married into the Scudamore family from Llan-gain/Kentchurch in S.W. Herefordshire (now in England but then a Welsh speaking area in Wales), and it seems that it was with them that he took refuge, possibly under the identity of a priest. His death was not recorded and his place of burial, not publicised, was kept a secret by the Scudamores until last year when in time for the 600th anniversary it was revealed as being not Llan-gain, but near Monnington Court, Vowchurch, in the same area. The site is now under respectful investigation. However, if it is confirmed as being the probable grave of Owain Glyndŵr, many a nationalist will consider it worthy of a visit.

**Robat ap Tomos**

**Embassy Glyndŵr  
Cofia Owain Glyndŵr  
1400-1416**

**News and Information Service  
and Publicity Bureau**

### Statement of Intent:

Embassy Glyndŵr has been established to promote knowledge of Owain Glyndŵr, his life and times, and of the Great War of Welsh Independence 1400-1416.

Embassy Glyndŵr will provide a news and information service and help to publicize events and activities of Cofiad 2000-16. We will also attempt to promote ideas and circulate suggestions as to how to further develop and broaden "Cofia Owain Glyndŵr, not only in Wales, but also, throughout the world – amongst Welsh Exiles – as we believe the occasions of these most significant historical anniversaries, to require the widest possible recognition in the form of an international commemoration of local community celebrations.

**Dros Glyndŵr A Chymru!**

*Gruffydd Young*

**Ambassador: Embassy Glyndŵr**

**In Service of Prince Owain ap  
Gruffydd Fychan, Tywysog Cymry.**

**e-mail: [cofia@embassyglyndwr.fsnet.co.uk](mailto:cofia@embassyglyndwr.fsnet.co.uk)**

**[sian@embassy-glyndwr.co.uk](mailto:sian@embassy-glyndwr.co.uk)**

**Website address:**

**[www.embassy-glyndwr.co.uk](http://www.embassy-glyndwr.co.uk)**

## Carmarthenshire update

Following the outcry in Sir Gaerfyrddin/Carmarthenshire against the selection of a provisional Director of Education from England who had no knowledge of Wales nor Welsh, reported in Carn 109, the county administration relented and gave the temporary appointment to a Welsh-speaker, a former Director of Education in the former county of Dyfed. However the power struggle in this county council between the native Welsh and English incomers who do not want to assimilate continues.

## Plaid Cymru Iwerddon

**Are you a member of Plaid Cymru, or would you like to be?**

**We need at least ten Plaid Cymru members to form an  
Irish Plaid Cymru Rhanbarth/Branch.**

**If you are interested please contact Richard Bartley  
on 029-50112 or email: [bartleys@welshexile.com](mailto:bartleys@welshexile.com)**



## A New Language Act

(Continued from page 9)

More specifically a new act should:

- 1 Cover the private, voluntary and public sectors and give consideration to the considerable shift in the provision of services from the public to the private sector due to privatisation (e.g. ex-public sector BT is the only telephone company who will provide any degree of service in Welsh, and with the services of many of the new companies being cheaper than BT the public have to choose between a cheaper service and a Welsh service!)
- 2 Acknowledge that Welsh is an official language in Wales. (Whether or not Welsh is an official language in Wales according to English law remains unclear. Welsh Office minister Wyn Roberts in 1993 said that Welsh was an official language in Wales, but refused to put anything to that effect in the Act so nothing has been passed in writing to counter the 1536 Act of Union which removed the status of Welsh)
- 3 State what are the official languages of Wales as part of the country's core identity so that providers of services and traders from outside Wales can become aware of the existence of Welsh and the wish of its speakers to use it
- 4 Correct situations in the public sector where it is permissible to act in English only but not in Welsh only e.g. parents may register births bilingually or in English only but not in Welsh only.
- 5 Provide a right for children to have Welsh-medium education within reasonable travelling distance and compel local authorities to provide Welsh-medium schools where there is a demand (there are still local authorities - typically Labour Party dominated - who show reluctance to open new Welsh schools and cause overcrowding in existing schools, and the overall picture of Welsh education availability in Wales is very patchy and unplanned)
- 6 Bring the status of Welsh into line with that of flourishing European languages which are not the main languages of the states in which they exist, instead of leaving Welsh on the same level as smaller languages which are generally in a much worse condition.

If the new act is to contribute to reversing the effect of the 'Act of Union' (it was really an Act of Annexation because only England signed up to it) of 1536 and the mass immigration of English into Wales which started in the middle of the

# More power for the Cynulliad!

## Majority of AC's in favour

Following his rejection by the members of our Cynulliad or National Assembly and his forced resignation, the former Prif Ysgrifennydd (prime minister) of Wales, Alun Michael MP, has resigned his seat in the Assembly "in order to concentrate on working as the MP in the London parliament for Cardiff South & Penarth". His decision is no surprise, as it always seemed that his heart was on a career in London (originally Michael was not even intending to stand for election to the Cynulliad). There was no by-election for A. Michael's seat as he was elected on a regional list, for Mid & West Wales, and his place was taken by the second name on that list, a certain Delyth Jones who like Michael is a native Welsh speaker.

Alun Michael's leaving is seen as a weakening of the ranks of the group of Blairite Labour AC's who oppose any extension of the Assembly's powers, this group effectively having lost its leader. Conversely, it is a boost for those in the Assembly who hope the body will make full use of its powers and demand more as the necessity arises. Not only the Plaid Cymru and Liberal Democrat members favour increasing its powers, but also a large number of the Labour AC's now follow the line of the former Secretary of State Ron Davies, with new Prif Ysgrifennydd Rhodri Morgan in cautious agreement, that "devolution is not an event but a process". Ron Davies recently expressed support for the Cynulliad to be given primary legislative powers similar to those of the Scottish Parliament.

There are 11 Labour AC's who are known (or believed) to support the development of the powers of the Cynulliad. These 11 together with the 17 Plaid Cymru AC's and 6 Liberal Democrat AC's make up a majority of members of the Cynulliad.

last (19th) century, it will need to create various new bodies as the Language Quango (alone) is not adequate. These should include a Linguistic Planning Unit to advise the Cynulliad on sociolinguistic matters, a Language Ombudsman to whom the public might appeal in relation to securing their rights under the act and a Language Resource Center to work on standardisation of terminology and translation.

A national petition for a new language act has been started and is being supported by the Cymru branch of the Celtic League.

Robat ap Tomos

Without A. Michael, the remaining group of 'conservative' Labour members, understood to be opposed to any extension of the authority of the Assembly, no longer has any prominent names, and can be expected, if they mobilise at all, to look for leadership to the rabid unionist Secretary of State for Wales, Paul Murphy. They will also, of course, have the support of the nine Conservative & Unionist AC's.

Some nationalists believed it would be advantageous for our Cynulliad in its early period to try to work together with the London government, while it is inexperienced and still finding its feet. Conflict with London, which will surely be inevitable when the Tories regain power in England if not before, would be better handled when those who run our government became more experienced with the methods of operation. However, the degree to which the government of Alun Michael toed the line of New Labour in London exceeded even this cautionary approach and led even the Tories to call for independent Welsh policies. The change in leadership has resulted in a shift in direction for the Cynulliad, and there is now expectation that the members are preparing for the next step in taking responsibility for running Wales.

## Carn Hit by Postal Action

Brit activists in the English post office have severely disrupted the distribution of Carn to League members in Wales over the last year. It seems that an unofficial campaign targeting nationalist publications is being run in parts of Gwent, with post identifiable with Plaid and the Celtic League being intercepted. Apparently when large numbers of issues of Carn in their envelopes have been handed over the post office counter by the Cymru branch distributor, who is based in Gwent, they have all subsequently disappeared, but single copies of Carn posted in letter boxes in isolation have reached their destination. Steps are being taken by Cymru branch to rectify the problem, but in the time it took for these events to come to our attention considerable inconvenience had been caused.





# Radio Vannin in Éirinn

Níl na tíortha Ceilteacha rófhada óna chéile, go háirithe i dtéarmaí craolta. Is cuimhin liom féin éisteacht le BBC na hAlban nuair a bhíos óg sna caogaidí, agus ceol céilí a chloisteáil. Bhí Gàidhlig á labhairt freisin agus d'aithin mé í mar chineál áirithe Gaeilge.

Casadh bean orm ag Mòd na hAlban cúpla bliain ó shin agus bhí sí ag cur síos ar éisteacht le Raidió Éireann le linn an dara cogadh mór agus í ina cónaí in Inse Gall. Thaitnigh an ceol Gaelach agus na hamhráin agus an Ghaeilge léi. D'éisteadh an teaghlach ar fad le RÉ go rialta.

Más í Manainn croí an domhain Cheiltigh, í suite i lár baill agus Manannán dár bhfaire, agus má tá Radio Vannin ag craoladh ba chóir go bhféadfaí é a chloisteáil i dtíortha eile – Éire, Albain agus an Bhreatain Bheag go háirithe.

Tá taithí agam agus ag mo bhean ar éisteacht go rialta le Radio Vannin. Táimid inár gcónaí i ndeisceart Chontae Átha Cliath agus tá an glacadh maith go leor. Tá ceann de na cnaipí sa ghluaisteán socraithe go buan againn le RV a ghlacadh. Is fiú é seo, feadh an chósta thoir ar an aon chaoi.

Cén sórt clár a n-éistimid leo? Na cláir Ghaelacha ar ndóig.

Cuireann Bob Carswell Claare ny Gael / Clár na nGael i láthair gach tráthnóna Dé Domhnaigh idir 6.30 agus 7.45p.m. Is clár dátheangach é seo, le ceol, caint, fógraí, nuacht agus tuar na hamsire. Tá bealach deas nádúrtha ag “Bobby Bob John Billy” mar a thugann sé air féin.

Maidir le ceol, is ceol na dtíortha Ceilteacha den chuid is mó a bhíonn ag Bob, cé go mbíonn píosaí eile aige freisin. Ní foláir nó tá bailiúchán breá céirníní aige nó ag RV. Idir na píosaí ceoil bíonn míreanna cainte aige. Iondu seo bíonn dhá shruth, mar adéarfá, ag sníomh tríd an gclár, sruth Béarla agus sruth Gaelgagh, ar dhá théama ar leith. Is iondúil cúrsaí staire, nó béaloideas nó seanchais, nó litríocht a bheith i gceist.

Is é tuar na hamsire an mhír is fusa do Ghaeilgeoirí na hÉireann a thuiscint, mar gurb ionann beagnach an téarmaíocht a bhaineann leis an aimsir, sa dá theanga. Bheadh a leithéid fíor i gcás na Gàidhlig freisin.

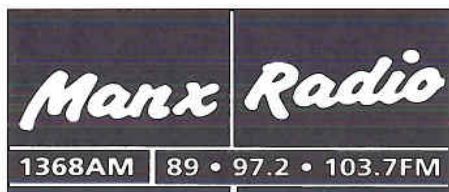
De bharr córas litrithe dá cuid féin a bheith an nGaelg tá deacrachtaí ag na hÉireannaigh le léamh na Gaelgey, agus a mhalairt go cruinn, gan amhras – gyn ourys. Ach is

scéal eile é i gcás fuaimeanna na teanga labhartha. Aithníonn Gaeilgeoir ar an bpointe gur teanga Ghaelach eile atá á labhairt.

Is clár an-taitneamhach é Claare ny Gael agus is beag Domhnach a gcaillimid é.

Tá clár eile ag Bobby Bob tráthnóna Dé Céadaoin idir 9.45 agus 10.00p.m. Traa dy Lioor/ Tráth go Leor is ainm don chlár seo. Comhrá agus agallaimh is mó a bhíonn anseo agus ní bhíonn mórán Béarla air. D'fhéadfadh ábhar ar bith a bheith i gceist. Caithfidh mé a admháil nach n-éiríonn linn éisteacht leis an gclár seo ró-mhínic. Ceapaim nach mbíonn an glacadh ró-shoiléir ag an am seo de bharr trasnaíocht ó stáisiúin eile.

Maidin Dé Domhnaigh, glacann Brian Stowell, scoláire Gaelgagh, páirt i gclár idir 10.15 agus 12.00 meán lae in éineacht le Andy Wint. Moghrey Jedooney / Maidin Dé Domhnaigh is teideal don chlár seo agus is popcheol, den chuid is mó, a bhíonn air.



Ach bíonn comhrá idir an bheirt láithreoirí agus éiríonn le Brian píosaí beaga Gaelgey a chur i láthair agus iad a mhíniú - seanfhocail agus giotáí beaga véarsaíochta. Pléann siad nithe a bhaineann le stair agus saíocht an oileáin, an cheoil, na n-amhrán agus an dúchais go ginearálta, logainmneacha agus scéalta spéisiúla ón stair agus ón mbéaloideas. Cloisimid rudaí a bhaineann leis na féiltí agus trátha na bliana, stair na hiascaireachta, na heaglaise, etc. B'fhéidir nach dtaitneodh an cineál ceoil atá ar an gclár seo le daoine áirithe, ach is bealach maith é le cuid de dhúchas an oileáin a chur i láthair an aosa óig. Bíonn an glacadh an-soiléir ag an am seo den lá.

Táim ag trácht ar RV ag craoladh ar an meántonn nó AM ar 1368 kHz. Tá sé seo beagán ar dheis ó BBC Raidió Uladh a chraolann ar 1341 kHz. Tá malairt chraolta ar fáil, scaití, ar RV FM 89.0. MHz, sin an ardmhínicíocht, ach sílim nach mbeadh sé seo inchloiste ach ar chósta Chontae an Dúin.

Bíonn comhchraoladh ar siúl ag Raidió na Gaeltachta agus Raidió nan Gaedheal,

Albain. - an clár Sruth na Maoile, mar shampla. An bhféadfaí a leithéid a dhéanamh ó am go chéile idir RV agus Raidió na Life i mBaile Átha Cliath nó ar Raidió na Gaeltachta féin? Tá Coiste Craolacháin i Manainn, Bing Ymskeaylley Gaelgagh, agus airgead ar fáil acu ón Rialtas le caitheamh ar chraoladh sa Ghaelg. Is maith linn a bheith in ann éisteacht le toradh a gcuid saothair ar bhonn rialta. Dy bannee Jee yn obbyr oc / Go mbeannaí Dia an obair acu.

Tá tuilleadh eolais ar fáil freisin ag lucht na ríomhairí ar an líonláithreán

Seán Ó Brádaigh

## Breizh & Éire

Bhíos ag éisteacht tamall ó shoin le bean as Raidió na Gaeltachta ag cur agallamh ar léachtóir óg le Gaeilge in Ollscoil Roazhon (Rennes, sa bhFraincís) agus chuile ú agus aa uaithi faoi líon na ndaltaí bhí ag foghlaim Gaeilge san Ollscoil sin.

Ag an gcéad dul síos bhí an cúigeachas uafásach san nach bhfeiceann conas mar a bheadh aon neach eachtrannach ag léiriú spéise ionainn; nach gereideann i ndáiríre go bhfuil fiúntas a mheallfadh daoine eile againn; nach gá dúinn bheith mórtasach, bródúil agus macánta, bhí san á léiriú aici.

Níor luaigh sí an Bhriotáin ar chor ar bith. Agus seo á scríobh agam táid fós ar Raidió na Gaeltachta ag trácht ar na daltaí seo ón bhFrainc a bheidh i dTír Chonaill i gcaitheamh an tsamhraidh.

Ach má cháinim aineolas lucht an raidió caoinim mí-éifeacht ár gcuid bolscaireachta féin: ach muid níos aird-eallaf ní tharlódh a leithéid, ach muid níos fearr chuige ní leanfadh sé.

Má ghoileann sé orainn, Éireannaigh, bheith áirithe mar Bhriotannaigh nach é an dála céanna ag na Briotáinigh nuair a tugtar Francaigh orthu.

Luaigh an léachtóir féin an Bhriotáin agus Briotáinis le chlos sa chathair ach dúirt sé gur gá bheith taobh le Béarla ag múineadh na Gaeilge ann, é ag tabhairt le fios nárbh ann d'áiseanna i mBriotáinis (ná i bhFraincís féin) a thabharfadh léargas dóibh ar an tír seo, aistriúcháin ar chuid de litríocht na tíre seo.

An féidir, mar shampla, nach bhfuil foclóir Gaeilge/Fraincís Ristead de hAe, a easnamhaí anois é, ar fáil san Ollscoil; *Foclóir Fealsaimh* a theoranta é ach a bhfuil an Fhraincís in úsáid ann; leabhair Louis Le Roux nó an Abbe Poisson?



Tá idir Bhriotáinis is Gaeilge san leabhar a d'fhoilsíodh féin tamaillín ó shin ar *Roparz Hemon*, is mó eagrán de *Al Liamm* ina raibh saothar aistrithe ón Ghaeilge agus eolas ar imeachtaí na tíre i mBriotáinis. Níor luadh iad ar an gclár ná níor luadh *Ar Vro* mar a mbíodh lear maith eolais ar chúrsaí na hÉireann.

Níor luadh saothar Éamoin Uí Chíosáin sna trí theangacha atá i gceist: *Une Ile et D'Autres Iles: Poèmes gaéliques on xxème siècle* gona leabhar liosta mar shampla.

Ach rud is measa fós ónár dtaobh de níor luadh ár bhfoilseacháin féin, idir **Carn** na bliainirís is eile. An é nach bhfuilid i Leabharlann na hOllscoile? An é gach geuirtear na daltaí ar an eolas fá dtaobh díobh? Cad is gá dúinn a dhéanamh?

Pádraig Ó Snodaigh

## An Era of Growth and Achievement – Gaelscoileanna

The emphasis at the Gaelscoileanna AGM, held in Belfast for the second year running, was on the new structures for support of Irish medium education in the Republic and in the North as well as on the campaign to maintain the marginal extra marks given to the students who take their exams through Irish in the Republic. While speakers from the North welcomed the new body to promote education through Irish (see CARN 109) they stressed the need for urgent financial support for existing schools founded in recent years. In the Republic, with the new rules for recognition requiring 15 months advance notice to the Department of Education by founders of new Irish medium schools while new schools will continue to open, the number expected will certainly decrease.

Vivian Uíbh Eachach, long time member of the Executive and Uachtarán (President) of Gaelscoileanna, for the last four years retired from the organisation this year after overseeing an era of rapid growth and achievement for the organisation. **An inter-celtic innovation this year was the invitation extended to (Irish speaking) delegates**



Vivian Uíbh Eachach,  
outgoing  
Uachtarán.

## Neart le Chéile

Amidst the usual festivities that descend with St. Patrick's Day in Éire this year, was the second meeting of the "Parlimint na nÓg", at the Guildhall, in Derry. The Youth Parliament was established in 1997, at the Sabhal Mór Ostaig institute on the Isle of Skye as part of the Iomairt Cholm Cille/Columba Initiative that aims to foster closer relations between the Gaels in Éire and Alba. The Parliament was made up predominantly of undergraduate university students from institutes as far apart as Tralee and Stornoway, Edinburgh, Belfast, Aberdeen and Galway. The week as a whole proved to be an exciting and above all, educational experience. All business of the Parliament was held through the medium of Gaeilge/Ghadhlig, where topics of any kind, social, cultural or economic were debated at length.

The meeting aroused a degree of media interest from both countries and most of the events were open to the public. The week ended with a superb concert, in celebration of a shared Celtic heritage – *Trasna na Maoile/Across the Moyle* - specially organised in the Magee College, Derry. Among those present were poets Meig Bateman and Cathal Ó Searcaigh, and musicians Máire Ní Dhomhnaill and Iain Mac Donald. A day visit by all the students present to Gartan in

Co. Donegal (birthplace of St. Colmcille) highlighted to many the need for the long-absent unity between both peoples.



A proposal, that was overwhelmingly accepted by the Parliament in its final sitting, was that opportunities like this should not in future be missed and that the "Parlimint na nÓg" should therefore meet more than just once a year. To do this, the setting up of an inter-varsity Celtic council was agreed upon, however, whether fruits will be borne from this in the coming year remains to be seen. What is evident is that many of the students present remain in contact, and attempts are being made to establish pan-Celtic clubs or societies in some of these colleges. One such group – 'Cairdeas Ceilteach' – will hopefully be up and running, at NUI, Galway by next September.

For any further info: contact  
iarla4@hotmail.com

Ruairí Ó hAodha



Niamh Ní Mhaoláin,  
new Uachtarán,  
Gaelscoileanna

from fraternal Gaelic medium education movements in Alba and Mannin. Attending for the first time Brian Stowell, Mannin said: 'Ta me feer wooiagh de ve anys shoh ayns Nerin, loayrt mychione cooishy ayns Ellan Vannin – Tá an-áthas orm a

bheith anseo in Éirinn is mé ag labhairt faoi chúrsaí in Oileán Mhanainn.

I dtús báire, táimid na Mannanaigh, chun aonad Manannaise lán- aimseartha a bhunú i mbunscoil éigin in Oileán Mhanainn. Beidh seo cosúil leis an scéim go bhfuil ag éirí go h-an mhaith leis in Albain faoi láthair – aonaid Ghaidhlig taobh istigh de scoileanna Béarla. Go deimhin, fuair muid cúnamh go leor ón Albannach mór sin, Finlay Mac Leoid.'

Continuing in Irish he said Manx parents would soon have the opportunity to send their children to a full time Manx unit. £50,000 was being sought from the Manx government to start the venture.

## More Funding Needed for TG4

TG4 has prepared a three year plan for the station which proposes an extension to the broadcasting hours in Irish from four to six hours a day. To achieve this, an increase in funding of at least £8m over the present £14m per annum, would be required and is being sought. The Minister for Arts, Heritage, Culture and the Gaeltacht, Síle de Valera, has indicated that she will support the application for greater funding. The new head of the station appointed is Pól Ó Gallchoir, previously a well-known broadcaster in Raidió na Gaeltachta.

## Phone Taps by UK Military Breach of Civil Rights

A Channel 4 documentary reported last year that the electronic test facility at Capenhurst, Cheshire, England monitored all telephone, fax, e-mail and data communication between Ireland and Britain from 1990 to 1997. The Irish Council for Civil Liberties applied in early June to the European Court of Human Rights for a declaration that its staff and clients' civil right were breached by these illegal taps. Compensation is being sought for breaches of Articles 8 and 13 of the European Convention of Human Rights.



# The North - Focus Now on Patten

Three or four months ago the prospects seemed bleak for the reinstatement of the Northern Executive and Assembly following its (unilateral and unwarranted) suspension by English Secretary of State for the North, Peter Mandelson. However, weeks of talks amongst the Northern parties and the Irish and British governments led to a breakthrough in early May with a commitment forthcoming from British Premier, Tony Blair that the Executive and Assembly would be restored in the context of implementation of the outstanding elements of the Belfast Agreement.

This was followed within days by an IRA statement that it would open its arms dump for inspection by the International Independent Commission on Decommissioning if the deal brokered was given the go ahead. A former Finnish President and a former ANC (South African) General Secretary nominated as inspectors subsequently visited Belfast and restrictions in British Army strength were promised. The final acceptance of the deal depended on its ratification by Davis Trimble's Ulster Unionist Council, the archaic body who holds sway over his Ulster Unionist Party (the breaking of which links could only assist matters all round).

Having faced down a leadership challenge a month earlier Trimble won the vote by about the same margin, 53%. He could not resist however, displaying the Orange mentality in referring to Sinn Féin as 'needing to be house trained'. The Executive

was restored at midnight (an institutions of government) on 29th May. Sinn Féin President, Gerry Adams, incidentally, while seeking an apology, took the canine reference as back handed praise from the Unionist 'an admission that Sinn Féin does not roll over at the behest of Unionist'.

The focus has now shifted to implementation of the Patten Report on policing in the North and the Police Bill introduced into Westminster which the nationalist and republican dismay has emasculated the recommendations of the Patten Report - itself a



Séamus Mallon

compromise. Irish Foreign Minister Cowen forcefully backed demands for changes in the Bill, which clearly dilutes Patten. Unionists meanwhile are pressing for retention of the name RUC. Forty four amendments have been tabled by the SDLP who are demanding radical surgery on the legislation as it stands at present focussing in:

- The name of the new police service, the emblems to be associated with it, and the flying of the Union flag over police stations.
- The new oath of service for police officers, and human rights training.
- The power of the Ombudsman to investigate the past conduct of police officers.
- Provision for the disbandment of the present full-time Reserve.
- Definition in law of the office of the Oversight Commissioner (to oversee the implementation of the reform process).
- The composition and staffing of the new policing board.
- The power of the policing board to follow up reports from the Chief Constable by initiating inquiries.

Meanwhile the Bloody Sunday Inquiry (Saville) continues to take evidence in Derry. Much of this is harrowing indicating as it does the cold-blooded murder of civilians, some with their hand up and others already wounded.

## A Step Forward for Irish in the Gaeltacht in Planning Law

For the first time ever recognition is to be given to Irish in planning matters in the Gaeltachtaí (Irish speaking areas). Every County Council, which has a Gaeltacht within it, will have a responsibility to protect and promote the Irish language with regard to any development for which planning permission is required. Comhdháil Náisiúnta na Gaeilge welcomed the amendments to the Planning Bill proposed by the Minister for the Environment, Noel Dempsey. The Gaeltacht areas must now be given recognition in the development plans of the County Councils. Every planning application in Gaeltacht areas must be judged against the aim of protecting and promoting the language. In preparing development plans for Gaeltacht areas County Councils must consult with Údarás na Gaeltachta. The Dáil and Senate have already accepted the amendments at Committee level and the Bill is expected to be passed before the end of June. The Bill did not go as far as proposed by An Comhdháil who had called for a language impact statement requirement to be included. They are to propose another amendment to the Minister, which would require regulations to be prepared in conjunction with the Minister for the Gaeltacht to lay down planning rules associated with language matters.

## Wanted:

### Irish speakers to settle in Connemara!

A rural re-settlement programme has been established in the Connemara Gaeltacht.

The project was initially set-up to encourage emigrated families from the Camus/Rosmuc/Loch Conaortha/Coill Sáile area to resettle there. The organisers can assist in locating suitable housing and sites, and by providing financial advice. Support with the Irish language is also provided.

Families not from Connemara who are interested in resettling to an Irish-speaking area are also welcome to contact the project. However, at least one partner would need to have a reasonable knowledge of the language.

The Galway Gaeltacht has seen a large number of job vacancies arise recently, spurred on by the solid performance of the national economy and the work of Údarás na Gaeltachta in attracting new businesses and investment there. So much so that Údarás recently resorted to a leaflet drop in the Mayo Gaeltacht, advertising the availability of jobs in the neighbouring county, in an attempt to fill the many positions.

Further details on the Connemara resettlement project are available from: Caitríona Ní Chonaola / Mandy Uí Mhurehú / Diarmad Ó Mainnín Athlonnú Tuaithe, An Chránnóg, Rosmuc Co. na Gaillimhe.

Fón: La/ Day: 00 353 91 574141  
Oíche/ Night: 00 353 91 590741

Further information on resettlement opportunities within rural Ireland in general is available from -  
Rural Resettlement Ireland, Liffey House, Tara Street, Dublin 2  
Tel: 00 353 1 672 7054



# Kernow

## An Kernuack: Era Dialeksho?

Ez igges a goofen arurow era dialeksho en tavas Kernuack, en enuedzhok pe na ell teez stirria an deffrans leadan treeth an Kernuack Creas han tavas car drova clappies et e oge dewethas; rag en 15vas cansblethan gye a screffa **kerense**, buz en 17vas gye a screffa **crenga** ha **crengah**, ha forme moye strange, **karendzhia**, pereeg Nance screffa **kerensa**. Whathe, nag igge rima buz saval rag edn gear hag edn lavarans, ha mar tene ha redia pelha, thera nye cawas an forme **kerenge** keffres en *Origo Mundi*, *Passio Christi*, hag en *Resurrexio Domini*.

Fatel ellen nye convethas hebma? Ma an gear ma devethes thor an form prederes **kerenseth**, nagew keves en deda et agon tavas nye, buz leb ew **karantez** en Bretten. Bedn an 15vas cansblethan an pednan **-eth** (**-ath** en Kernuack Dewethas) o kelles, buz hebmar e ve en termen an Kernuack Coath. Arta, gye a screffa **ti** en Kernuack Coath, buz **chy** en Kernuack Creas, pereegans screffa **choy** alerh. Igge hebma a menia dro an Kernuack Creas dialek an Kernuack Coath, po dro an Kernuack Dewethas dialek an Kernuack Creas? Nanty, rag nag igge an deffrans skreefa ma buz tisquethas nouedzhians cuzal en usse an tavas; whathe arta, skreefa an gerriow ell kitha fatel gye usias cowz angye a termen coath, rag en Kernuack Creas gye a screffa **-e** rag **-a**, heb boaz kene lavarans treeth an theaw, ha dres an forme **kerense** gye a screffa aweath **kerenga**, car dreegans screffa **cregy** ha **cregy** rag **cresy** ha **crisy**. Ma sone dall en **ke-** ha **ka-** en **kerenge** ha **karendzhia**, car drellen nye guthvas thort an forme **crenga**, hagenzol ma an forme **crengah** tisquethas thene drew an **-a** sone heer.

Andelha, dres licklaud nag eze tabm deffrans treeth **kerenge** ha **crengah** lebn en skreefa angye; heneu, en 15vas cansblethan gye a gowzy **kerense** pecarra **crengah**!

Oll an beaz ell guthvas fatel reeg **nant** ha **cut** en east an powe (car dro angye cowzes meel vlethan gelles) trailia tha **nans** ha **cooz** en dewa; whathe nag iggans tisquethas kene dialeksho, buz fatel re an Kernuack chawn-gia nebbas ha nebbas thort e forme coath et e forme dewethas. Hagul, ma coyntta deffrangow vel hebma, rag mar tene ha considra **chahen rit**, **chuillioe**, **dibuleuuit**, **gauhoc**, **grueiten**, ha leas gear orol heb moaz pelha, per evan ew puna deffrans eze treeth an Kernuack Coath han Kernuack Creas.

Nye ell talvega displegians an tavas, moye po lee, thor an map; rag en leall generall ez igges a judgia drigge an tavas coath a longia than tereath treeth an Dowr Tamar ha Bosvena (Lhuyd a screffas **Byzvena**), an tavas creas treeth Bosvena ha Trufu, han tavas dewethas alena tereba Pedn an Laze. Anna, edn marcke en enwedzhok an tavas coath ethewa pelle ma keves an pednan **-t** en lea **-s**, ha nebbas merckes nodzhedzhok an tavas dewethas ew an usse a **g** pokeean **dg** po **j** en lea **s**, an usse a **bm** ha **dn** rag **b** ha **d**, han devise a shoya laverians heer thort screffa rima gen moye vel edn letheren, car drera nye gwellas en **cooz**, **broaz**, **heer**, ha thort addia **-c** tewl vel en **glaze**, **hale**, ampassy. Whathe, mar teffan ha meras ort leean an Kernuack Creas, pandr'era nye cawas? Dar! **gloways**, **lowenheys**, **aleys**, **bohays**, **galloys**, **gluacs**, **goen**, **weyst**, **tays**, **breis**, **beas**, **neffrea**, **cregy**, **kerenge**, ha leas ensampills moye heb moaz pelha. Bedn 1504 an usse a **dn** reeg dalla tha disquethas en leean eneth, rag en Ton thera nye cawas **bedneth**. Thova uses kenzenna en screffa hanowow plasow.

Drizlebm, pereeg Tregear screffa dro tha 1560, ketho hedna termen an Kernuack Dewethas (kenza mencion gon tavas a ve scantlower deag blethan udg'hedda: **Cornowok**!) na reeg e usia **dn** na **bm**, na letherow dobyll en leas, whathe nye ell judgia fatel erava screffa Kernuack dewethas thort ensampills pecarra **kepare del ugy apperia** ha **neg eran cregy** ha **neg eran ny ow kemeras**, leb na venga hevely onketh et an tavas moye vel edn gansblethan uggeva. Devezalena, mar tene ha redia ensampills gon tavas et ago forme kenza, gothe tha nye considra pandr'igge an othors purposia dreth an letherow iggans usia, ha judgia hebma na thort geys anurma buz thort hedna an oge reegan bewa. En thiougel, na ellen laull heb gowe drew wheal Tregear radn nebun dialek!

Gero nye meras ort an map. En tereath ellen nye suppoga dreeg an tavas bewa en termen an Kernuack Coath nye a wele: **Cartuther Vean** (Liscarret), **Trezance** (Cardinan), **Chaple Amble** (St. Minver), **Trevozah** (Lesteevan), **Goonzion** (St. Niot), **Menaridden** (Temple), ha herol igge tisquethas seenes a vea kene manar moye arbednick an tavas dewethas.

Mar tene ha redia hanowow plasow treeth Bosvena ha Trufu, mesk rima nye a wele; **Cannalidgey** (Egloscreeg), **Lanvean** (Lanherne), **Roseuggan** ha **Nanswhyden** (St. Colombe), **Bolinge** (Lanherne), **Lanjew** ha **Trevidgeowe** (Wythyeleglos), oll rima heb moaz pelha en tewe ma; ha nenna tewa sooth: **Tregidgeo** (Lanewa), **Pen a Maen** (Lanworran), **Pednvadan** (St. Gerrans), ampassy: oll rima nye ell redia en map leas an Overwallas Ordans heb calatter.

Whathe, obma thera nye en creas poran an tereath a dalvea boaz en creas an pow an Kernuack an oge treeth 1250 ha 1500, moye po lee; ha pelha ages hedna, creas poran a leean an 15vas cansblethan ew Penryn, ha scant na dale compla an leas ensampills a **g**, **gg**, **dg**, **j**, **dn**, **bm** ampassy treeth Penryn ha Pedn an Laze. An gwreanath ew drew usse an letherow ma seen a arvezder an tavas, ha ny a e therberthva en deffrans dialeksho.

Byttele, ha wos an peath therage laveres, amisk skreefow keffres an 17vas ha 18vas cansblethidniow hag en cowz tradicionall Kernuack ma sertayne seenes a cotheneb; rag en enwedzhok, ma Nichlaaz Boson a screffa **hunt tha** leba venga nye quachas **hunz tha**, ha thera nye cawas **pult** en dialek, ew keves vel **pols** en Jordan ha **polg** en Ton. Na whathe, nagew rima buz tacklow minis; en leall generall, nagew an Kernuack Dewethas lebn ystenans ha displegians a tavas an ozow derage.

En dewa, gothe thene pedery dro screffes menz leean eze thene en tavas nye en tereath a west tha loe an Rode Garrick, heneu, en kessam powe ew guthvethes rag an Kernuack Dewethas; buz hagul, ema broaza menz a leean dewethas uz dreze a leean creas na coath; ha devezalena; fatel ellen nye laull nagew an Kernuack Dewethas buz dialek an tavas Kernuack? Puna tavas Kernuack? An Kernuack Coath? An Kernuack Creas? An gwreanath ew dreeg teez Penwith ha Kerrier en 17vas ha 18vas cansblethidniow gwetha an tavas beaw pan ova forsakies gen pub dean orol. Ha me vedn dewa gen daralla bean:

Nebun arlothas coath Kernuack, ew treges hethow en east an powe, buz leb o treges kenz en Penwith, geath tha wellas edn desgibl a Eusibius (gwrens e convethas leb ell convethas), en whelas cawas deskans et an tavas. "Tho why ree thiskeans rag deskay Kernuack," ameth e. "Me a hunnen, me a ve deskas en scoll rammatek." Nenna e reeg dry meaz pecture, ha reeg poyntia tha weall edn beorth. "Drew hedna?" ameth e. "Bowgy!" ameth hye en Kernuack, ha heb hethy. Gwase Eusibius a gomeras sawthan pereeg e clowas droya hye an gear cumpas. "Pewa?" ameth e. "Fatel oro why hedna?" Ha hye a worebas, "Thera nye pub preze wor e han-wall andelha en pow nye."

(Continued on page 16)



Pandrew morall an daralla ma? Thera deskes genz an dean nebbas an tavas thort levrow o gurre warbar gen Eusibius e hunnen, heb boaz hebma leall Kernuack. Me reeg clowas compla nag o eve Curnow eneth. Oashus luck, eve a venga erria bedn daama Kernuack worthy, en whelas shoya dothy pezeal an tavas eve a oya. Buz en edn gear en ednack an daama oya moye an tavas vel eve, rag dro hye onen an deez trawtythes na ew leall errian an tavas Kernuack, rag ma deskes gongans gerriow straft athor go seera ha daama, per naturall, ha andelha mowns cowssers genesik an tavas Kernuack en vor na ell discabells Eusibius boaz nevra.

Andelha, nye a dale thene pub preze parthy teeze eze a usia lavarow ew devethes thea an tavas e hunnen, ha deskes gongans ort pedndowlin ago mabm; rag, pe nag o nye onen a rima, na ellen nye nevra boaz accontes vel cowssers genesik; ha devezalena, per thibblans ew dre dale thene parthy aweath an tavas thort leb ma devethes an gerriow ew cowzes genz an deez ma, ha hebma ew an Kernuack Dewethas, ew devethes athor an Kernuack Creas, ew devethes athor an

Kernuack Coath et e thurn.

Nag eze buz edn tavas Kernuack.

Richard Gendall

#### Precis

*It is sometimes suggested that Modern Cornish is only a dialect of the language. But the map shows us some place-names in quite late forms in East Cornwall (proper to Old Cornish), while in Mid Cornwall (proper to Middle Cornish) there are many names in a form compatible with Late Cornish. Nance's unifying of the language (1928) caused an often artificial distinction between Middle and Modern (Late) Cornish, while in the latter as well as in dialect where are words still remarkably close to Old Cornish forms. Tregar's Cornish (1560), which cannot be accused of being a dialect, clearly belongs to the Late period, exhibiting many typical forms. Modern Cornish must be respected for what it is: the language as it had developed, and kept alive by the people of Penwith and Kerrier when everybody else had abandoned it. Those who use dialect words as part of a tradition learnt at their mother's knee are the direct heirs of our language, and they too must be respected.*

## A Handbook Of The Cornish Language

Chiefly in its latest stages with some account of its history and literature by Henry Jenner. HB. 208 pp. 1904, (reprinted), Stg.£29.00

Y'n lyver henwys *The Celtic Revolution* gans Peter Berresford Ellis, my a redyas, a gynsa prys, a-dro dhe Henry Jenner ha'y Dornlyver. Mes nyns esen vy ow tyski Kernewek y'n termyn na. Dyllys veu *A Handbook of the Cornish Language* gans Henry Jenner yn 1904. Aswonnys yn ta gans dyskatoryon an yeth yw "Dornlyver an Taves Kernewek". Tokyn dasserghyans an yeth yw an lyver ma. Ynno y kevir an geryow ma skrifys gans Jenner: *Prag y tal dhe Gernowyon dyski Kernewek? Teg yw an govynn ha sempel an gorthyp. Awos aga bos kernewek!* Soweth pan dhallathas dhe dhyski an yeth nyns esa an Dornlyver yn prynt!

Yn *An Gannas* mis Gwynngala 1999, my re redyas avisyans ha derivadow yn kever Dornlyver Jenner. Lemmyn y hyllir prena an lyver ha my a vynnsa leverel wor'tiwedh, dhiworth Kesva an Taves Kernewek. Pur dhe les yw ynwedh an erthygel skrifys gans Ray Edwards yn *An Gannas* mis Kevardhu 1999. Ray a dhysplegyas poyntys a ramasek kevys yn Dornlyver Jenner ha traow arall pur dhe les ynwedh. My a gommendya redyans an erthygel ma. Mar mynn nebonan kavoes fotoskrif anodho, skrif dhymmo orth: José CALVETE, 28 Rue Basse du Rempart, 68

240 Kaysersberg, Pow Frynk/France.

Apert yw nag o Kernewek yeth varow yn tien rag Jenner yn 1904, dell lever Ray yn y erthygel. Hag apert yw nag yw yeth varow lemmyn!

My a wayt peub re redyas hemma dhe vynnys prena dyllans nowydh an lyver brav ma a dal y redya, hep dout vydh! Mar mynn nebonan prena dyllans nowydh an lyver ma, skrif dhe:

Jori Ansell, Kesva An Taves Kernewek / Cornish Language Board, 65 Churchtown Gwynnyer/Gwinear, Heyl/Hayle, Kernow TR27 5JL

Plg. ha Faks 01736 850878

E-Bost / E-Mail:

Summary

*A Handbook of the Cornish Language* was published in 1904. It is well known by learners of the language that this book is a token of the Cornish language revival. In this book we find the famous words written by Henry Jenner about learning the language: *Why should Cornishmen learn Cornish? The question is a fair one, the answer is simple. Because they are Cornishmen.*

*I hope that everyone who reads this book review would like to buy this new edition, which is still surely valuable reading and is available from Jori Ansell, Kesva an Tavas, Kernewek, (address above).*

José CALVETE

## Cornish News

### Crofty or ... crafty?

People here have been bewildered by the actions and statements (given generous space in the local press) of the current owner of South Crofty tin mine. He acquired it after, as manager, he had shut it down. Since then he has already seen off one bid from a mining concern interested in re-opening it. There is reported to be a second bid. Despite these approaches, from people with a track record and deep experience of Cornish mining, David Giddings keeps insisting that the mine has no future and that local councillors must look to other options.



J. G. Holmes

Now the secret is out: It appears that he and the local Labour MP, Cathie Atherton, have cooked up a scheme whereby £30 million pounds of public funds, channelled through the (non-elected) Regional Development Agency, will be spent purchasing the mine and surrounding land from his company. Some of us cannot help wondering how much of this taxpayer's money will end up lining the pockets of Mr. Giddings and his fellow directors?

It is all the more ironic since a fraction of that sum would have tided the mine over until tin prices recover.

As it is, instead of helping basic industry, the funds, including European Objective One money, will help set up 'retail' (i.e. distribution warehouses) for manufacturers outside Cornwall.

Cathie Atherton, MP, of course is rightly desperate for any positive outcome, given her total impotence when the mine was first in difficulties. Someone with eyes on her seat is Meybon Kernow's Hilda Wasley.

The RDA, the so-called 'Regional' Development Agency mentioned above, is part of Tony Blair's answer to the English who feel hard done by, now that some devolution has been granted Wales and Scotland.

Naturally he is completely insensitive to Cornish aspirations (although we have had a devolution movement for around sixty



years). No, this region has to be big (to balance Wales?) and so his bureaucrats have drawn a boundary from Tewkesbury in the English Midlands to Salisbury in the South East! And of course there is *no* democratic input! Thousands of pounds are being paid to PR firms to provide this artificial 'region' with a spurious identity.

Meanwhile, Cornish business has at last begun to see the trading value of marketing the genuine identity and *cachet* that the 'Cornwall' label already possesses. All it needs is a more co-ordinated approach and we might drag ourselves out of the economic quagmire!

One encouraging development concerns The Institute of Cornish Studies (soon, we hope, to be part of a University of Cornwall), based near Falmouth, which has reached an agreement for co-operation with the Centre de Recherche Bretonne et Celtique at the University of Western Brittany at Brest.

J. G. Holmes

## Cornish/Kernewek

Awos bos ow tevi yn fas had aswon-nvos hag omglywes Kernowyon gwlaseneth agan pow, yma koedhys warnan lemmyn gwask brassa a'y oes, aban omsellyas es agan pynn lu Egbert, myghtern an sowson! Herwydh an towlennow diwettha, ny dhur Kernow hwath avel rannidir by honan. Beudhys vydhyn ni yn darn bras a Bow Sows, gelwys an 'Soth-West'. Namoy gy'gan bydh agan Esel Senedh agan honan. Agan honander a vydh tewlys dhe skoell, hag yn y le an Stat a vynn kavoes dhyn onan fug a gost showr a vona.

## Breton/Brezhoneg

Eman hor renerieu oc'h over e-giz ma vo Kerne Veur lakaet da viken e-barzh eur rannvro vras (ar 'Mervent Bro-Saoz' Kollet e vo evel-se azr peurrest bihan eus ar galloud da en em ren. Er memez amzer, na mad arhant a vo dispignet evid krouin eun eucuned warzu eur Faltazi cur cur vro! Tamm henvel ouzh ar 'Bro al Liger', nemet arnan e vo beuzet Kernev a-bezh.

### Summary

*A comment on the prospect on Cornwall being absorbed into a greater English region (South West England) for devolution purposes.*

J. Holmes

# Letter from America...

## THE WOODSIDE MARCH

March 5, 2000 in Woodside, New York was a lovely day. The sun was shining and there were nice gusts of wind to make the flags stand out in the proper way. First a bit of the history of the parade.

It was after the annual American branch's Samhain walk, at dinner in Greenwich Village, that League members Ellen and Ron Duncan broached the idea of a parade. They had already set up a list of groups that they wanted to invite and asked the officers of the League, present at dinner, if the American branch would participate. I thought it was a grand idea and agreed to present it at the next meeting. It was brought up and the League's officers agreed. None of us had any idea that this parade would have a momentum of its own. We were wondering about publicity but soon we realized that was already taken care of. Once the Ancient Order of Hibernians (AOH) and the other parade regulars disavowed the Woodside Parade, the parade had ready-made publicity.

The Irish Voice and Irish Echo newspapers kept the parade alive in every issue with opinions from various organizations and people. Beginning in November and even through this week the publicity was abundant. To be truthful, it was exciting and a little scary to be in a parade that generated so much controversy.

This was The Woodside St. Patrick's Day Parade. It was the alternative, non-traditional answer to the "proper, Ancient Order of Hibernians approved Fifth Avenue Parade." Here in Woodside everyone was included Koreans, Chileans, Chinese, gay, straight and yes even the Orangemen were represented. This was truly a wonderful parade. The Celtic League American Branch was proud to be a participant and walk the country flags down the mile and one-half route. As Branch Secretary I was proud on different levels. Proud to be marching in a St. Patrick's Parade; proud to be a marshal and overwhelmingly proud to be carrying the tricolour of Ireland. If only my grandparents and parents could have seen me. Steven DeVillo, co-marshal, carried the American Flag; Walter Stock carried the Cornish Flag; Mickey Burke carried the Scottish Flag; Ken Gale carried the Manx Flag; Mary Downing carried the Breton Flag; and Daniel Padovano carried the Welsh Flag. It was nice to hear the parade watchers as they recognized some of the flags and asked us what the other ones represented. They were not aware that some of the countries had their own flag. Yes, even in a parade The Celtic League continues to educate people. The big gusts of wind that I mentioned earlier proved to be a challenge at a few points in the parade. It was either save the flag or watch it go wafting

over the heads of the spectators. Needless to say we saved the flags and the spectators.

Speaking of spectators we had an honoured guest, First Lady and New York State Senate candidate, Hillary Rodham Clinton. As you might expect it was very nice to have some politicians there, but in my own personal opinion I am glad it was not a formal parade. I enjoyed it because it was the Irish celebrating a holiday and welcoming everyone to join in the celebration. That is how the holiday should be celebrated. There should be no exclusivity of the parade and holiday to one group. We Irish are always complaining that not enough people acknowledge us and our history. How can they when we do not spread the wealth of our history and invite others to join and participate, including our own kind. This is not only one of the precepts of the Celtic League but the thinking behind the organizers of the Woodside parade.

I was very proud to have marched in the parade and look forward to marching next year with the Celtic League.

Margaret Sexton

E-mail: msxton@brownraysman.com



## Celtic Women's Conference

Celtic Women International (CWI) will hold its 3rd annual "Being Together" Conference in October 12-14, 2000, in Milwaukee, Wisconsin, USA.

The annual conference brings together well-known entertainers, speakers and participants from all the Celtic nations.

A conference highlight is the Exceptional Celtic Woman Award presented annually to celebrate, honour, and inspire women of Celtic heritage throughout the world.

For a brochure and registration form, contact Celtic Women International at or write PO Box 1384, Milwaukee, WI 53201, USA. CWI welcomes men as well as women who are Celtic or are interested in Celtic culture and in celebrating the accomplishments of women of that culture. Further information is available on the website: [www.celtic-women.org](http://www.celtic-women.org).



# Mannin

## Aavioghey Ewnish

Tra va mee ayns Beal Feirshtey er y gherid, hooar mee lioar yindyssagh enmyssit 'Athbheochan na hEabhraise: ceacht don Ghaeilge?' ('Aavioghey Ewnish: lessoon son Yernish?'). Ta'n lioar screet ayns Yernish ec Muiris Ó Laoire, agh shimmy meer ayns Baarle t'ayns y lioar - shoh meeryn goit veih ronsagh Baarlagh mychione Ewnish. As cha nel y lioar shoh mychione Ewnish ny lomarcán. T'eh mychione yn agh hie Ewnish er aavioghey dy speideilagh as yn agh nagh row ny Yernish cho speideilagh as ad gearree aavioghey'n chengey oc hene. Tra hooar mee y lioar shoh, va mee ec chaglym jeh Gaelscoileanna, y ghleashaght ry-hoi gysaghey da paitchyn-scoill trooid Yernish. Er e hon shen, she lioar feer choie v'ayn. As rish ymmodde bleantyn ta mee shirrey lioar ta cur coontey cronnal jeh'n agh hie Ewnish er aavioghey.

Ec y toshiaght, ta'n lioar shoh jeeaghyn dooin nagh row Ewnish 'marroo' dy firri-nagh (as ta shin cur my ner paart jeh'n spoirt shen t'ec scoillaryn lesh y cherrym (term) shen 'chengey varroo'). Son shickrys, haink Arramish (Aramaic) dy ve yn chengey va'n chooid smoo dy hEwnyn loayrt gagh laa ny smoo na daa housane blein er dy henney. Scugh Aramaic Ewnish magh myr chengey yn theay. Agh hannee Ewnish myr chengey loayrit ayns padjeryn ny hEwnyn as hannee Ewnish myr chengey niartal va goll er screet ec Ewnyn ynsit. Dy jarroo, she Ewnyn va cur Ewnish er stoo ynsit screet ayns Arabish sy Spaainey mysh 900 - 1100 AD ren cur ablid da ymmodde Oarpee gysaghey mychione ny reddyn yindyssagh hooar Arabee feddyn magh mychione maddaght as rollageydys as cooishyn elley. She Eash Airhey Ewnish v'ayn.

Myr shione dooin, va Ewnyn eginit faagail y cheer oc hene mysh daa housane vlein er dy henney. Adsyn hie dy chummal sy Ghermaan, chroo ad chengey daue hene va sorch dy vestey jeh Germaanish as Ewnish, va goll er screet lesh lettyryn Ewnish. She Ewdish (Yiddish) v'ayn, hie er croo sy toshiaght mysh 1200 AD. Haink y chengey shoh dy ve feer niartal mastey ny hEwnyn. Sy vlein 1939 va Ewdish ec un villioon jeig dy hEwnyn feiy ny cruinneey. Agh sy Phalasteen va Ewnish aavioghit roish y tra shen, ayns ny bleantyn roish as lurg y chie chaggey mooar. Cre'n agh haghyn shen?

Sy nuyoo cheead jeig, Ewnyn va cummal syn Oarpey heear, va ram jeu laccal dy heet dy ve goll rish y phobble sy cheer raad v'ad cummal. Ec y tra cheddin, v'ad laccal tan-naghtyn nyn Ewnyn as freayll y credjue oc hene. Sy Ghermaan, va Ewnyn Germaanagh goaill moyrn mooar jeh cultoor Germaanagh. Va'n chooid smoo jeu gearree goll er sluggey stiagh dy kiart ayns bea yn cheer. As va Ewnyn elley ayns cheeraghyn elley syn Oarpey heear va goll rish shen.

Cha row eh myr shen sy Roosh. Son y chooid smoo sy nuyoo cheead jeig, ren Ewnyn Rooshagh surranse dy h-agglagh. Mennick dy lioar, va Rooshee soie orroo as marroo ad ayns pogromyn. Haink Ewnyn Rooshagh ynsit dy chredjal dy begin daue geddyn cheer dauesyn hene raad nagh row sleih elley tranlaasey orroo. Son shickrys, va Ewnyn enagh syn Oarpey va credjal y red cheddin, agh shimmy Ew sy Roosh va credjal shen. Bunnys ec jerrey yn nuyoo cheead jeig haink ashoonaghys Ewnagh rish myr y ghleashaght Seionagh (Zionist). Va Ewnyn dy lioar garraghey dys y Phalasteen dy chur er bun cheer dauesyn hene. Ny mas-t'oc shoh va dooinney enmyssit Ben Yehuda, va ruggit ayns 1879 sy Littooane (Lithuania) fo'n ennym Eliezer Perlman. Shimmy coontey jeh aavioghey Ewnish ta ginsh dhyt dy nee Ben Yehuda ny lomarcán ren aavioghey'n chengey. Ta skeal ayn dy dooyrt rish ben 'Neeym poosey uss. As red elley - cha jeanmayd loayrt agh Ewnish.' Ta lioar Ó Laoire soilshaghey dy row fraueyn yn aavioghey sy Phalasteen roish my row Ben Yehuda jannoo yn obbyr scanshoil echey. Y red va jeant echeysyn, va shen dy yeeaghyn da sleih elley dy dod ad goaill ymyd jeh Ewnish myr chengey loayrit son cooishyn laaoil chammah's myr chengey chrauee.

Bunnys ec jerrey yn nuyoo cheead jeig, ny hEwnyn sy Phalasteen, hug ad er bun scoillyn Ewnish da ny paitchyn oc hene. V'eh jeeaghyn dy row Ewnish er-lheh ec gagh scoill - cha row ad shickyr mychione y fockley magh, ny'n agh-screuee. Va gagh scoill croo focklyn noa jee hene. Cha jinnagh y sleih aeg fuirraghtyn gys va sheshaght oikoil currit er bun, as haghyn red mirrilagh. Ghow paitchyn as feallagh aegey toshiaght dy loayrt yn Ewnish oc hene - chengey nagh row cho doillee as yn chengey chlassicagh.

Ayns red goll rish feed ny jeih as feed blein va'n chengey aavioghit as goll er loayrt myr chengey vio. Haink bingyn oikoil as cadjiney (standardisation) roo lurg yn aavioghey. Va'n niart cheet voish feallagh aegey as ny lughtyn-thie oc.

Ta Muiris Ó Laoire cosoylaghey ny gleashaghtyn-chengey ayns Nerin as sy Phalasteen. Tra va Steat Seyr Nerin currit er bun ayns 1922, va Yernish currit stiagh ayns scoillyn y steat shen. Ga dy row sleih goll rish Pádraig Mac Piarais er nyannoo studeyrns down er aghtyn ry-hoi gysaghey chengaghyn, cha dug y reiltys noa monney geill da'n lheid. Smooinnee ad er agh enagh dy noddagh ad cur y clag ergooyl as bwoal-ley Yernish stiagh ayns king ny paitchyn. Cha row deiney sy reiltys geaishtagh roosyn va gra dy beagh eh fardailagh dy phrowal d'aavioghey Yernish liorish ny scoillyn nyn lomarcán. Begin da'n vian d'aavioghey'n chengey cheet voish creeaghyn y theay hene. Cha beu eh ve preacheil rish y theay dy 'lhisagh' as loayrt Yernish, erskyn ooilley mannagh row startaghyn oc as v'ad eginit faagail y cheer oc dy gheddyn obbyr.



Dr. Brian Stowell

Ec y tra t'ayn ayns Pobblaght Nerin t'eh fassanagh dy chraiddey mysh Yernish as irree magh 1916. Agh ta reddyn mie taghyrt neesht. Ta tooilley moiraghyn as ayraghyn ayns Nerin, sy twoaie as sy jiass, laccal ny paitchyn oc dy ynsaghey trooid Yernish (ynsagh-thummeey). Lesh doilleeid mooar (erskyn ooilley sy twoaie) ta lught y Yernish cur er bun scoillyn Yernish da ny paitchyn oc. Lurg tammylt liauyr, ta reiltys mee-arryl-taght (twoaie as jiass) cur paart dy h-argid daue as eisht (foddee) tooilley argid. Shoh yn agh dy yannoo eh - gobbraghey neese, cha nee gobbraghey neose.

Brian Stowell

*A recently published book by Muiris Ó Laoire about the revival of Hebrew contains important lessons for all the Celtic languages, particularly in its emphasis on the need for bottom-up rather than top-down developments*



# A Question of Style

Most people will recognize that music consists of rhythm, melody and harmonic structure. I would add a further element which I find hard to name. Without it music can be played, but I would say that music playing is incomplete. I suppose that emotion, feeling, heart, soul and satisfaction are some of the elements I mean.

Rhythm is easy enough to define. It is the pulse or beat which enables a group of players to stick together, but it does not have to be inflexible and regular. Unthinking obedience to a rigid beat can lead to a sterile performance. Stretching some notes, decorating others by means of ornamentation and shortening others can create a desirable tension or impart fluidity. The time signature is a signpost to interpretation, it is not a label. To determine whether a tune in 4/4 is a hornpipe, reel, march, or none of these depends on other features of the tune. We have numerous tunes in 6/8, not all of them are jigs, some of them are quick waltzes and playing them quicker still will not turn them into jigs.

Melody also, as laid out on the stave, can impose an unnecessary tyranny on the players. Quite clearly it shows the basic form of the tune within which greater or lesser variation is to be expected. I am sure that examination of other forms of folk performance will show that improvisation is an accepted part of the tradition. The extent to which it can be practised will depend on the composition of the musical group's members and how well they know their instruments. However, I am not in favour of variations which are repeated on each performance, thus becoming fossilized. Each performance should still be flexible enough to capture the mood of the moment.

The harmonic structure of any tune cannot be determined empirically. However, the runs of notes in the melody provide powerful clues. The way in which one chord leads to another can depend on a number of factors. Musical taste, convention, fashion and tradition can all play a part. If there is more than one player providing the chordal structure, there must be agreement. There has to be a predictable pattern for melodic improvisation to be possible.

The above thoughts underlie my contribution to attempts to popularize music from the collections of tunes found in the Isle of Man in the past. In the virtual absence of specialist information on how they were performed when they were collected and the paucity of conclusive accounts of the music from an even earlier period, the emergence of a new style was desirable. I hoped that an appropriate contemporary style would emerge. To

some extent it has. It is bound to be unlike any style which might have existed, for a number of reasons. I would contend that the vast bulk of tunes were taken down from singers and, largely speaking, the words went unrecorded. Even those words which were recorded will require more than just a passing knowledge of Manks. Great progress has been made in choral treatment of such songs, but in the session context they have largely fallen into disuse, something which I regret. Thus it is that quite a large number of tunes available to us should more properly be described as airs.

The number of specialized groups, usually of younger musicians, mostly come together for a specific purpose, for example, public performance, recording or representation at festivals. They settle on a repertoire of lively tunes. This results in a skimming off from the general corpus and sophisticated, rigid arrangements. This is not necessarily right for the session situation either. It is too exclusive. It also tends to produce accepted but inflexible versions of those tunes. I can think of several tunes which now have little frills of music permanently imbedded in them and endlessly reproduced.

Another difficulty we have with the tunes, as found in the collections, is that few of them resemble in form, those more common in other traditions. We have a number of jigs, many of which are quite like slides. However, when it comes to reels, hornpipes, polkas, single jigs, slip jigs schottishes and strathspeys, we have virtually none. So it is that attempts to classify particular tunes in these categories are meaningless and unnecessarily dogmatic. It is possible to play certain tunes as if they were reels, hornpipes etc. but because they don't have the structure of these forms, it is only rarely successful.

Finally to turn to what outside influences there might have been from other countries, by far the greater number of tunes have come from England and even those have often taken on a local flavour. It is surprising that very few have travelled from Ireland or Scotland considering how much contact there must have been in the past, especially with the south and west of Ireland through fishing! The few that have, I suspect, arrived fairly recently. One at least, 'The Song of the Chanter', has even had a jig version (home made) tacked onto it after only having entered the repertoire about 25 years ago. It is through these changes that I think it is possible to detect a local musical dialect. For example, of the several versions we have of 'Barbara Allen', none is exactly like the most familiar one.

The differences mentioned in the above

paragraph are often in the form of a shift to another mode. This in itself is not uncommon in other traditions. In fact there is a known progression from one mode to another often found amongst singers. It occurs fairly frequently in oral transmission from one singer to another. As a substantial number of tunes in the collections are in either the ray mode (Dorian) or lah mode (Aeolian), and it is into these modes that tunes from another tradition often move; it is fair to assume that these two modes were favoured by the Manks people. It is comparatively difficult for musicians brought up without much contact with these modes, readily to accept them. Also there are some free-reed instruments, button accordians, anglo concertina and mouth organ which present some difficulties. To put it simply, the musician finds that the sucks and blows are in some way reversed. For these reasons such tunes tend to be avoided by some, leading to another trimming down of the repertoire.

It should be clear then that the tunes played today and the manner of playing them is unlikely to resemble either the range or style of the past. Also some of the recently composed tunes are unlikely to represent the musical tastes of past generations. The number of people involved today is certainly smaller than even the number of named contributors to the collections. As a proportion of the present population they cannot compare with those contributors in the population then. Without doubt today's musicians could present a broader picture of the music. However, while it is dependent on the tastes, ambitions and needs of a small number of competent performers, it may be some time before the style and repertoire of today expands to reflect better what may have been the music as it was in the past.

Colin Jerry

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## MEC VANNIN AGM

The outgoing Chairman, Greg Joughin, introduced reports from the Officers of the organisation. Election of officials for the coming term was undertaken and an appraisal of the financial position provided.

The main issue discussed was the unfolding housing crisis on the Island and the very real difficulty being experienced by young people and families because of rising mortgage commitments and rental levels. The matter was the subject of a resolution (below), which called for a public enquiry.

Resolutions adopted as follows:

- 1) This AGM calls for an enquiry into house prices in the Isle of Man to identify if there is, or has been profiteering by developers and marketing agencies which has acted to the detriment of the Manx people.
- 2) This AGM supports the calls by the governments of Ireland and Mann and also the Scottish National Party for the closure of all nuclear installations at Sellafield.
- 3) This AGM echoes the concern of Celtic nationalists in Ireland at the award made today (12:4:00) of the George Cross to the RUC. This police force has acquired a justified reputation internationally, for the brutality it has exhibited towards the nationalist community in Ulster over the thirty years of the troubles. The award is unnecessarily provocative to that community and does nothing to further the peace process in these Islands that all, including the Manx, are committed to.

## Police Reaction To Nationalist Warning Ominous But Predictable

Manx Police have said that they will take prompt action against anyone who takes direct action as a result of Manx government policies, which are currently stimulating the worst housing and accommodation crisis that the Isle of Man has ever faced.

The Isle of Man currently enjoys unprecedented prosperity stimulated by its offshore tax haven status. People are pouring into the Island both to work in the lucrative finance industry and also the service sector associated with it.

However, while *fatcats* line their pockets and housing speculation is rife, Manx people suffer. Nationalists have long been critics of this economic policy claiming that it would ultimately create the problems which ordinary Manx people currently face. House prices are well beyond the reach of the average working couple and private sector rents are being hiked to capitalise on the situation.

The issue dominated the AGM of the Nationalist Party (Mec Vannin) and concerns were articulated at the meeting that the situation could lead to a return to the violence that bedevilled the Island in the 1970s and 1980s. On both previous occasions there was a systematic campaign of daubing of roads and several properties were attacked and burned.

However, during both emergency situations Mec Vannin stuck rigidly to a policy, which promoted constitutional politics and solutions and forswore the road of direct action.

If anything the concerns articulated recently by the newly elected Party Chairman, Mark Kermode, downplayed the

situation, as there is no doubt that current problems are much greater than previously.

The police reaction was ominous, but predictable. On the previous two occasions when this problem arose the police were able to apprehend only a few suspects and innocent people were targeted. It seems that if these latest predictions do prove correct then Mec Vannin's comment that the authorities should not *shoot the messenger* will be ignored.

## 'Welsh' Gospels and 'Manx' Chronicles - Made in England?

There was an element of déjà vu in the news report about the alleged theft of a 1000-year-old biblical manuscripts from the Welsh people.

The eighth-century St. Teilo Gospels are said to have been stolen from Llandeilo Fawr in west Wales about 1000 years ago. They are currently housed in Lichfield Cathedral, Staffordshire. Written in Latin, and according to Lichfield Cathedral, compiled by a monk at Lindisfarne in the North-east of England, the manuscript has suspicious notations scribbled in its margins which are most definitely Welsh, possibly some of the earliest examples of the written language. In the circumstances the Lindisfarne connection is extremely convenient, although apparently not verifiable.

## Ancient Site Gets New Lease Of Life

The purchase and restoration of the ancient Rushen Abbey site on the Isle of Man is a credit to both the Isle of Man government and the Manx Museum and National Trust.

The Abbey site undoubtedly has a place as one of the most significant sites of historical importance on the Island. It is also very likely the site at which the Chronicles of the Kings of Mann and the Isles were produced. The Chronicle is a document of crucial importance to our historical record and it detailed our history for the first time in a written form. Its retention by the British not only causes offence to campaigning pressure groups such as the Manx branch of the Celtic League, but also to senior figures in Manx public life who have the authority to speak for the Manx nation as a whole. The former President of Tynwald, Sir Charles Kerruish, expressed his support for the Chronicles return to their rightful home. The question must now be posed, when will the Manx government take forceful action to secure their return?

It is past time for government action!

The (English) Monks of the north of England must have been extremely prolific. For some years now the Celtic League has been campaigning for the return to the Manx people of the Chronicles of the Kings of Mann and the Isles. Presently they are housed in the British Library. Written in the thirteenth century we advanced a fairly sound case that they were 'pinched' by the English about five hundred years ago. In an uncanny echo of the Lichfield - Welsh controversy apparently this was not so. The busy monks of Furness Abbey (this time) took time off to compile a detailed and specific Chronicle of the Norse Kings of Mann (the Isle of Man) and the Isles. Meanwhile, on the other side of Northern England their colleagues at Lindisfarne were adding those Welsh notations to the St. Teilo Gospels.

On the other hand, perhaps Lichfield and the British Library have both had their heads together on this one, as their alibis for possessing other people's property have an uncanny similarity.

There is a serious point to all this. As the people of the United Kingdom develop new structures, via equality and devolution, this question of stolen artefacts is an issue that must be tackled.

J B Moffatt





# Celtica



## Muioc'h kalz eget mil bloaz Moito máis que mil anos gant / de

**Claudio Rodríguez Fer**

*Embannadur divyezhek • Edición bilingüe*

*Mouladurioù Hor Yezh • ISBN 2-86863-119-3. 105 paj./páx*

*Priz/Prezo : 60 Lur/Francos*

*Raklavar gant • Prólogo de*

*María Lopo*

*Lakaet e brezhoneg gant • Traducción ó bretón de*

*Herve ar Bihan, Alan Botrel, Gwendal Denez & María Lopo*

Bezañs ar geltiegezh el lennegezh galisiat a sav d'an XIXvet kantved abaoe mare oberenn Eduardo Pondal, pa voe adkrouet gant istorouriezh ha lennegezh ar mare, da heul ar Romantelezh ha dre youl emziforc'hañ, gwengel andonioù keltiek ar bobl c'halisiat. Diwar neuze e teuy ar geltiegezh da vezañ, gant an deus ledan evit ar bed keltiek hag e erzerzhadoù er sevenadur galisiat, un dodenn strujus e lennegezh Galisia betek an deiz a hiziv.

En oberenn Claudio Rodríguez Fer, ganet e Lugo (Galicia) e 1956, anavezet evel ur barzh eretek ha rezidkar, ned eo ket bezañs ar geltiegezh ur gudenn dodennel hepken - pletet ganti ez-anat gant an hed a c'heller diawelout a-berzh un aozer eus diwezh ar milved ; keal zo eus ur santidigezh hag eus ur meizadur bevret.

Evit an droidigezh e brezhoneg en deus divizet an aozer kinnig un dibab eus e oberenn, dre ober un treuzlenn anezhi, o klask ar parzh keltiek enni, hemañ o vezañ arstalek ez-anat a-hed e argerzh skrivañ.

E-touez an holl vroioù a zo er bed keltiek ez eo Breizh he devez kreizennet atav deus ha bezañs ar geltiegezh er sevenadur galisiat. Da skouer, ar varzhoneg anvet "Balada dos amantes nómades" ("Gwerzh ar serc'heged kantereer") awenet war-eeun gant ur c'han eus ar Barzhaz Breizh a lak al lennerion c'halisiat nesoc'h da sturdresoù ha da lec'hioù dibar gwerchelezh ur sevenadur brezhonek anavezet-mat gant an aozer.

A presència do Celtismo na literatura galega data do século XIX dende o tempo da obra de Eduardo Pondal, cando no ronsel do Romanticismo, e por áfan diferencialista, a historiografía e a literatura do século XIX recrearon o mito das orixes célticas do pobo galego. A partir de entón, o interese xeneralizado polo mundo celta e polas súas trazas na cultura galaica farán do celtismo

un fecundo tema da literatura galega ata os nosos días.

Na obra de Claudio Rodríguez Fer, nacido en Lugo (Galicia) o ano 1956, que é coñecido como un poeta erótico e libertario, a presència celta non é só unha cuestión temática -evidentemente abordada co distanciamiento previsible dun autor da fin do milenio ; trátase tamén dunha certa sensibilidade e dunha concepción vital.

Para a súa traducción en lingua bretona, o autor decidiu compoñer unha antoloxía da súa obra, realizando unha lectura transversal da mesma, na procura dunha compoñente celta que se revelou constante ao longo de todo o seu pceso de escritura.

Dentro dos países que integran o conxunto do mundo celta, foi Bretaña quen dende sempre centralizou o interese e a presència do celtismo na cultura galega. Por exemplo, o poema intitulado "Balada dos amantes nómades" está directamente inspirado dun canto del Barzhaz Breizh que achega ao lector galego aos motivos e lugares propios á realidade dunha cultura bretonante ben coñecida do autor.

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**José CALVETE**

*(tennet eus raklavar al levr gant Maria Lopo)*

### Summary

*The above article is a bilingual book review in Breton and Galician about a poetry book. The author of this anthology is a modern Galician poet deeply inspired by Celticism and Brittany that is why his anthology has been translated into Breton and published in a bilingual edition in Brittany.*

## The Day Britain Died

by Andrew Marr,

published by Profile, 2000,

paperback pp 251

price £7.99

As a Scot Andrew Marr is secure in his national identity but as a professional journalist who works in England he hopes to see the old constitutional order change because the current British arrangements have died with the arrival of Scots, Welsh and Northern Irish devolution.

He also looks at the many New Britons among the ethnic minorities who have greater hopes of a multi-cultural society when they don't have to embrace in particular Englishness. He has had the benefit of linking the publication to a TV three part series. However Marr's attempt to address a new constitution is to rescue England from that nation's failure to face up to its own nationality in the new world order.

When Marr probes the new confidence of Scots and Welsh people he hopes this can be replicated in England. He also argues for the abolition of the House of Lords, its replacement as the House of Britain and the House of Commons to become the English parliament, that most non-English observers have always thought it was.

Marr crucially investigates the place of a European Union on the end of the old Britain. He is pro-European and believes that a regionally empowered Britain will fit into an evolving new European order. Marr sees the referendum on the Euro as a defining moment for the old Britain. Whenever the Blairites face the issue we may see southeast England far out of step with the rest. He believes that Britain is well placed to benefit from globalisation and a new Europe but that is based on the relatively unregulated speculators in the City of London. Perhaps the Celts would have a different view of a more environmentally and humane world order as the priority.

Andrew Marr is a good analyst of today's big issues. His unashamed federalist agenda is problematic but at least he has no time for the "don't do it, you never know where it will end" conservatism. All in all it is a useful addition to the literature charting the rebirth of the Celtic nations as catalyst and effective action to shake off the protagonists of no change in the dead centre.

**R.G.**



# The Need For A United Political Front In Brittany

With the rise of regionalism and nationalism in western Europe in the past quarter century it has become increasingly clear that not only central and eastern Europe are in the process of radical political and structural changes, but the three dinosaur states of western Europe – the United Kingdom, France and Spain – will be forced to concede more and more autonomy and ultimately probably independence to their indigenous minorities. That is, to the Basques, the Catalans, the Galicians, the Bretons, the Corsicans, the Scots, the Welsh, the Manx, the Cornish and possibly others. Artificial multinational states such as Spain, France, Canada and the United Kingdom are simply not viable in the long run. For this very reason the Soviet Union, Czechoslovakia and Yugoslavia all collapsed in the end. To think that a contraption such as the United Kingdom is an exception to this rule is sheer self-delusion.

Anyone who doubts the rising strength of regional nationalism in western Europe should reflect on the fact that both the Basque Autonomous Government and the Catalan Autonomous Government are controlled by pro-independence nationalists. Also the new Welsh and Scottish Governments which took office were forced to admit **Plaid Cymru** (26% of the vote) and the **SNP** (30% of the vote) respectively into the two coalition governments formed, because in both cases pro-unionist Labour quite simply did not have enough seats to run the government. In the North of Ireland 45% of the voters are now regularly casting their votes for nationalist parties which want to break the link with England and this figure is rising every year due to the increase in the nationalist population. Whatever the future holds for the North – it doesn't involve London. In addition other regional parties such as the Galician nationalists (who secured 12% of the vote in their first election) have come from nowhere and are getting results. **Mec Vannin** the nationalist party on the Isle of Man and **Mebyon Kernow** the nationalist party of Cornwall although not as dramatically successful as nationalists in Wales or Scotland have strengthened both their numbers and their organisational base.

In order to further the growing nationalist aspirations of the Breton people it is becoming increasingly clear that a more united political front is needed. Breton nationalists of today should give serious thought to negotiations leading to the formation of ONE nationalist Breton party which can work for the independence of Brittany, something which more and more Bretons support.

The existing nationalist and regional political parties of Brittany are: the **UDB** or Democratic Breton Union. At present it supports autonomy within a federalist France but many members are openly pro independence. It is probably the best organised Breton party but its political alliance with the French socialist part is increasingly being questioned.

The **P.O.B.L.** or the Party for the Organisation of a Free Brittany. Although this party has been criticised for not being more clear on social policy it is clear about its main platform – independence and getting France out of Brittany once and for all.

The **A.D.S.A.V.** is an offshoot of the **P.O.B.L.**, which also supports independence, but through physical force if necessary.

**Frankiz Breizh** is a breakaway from the **UDB**, which rejects continued union with France let alone continued alliance with French political parties.

**Emgann**, which means “fight”, also supports independence from France and is prepared to use radical measures towards this end.

While Breton parties rarely receive more than 4% or 5% of the vote in national (French) elections it would be a mistake to interpret this as the maximum potential support Breton nationalists could ever muster (in municipal elections for example Breton parties usually perform much better) and might be more accurately seen as resignation by the Breton electorate to the fact that no strong or united Breton nationalist party has yet emerged and that hence their votes would be wasted on Breton parties.

With the rapidly changing political situation in the Celtic world and the probable breakup of the United Kingdom not to mention change in Europe at large it is clear that as many as a quarter to a third of Bretons may now support independence. The situation is quite fluid and it is clear that the victories of Welsh and Scottish nationalists in particular have strengthened nationalist sentiment among the Breton people. With the emergence of independent Scottish, Welsh, Catalan and Basque states becoming more and more likely with each passing year and with the resurgence of nationalist sentiment in Brittany itself the time may have come for Bretons to realise that they cannot afford the luxury of five different and fragmented political parties any longer. To continue in this vein could lead to throwing away the best opportunity that Bretons have had in five centuries for recovering their national freedom and independence.

**Stefan Merlot**

## Cars from Cymru to have ‘C’

A new system of vehicle registration numbers to be introduced in Britain in a year or so will make a small contribution to the strengthening of Wales's identity. The first character of the new numbers will be the first letter of the “region” in which the vehicle was registered e.g. ‘L’ for London, ‘E’ for Essex. The whole of Wales is to be represented by ‘C’ for Cymru, and so, if this plan goes ahead, in a few years having a car with the registration number starting with ‘C’ will be a mark of being from Wales.

The present system has a geographical element e.g. the letters ‘CC’ and ‘JC’ for Gwynedd, ‘EJ’ for Ceredigion, but there has not been any distinction for Wales before now.

Scotland is to be similarly distinguished, but the letter for Alba unfortunately is to be ‘S’, not ‘A’ which goes to ‘Anglia’. And worse, numbers from Kernow will start with ‘W’, along with the adjoining part of England, for ‘West Country’. (The second digit, a number representing a subdivision of the primary region, will allow Cornish numbers to be distinctive.)

## Cornish Minority Exclusion Mean Spirited

The Celtic League has protested to the Council of Europe Directorate of Human Rights Minorities Unit about the continuing denial by the United Kingdom government of minority status to the Cornish people. The League has wholeheartedly endorsed the Cornish National Minority Report (published in Nov. 1999), which advances a strong argument against the UK stance.

At its AGM in Dublin in 1998 the League adopted a resolution calling on the United Kingdom government “to ensure that Cornwall along with the other Celtic Nations (was) included and covered by the provisions of the Convention”. When this status was denied the objective was restated at the 1999 meeting held at Liskeard in Cornwall.

The Blair government, despite its periodic pious statements about social inclusion, is adopting a particularly mean-spirited position towards the aspirations of the Cornish minority. The League have called on the Council of Europe Minorities Unit to recognise that some States will use the present structure of the Framework Convention to dodge its intent.



# Philippe Le Sollicec (1950-2000):

## Breton Patriot and Pan Celt

### *An Appreciation by Peter Berresford Ellis*

Philippe Le Sollicec has died in Reunion, the French possession in the Indian Ocean. He joined the Celtic League in the mid 1960s and was active in both the League and the Breton Movement.

His family were Breton-speakers from close by Lorient. Born on August 22, 1950, he was educated in Paris, was a graduate of the Sorbonne and became a teacher of literature. He was a fluent Breton speaker and his English was almost without accent.

Philippe was one of the 1960s generation of radical young Bretons, a committed republican and socialist, who refused the French labelling of everything Breton as being right-wing and Fascist. He was involved with *Sav Breizh: Organe du Combat Breton* for which he wrote and translated news from the other Celtic countries.

The Front for the Liberation of Brittany, a left-wing republican movement, had started military action in the early 1960s. Philippe was part of the Comité National de la Bretagne (CBL) founded in late 1967, whose secretary-general was Yann Goulet. However, Philippe and other young radicals advocated the launch of an open FLB (known to historians now as FLB2), which would dare the French state to act against it.

The public face of the FLB was launched with great publicity at a meeting of 3,000 people in Paris in November 1969. It was openly supported by many Breton nationalist groups, even the conservative MOB, the Breton branches of the Communist Party, United Socialists, Breton Students Movement, and trade union organisations such as the Syndicat Paysans, CFDT, CGT and UNEF.

When FLB2 disintegrated in the 1970s, Philippe moved his support to the UDB.

I first met Philippe at a Celtic League meeting in 1968. His enthusiasm was infectious; a youthful intellectual as well as an activist. Philippe was one of the Breton Branch delegates to the 1969 Dublin Celtic League AGM. This was when the League attracted a thousand people to its closing public session.

I still have the cutting of the *Irish Independent*, September 18, 1969, which carried a report of that meeting with a three-column photograph of Philippe Le Sollicec, Yann Fouéré and myself engaged in animated discussion.

I remained a close friend of Philippe thereafter and he constantly kept me informed of the Breton situation.

When he was faced with being called up to do his military service, he refused to do so. He was given the alternative of two years' civil service and being, by then, a qualified teacher, he agreed to do his service as a teacher. He had to go where the French State decided to send him. He was sent to the southern Sudan ostensibly to teach French to the nomadic peoples there!

Back in France, the centralised education system made an error. No young teacher was allowed to teach in their home area. Bretons were not usually allowed to teach in Brittany until they had obtained senior gradings. Yet Philippe, to his amazement, found himself teaching in a school near Lorient. He immediately threw himself back into political and cultural activities. He was able to buy a small place at Plouay.

Two years later the 'mistake' was discovered and Philippe was told that he was being sent to Reunion in the Indian Ocean, a French possession since the 17th Century. Philippe told me that at least he was able to engage in another anti French colonial movement there. Reunion is actually deemed as part of metropolitan France, an overseas department sending members to the National Assembly in Paris several thousand miles away!

Philippe married a local Creole girl. Sadly, the marriage did not work and he was left with the custody of his young daughter, whom he raised single handed. He continued to keep his property near Lorient and it was his intention to return there once his daughter had finished her education. He had taken her to Brittany on vacations and she had become enamoured of his father's country. Philippe was excited at the prospect of returning and becoming reinvolved as an activist rather than merely reading and writing about Celtic affairs from Reunion. He was planning his return for his fiftieth birthday, later this year.

He died in Reunion on January 15, 2000.

Philippe remained committed to pan Celticism and Breton independence and even from his exile on the small island in the Indian Ocean he continued to write and preach the word whenever he could. His is a sad loss, both a loss to the Breton and Celtic movements and a loss to all of us who shared his friendship. His last scrawled words to me were: *Bevet an dispac'h! Breizh!* (Long live the revolution! Long live Brittany!)

## *After Britain - new Labour and the return of Scotland*

by Tom Nairn, published by  
Granta Books, 2000, hardback pp319,  
price £15.99

Tom Nairn's series of essays predicted the Break Up of Britain in the 1970s. His latest book has produced the sharpest dissection yet of New Labour's rhetoric of change and modernity. Nairn sees Blair as the last leader of an old state that now cannot resist change, and will not survive him.

He has written a must read, mordantly funny and brilliant survey of Blair's apparent project to preserve the essentials of the old state, complete with a barely reformed house of lords, a half-hearted Freedom of Information Act, an undemocratic voting system and no written constitution.

He contrasts the inevitability in politicians' minds about the 1707 Treaty of Union. Today the removal of the shame of the unwanted union was removed by the strong support given the two questions in the Devolution Referendum of September 1997. Nairn is clear that the big majority in favour was not tied to the limited powers finally devolved.

His chapters on *Not Hating the English* and on the *Unmaking of Scotland* delve into the need to build a new democracy that unpicks many of the bad old authoritarian habits of Scottish institutions that have evolved within the Union framework. This book is a must for those who wish to understand how Britain is changing under the feet of the politicians.

R.G.

## Glyndŵr Letter Comes Home

The Celtic League has welcomed the return by French Cultural Authorities of an important exchange of correspondence between Owain Glyndŵr and the French Monarchy in the fifteenth century.

The Pennal letter and Seal of Owain will be returned for an exhibition to be staged at the National Library of Wales, Aberystwyth, between April and September.

The artefact is to be returned on loan at this stage. However, in correspondence to the French Ambassador to London, the Celtic League, say that, whilst not wishing to detract from the generosity of the gesture, they hope that *in the fullness of time the French Ministry of Culture might see the value and significance in allowing this to become a permanent exhibit in Wales.*



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