

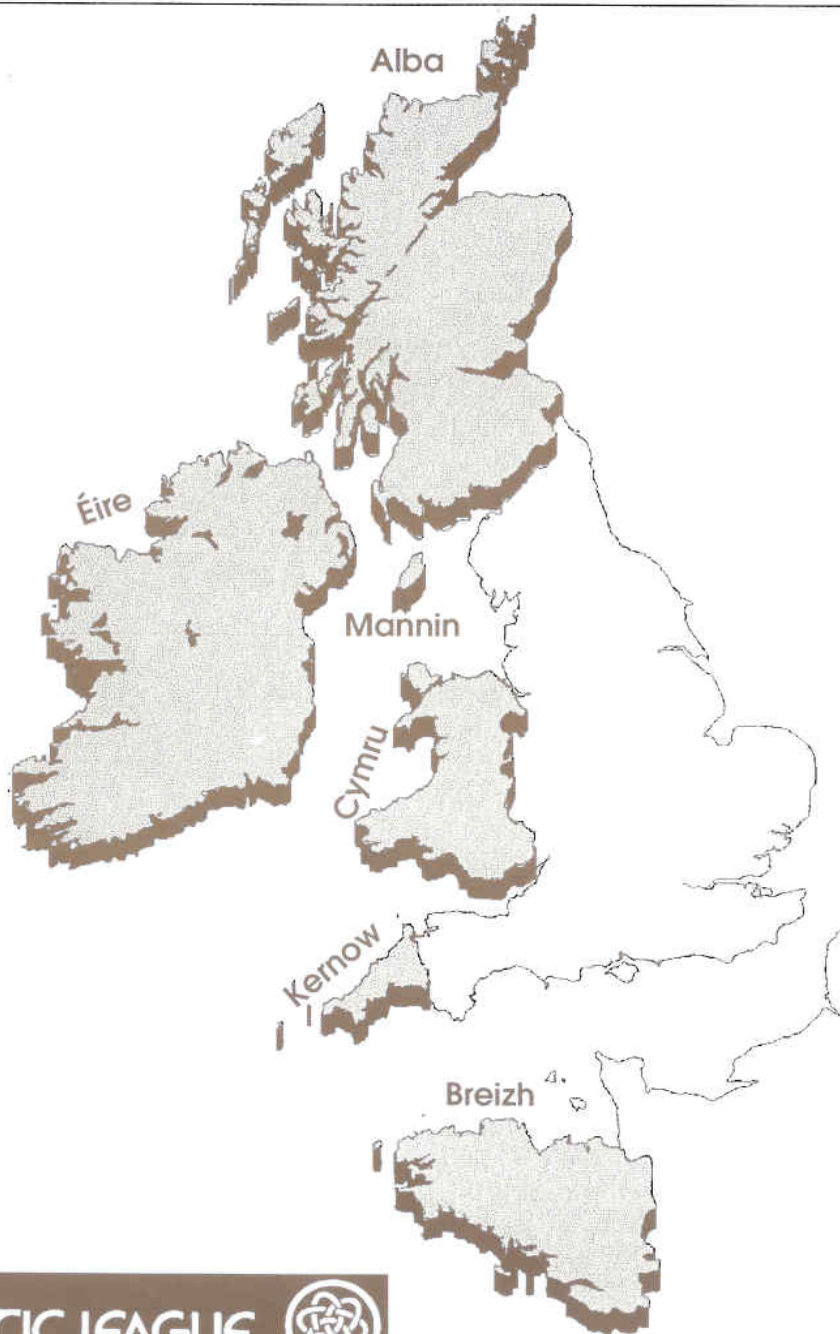
# celtn

A LINK BETWEEN THE CELTIC NATIONS

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- Scots Parliament moves on . . .
- Milved II: War Bed ar Gelted Nevez . . .
- Breton Music & Dance Festivals
- Wales – the Colonisation Issue
- The North – Stepping at any rate?
- The Cornish – An Endangered Species
- Major Achievement for Manx in Education
- Northern Realities  
*'Gaelic Nations – Politics of the Gaelic Language in Scotland & Northern Ireland in the 20th Century'*

CELTIC LEAGUE



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

# CELTIC LEAGUE AGM 2001

Miners' Institute,  
Rhosllanerchrugog, Cymru

## *The following Resolutions were discussed and passed*

□ This AGM deplores the damage being done to fragile island and rural communities by the discriminatory high air and ferry fares and the inequitable fuel costs in these areas.

We call on the Scottish Executive to introduce Road Equivalent Tariff (R.E.T) on ferries to all the islands and to use their funding to influence the Highlands and Islands Airports (H.I.A.L.) to reduce landing charges.

We believe their transport policies should reflect the fact that vehicle pollution is not a problem in the rural areas, but despoliation and lack of employment is.

□ This AGM 1 of the Celtic League:

Calls on the British and French governments to set up devolved governments for both Cornwall and Brittany respectively, based on the model of devolved government in Scotland.

We emphasise, with regard to the French State that the government propositions for Corsica is no more than a base to build upon. Nevertheless we welcome this as a first breach in the bosom of the Jacobin Culture of the French State.

We ask that the Breton Regional Council firmly commits itself to the Alsatian and Corsican demands.

□ Further to the AGM of 2000 in Ramsey, Mannin:

We note that the change in Minister Jack Lang and his commitment (V 28) to encourage the integration of Diwan in the National School System. According to this, Diwan will benefit from the same financial and material conditions as apply in the public schools.

However, we remain watchful that teaching through immersion and teacher training are given particular attention to ensure that they are implemented correctly.

□ This AGM calls:

For the French government to respect the wishes of 71% (cf.: polls) of the population of Loire-Atlantique (44) to remain part of Brittany. We condemn any attempts by the

right wing to bypass Breton demands by encouraging the emergence of the Wide West (Western country).

□ This AGM 2001 of the Celtic League calls upon:

The French government to make the necessary arrangements to ensure that the prisoners held after the Plevin and Kever incidents are brought forward for judgement without delay. We condemn this prolonged detention, over a year without trial, as a violation of Human and Civil Rights (cf.: UN)

□ This 2001 Annual General Meeting:

a) Notes the recent decision of Carmarthenshire County Council that its new Chief Executive need not be fluent in Welsh (Western Mail 4/8/01).

b) Condemns the recent claim of Carmarthenshire County Council that it would be illegal to stipulate Welsh as a qualification for this post, which effective-

ly asserts that English is the only acceptable language of internal administration."

□ This AGM calls on the Irish Government and the EU member states to respect the Irish 'No to Nice' vote. The Nice Treaty should now be abandoned and no attempt made to put the same treaty to a second vote. Enlargement should proceed as catered for in the Amsterdam Treaty. A debate should be initiated in all EU states with consultation with the electorate before any further treaty is proposed.

□ This AGM condemns the negligence of the English Government in allowing the foot and mouth epidemic to develop and spread. We call on the Ministers of Agriculture in both parts of Ireland, Wales, Scotland and the Isle of Man together with the farmers in Kernow, to make a joint demand for compensation to the London government for the damage caused to the Irish, Welsh, Scottish, Manx and Cornish economies.

□ This AGM of the CL is gravely concerned at the long delay in the introduction of an Irish Language Rights Bill in Dáil Éireann. We call on the Irish Government to expedite the publication of the Bill and to ensure that it contains the provisions endorsed over the years by the League and the Irish Language organisations.

□ This AGM supports the right of the GAA to make its own decisions with regard



*Delegates from all the national branches gathered at Miners' Institute in Rhosllanerchrugog, Cymru for this year's AGM which marked the 40th year of the Celtic League. Rhosllanerchrugog, the venue chosen, was where the founder members first met to establish the CL. As the photo shows the League is still working hard to achieve its aims – some already have, of course, come to fruition. The vast array of Resolutions passed indicates the League's continued commitment to continue towards that end.*



to the use of its national headquarter stadium, Croke Park, in Dublin without outside or Government interference. If it ever so chooses to facilitate other sports it should be allowed to do so on its own terms.

❑ The Celtic League calls on the Irish Government to introduce electoral reform to allow Irish citizens in the North and citizens overseas the right to exercise their franchise in Referenda, Presidential and National elections

❑ This AGM calls on the British Government to fulfil its promises of full implementation of the Patten Report and demilitarisation. It calls on the Irish and British Governments to stand by the implementation of the Good Friday agreement in full.

❑ This AGM:

Expresses its total opposition to the production of genetically modified crops in any of the Celtic countries and

Calls for the discontinuation of work at any test sites, in the Celtic countries, at which any GM plants are being grown and for full decontamination of the sites.

❑ This AGM:

a) Urges the Manx government to meet its obligations under the United Nations International Covenant on Civil and Political Rights (Article 19) relating to freedom of expression.

b) Calls for reform of the Isle of Man's Data Protection Legislation and the removal of any restrictions in the current legislation, which limit freedom of expression.

❑ This AGM:

Notes with concern a series of Court cases and Tribunal hearings recently in Dublin during which reference frequently surfaced relating to offshore banking services in the Isle of Man:

Calls on the Manx Government to set up an independent enquiry into the use, over the past two decades, by individuals and institutions from the Irish Republic of financial service facilities in the Isle of Man to evade (Irish) income tax or support criminal activities.

❑ This AGM:

a) Recognises the danger of association by Members of Government with business interests subsequently found to be disreputable.

a) Calls upon the Manx government to be more aware of the ramifications of association with business interests, which may subsequently prove to be dubious.

b) Calls upon the Chief Minister of the



*Executive Officers: l – r: Mark Kermode (Asst. Gen. Sec.), Bernard Moffatt (Gen Sec.), Cathal Ó Luain (Chairman) and Pat Bridson (Editor).*

Isle of Man to introduce a Code of Conduct to regulate the behaviour of Ministers and Members of Government to ensure strict regulation of situations that could be construed as bestowing patronage on such business ventures.

❑ This AGM calls on all branches and all members of the Celtic League take the necessary steps to ensure that pressure is applied to the British Government, which has still not extended the protection offered by the conditions of the European Framework Convention for the Protection of National Minorities, and the European Convention for the Protection of Regional and Minority Languages, to An Pobel Kernow ha'n Tavaz Kernewek. (The Cornish People and the Cornish Language).

❑ This AGM:

Recognising that the United Nations has designated this year as the International Year for Mobilisation against Racism, Racial Discrimination, Xenophobia and Related Intolerance endorses in full the objectives of the World Conference Against Racism.

❑ *The Right to a Home*

This 2001 Annual General Meeting of the Celtic League calls upon governments and local authorities throughout the Celtic countries to provide as a right to all people over age 18 born and / or raised in a particular locality independent affordable rented housing in their locality upon request.

❑ This AGM:

a) Expresses its concern at the continuing series of incidents that have occurred in the past twelve months at British nuclear power stations around the Irish Sea.

b) Calls for a reassessment by the British government of plans to allow obsolescent nuclear power stations such as Chapelcross

in SW Scotland and Wylfa in Wales to continue to operate.

c) Deplores the decision of the British government to consider third generation nuclear power stations to be located at existing sites.

❑ This AGM:

a) Calls for an independent assessment, funded by the British government, into the epidemiological health impact of air operations by helicopters of the British Armed Forces in the past twenty years in the S. Armagh area of the North of Ireland

b) Expresses its concern that no effective assessment of the extent of nuisance and damage to health has been undertaken despite repeated concerns expressed by individuals and community organisations.

❑ This AGM:

Condemns the United Kingdom, Irish and Manx governments for promoting income inequality by setting minimum wage levels at a derisory level.

Calls on all three governments to establish, within two years, realistic minimum wage levels in line with National low pay thresholds, or the European Decency Level.

❑ This AGM:

Aware of criticism by independent agencies and the UK Police Complaints Authority of the harmful side effects of incapacitant sprays, which has led to death and serious injury. Expresses its opposition to the use by police forces in the United Kingdom and Isle of Man of CS spray.

❑ This AGM:

Concerned at the large number of deaths and serious injuries caused by the use by the Royal Ulster Constabulary and British Army of plastic baton rounds in the North, condemns the introduction of a modified version of this weapon.



# B'FHEÀRR LEAM 'FAICINN NA CHLUINNTINN'

An robh thu thall thairis riamh air tìr-mòr Roinn Eorpa ?

Gun teagamh chluinneadh is chitheadh tu a' chàinain aig gach rìoghachd agus chan e Beurla!

Coimead timcheall agus chì thu dìfir ro mòr eadar gach càinain cuideachd. Gabhamaid sràid air fhad an rathaid agus chì thu nach eil càinain coimheach ri fhaicinn. Duilich ri ràdh chan eil facal Gàidhlig ri fhaicinn air feadh a mhòr chuid de dh'Alba. 'S ann barrachd ri fhaicinn ann an Sineis/Chinese gun facal Gàidhlig I dir.

De ni sinn? Mata a reir an seanfhacaal "Cha daor am biadh ma gheibhear e" agus tha an fhreagairt ri fhaotainn

Sna làithean a dh'aom bha na sràidean ann an Quebec coltach ris an fheadhainn ann an Alba an diugh ach bha atharrachd mòr an sin an niste agus tha na sràidean coltach ris an fheadhainn san Fhraing. Coisich ann an Quebec agus bhiodh thu cinnteach gun robh thu ann am baile mòr Frangach, ach o chionn ghoirid air ais bha Beurla air a h-uile sràid.

Agus de mu dheidhinn ainmean nan sràid againn-fhein agus post-seolaidhean air na rathaidean. Carson nach eil Gàidhlig orra? Tha iad dà-chànaineach anns an Eilean Sgitheanach. De mu dheidhinn Alba uile gu leir? Aig a cheart am tha ainmean nan sràid ann an Blar-goibhre uile gu leir sa Gàidhlig agus Beurla mar an ceudna. B'fheàirde gach sràid air feadh Alba a bhi dà-chànanach cuideachd.

Chan eil paipear-naidheachd laitheil sa Gàidhlig againn. Tha sinn fortunach colbh Gàidhlig gach Di-ciadain is Di-h-aoine ri fhaotainn san "Albannach" agus feadhainn eile ann an cuid nam paipèaran seachdaineil. Ach thairis air Caolas na Frainge chì sinn paipèaran-naidheachd gu leoir sna cànanachan duthchasach air feadh an Roinn Eorpa

Ann an Poblachd na h-Eireann chan eil sgillinn de chìs teachd-an-tìr ri phaidheadh le ughdairean air na leabhraichean a sgrìobh iad. De mu dheidhinn a h-uile sgrìobhadair sa Gàidhlig a bhi gun phaidheadh cìs sam bith?

Mata, seo agad an obair a tha feumail ri deànamh gus a bheil ar càinain coltach ris a' Phoilis sa Pholainn no Portagaileis anns a' Phortagail.

Obair mhòr, gun teagamh, Ach de tha sinn

a' deànamh agus de tha feumail? Sa chiad dol a-mach, feumaidh sinn gach aodan/unit far a bheil iad a' teagasg tre na Gàidhlig ardachadh gu sgoiltean Ghàidhlig coltach ris an sgoil Ghàidhlig ann an Glaschu. Air neo creididh feadhainn nach eil ar càinain cho math ris a' Bheurla.

Rud eile, tha tuilleadh luchd-teasaig Gàidhlig a dhith oirnn.. Tha deichnar a' tighinn a-mach an drasda. Bhiodh ceudan fada nas fhearr agus bhiodh mìltean fada fada nas fhearr.



*Duilich ri ràdh chan eil facal Gàidhlig ri fhaicinn air feadh a mhòr chuid de dh'Alba. 'S ann barrachd ri fhaicinn ann an Sineis/Chinese gun facal Gàidhlig idir.*

Iomadach bliadhna seo chaidh bha mi air mo làithean saora air son nan oganach fad cola-deug ann am Budapest Cha robh e daor idir, se sin ach deich not air fhichead on dànig neach thairis air a'chrìoch Ungaireach aig baile Hegyeshalom.

Bhon a bha e air bheag pris cha robh sinn a' fuireach san taighean-osda ach ann an sgoil faisg air drochaid is tunail ann am Budapest. Ged a bha na leapannan comhfhurtail gu leoir bha iad trì no ceithir leapannan anns gach seomar-teagaisg. Charnadh na deasgan agus na cathraichean an aghaidh nam balla.

Mata, bha feum agam air tilleadh air son rudeigin. Dhi-chuimhnich mi na bha a dith orm Chuir e mòr-iongnadh orm bhon a bha bean-teagaisg san t-seòmair air lorg tuilleadh leabhraichean/jotters ri fhaighinn ri cheartachadh aig an taigh aice.

Bha paipèaran air ballachan an t-seomair le

sgrìobhadh air feadhainn agus dealbhan air feadhainn eile. Chunnaic i gun robh feileadh-beag orm agus leis a sin bhiodh breacadh de Bheurla agam.

"A bheil dreach an t-seòmair-teagaisg seo coltach ri fear ann an Alba?" dh'fhaighnich i agus bha deagh Bheurla fhileanta aice.

"Chan eil dìfir ann idir, idir." arsa mise.

Nach fhaca tu gum bheil a h-uile facal san Ungaireis?" arsa ise.

Ann am priobadh na sùla thuig mi gum bheil teagasg tre na Ungaireis anns a h-uile sgoil anns an Ungair agus cha bhi ceartas ann air son na càinaine againn gus a bheil a h-uile sgoil Albannach a' teagasg tre na Gàidhlig mar a tha Ungaireis air feadh na

Ungair uile gu leir. Mata, sin agad e.

A nisd, seo agad cuspairean eile. Bithidh Comann nam Parant a' cur athchuinge/petition a-steach don Parlamaid Alba againn agus tha i ri fhaotainn air fhad ann an "Cothrom" 28 bho CLI, 62 Ard Shraid, Inbhir Ghordain/Inver Gordan IV18 0DH ag iarraidh tuilleadh oganaich air an teagasg tre na Gàidhlig agus inbhich a tha fileanta sa Gàidhlig a dol am meud agus tuilleadh luchd-teagaisg comasach a theagais tre na Gàidhlig.. Rud eile, Gàidhlig a bhrosnachadh

suid's an seo, agus far a bheil iartas reusanta gum bhiodh taic fhaighinn air feadh nan sgoiltean agus mu dheireadh, an t-airgead faghinn air son sin a dheanamh.

Bithidh Micheal Russell BPA SNP a' toirt Bile a-steach don Pharlamaid ag iarraidh cuspairean san athchuinge/petition aig Comann nam Parant. Deànamaid urnaigh gum bi am Bile seo aige soirbheachail!

A nisd nithean eile, faclairean, bithidh Faclair na Parlamaid ri fhaotain an aisgaidh...seadh...an asgaidh...ma fonas tu no fax William B. Fox air 0131-244-0339 air neo, sgrìobh ris aig Roinn an Fhoghlaim, Cidhe Bhictoria, Lite/Leith DunEideann EH6 6QQ. Chord am faclair ruinn uamhasach math.

Seo agad ulaidh eile...ach de a' phris a tha air ach fichead not... "The Essential Gaelic-English Dictionary" le Angus Watson (Birlinn). Abair gum bheil e sar mhath



# Scots Parliament moves on . . .

by Rob Gibson

You would think that Scotland is now being punished for voting Yes - Yes in 1997. All New Labour's talk of social inclusion, but no vision of a more self-confident Scottish future. US Tartan Day on April 6th, the anniversary of the signing of the Declaration of Independence at Arbroath in 1320, brings fresh recognition to Scotland in the 'States. Sean Connery was presented with the William Wallace medal in Washington. But First Minister of Scotland, Mr McLeish, banned the video made by his own parliamentary film unit because it was too nationalistic. It is a small example of how afraid the Scottish Executive is. Yet the UK General Election failed to obscure our distinctive identity. Scots knew they were choosing a British Prime Minister for the next five years. The Tories are pariahs; the LibDems couldn't form a government but might have some influence; the SNP and Plaid Cymru can never rule in London, nor would ever want to. So the nationalist case was not centre stage, as it will be in the Scottish Parliament elections of 2003.

No doubt New Labour's Scottish executive partners the LibDems will fail to win fair votes for council elections. The list of twenty bills published at the re-opening of the Scottish Parliament in the first week of September this year does not include it. So will the LibDems hang onto their scrap of power for another year and then resign in protest just before the 2003 polls? We shall see. Meanwhile the SNP calls for full tax powers in Scotland will be increasingly listened to by the electors. We have seen Mr McLeish seeking London Treasury money to solve Glasgow's massive housing problem and the Chancellor in London, Gordon Brown responding. We have heard the McLeish call for recycled social security cash to help fund free personal care for the elderly. But because

Team McLeish has to go cap in hand to see Gordon Brown before making any new spending commitments, the calls by John Swinney for Scots to raise all our taxes in Scotland takes on greater resonance.

We are promised around twenty bills in this session. Many are long overdue through the Westminster backlog of decades. However, Land Reform and other potentially radical measures would never have passed the London House of Lords. So for the first time real change is possible. Yet the impression given by Team McLeish is workmanlike, not exciting. The potential of the Scots Parliament to transform our lives is still in the future. Great cultural issues of secure status for Gaelic and full funding for traditional arts and their embedding in our education and community life are the kinds of inspiration that McLeish's New Labour are deeply wary of. After all won't this just fuel nationalist fervour?

So the SNP as the major opposition party is in good heart. Public opinion is not yet for big change but the delivery of damp squibs could well remove New Labour's mask. But above all the prize of fair votes at local council elections could remove New Labour's local government monopoly maintained for years on a small minority of votes. So there's much to play for. The SNP has already pushed the Lab/LibDem executive to provide full care for the elderly. There are many more victories to be won for as Jimmy Maxton, the Red Clydeside ILP MP reminded a Glasgow audience in the 1924, 'a Scottish Parliament, in which our best Scottish brains and courage are expended, should do in five years, in Scotland what could not be produced by 25 or 30 years of heart-breaking work in the British House of Commons.'

## Glasgow Signage Controversy

Controversy has arisen in Glasgow over a multilingual signage programme which is to exclude Gaelic. Urdu and Punjabi are to appear alongside English on road signs in the Woodlands area of the city as a pilot scheme which is intended promote road safety and challenge racism. Multilingual signage may later be expanded to other areas of the city. Despite representations from the city's large Gaelic community, Glasgow City Council have so far refused to include Ghàidhlig on the signs. The decision not to give Ghàidhlig a part in the signage trial is seen by campaigners as being particularly ironic given that Sgoil Ghàidhlig Ghlaschu, Scotland's only Ghàidhlig school, is within the Woodlands area.

## Radio nan Gaidheal embraces new Millennium

Scotland's Ghàidhlig radio station, Radio nan Gaidheal, has enthusiastically embraced the new millennium by introducing two new pop-music based programmes. These are: *Cathy*, a mid-morning Radio 2 style oldies programme for thirty and forty-something's and *Rapal*, a late-evening Radio 1 style contemporary music aimed at young adults. Previously, music on the station was restricted almost entirely to traditional and new-age music with English language pop music being excluded. This state of affairs was a matter of concern to many activists who felt that the station did not cater enough for young people and who were worried that the station portrayed an old-fashioned image of the language.

## Legal Advance for Ghàidhlig

As a result of the European Charter for Regional and Minority Languages, Ghàidhlig speakers are now to be allowed to use the language in court at the sheriff courts in Stornoway (Isle of Lewis), Lochmaddy (Isle of North Uist) and Portree (Isle of Skye). The right is to be limited to civil proceedings, however, and sheriffs will be able to veto the right to use Ghàidhlig if they feel that this would inconvenience the court. This measure is to be the only practical result for Ghàidhlig of the UK government's signature and ratification of the European Charter for Regional and Minority Languages.

Brude mac Maelcon

### B'Fheàrr Leam (continued)

cuideachd. Chan eil sin ro dhaor bhon a tha a' chiad faclair an asgaidh!

Ged nach eil fuaimneachadh Beurla aca, le cheile, bhiodh e ri fhaotainn aig an fhaclair aig Malcolm MacIannan (Acair) agus am fear aig Robrrt C Owen (Gairm).

### Summary

The bulk of the discussion was on languages in Europe, followed by business to be brought before the Scottish Parliament and concluding with news of two new dictionaries.

Gilleasbuig MacMhuirich (Gilleasbuig Lachlainn 'Illeasbuig)



cànan nàiseanta - a national tongue

#### CLÌ gus:

- ionnsachadh is inbhe nàiseanta na Gàidhlig a bhrosnachadh
- fiosrachadh air Gàidhlig is cuisean Gàidhlig a sgaoileadh
- beachd luchd ionnsachaidh is luchd labhairt neo-dhualchasach na Gàidhlig a chur an cèll



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## MILVED II: War Bed ar Gelted Nevez...

Ar c'hantved tremenet oa an hini diwezhan eus an eil hanter-milvet. Ur Bed Piramideg zo bet savet gant Loeiz XIV (+Vauban) kaset war-raok gant Napoleon hag peurechuet gant an ENAchisted goude an eil brezel bed. Padal ur bed nevez zo ganet er stad Californïa hag en Europa da heul 1968 ha 1989 (cf.:Berlin's wall). Bed an Inizi zo troet war zu ar c'halite (normoù skiantel) hag ar mediaoù. Setu deomp d'ober ur sell evit gouzout muioc'h diwarbenn ur bed "HARD" ha penaos vo ar bed "SOFT" evit ar c'hwec'h bro keltiek : Alba, Breizh, Cymru, Éire, Kernow ha Mannin...

Ar Bed Piramideg zo bet savet tamm ha tamm, araok 1532 zoken. Ar mennozh-se zo bet kaset war raok gant Loeiz XIV ha Vauban. Ar re-se zo tud anavezet e Breizh. Tud Landerne a oar mad eo bet dav d'ar familh de Rohan tennañ an Heol diouzh ho banniel evit mond war zu Kann al Loar. Tro dro 1695, Kamalet hag an Aber Ac'h (cf.:Fort Cezon) o deus dalc'het soñj eus "Augsbourg League" kaset war-raok gant ar c'hont'd Orange. Gant Vauban eo bet gounezet an emgann-se. Dreist-holl Loeiz XIV en deus bet tro da greizenañ ar stad. C'hall, da vat.

Gant ar kreñvder (arme) ha mestroni eo bet liammet ar Bed Piramideg. Ar Roue, ar Impalaer pe ar Prezidant zo e penn ar biramidenn. Napoleon en deus lakaet an urzhioù da dremen beteg ar bobl dre ar prefeti. En tiez-se e vez kavet ENAchisted barrek-tre war an arc'hant, al lezennoù, ar medioù da lavaret eo ar galloudoù dre-vras. Uozhpenn-se ez eus bet savet traoù all e-diabarzh ar biramidenn e-giz ar melestradur-stad, an deskadurezh-stad, ar justis-stad, ar mediaoù-stad h.a. Evit an holl aozadurioù-se e teu an urzhioù war eeun eus ar penn uhelañ eveljust...

E Bed ar Biramidenn eo graet an traoù war an hir dermen. Da lavaret eo ne cheñch ket an traoù pad kantvedoù ha kantvedoù. Dreist holl, e vez skrivet bep dav cheñch traoù. Ouzhpenn-se e vez skrivet bep tra liammet gant ar galloudoù. Napoleon, eus Korsika, en doa komprenet mat ne oa ket tu da latined ober bep tra lavaret dindan heol mor-kreizh. An Impalaer en deus komprenet "spered al lezennoù" skrivet gant Montesquieu (XVIIIvet). Dreist holl, ar "code Napoleon" n'eo ket bet cheñchet nemet e 1998.

Goude an eil brezel bed deGaulle, Mitterand ha Chirac o deus kreizennet ar stad betek re. Ar republicaned-se o deus savet religion ar stad. Dreist holl, ar RPR+RPF+(FN+MNM) eus an tu dehoù hag ar MDC+PC eus an tu kleiz zo deuet da vezan jakobined.

Padal Breizh hag ar broioù keltiek a zo o vont war-raok e-giz ar re all e Kumuniezh

Europa. Poent bras eo dond er-maez eus Bed ar Biramidenn loc'het gant ar rouantelezh evit mont war zu ar gwirioù mab den (cf.:U.N.) hag un Demokratelezh Nevez en Europa.

Bed an Inizi zo ganet e stad Cliforñia er bloavezh 1968. Pasifisted o deus ijinet un doare nevez evit mont a-enep ar brezel e bro Vietnam. Savet o deus ar rouedad kentañ (ETHERNET) evit dastum sinadurioù. Dreist holl, int deuet a-benn da lakaat gouarnamant stadoù unanet Amerika d'ober ur respont d'ar bobl. Ur gwir burzhud evit ar pasifisted, d'ar mare-se. Ouzhpenn-se, tamm ha tamm an arme zo aet war e-giz hag ar maout zo deuet gant an Demokratelezh Nevez. Ar sistem kapitalist en deus un doare disheñvel diouzh ar sistem piramideg da vevañ. Ne vez ket goulennet bep tra gant ar stad pe...ar federation. Dre vras, e vez lakaet war-sav galloudoù a-enep ar re a zo e plas. Al labour graet gant Ralf Nader zo ur skouer e stadoù Unanet Amerika. En Europa, la lobbioù-se zo da lakaat war sav. Diwezhatoc'h e vo d'avaozañ rouedadoù gant ar broioù keltiek hag ar broioù all.

Ar stadoù unanet Europa zo bet savet war un doare enezeg gant ar Parlamant eus un tu, ar c'homision eus un tu all, hag ar justis en ul lec'h all.

War dachenn ar politikerezh o deus ar stadoù unanet Europa graet kalz evit ar

peoc'h. Ouzhpenn-se eo bet lakaet war sav an "HYPERWEST" evit mont pelloc'h war an hent-se, e-pad ar kantvet-mañ. Mod all, e-giz m'en deus pep hini merzet, e ro Europa muioc'h mui arc'hant hag c'halloudoù d'ar ranvroioù. Bed an INIZI a blij dezhan ivez al liester hag an dishenvelder.

Bed an INIZI a glot mat gant ar yezhoù. Goude an eil brezel-bed an deskadurezh-stad zo bet renet gant mennozhioù piramideg, da heul ar CGT(cf.:SNI+FEN+SNETA).Da lavaret eo 1stad=1yezh. Peogwir al lobby katalik, da heul DeGaulle, oa a du gant ar mennozh-se, ar skolioù DIWAN zo bet savet gant paotred ha merc'hed eus an tu kleiz. Ar raktres-se zo bet savet a-enep an deskadurezh-stad. Start-tre eo bet ar challenge-se. Tamm ha tamm, tro dro 1989 ar skolioù DIWAN o deus savet ur gwir "competition" etre ar mamouth (EN),

Ar katoliked (DREC) hag DIWAN a bidoc'hig. Da lavaret eo ez eus liv an demokratelezh pa vez teier hentenn, da nebeutan...gant an triskell pe an teier-skol al loc'h an Demokratelezh Nevez. Ouzhpenn-se disoc'hoù ar BAC zo gwelloc'h eget ar re all (=+5%).

Met ar pezh a gont eo eo kaozeal yezh ar galon, yezh ar melestradur ha yezh ar business. Arabat ober e-giz ar c'hantved tremenet, da lavaret eo ur yezh a-enep ar re all. An hini dewezhan zo eus ar c'hentañ evit gouzout muioc'h diwarbenn ar broioù keltiek hag ar rouedad. Peogwir al liseidi-se o deus bet ar "first certificate" en trede klas int prest da labouraat war marc'had ar gom-poderezh...kenkas e vefe ezhommoù...Ao ministr. Ur wech ouzhpenn al liester zo ur barregezh pouezus evit digeriñ an all speredoù war ar bed a-bezh.

Pad pell an deskadurezh oa afer ar mammoù e diabarzh ar familhoù, dreist holl eo bet dav dezho stourm gant ar gwazed a-enep ar stad. Tamm ha tamm DIWAN zo deuet ul lobby sokial ha dreist holl politikel e bed an INIZI. An dud-se zo a-enep krenn ar c'henvder, ar feulster. Setu perak, evit an amzer dazont an traoù zo da ober dre ar peoc'h hag ar youl vat. Dav vo boycottin, da vat, an holl re a zo a-enep Karta-Europa peogwir Bed an INIZI zo bet al liester.

Evit don't en dro war dachenn ar produioù, e Bed an INIZI, e vo dav labourat war ar c'halite. An normoù skiantel, dreist holl vo pouezus. Eveljust, e vo d'ar c'honsomatourien da aozañ c'hontrolioù hag ober kinnigoù d'ar stad ha d'ar gumuniezh gant ar bal da sevel lezennoù nevez. E-giz kustum, er sistem kapitalist, ar choaz pe ar boycott graet pe get war ar produioù vo pouezus kenan. Dreist holl, sevenadur ar boblañs eus un tu hag ar bruderezh eus un tu all, raio an



difoc'h. War dachenn ar sevenadur hag an ekonomiezh ez eus traoù a bep seurt : produioù graet e Breizh, AB, FARRE...

Ouzhpenn-se, en deus Yves Rocher, lakaet ar bruderezh war zu an natur. Coopagri en deus bet ar youl da lakaat "glav" e-barzh ar bruderezh evit an aman "paysan breton". Un doare "gwir" da lavaret d'an ostizien piv int. Padal "le cochon de Bretagne" n'eo na ger na tresadenn sevenadurel ebet. Gwasoc'h c'hoazh ez eus stalioù e Breizh gant an tri-liv war ar produioù hag ar bruderezh...

Setu da bep hini d'ober ar choaz : prenan pe boycottiñ.

E Bed an INIZI ar mediaoù vo un dra pouezus kenan. Diavez radio ha tele ar stad a zo

e-barzh ar bed piramideg, ez eus muioc'h mui chadennoù war al loarel...da bep hini d'ober e choaz etre an ekonomiezh, ar sokial, ar sportoù, ar musig hengounel h.a. Eveljust, eo dav paeen evit mont war hent an Demokratelezh Nevez. Ar re a zo a-enep ar skodenn zo tud o deus c'hoant da chom war ar Bed Piramideg. Evit gouzout peseurt tud ho peus dirazoc'h, dreist holl ma int war bed a sevenadur pe

an deskadurezh, goulenn ganto hag hen o deus TV-BREIZH er ger...

Evit klozañ, abaoe Loeiz XIV, ar Bed Piramideg zo bet ur bed krenv : "HARD". Ur bed gourel. Bed an INIZI, ganet gant ar rouedad, zo kentoc'h gwregel, troet war ar peoc'h hag al liester...ur bed mad evit ar broioù keltiek en Europa, pad ar kantved-mañ, pe ar milved zoken...

Gi Keltik.

### Summary

XXth century was the last one of half of the millennium. A pyramidal world started with Louis XIV (1643 – 1715) on the continent. Napoleon and students of the french administration college [ENA] push this organisation forward. However, in 1968 in California and afterwards in Berlin (1989) an archipelago world is born. Instead of quantity it copes with quality, instead of army and authority it copes with intelligence and human rights. The first one is rational while the second one is based on science. The pyramidal one believes in masculine values (hard), the Island's net believes in female values (soft). How does this new philosophy work in the Celtic Nations?

### Legend:

Ao Guy Labouerie-Lokarn Institute-2000.

Bed PIRAMIDEG:

Hir termen

Urzhioù war e-eun

Kreenvder (arme)

Lieseconomiezh

Prodiou hag arzhoù

KEMENTAD/KRENVDER

PADELEZH/AMZER

HARD

Bed an INIZI :

Berr termen

Liammoù war ar rouedad

Skiantoù (/normou)

Mediaoù

Sevenadur hag buhezegouriezh

KALITE/SKIANTOU

PADELEZH/AMZER/MEDIAOU

SOFT

## Des origines au IIIème millénaire

### Planète 'ARCHIPEL

Monde de 'l'Information'

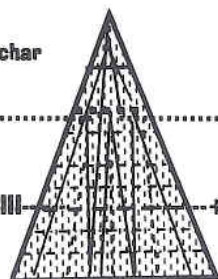
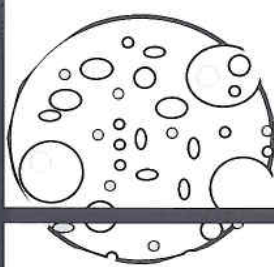
Monde du 'navire océanique'  
Bateau côtier

Monde du 'cheval'

char

Monde du 'piéton'

PLANETE 'TERRE'



# YA D'AR BREZHONEG

2001 'zo bloavezh europat ar yezhoù. Erruet eo ar brezhoneg en XXIVet kantved met renket emañ e-touez ar yezhoù en arvar bras e *Levr Ruz ar Yezhoù en Arvar* bet embannet gant an Unesco. Hervez an Unesco ouzhpenn 1,000 yezh e-mesk an pevar mil bennak a vez komzet hiziv er bed a vo aet da get a-benn 20 bloaz.

Divizet en deus *Ofis ar brezhoneg* d'ar 14 a viz Here 2000 da reiñ lañs d'ur c'houlzad bras evit ar yezh *Ya d'ar brezhoneg* e anv evit bloavezh ar yezhoù en Europa. *Ofis ar brezhoneg* en deus digoret 3 burev abaoe 1999, an hini kentañ an dus bet digoret e miz Mezheven 1999 e Roazhon, an eil e miz Du 1999 e Karaez hag an trede e miz C'hwevrer 2001 e Naoned. Adreiñ e blas d'ar brezhoneg er vuhez pemdeziek eo pal *Ofis ar brezhoneg* gant ar c'houlzad bras-mañ.

Savet en deus bet ar c'houlzad *Ya d'ar brezhoneg* war skouer kavet e Euskadi abaoe 1998 *Bai Euskarari* (Ya d'an euskareg) e anv.

"Mat-tre eo kelenn ar brezhoneg er skol met ret eo bremañ d'ar yezh kavout he flas er gevredigezh. Ret eo d'ar yezh mont er-maez eus hec'h endro gwarezet hag evit ar pal-se ez comp da gaout holl obererien ar gedvuhez evit ma vez komzet ar brezhoneg e pep lec'h" eme *Ofis ar brezhoneg*.

Darempredet e voe obererien ar gedvuhez e miz Meurzh 2001 ha d'ar 5 a viz Here 2001 e vo sinet an *Emglev Ya d'ar brezhoneg*. Evit an dra-se 10 gennad a zo bet dibabet da skouer : stummañ, kelenn, deskadurezh, bed ar mediaoù, bed al labour, stalioù ha gourmarc'hadoù, servijoù (bankoù, asurañsoù), h. a...

Hervez *Ofis ar brezhoneg* emañ darn vras eus pobl Vreizh na gomz ket ar yezh hag a c'hortoz an dro da gomz ar yezh. Fellout a ra dimp reiñ dezho an dro-se e forzh peseurt tachenn. Evit gouzout hiroc'h : <http://www.ofis-bzh.org>

José CALVETE.

Summary : 2001 is the European languages year. According to the Unesco, the Breton language is classified among the endangered languages of the world. *Ofis ar brezhoneg* (Breton Language Office) which has opened three offices in Brittany, namely in Rennes, Carhaix and this year in Nantes has decided to set an action called *Ya d'ar brezhoneg* (Yes to the Breton language) on the the Basque example launched in 1998 and called *Bai Euskarari* (Yes to the Basque language).



# Music & Dance Festivals in the Breton Summer

The desire of the Breton people for a new appropriation of their culture, of their music, is the background of a summer full of fireworks of notes, decibels and colours. This singular phenomenon, not to be found elsewhere in the nation-state, results from the work of many decades of the cultural associations, it is very attractive and even fascinating, but also shows weak points and limits. A few years ago a local paper, *Le Telegramme*, wanting to underline the regional fights for autonomy in Europe illustrated it with a ballot box for Scotland, a bomb for Euskadi and...a voice for Brittany. There is plenty to say about the part played by the bards in waking up the national spirit in Brittany, which is an antique tradition in the Brittonic lands. The large crowd following the casket covered in heather and gorse of the bard Glenmor gone to Tir na n'Og during the summer solstice of 1996 is a perfect symbol of the link between the people and those who call for their freedom in their songs. However, today, the chords of the guitar, the voice raised in anger and the holy and justified wrath of Glenmor are no longer. But today Breton culture and music offer themselves clearly, quietly, peacefully, without a superiority or an inferiority complex, both going frequently hand in hand.

## Brittany tops the regional record production

In the nation-state, Brittany is by far number one for record production, just as an example, in this country the market for Breton and Celtic records is larger than the market for jazz, lyric and classical music records put together. The bagadoù\* must be congratulated for their deserving work, they have been a nursery of young talent. We must congratulate Jean-Pierre Pichard (LIF), who, in the early eighties, helped to introduce traditional music in the Music Schools. Today there is in Brittany more than a

change - it is a true revolution! It is therefore not too surprising that the Breton summer becomes an explosion of sounds and colours. But in every explosion the best is very often side by side with the worse. The worse are the folkloric shows exhibiting, for the benefit of the tourists, a "traditional culture" preserved and let us say, petrified going from the ever present "old style threshing" to the "Gorse Flowers Celebration" in Pont-Aven through the Blue Nets Festival" in Konk-Kerne. There are yet too many of these shows verging on the buffoon and competing for a first prize in kitsch. The best are those festivals where the most ancient tradition mixes with unbridled creativity or, even better, where creativity is part of a tradition which is, at the same time, a living heritage in permanent evolution. As typical of this approach there is the festival "Kann al Loar" in Landerneau, where the Breton language is prominent.

## The Lorient Interceltic Festival (cf.: LIF)

Obviously the largest, the most popular and the most impressive of them all is the Festival Interceltique de Lorient (cf.: FIL=LIF). Heir to the "Bag-Pipes Festival" which took place in Brest from 1953 to 1970, the LIF draws up to 500 000 people and perhaps 600 000 this year, from the first Friday to the second Sunday of August each year. Going beyond the "folkloric" it has opened the Breton music to the ocean winds and invited to its celebration all the scattered members of the great Celtic family. More than a success it can be called a triumph. It is the validation of an attractive and dynamic formula that Jean-Pierre Pichard, the manager, is now wanting to export to all five continents. The year 2001 show has placed the bagadou to the fore as a recognition for their contribution to Breton musical expansion. Therefore, besides their national champi-

onship on the first Saturday and of some shows where they were the major attraction such as "Ti Eliz Iza" with the Kemper Bagad, they were called in support of some great stars, for instance Alan Stivell or Denez Prigent.

## A stimulating example

It is obvious that the formula concocted by Jean-Pierre Pichard and his crew has had an influence on other festivals in Brittany since many of them, in the last few years, have followed in the footsteps of Lorient. This is the case of the Kerne Festival in Kemper, which combined this year, sensitivity, innovation and a Celtic spirit. A Celtic spirit underlined by the noticeable presence of groups such as The Chieftains, Capercaillie or Gaelic Storm, side by side with local star such as the Tri Yann an Naoned. Obviously some threats hover over these festivals and, first of all, the



Kerne Festival in Kemper

fragile financial base of some of them. For instance the LIF, the number-one festival in the nation-state, is also the festival that receives the least money from the state; it has survived through the years thanks to the total dedication of more than a thousand unpaid volunteers. There is also the ever-present threat of a movement running out of steam because of a phenomenon having more to do with fashion than with a deep roller change in attitude. Also the remembrance of past "desert crossings", in the eighties for instance, must teach the Bretons humility and meekness and stress for them that nothing is ever fully gained and, especially, in matters cultural. Yet, today between Felger and Landerne, St-Maloù and Naoned, morale is high and let us hope, will stay that way with good cause!

Thierry Jigourel.

Legend: Bagadoù\* plural for Bagad.  
Brittany's unique style of Bag Pipe Band.



The Lorient Interceltic Festival



# INTERNATIONAL CELTIC CONGRESS

## Roazhon 2001

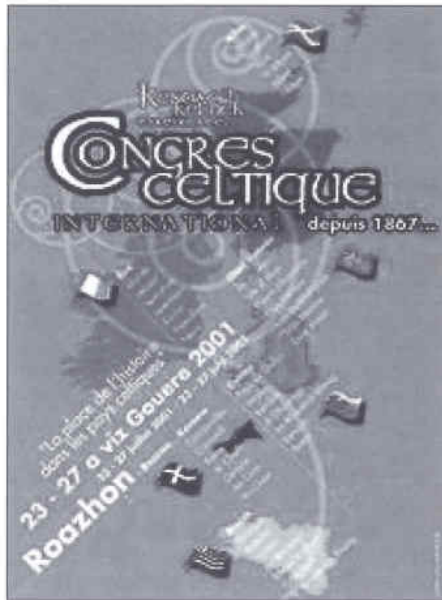
The Breton organisers of the 2001 International Celtic Congress, thought the first Congress of the Millennium should be marked by both History and Modernity, hence a special effort on communications.

The Breton Branch had indeed chosen "*History in the Celtic Countries Nowadays - People without memory are people with no future*" as the theme of this year Congress which was held from the 23rd to the 27th of July in Rennes, second largest town in Brittany.

The Congress was officially opened on the Tuesday morning by Martial Gabillard, from the City of Rennes, Donall Ó Cuill, Chairman of the Celtic Congress and Yann Guillaumot, Chairman of the Breton Branch. Around 200 attended, about half from Brittany and the other half from other Celtic countries.

People were obviously pleased with the warm welcome they got from the City of Rennes and other local authorities and the staff of Rennes I University Campus and Restaurant - which had put on a special decoration (Breton flags) and prepared special Breton dishes. A group of around 30 people, under Bernard Le Nail, kindly volunteered to help before and during the Congress. Although the location may have been a little removed from the City Centre, but in a quiet, green and sunny place, people were able to move around thanks to the special bus service provided.

While adults attended the lectures, which were simultaneously translated, a special program was intended for children. Lecturers were: Brian Stowell (Mannin), Bill Innes (Alba), Geraint H. Jenkins (Cymru), Treve Cargo (Kernow), Micheal Mac Aonghusa (Éire) and Emmanuel Salmon-Legagneur, from Breizh. Other highlights of the week were on the Tuesday evening, after a tour in



Rennes old city centre, there was an official reception in the City Hall, followed by a buffet in the Parliament House (used now as a regional court and just reopened after it burnt in 1994). There was also a very enjoyable concert in Notre-Dame en Saint-Melaine church where Breton artists an Tevenn got a great response. On the Thursday, a tour which took the members to sites strongly connected with Breton History: Dol, where the Welsh Saint, Samson, founded what was going to become the 1st Breton archdiocese and where the Stuart family originally came from, Fougères, where still stands a powerful castle at the once Breton-French border and where La Rouerie was born. Finally, a visit to Saint-Aubin-du-Cormier where a major battle for Breton independence was fought and lost in 1488. Local historian, Jakez Gaucher retold the facts. Then a silent tribute was rendered to the thousands who died there on either side. This ceremony was very



*A visit to Saint-Aubin-du-Cormier where a major battle for Breton independence was fought and lost in 1488.*

relevant and moving, since this site could have been used as a dump (!) if the local councillor had not been beaten during the last election in 2001!

The Congress ended up with the international concert, starring Margaret Bennett (Alba), Ieuan ap Sion (Cymru), Daire O Breacain (Éire), Dalla (Kernow), King Chiaulee (Mannin) and Arz Nevez (Breizh), and a fest-noz where the group Spontus and kan-ha-diskan singers Erik Menneteau and Laorans Landat performed at their best. Breton artist Alan Stivell loved that night. Media, especially Ouest-France newspaper, which some attendees visited at one stage, and TV-Breizh, the new private Breton television, gave very good coverage of the Congress. The proceedings should be available at the end of this year from Loik Chapel, 5 straed Berlioz, 29600 Plourin-Montroulez - Congress website:

[www.chez.com/congres/](http://www.chez.com/congres/)

Alan Monnier

## Obituary J. E. Jones

John Elfed Jones, a former chairman of the government's language quango and prominent figure in the Welsh establishment, surprised some during the Eisteddfod by the publication of a blunt article about the colonisation in the Welsh monthly *Barn*. In a short, somewhat poetic, piece, Jones compares the *Mewnlifiad* (inflow) with foot-and-mouth disease, as two sicknesses affecting rural Wales, but only one of them is the Assembly prepared to do anything about. It says "the foot-and-mouth disease came...but with fairness to the Government and Assembly bold steps were taken to save the situation...But there is another foot-and-mouth that is unintentionally changing the character of the Welsh countryside - and there is no sign that the Govt. nor the Assembly are willing to do anything to limit the terrifyingly damaging effect...I am speaking of the inflow of foreigners...And very quickly...the language of our communities and the way of life within them has changed completely."

The predictable screams of 'Racism' hit the front pages of our national dailies. Those condemning the remarks included the present language quango and the leadership of Plaid Cymru, while a prominent colonist, an English journalist living in Ynys Môn, put a complaint to the Race Relations Board. An objective study of the article will not find any reference to race, just a description of what is happening, but the establishment in Wales have almost succeeded in making it 'politically incorrect' to speak about the colonisation thus obstructing rational discussion.



## Gwawrio'r Bedwaredd Reich (Rhan 1)

Cafodd Gerhard Schröder, Canghellor yr Almaen, ei blesio'n fawr cyn y Nadolig diwethaf o ganlyniad i uwch-gyfarfod yr Undeb Ewropeaidd yn Nice. "Cynyddodd pwysau'r Almaen", meddai, "heb i neb sylwi". Treblodd Cyfamod Nice bwysau pleidleisio'r gwladwriaethau brasaf – yr Almaen, Ffrainc a Phrydain – o fewn Undeb Ewropeaidd ehangach o 27. Dyblu wnaeth pwysau pleidleisio'r gwladwriaethau llai (megis Iwerddon).

Mae'r Cyfamod diweddara 'ma'n rhoi'r bloc mwyaf o seddau i'r Almaen yn senedd Strassburg yr Undeb Ewropeaidd. Mae'n sicrhau bod y pleidleisiau yng Nghyngor y Gweinidogion yn

adlewyrchu poblogaeth yr Undeb Ewropeaidd sydd yn ffatriol i'r Almaen, sef gwladwriaeth fwyaf yr Undeb Ewropeaidd gyda phoblogaeth o 82 filiwn o Almaenwyr. Pe buasai Cymru â'r un statws ag Iwerddon, yn fe gâi hi tua saith pleidlais yn unig allan o tua 344 o bleidleisiau.

Dyma eto weld haerllugrwydd yr Almaen yn codi, heb i fawr neb sylwi. Fe wthiodd yr Almaen unedig y lleill dall i dderbyn ei chynllun i ganiatau i grachach *avant-garde* ymgynnull o gwmpas yr Almaen a Ffrainc i integreiddio'n fwy clos ymhlith eu hunain er mwyn cau'r drws fwy-fwy ar y lleill gyda *faits accomplis* gwleidyddol ac economaidd.

Fe allwn gael undeb ar gyfer yr Ewrop estynedig yn ogystal â ffederasiwn i'r *avant-garde* meddai'r Arlywydd Jacques Delors, cyn-gomisïynydd Ewropeaidd. Yn syth bin ar ôl i uwch-gyfarfod Nice orffen, dyna ble'r oedd y Canghellor Almaenig Schröder yn crochweiddi am gyfansoddiad gwladwriaethol i'r Undeb Ewropeaidd, hyn i gael ei gyfansoddi yng nghynhadledd nesaf yr Undeb Ewropeaidd lle gwneir cyfamodau ymhen tair blynedd.

Yn amlwg ddigon, gwêl yr Almaen yr Undeb Ewropeaidd yn datblygu i fod yn wladwriaeth federal 'superstate', yr hon fydd dan y bawen Almaenig, yn wleidyddol ac yn economaidd. Fe wêl y datblygu hwn yn canlyn – mwy neu lai – yr union ffordd yr unwyd yr Almaen ei hunan dan oruchafiaeth Prwsia tuag 1870. Dyna'r adeg pan oedd *Zollverein* neu uno tollau cydrwng yr amrywiol wladwriaethau bychain Almaenig, tebyg iawn i'r Farchnad Gyffredin adeg y 1950au.

Erbyn 1870 cafwyd undod gwleidyddol dan Wilhelm y Cyntaf, ymerawdwr Prwsia. Wedyn cafwyd uno'r arian â dyfodiad un *Reichsmark* gyda'r amrywiol freniniaethau a thaleithiau – Bafaria, Sacsoni, Württemberg a'r lleill – yn derbyn arweiniad Prwsia.

Dyma ni felly'n sylwi fel mae'r Almaen – gyda Ffrainc yn gafael yng nghwt ei chrys hi – yn prysur fwriadu arwain a rheoli'r Undeb Ewropeaidd – y tro hwn yn heddychlon hollol a heb yr un rhyfel. A wnaiff yr Almaen dan Schröder lwyddo lle methodd Kaiser Wilhelm ac Adolf Hitler?

Efallai y dyldid sylwi mai dod â 40 miliwn o Bwyliaid i fewn yw prif ddiddordeb yr Almaen mewn lledaenu aelodaeth yr Undeb Ewropeaidd, ac yna prynu Gwlad Pwyl. Ystyriwch hyn o faith – o gymharu incwm y pen gwladwriaethau drws nesaf yr Almaen â Gwlad Pwyl, welwch chi ddim cymaint o wahaniaeth yn unle arall drwy'r hollfyd! Rheoli Gwlad Pwyl yn drefedigaeth economaidd yw bwriad yr Almaen, a gweddill Dwyrain Ewrop yn drefedigaeth newydd economaidd hyd ffiniau Rwsia. Saif dyled Rwsia'n filoedd o filiynau o Reichsmarks. Bydd yr Almaen yn cynnig cyfnewid y ddyled hon am gyfranddaliadaeth eang mewn cwmnïoedd Rwsiaidd, yn enwedig yr holl nwy ac olew sydd gan Rwsia wrth gefn. Fe gaiff Kaliningrad – gynt Koenigsberg yn Nwyrain Prwsia – ei daflu 'mewn i'r pot. Onid oes ambell gysail hanesyddol i fargeinio rhwng yr Almaen a Rwsia, sef Catrin Fawr, y gynghrair yn erbyn Napoleon, y Pact rhwng Hitler a Stalin yn 1939...

Tra fo'r Almaen wrthi'n canolbwyntio ar Ddwyrain Ewrop, rhydd hynny lonydd i Ffrainc gysuro'i hun fod ganddi hithau beth dylanwad yn yr Undeb Ewropeaidd i gyfeiriad Môr y Canoldir. Yn y cyfamser, tybia Tony Blair ei fod yn wir wladweinydd wrth galon Ewrop yn tindroi rhwng yr Almaen a Ffrainc fel plentyn yn union, heb weld ymhellach na'i drwyn ychwaith. Tydi'r Unol Daleithiau ddim yn ddall nac yn ddwl. Gwêl yr Amerig y Gynghrair Almaenig-Rwsiaidd yn dod ac ymrithio o'i blaen ac mae'n anesmwytho braidd y gall hanes – unwaith eto – ailadrodd ei hun! Cofier mai delio â Mecsico yw unig brofiad George W. Bush ym myd polisi tramor – mewnllifiad poblogaeth a masnach fel llywodraethwr Texas. Torri trethi

o blaid y corfforaethau a'r cwmnïau mawr yw ei flaenoriaeth ef, a phwyso drwy gytundebau i wneud y byd yn lle diogel i fuddiannau trawsgydfandirol Americanaidd allu buddsoddi ynddo. Mae ef hefyd wedi addo creu llawer mwy o arfau, a rhaglen 'Star Wars'. Bydd Bush yn gwario mwy o'i amser a'i egni yn America-Ladin. Gall gael Fiet-nam arall newydd yng Ngholombia. Y perygl felly yw y gall Bush adael materion yn ymwneud ag Ewrop i weision sifil parhaol Adran y Wladwriaeth ac y byd-dant hwythau'n anfonlon weithredu'n amserol ar adegau o gyfyngder. Sut mae atal yr Almaen y tro hyn? Oes modd gallu atal Schröder lle methodd Hitler a'r Kaiser? A ddaw Prydain yn dalaith newydd i'r Unol Daleithiau er mwyn cael cadw'i chymeriad Seisnig? Be' ddaw o'r Celtiaid o fewn Ewrop? Buasai Hitler wedi'n rhoi ni lawr pyllau glo Dwyrain Ewrop yn ôl ei lyfrau *Mein Kampf* ac *Unser Kampf*. I ble 'dan ni'n mynd dan y Blaid Lafur?

Alltud Eifion II (i barhau...)

### Summary:

*The Treaty of Nice will allow Germany to take one further step towards dominating Europe, and the English Labour Party is doing nothing to resist. Will Chancellor Schröder succeed where Hitler and the Kaiser failed?*

## Sefydliu Addysg Fanaweg

Ym mis Medi 2001, bydd un ar ddeg o blant yn rhan o ddigwyddiad hanesyddol yn Ynys Manaw, sef sefydlu Ysgol Fanaweg. Bydd y plant hyn o Gyfnod Allweddol Un yn cael eu haddysg trwy gyfrwng yr iaith Fanaweg. Ar y dechrau, bydd Uned Fanaweg ar ffurf dosbarth o fewn Ysgol Gynradd Ballacottier, lle gweithia fel rhan o'r ysgol normal hyd ag y bo modd. Wedi i'r dosbarth dyfu, bydd yn symud i hen adeilad Ysgol St. John. Bydd gan Ysgol St. John adeilad newydd sydd ond nepell o'r hen adeilad. Bydd gan y dosbarth Manaweg gysylltiad â'r ysgol hon a byddant yn defnyddio cyfleusterau yr ysgol newydd, ond bydd y plant mewn adeilad gwahanol, a bydd eu haddysg trwy gyfrwng y Fanaweg.

Y cam cyntaf tuag at addysg Fanaweg oedd sefydlu *Mooijer Veggey* (mwnja fega – 'Pobl Bach'), grp chwarae Manaweg yn 1996. Tyfodd y diddordeb mewn addysg ddwyieithog, ac yr oedd rhieni nad oedd yn siarad Manaweg yn danfon eu plant at y grp chwarae. Yn awr, mae tri grp ar yr Ynys. Yn y flwyddyn 1996, sefydlwyd y *Gaelsoill*, 'Ysgol Fanaweg'. Sesiwn han-



### Sefudlu Addysg Fanaweg (continued)

ner diwrnod yr wythnos o addysg Fanaweg yw hon, sy'n cael ei chynnal yn Ysgol Ballacottier, tan fis Medi, pan fydd yn cael ei disodli gan yr Uned Fanaweg newydd.

Mae'r Uned Fanaweg wedi cael ei seilio ar y ffordd y mae'r Albanwyr yn trin addysg Gaeleg. Mae Cymru ac Iwerddon wedi datblygu ysgolion arbennig sy'n dysgu'n gyfan gwbl trwy'r iaith Geltaidd, ond mae'r Alban yn defnyddio system lle mae uned Aeleg yn gweithredu o fewn ysgol Saesneg. Gan fod y nifer o siaradwyr Gaeleg (yr Alban) yn llai o lawer na siaradwyr Cymraeg yng Nghymru neu Wyddeleg yn Iwerddon, mae'r sefyllfa yn debycach i Fanaw. Mae rhai o'r rhieni sy'n bwriadu danfon eu plant at yr Uned Fanaweg wedi teithio i Glaschu (Glasgow), i ymweld ag Uned Aeleg yno, er mwyn cael profiad o



Cathy Clucas with  
Mooijer Veggey playgroup.

sut mae'r system yn gweithio.

Mae dwy fenyw wedi eu penodi i weithio ar gyfer yr Uned Fanaweg. Julie Matthews fydd yr athrawes, a Cathy Clucas fydd y nyrs feithrin. Mae Julie yn dod o deulu Manaweg eu hiaith, ac mae hi wedi magu ei phlant trwy gyfrwng y Fanaweg. Mae Cathy yn gweithio yn y grp chwarae Manaweg *Mooijer Veggey*.

Mae llawer o waith cyfieithu i'w wneud, yn ogystal ag ysgrifennu llyfrau Manaweg ar gyfer yr ysgol newydd, ond mae hwn yn ddatblygiad cyffrous a fydd o gymorth i sicrhau dyfodol iaith frodorol y genedl Geltaidd leiaf.

*Dy bishee yn Ghaelgl!*

Pawl ap Rhosier

Manx Gaelic Medium School opens in  
September

## All Attention Is On Colonisation Issue

The political scene in Cymru over the past few months has been dominated by the 'incomer debate', that is talk about the mass migration of English into the remaining Welsh-speaking areas of Wales, such as the Llyn Peninsula, that is threatening to kill Welsh as a natural community language. The term 'debate' is not very appropriate, because the process has involved various figures in Welsh society making pronouncements about how Welsh Wales is sliding into terminal decline, with reactionary and usually ill-informed responses from the unionist establishment, particularly the English Labour Party. The buzz-word being 'racist', with very little rational dialogue. All this is being sensationalised and all too often wildly misrepresented by the media. Entire letter pages in newspapers have been filled with letters reflecting a wide-spectrum of views about the 'incomer' issue, many of them from people who have not grasped the issues involved, and some showing such ignorance as to make one wonder why they would want to write about the matter at all.

Immigration of English into the picturesque areas of West Wales, where Welsh-speaking communities had been thriving until the 20th Century, has been going on for decades. However, in the 1970's it became apparent that increased immigration, particularly of younger English families who sent their children to local schools, coupled with increased rural depopulation - as natives left the same areas in search of work as farm work was disappearing - was bringing about a change in the language of some villages. English became the common language of

the community, and Welsh was spoken only by some people. In addition, the increase in the influence of television and the demise of the monoglot Welsh-speakers around the same time reduced the ability of the Welsh community to assimilate 'incomers'. Since then the process has continued unabated, though the level of immigration has fluctuated with economic factors. In recent years, however, the level of immigration has surged once more as the difference in house prices between Welsh Wales and most of England has grown.

It is sometimes smugly pointed out that it is not fair to blame the 'English' because not all the non-Welsh-speaking immigrants are from England, but the overwhelming majority is in most places. So much so that it can be said that the numbers of non-English (Italians, Australians or whatever) alone are not high enough to cause the cultural damage that is happening. The problem is largely that the English are taught to regard Wales as part of their own country rather than somewhere belonging to another people, and so feel no obligation to assimilate. Since that small minority of English who do learn Welsh and assimilate are more than welcome in our ailing communities, the term 'colonisers' would be more appropriate to describe those who are doing the damage.

The present 'debate' began when the Chairman of Gwynedd Council's planning committee, Seimon Glyn of Plaid Cymru, spoke about the crisis in the Llyn Peninsula in a radio interview a few weeks before the General Election. Seimon Glyn's remarks during the interview were

seized on by the Labour press, whose priority was to damage Plaid's election prospects by labelling them as 'racist'. Since then the issue has not been out of the limelight, with the National Eisteddfod seeing even more contended statements being made and a new anti-colonisation organisation being founded.

It is fitting that the issue of the death of our language, and subsequently our nation, is a major issue in the news, but the focus has been more on whether or not it is 'racist' even to talk about this process than what action, if anything, can and should be taken. It seems that for the governing Labour Party, and for unionism in general, the demise of Welsh Wales is not a matter of concern. Indeed it forms part of the long-term objective of England in relation to the Celtic lands. Labour's approach was summed up by Wales Office minister Don Touhig who said that UK citizens had 'an absolute right to move to the Llyn Peninsula'.

### celtic league internet site

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

E-mail General Secretary:

[b.moffatt@advsys.co.im](mailto:b.moffatt@advsys.co.im)

E-mail Assistant G.S.

[mkermode@mcb.net](mailto:mkermode@mcb.net)



# Plaid Leaders' Betrayal

While Plaid Cymru's vote in the June state general election showed a significant increase in English-speaking Wales, it declined in the four traditionally Welsh-speaking constituencies that they already held (and also in largely Welsh-speaking Clwyd West). Part of this decline can be attributed to the increased, since the previous election, colonist population, who tend to support the English parties. But a lot of the decline seemed to be that Welsh voters felt that Plaid were not backing them on the colonisation issue, that winning the votes in English-speaking Wales was more important than standing up for the communities who had supported them in the past.

The biggest declines were in Caernarfon, the constituency that contains Lley, the area from which Cllr. S. Glyn comes, and which had received most attention in the colonisation debate, and neighbouring Ynys Môn, the seat being vacated by Plaid leader, I.W. Jones, who was seen as particularly ineffective in making a stand on the legitimacy of resisting colonisation. (In the latter case the decline caused Plaid to lose the already marginal seat to Labour). Plaid Cymru's silence on the issue has been seen as weakness or cowardice by some of their supporters.

However, it seems that there is a more disturbing reason for it. It seems that an ideological change has emerged among the leadership of the party, where creating a Welsh state based on 'civic nationality' has taken over from developing the (original) Welsh nation. Leader Ieuan Wyn Jones has written "Everyone who lives in Wales is part of the Welsh nation today, whatever their language, place of origin or ethnic background... Our definition of Welshness must be inclusive". So the language does not matter, if you live in Wales you're Welsh. (Many of the English here themselves would laugh at that.) Typical of this 'multicultural' redefinition of the identity of Wales is the use of the English label 'Party of Wales'. Instead of attracting anglicised and non-Welsh inhabitants into the indigenous nation, one hears Plaid leaders talking of 'creating a nation' or 'building a new identity'. (Have we not heard similar talk from revisionists in Ireland?) The Cymry Cymraeg are a captive vote, so why risk votes going after unpopular minority causes?

During the years of Tory rule, Plaid used to tell the Welsh people that by opting for self-government they would not have to endure Tory rule from London. Perhaps Plaid's leadership now includes people who are in the party for this reason - they want to create a state (New Wales *Cymru Newydd*) for the sake of pushing their own policies and are not interested in restoring the original Welsh nation. But for nationalists, if we are to redefine our identity, give up the idea of normalising Welsh and accept being a linguistic minority in an Anglophone ('multicultural') state, then we might as well be British. The whole of England and Wales, like Wales, is a mainly English-speaking area which was once all Welsh speaking.

RapT

# RURAL DECLINE

A major factor in aggravating the population displacement process at this time is the crisis facing agriculture, with BSC being followed this year by foot-and-mouth making farming barely an economically viable activity. With the decline in prosperity and the loss of employment in agriculture and related and dependent activities, more young natives are virtually forced to leave the area and the power of the colonisers to enter the local housing market increases, with more locals then having to leave because they cannot afford the house prices. The colonists then more quickly become large enough to have influence.

Some commentators on the colonisation, particularly in Plaid Cymru, have called for action in terms of aiding the rural economy to enable more young Welsh to afford housing and find work in their areas. Some unionists have said that the 'problems' of Welsh Wales are common to all rural areas in Britain. While it is true that strengthening the economy of a local community would make it more difficult for colonisers to move in and keeping more of the native population would slow down the rate at which the percentage of colonists increases, rural Wales will never be as wealthy as is much of England, and many of the colonists can afford to move in if they want, strong local economy or not.

While the rural economic crisis is a major problem in its own right for the Welsh-speaking community, the action required to alleviate it is not the same as that required to stem the colonisation threat which is caused by *lack of immigration control*, and those who address the concerns of those who are resisting the colonisation just in terms of strengthening the rural economy are side-stepping the issue.

RapT

# 'CYMUNED' - A POSITIVE RESPONSE

A new organisation has been formed to resist the colonisation threat to the last Welsh-speaking areas, in response to the increased level of debate of the issue and the unwillingness of professional politicians to act, with the name *Cymuned* ('community'). The organisation was launched at a public meeting attended by 500 people in Mynytho in Lley, a village where the language is under threat from colonisation. People had attended from as far as Cardiff, confirming the words of one speaker that 'this is a campaign for all Wales'.

The aims of Cymuned are

1. To control the *mewnlfriad* into the Welsh-speaking areas.
2. To stop young people having to leave their areas through providing work and housing.
3. To ensure that the incomers that are here already are assimilated.

The meeting was chaired by former Cymdeithas yr Iaith chairman Arwel Jones who said 'It is presently taboo to discuss the *Mewnlfriad* as a problem, but we demand the right to defend ourselves'. Cllr. Seimon Glyn himself addressed the meeting, calling for the establishment of a statutory authority to look after Welsh-speaking communities.

Just as the Welsh civil rights movement *Cefn* was founded in the '80's in response to Gwynedd Council being found guilty of racial discrimination for insisting that applicants for jobs in old people's homes had to know Welsh, in a staged case by the anti-Welsh lobby, (Gwynedd appealed and won), so again a new organisation has been formed to defend Welsh rights in response to a 'Racism'-shouting anti-Welsh caucus.

*Cymuned* can be contacted at 8 Heol Stanley, Aberystwyth, Ceredigion, SY23 1LS ( [cymuned@yloffa.com](mailto:cymuned@yloffa.com) ), or visited at [www.cymuned.org](http://www.cymuned.org).

It is to be hoped that *Cymuned* will be able to establish their position with Cymdeithas yr Iaith on the campaign for a Property Act. The Cymru branch of the League have contacted *Cymuned* with a view of holding a public meeting involving speakers from other Celtic countries, as this problem is not unique to Cymru.

Robat ap Tomos



# Éire

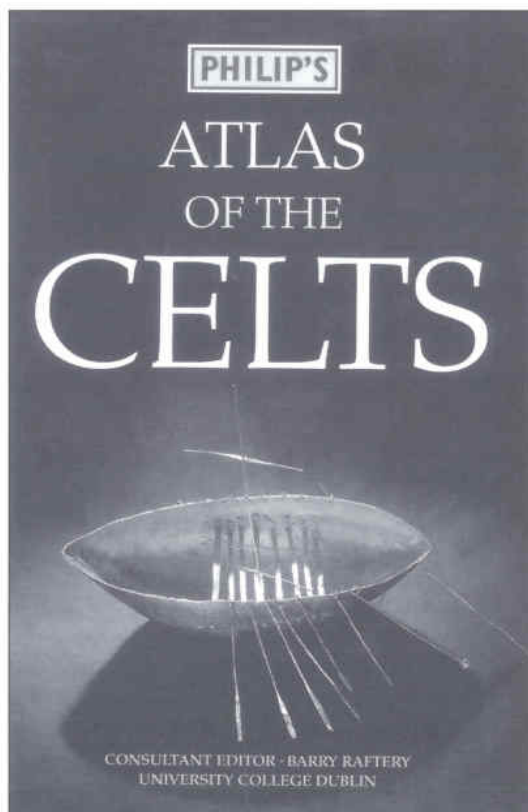
## Scéal na gCeilteach i léarscáileanna

Tráth a bunaíodh an Conradh Ceilteach in Rhosllanerchrugog sa bhliain 1961 ní raibh mórán tuisceana ag an bpobal mór ar an gcoincheap 'Ceilteach.' Na laethanta seo bíonn eolas go coitianta ag daoine faoi na pobail Cheilteacha, go háirithe san anallód. Go deimhin, tá tionscal sách mór foilsitheoireachta tar éis teacht chun cinn le craos an phobail le haghaidh eolas maidir le na Ceiltigh a shásamh. Bíonn go leor den ábhar céanna nach mbíonn thar moladh beirte agus, go deimhin, bíonn cuid mhór de bunaithe ar fheartaíocht gan bhunús. Is deacair a rá cé acu is measa é sin nó an cineál finnstaire a dhoirtear amach bliain i ndiaidh bliana ó theach foilsitheoireachta amháin i Londain ach go háirithe, a tharraingíonn drochmheas ar chur chun cinn na oidhreacht Ceiltí le míchruinneas, ginearálú gan dealramh agus, (is cosúil) ceapadh fíricí agus dátaí gan fianaise.

Ar an ábhar sin ní mór fáiltiú roimh Philip's *Atlas of the Celts* a foilsíodh le déanaí. Cuirtear an leabhar seo roimhe scéal na gCeilteach a ríomhadh le taca léarscáileanna, léaráidí agus pictiúir ó theacht ar an láthair dóibh go dtí an lá inniu. Faoi mar a tharlaíonn sé seasann príomhfhíúntas an leabhair sa chur síos ar an seanstair agus ar a bhfuil foghlamtha ón seandálaíocht. Tá sé rud beag easnamhach sa phlé a dhéanann sé ar an nuastair ach fós féin tá sé lán eolais. Níl an cur síos ar an mBriotáin, ar Mhanainn ná ar an gCorn chomh maith leis an bplé a déantar ar an trí thír eile. Agus ní mór cuairteoirí go Baile ċtha Cliath a chur san airdeall gur i Sráid Chill Dara atá na taispeántais seandálaíochta ag Ard-Mhúsaem na hÉireann seachas i nDún Uí Choileáin (mar a bhfuil an chuid is mó de na taispeántais nuastaire).

Téarma teanga é go bunúsach an téarma 'Ceilteach.' Deir an tAtlas: "The Celts are and always have been a linguistic entity – 'Celts' is a convenient label for people who speak Celtic languages or are descended from Celtic speakers." (lch. 16) Tháinig an Cheiltis – máthairtheanga na dteangacha Ceilteacha uile – chun cinn thart faoi 1000 RCh. Faoi 250 RCh bhí teangacha Ceilteacha á labhairt i limistéar gan bhriseadh ó chósta thiar na Leithinisne Ibéirí siar go dtí na Balcáin chomh maith leis an oileánra seo againne

agus ceantar fairsing in ċise Bheag na Tuirce. Sé chéad bliain nó mar sin níos déanaí bhí an 'comhaltas' mór sin imithe de dhroim talaimh agus bhí na teangacha Ceilteacha teoranta do na sé tíortha stairiúla. (D'fhéadfadh an léarscáil ar lch 11 an léitheoir a chur amú ó tá na sonraí ar an eochair eolais droim ar ais de dheasca botún fo-eagarthóireachta.) Tá dul amú ar dhuine ar bith ar as aon cheann de na tíortha Ceilteacha é ó dhúchas a thugann le fios nár cainteoirí dúchais a shinsir nó aon chuid díobh.



Ní dócha go raibh cine Ceilteach ann riamh fiú san anallód ach pobal mór a bhí iolrach ó thaobh sinsireachta de agus a labhair leagan éigin den Cheiltis. Agus an seanchultúr Ceilteach i mbarr a mhaitheasa leathnaigh sé ar fud na hEorpa agus ghéill pobail i bhfad óna chéile dó. Sa 19ú haois nuair a bhí scríobh na staire faoi thionchar impiriúlachas na linne agus rinneadh talamh slán de gur eascair athruithe cultúir as forghabháil mhíleata agus coiliniú agus astu siúd amháin.

Ghlactaí leis mar sin gur ghabh na Ceiltigh a ndúichí trí ionradh agus lámh láidir.

Níltear chomh cinnte sin anois. Sampla maith é cás na hÉireann – an raibh ionradh Ceilteach ann nó nach raibh? Bhí an Ghaeilge daingnithe in Éirinn na céadta roimh aimsir Chríost ach níl fianaise ar aon mhór-inimirce sa chéad mhílaois R.Ch. Níl fianaise sheandálaíochta ar an gcogadh a bheifeá ag súil leis tar éis ionartha. Ar ndóigh, ní hionann é sin agus a rá nár tharla sé agus níl na scoláirí is iontaofa ar aon intinn faoin cheist.

Tá scríbhneoirí ann a dhéanann scéal mór den easpa fianaise seandálaíochta seo agus a thugann le fios gur cumadóireacht nua-aimseartha í an oidreacht Cheilteach maidir leis an sé thír seo againne. Cuspóir polaitiúil atá taobh thiar den tseafóid seo, díseagadh a dhéanamh ar an ngluaiseacht idir-Ceilteach. Tá carn fianaise ann gur pobail Cheilteacha a bhí i muintir an oileánra san anallód, fianaise atá bunaithe ar theangeolaíocht, ar sheandálaíocht (maidir leis an gcultúr ábharach) agus ar thuarisceoireacht na Rómhánach (nach raibh aon amhras orthu gur Ceiltigh iad muintir an oileánra).

Is léiriú é ar neart an chultúir Cheiltigh go raibh sé in ann comhshamhlú a dhéanamh céad i ndiaidh céid ar shruthanna inimirceach. Is amhlaidh atá fós féin. Féach an pictiúr gleoite ar leathanach 181 den Atlas mar a léirítear scata Breatnach óg ag ceiliúradh sheoladh Chomhthionól na Breataine Bige. Is folasach gur de bhunadh ċiseach iad na gasúir. Deir an fhoscscríbhinn: 'Today, Wales is a multi-cultural nation. The perceived transnational nature of Celtic ethnicity fits well with this conception of nation and national identity.'

De réir mar a thagann borradh nua san fhéiniúlacht Albanach agus Bhreatnach (agus Éireannach go fiú) tá tuisceant as an nua ag teacht chun cinn ar an gcomhoidhreacht Cheilteach. Baineann sé sin leis an gcaoi a bhfuil an bhréagfhéiniúlacht 'Bhriotanach' imithe i léig. Deir Philip's *Atlas of the Celts*: 'At the end of the 19th century, Britishness (which everyone has always understood to mean Englishness) was a world standard for cultural superiority and Britain was the superpower by which other countries measured themselves.' Aimsir chaite.

Colm de Faoite

### Summary

*Philip's Atlas of the Celts excels in its description of ancient Celtic society and the archaeological evidence. The coverage of the Celts in modern times is informative but suffers from omissions. Brittany, Man and Cornwall are less adequately discussed than the other three countries. And visitors be warned that the archaeological sections of the National Museum of Ireland are in Kildare Street and not in Collins Barracks as the Atlas suggests!*



# The North - Three Step, Two Step – Stepping at any rate

James Connolly long ago wrote of a 'Carnival of Reaction' setting back the advance of humanity towards justice, peace and freedom.

Said carnival has come round again as the debris of the shocking massacre of the innocents in the Twin Towers in New York. Louts, leeches, imperial apologists, anti-nationalists, 'liberals' (liberal, oh yes as long as you agree with them), opportunists, underminers, crypto fascists, chickens (let's run back under the wings of mother empire who knows best), cowards (Uncle Sam will

the year long campaign of intimidation and violent attacks on G.A.A. clubs in South Derry has led to bus hire businesses to close down, for example, with each excursion of fans to junior or juvenile matches becoming an ordeal instead of a sporting day out.

It is not ignorance on the part of the Belfast, Cork and Dublin media that occludes such news: the information is available in local papers Andersonstown News, North Belfast News for example as well as the journals of the Republican movement.



*Terrified children and parents bringing their children to the Holy Cross Catholic School in the Ardoyne in North Belfast run the gauntlet of Loyalist hate and flee as pipebombs are thrown at them*

mind us all), vengeance seekers (understandable in the short run), would be history makers, all have jumped to condemn, pretend outrage at targets (people) nearer home, and deliberately obfuscate with irrational – however eloquently, emotionally penned – functions of non-comparables.

It has happened in Ireland of course: the chorus has used the newspapers and radio shows to associate the cause of Irish nationalism with the terrorism evinced by the destroyers of New York's Twin Towers. And in the charged atmosphere it can be difficult to answer the 'when did you stop beating your husband' type of rhetoric in use.

Truth is the first casualty, they say, in war. One aspect of this in the Irish context, is that the major media do not carry news, accounts, reports – let alone contextual analysis – on what is happening day by day on the ground in the six counties.

The daily gauntlet of hate the children attending a special (catholic) school in Ardoyne in north Belfast have to run is not carried in the depth it calls for; the fact that

How the fall out will affect the politics in the long run is hard to figure out, less difficult perhaps the position of the second largest nationalist party in the six counties, the SDLP, now that the old guard leadership have stepped down. John Hume celebrated, often justly so, all over, retires as leader – but his leadership was never the local ground-work leadership that was apparently needed, for a man who did so much initially at local level – in housing in Derry, in his energetic commitment to the Credit Union movement – it was an odd lapse and one which leaves the SDLP short of membership at street and village level. He concentrated too much, perhaps, on Derry on the Irish scene and lost friends and support within his own party east of the Bann. It was sad to note his farewell oration was such a distancing of himself from the Republicans – even to asking for IRA decommissioning. As he himself pointed out long ago (a comment not repeated in the media) the IRA could disarm today and re-arm the day after tomorrow – he saw then

that what Unionism and anti-nationalism wanted in this regard was a symbolic surrender by the IRA.

Seamus Mallon, also in his sixties, also visibly tired, the deputy leader, also resigned his office leaving it up to the rest of the party to locate leaders in a newer generation – the big money, as they say, on Durkan the Derry man. If indeed he is chosen he may widen the gap between east and west in the party: their support in South Down seems to be personal to their representatives there, while Mallon's own constituency has seen steady increases in Sinn Féin support and a consequent reduction in his.

With a Catholic head of the (English) Conservative Party, a Catholic Scot as a successor to Mandelson et al as English pro-consul in the six counties, an English Prime Minister married to a Catholic, a future English monarch saying he would defend 'faith', not 'the faith' and marry his Catholic mistress, one expects the ravings of anti-nationalists should have to be adjusted – but don't bet too heavily on it!

P.Ó Snodaigh

## UNIONISTS OPPOSE IRISH LANGUAGE

Newry and Mourne Council has voted to provide Irish Language classes for officials to enable them to provide a better service to the Irish speaking community. The decision was opposed by Ulster Unionist, Danny Kennedy, who claimed that it was a waste of money. It had been moved by Sinn Féin Councillor, Breadán Lobhais, and was passed with the support of the SDLP.

In spite of opposition from Unionist (DUP) Minister for Local Development, Gregory Campbell, bilingual signs welcoming visitors to the Ring of Gullion in South Armagh have since been erected by a local committee. Minister Campbell has the power to allow such signs according to the Newry and Mourne Council Irish Officer. He, however, has denied this and his department is investigating to confirm that they can in fact remove these signs.







## Coláiste na nGael

A stately home in Essex welcomed sixty Irish speakers in autumn 2001. Christy Evans was delighted by the success of *Lá Gaelach* 'Whole families came to Cressing Temple and we conducted a tour of the gardens in Irish'

Donegal poet, Máire Ní Chuinn, gave a reading and there was a photographic exhibition on Gaeltacht life. There was also music,

lectures and games. Don Kelleher of Coláiste na nGael feels that the language has shed its poor mouth image: 'Cressing Temple is a beautiful country estate and a marvellous place to hold a gathering'

To find out about forthcoming Irish events, write to Christy Evans, Shenfield High School, Alexander Lane, Shenfield, Essex, CM15 8RY



## REPRIEVE FOR ATHLONE GAELOCHOLÁISTE

Parents and pupils in the Athlone second level Irish Language unit had to undertake protests in September, with second and third year pupils walking out of the college, after a decision of the Vocational Education Committee (VEC) of Westmeath not to take any more first year pupils into the unit.

Following this, and interventions by Gaelscoileanna, it was decided by the VEC to provide temporary accommodation for the first year pupils. Failure by the Dept. of Education to provide a teacher, and space and financial problems were quoted for the original decision. Surely an indication, if one was needed, that despite some general progress in Irish medium education in recent years may old attitudes die hard and sufficient attention and resources is not being directed to ensure schools and units develop without disruption.



## new irish interactive learning package

Ceol Software launched a new Irish language learning package *FOCAIL DRAÍOCHTA* in September, with sponsorship from Foras na Gaeilge. Spelling, grammar and pronunciation are presented in an interactive environment which was designed to illustrate language use with search facilities from English to Irish and visa versa. It is in line with the school curriculum.

See: [info@ceolsoft.com](mailto:info@ceolsoft.com)





# Kernow



## CHARTOUR RAG YETHOW NEBES KEWSYS

Mis Ebryl, sinys veu an *Chartour rag Yethow nebes Kewsys* gans *Spain* yn *Strasbourg* dherag *Konsel Europa*. Dhe'n yethow soedhogel y'n ranndiryow omrewl avel *Euskarek*, *Galithek* ha *Katalanek* yma moy difresyans ha kaskyrghow poesek rag avonsya aga usadow y'n bywnans poblek, diskas, barrys, menystransow, gonisogeth-ow poblek, keschanjyow treushinek, bywnans erbysek ha kowethyek.

Mes yma moy yethow ranndiryel yn *Spain* avel an *Bable* yn *Asturies* rag ensampel. Difresys vydh an yethow na ynwedh ha tus ow koheles strivya er aga fyn, gul vri anedha ha'ga dyski y'n skolyow.

Soedhogel yw an *Chartour rag Yethow nebes Kewsys* yn *Spain* a-dhia an 1 a vis Est.

Henn yw nowodhow da rag agan kowetha yn *Galythi* hag *Asturies*.

José CALVETE.

### Summary:

*In April, the Charter for lesser used languages was signed by Spain. The official languages in the autonomous regions such as Basque, Galician and Catalan will have more protection and more emphasis will be put on their use in the public services and social life. But there are more languages in Spain, such as Bable in Asturies. These languages will be helped as well with measures such as the abolishment of discrimination, mutual respect and learning in schools. The Charter came into effect on the 1st August.*

## An Endangered Species

Like the Cornish chough, one has to look hard to find a real Cornishman. A bald statement perhaps and wide open to interpretation, i.e. What is a Cornishman? To the summer tourist it is probably that quaint character with the peculiar accent that served your hotel breakfast, or that hard to understand farmer you stopped to ask the way to St Ives. Admittedly there are still a few of those about, although even these are getting hard to find. O.K! So what about the car driver with a "Kernow" sticker on the back of his car? Yes. There are a number of these to be found. The odd fact is, when asked if Kernow is a separate land from England, very many of them will deny it.

"Oh no me and some! We'em part o England." God save the queen, and cheer on England in the pub at the world cup television broadcast. There are very many of these still to be found.

Ask them, if they think Kernow should have its own parliament, to take charge of its own affairs?

"Well now I baint reely thought on it, but we'em too small, and we've no money. But go you and ask next door, ee got one o they MK stickers on is car."

MK. What is that?

"Don't rightly know, something to do with

Cornish politics?"

Knock, knock. "Good day sir. What is your opinion? Should Kernow be independent from England?"

Mr MK car sticker peers furtively around and whispers.

"Well I'm not really an active member, joined years ago, but haven't heard or done much since. Have to be careful you know. Can't afford to upset they English incomers with all their money."

A bit drastic maybe, but sentiments I have heard expressed on more than one occasion. So where are the ancestors of Myghal Joseph (An Gof). Thomas Flamank, Jan Tresynny, et al? Where has the fire gone? What has happened to the passion for this land?

Sadly lacking. Beaten out of the indigenous people by 250 years of English control over industry, not to mention the Cornish gentry who spent more time tugging the forelock to the courts of English kings, than they did looking after there own people.

This tale is no doubt familiar to many CL members. All the Celtic countries have gone through this subjugation. But! All have, and are fighting back.

I am happy to say that there are some real Celtic Cornish in this land, some not even

born here, but who for my money, deserve the title "Keltek". People who still have fire in the blood and a light in the eye. People who are prepared to get away from the English propaganda filled television broadcasts, and do something to redress the balance. In a word; fight for their country's right to govern its own affairs.

You may well have heard of the 50,000 signed, addressed petitions, calling for a measure of self government in Kernow, calling for a Seneth Kernow. Last November saw the inaugural meeting of the Cornish Constitutional Convention under the able leadership of Councillor Bert Biscoe, a well-known Cornish poet and singer. Campaigns leader, Paddy McDonough, (A CL member) coerced, manipulated, and bullied a small number of patriots into standing on wet and windy street corners, asking passers-by to sign the petition mentioned above. These few have given Seneth Kernow's politico's; real teeth to bite with at Westminster. One tenth of the population of the Country have declared their desire to have a measure of self-determination. It just goes to show that a few dedicated patriots have a punch out of all proportion to their numbers. Their names should go down into posterity on a roll of honour. However; what is the likelihood for devolved power in Kernow.

I hate to say it, but I am dubious of government promises to put in place devolution where the populace show that they want it. Nor am I alone in this thought.

For some years now I have been warning about a horrible monster leering across the Tamer at this fair land, glee in the smile of its drooling jaws at the prospect of, once and for all, putting an end to any hope of Cornish separatism, or distinctive culture. This ravening Saxon monster is called. "The Government office for the South West of England" and its attendant sorcerers apprentice, "The South West of England Regional Development Agency".

Tony Blair (Nice smile! Would you buy a used car from him?) and his government, have whelped these two devils disciples, using taxpayer's money. No one has asked for them, and no one seems to want them, not even the people of Devon, and Somerset, Gloucester, Wiltshire, Dorsetshire, or Hampshire. Who are also affected.

Tony Bear has spoken, and the anglophiles on Cornwall County Council, ably abetted by the Liberal Democrats, have tugged at their forelocks, and turned over on their backs to have their tummy's tickled for being good boys, whilst passing over thousands of pounds of Cornish taxpayer's money to waste on a quango that no one but the bureaucrats, fat cat builders, big business conglomerates, lawyers, accountants, and estate agents want.

Although last winter saw a concerted effort to obtain the petitions, what has had scant



mention in the press, is a campaign to negate the cultural aggression conducted by the English Tourist Board. Namely, the removal or defacement of the English Rose Symbol on Cornish tourist attractions. Who carried out this campaign is not known, but whomever, there is hardly an English Rose symbol to be seen on a road sign in this country. Such was the breadth and depth of this campaign, it could only have been carried out by several people in widely different areas of the country. Out there somewhere is a band of Cornish folk with deep feelings of resentment at this robbery of Cornish Culture. It seems that these painters are quiet at the present. I strongly suspect that they are waiting to give democracy a chance. To see if this government will honour its pledge to grant devolved powers where a population ask for it. Over to you Tony.

What the petition campaign revealed in all its horrid implications, and damnation of the English educational system, was an abysmal ignorance in the population of their own history and culture. There is clearly a pressing need to right this wrong. To give our people, Cornish and settlers, a clear understanding of where they live, and what it means to absorb into a Celtic culture. To those who insist on maintaining an English culture I can only say, you don't know what you are missing. The die-hards, who try to force an English culture onto Cornwall, I would invite to get back across the Tamer, for they are not wanted. But above all, we have to embark on a massive counter campaign of education to enlighten the people of this country to their heritage. Without the resources available to the cultural invaders, it is going to mean hitting the streets again, passing out information sheets.

Finally, to those English school teachers who keep pupils in detention for insisting that Cornwall is not a part of England, (Oh yes! I know of such a case.) I would remind them that the wheel is turning. English cultural aggression will be resisted, and these anglophiles will be remembered.

Sue Bowen

## International Branch Internet Site

<http://homepages.enterprise.net/mlockerby>

e-mail International Branch Secretary

[mlockerby@enterprise.net](mailto:mlockerby@enterprise.net)

## Cornish Branch Re-vitalised

Under the initiative of Richard Tal-e-bot, several people were contacted and agreed to attend a meeting at the Redruth Albany Rugby Club on 31st May, 2001 with the aim of re-constituting the Cornish branch which had lain dormant for some time.

Further meetings were held in June and July, and three delegates attended the Celtic League AGM in Rhosllanercrog, Cymru.

At the inaugural meeting it pointed out to potential members that we were looking for active people, and that the branch would not become merely a 'talking shop'. Campaigns were decided upon, for the time being two in number.

Firstly, an external campaign to write to Breton Political prisoners, this after some letters were subsequently returned as "Unknown", has now developed into an effort to write to French embassies in London and Paris. An idea has been mooted by Branch Convenor Richard Tal-e-bot to deliver letters in person to the French embassy in London, accompanied by a bit of flag waving (Breton and Cornish banners) and a press release.

The second campaign is aimed at the possibility of getting Cornish play groups off the ground, where pre-school and young children may be given an grounding in their cultural heritage. This campaign is likely to prove the most difficult and take some time to accomplish, but little acorns etc.

If you would like to join the branch or support our campaigns please contact the branch secretary, Sue Bowen. (Address pg. 24)

## "Ar Seiz Breur" exhibition in Kemper

From time to time comes back to mind the memory of this school that has left a deep imprint on all the Breton art forms between the two world wars.

Born in 1923, in the midst of a remarkably "patriotic" period in Brittany, this new school brought a true revolution to the local artistic vision of the world.

Two years ago the erection of the Glenmor memorial in Rennes, the work of the last of the Seiz Breur sculptors, Jean Fréour of Batz-sur-Mer, the publication of a book on the Seiz Breur by the publishing house Terre de Brume are reminders, alas infrequent, of who were these artists, at the same time innovative, idealist, generous and patriotic!

They were anchored in the most ancient memory, in the true tradition of their land and of all the Celtic lands, but they were heading for the stars, looking into a future of creative modernity and bold openings. So were these "Seven Brothers", a name taken from an old Breton tale that they identified with, they ended up being nearly fifty!

From the day when they joined with the great artist Jeanne Malivel, quite a symbol, they decided to give Brittany a national art school they could be proud of, away from the dated, folkloric and falsely naïve vision of Brittany of the local art prevailing then, because of a lack of ambition and vision of many fellow artists. The "Seiz Breur" had a global vision of art in the Breton society and did not separate craftsmanship from art. Art being one way towards emancipation and freedom. Actually most members of the group were close to the Breton nationalist party, often called Breizh Atao, (cf.: Brittany for ever"), this was the case of Morvan

Marchal, Xavier de Langlais, Rene-Yves Creston, James Bouille, Xavier-Victor Haas or Jeff le Penven. They were painters, sculptors, illustrators, engravers, cabinetmakers, ceramists and musicians.

The Comity for Breton Identity of the city of Roazhon, together with the Museum of Brittany in that town have put together an excellent exhibition of some truly representative works of art and testimonials of the period. After Roazhon it went to Naoned, in the Castle of the Dukes of Brittany, then on to Kemper [June 1st till October 31st of this year] at two locations, the Breton Museum and the Museum of Fine Arts.

In the booklet presenting the show it is written that this is a "chronological trip through the twenty-years existence of the group, which lets us discover the artists which inspired it, the main stages of its creation, the international context where it took place and the ideological goals during the period between the two world wars."

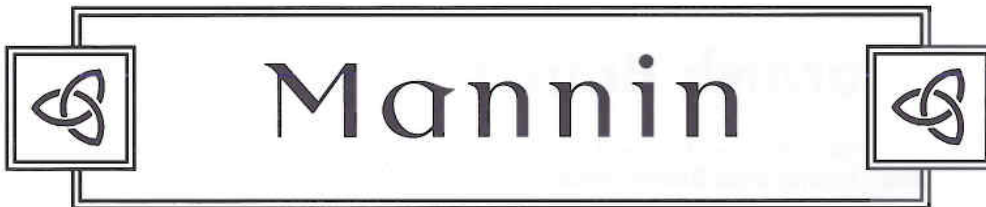
More than 350 exhibits are shown, including the famous Nominoe, Tad ar Vro (cf.: Father of the Nation), a beautiful ceramic work by Rene-Yves Creston of ST-Nazer, one of the early founders of the group. There are also some exceptional pieces of furniture, books and illustrated manuscripts.

It can be said that what is shown is fully equal to the ambitions of the initiators of this exhibition, which is a magnificent tribute to Breton art in the 20th century. Congratulations to all of them.

Thierry Jigourel.

Musee des Beaux Arts, Kemper : 00 33 298 952 160.





# Mannin

## Y Vritaán - Cheer Cheltiagh

Va mee goaill ayn sy Chohaglym Celtiagh ec Roazhon sy Vritaán er y gherid as hug shen orrym smooïnaghtyn dy nee yn Vritaán yn cheer Cheltiagh ta currit da'n Cheltiaghys ny smoo na ny cheeraghyn Celtiagh elley, foddee. Bleeantyn er dy henney, va mee er laghyn seyrey marish y lught-thie ayns An Oriant, ayns y jiass jeh'n Vritaán. As shinyn shooyl mygeayrt y valley, honnick shin ymmodee bratteeyn veih ny cheeraghyn Celtiagh ooilley. Cha vaik mee rieuu whilleen bratteeyn Manninagh (ec y traá shen, cha row monney bratteeyn Manninagh ry akin ayns Mannin hene). Fy yerrey, hoig shin dy row feailley Cheltiagh er chee goaill toshiaght ayns An Oriant: cha row fys ain dy row y lheid ayn. Neayr's ny laghyn shen, ta Feailley An Oriant er jeet dy ve ny smoo currit da'n argid ny lomarcán, agh shimmeý Britaanagh ta currit da'n Cheltiaghys firrinagh. Blein ny ghaa er dy henney, va mee goll gys chaglym-chengey sy Vritaán marish Manninagh elley. Va shin laccal goll er traen as va shin beggan caillt ayns stashoon-traen. Hoig fer-oik-traen y chooish as vrie eh jin cre woish haink shin. Cho leah's cheayll eh 'Mannin' dooyrt eh: 'She Celtiee shiuish, goll rooin hene' as reagh eh dy dooar shin tiggadyn roish sleih elley (nagh ren gaccan mychione shen). As ren eh braew shickyr dy jagh shin er y traen kiart. Foddee dy noddagh y lheid taghyrt ayns cheer elley, agh ta ourys orrym.

Ghow yn Rank greim er y Vritaán lurg y caggey mooar eddyr ny Frangee as ny Britaanee ec Sant Albin-an-Hilibier sy vlein 1488. Roish shen, va'n Vritaán ny cheer seyr. Agh ga dy row yn Vritaán sluggit stiagh sy Rank, va seyrnys ennagh faagit ec ny Britaanee derrey'n Ravloyd Frangagh mysh tree cheead blein lurg y caggey shen. Eisht, hug ny Jacobins y slane cheer fo smaght as ad gearree geddyn rey rish gagh chengey er lhimmey jeh Frangish as stiurey dy chooilley red veih Paris. Goll rish Lunnin ayns Sostyn, haink Paris dy ve myr sooder-folley ta jiole y bioys ass aynyn elley jeh'n cheer. Haink ny Frangee, as erskyn ooilley adsyn ayns Paris, dy choontey ny Britaanee dy ve myr bonkanyin bolvaneagh. Cha row chengey chiart oc, she patois v'ayn. Agh ga dy ren lught Paris gaghtey dy jeean noi Britaanish va foast red goll rish millioon

loayrt jee ayn mysh tree feed as jeh bleaney er dy henney. Shimmeý Britaanagh nagh row Frangish echeý ny eck. Dy jarroo, roish y Nah Chaggey Mooar, shimmeý seyraanagh Frangagh nagh row Frangish oc. Va - as ta - Britaanish, Bascish, Catalanish, Arabish as chengaghyn elley goll er loayrt sy Rank. As cha row eh myr t'eh ayns Lunnin nish - ymmodee chengaghyn goll er loayrt ec possanyn nagh vel feer vooar. Ayns y Rank roish y Nah Chaggey Mooar, va kuse dy villioonyn dy 'leih ayn nagh row Frangish oc - as cha row ad jeet dy chummal sy Rank: goll rish nyn shennayraghyn, v'ad ayns cheer nyn 'ooie. Son y chooid smoo, ta lught Paris er ve speeideilagh dy liooar neayr's y traá shen as adsyn streu dy gheddyn rey rish gagh chengey er lhimmey jeh Frangish.

Tra hug ny Germaanee y Rank fo chosh sy Nah Chaggey Mooar, ren ad lowal da ny Britaanee gysaghey da paitchyn trooid Britaanish ayns scoillyn as ymskeaylley er y radio ayns Britaanish - reddyn nagh row lowit ec lught Paris. Kyndagh rish shen as cooishyn elley, ren Britaanee ennagh cooney lesh ny Germaanee as ren paart jeu caggey son ny Germaanee. Gyn ourys, shoh cooish nagh vod oo loayrt mychione rish monney sleih sy Vritaán gys y laa t'ayn jiu. As ta lught Paris goaill ymyd jeh'n chooish mennick dy liooar ec y traá t'ayn myr wappin noi'n ghleashaght ashoonagh Vritaánagh, ga dy row yn Rank nane jeh ny cheeraghyn smessey syn Oarpey as ymmodee Frangee scanshoil gobbraghey dy jeean marish ny Germaanee sy lhing eddyr 1940 as 1945. Lhisagh shin cur bwooise da Jee

nagh row ny h-ellany shoh currit fo haart ec ny Germaanee.

Ec y traá t'ayn, ta'n tarmaynys Britaanagh speeideilagh dy liooar, bwooise da eiryns, turysid as thieyn-jannoo noa. Ayns Roazhon, hug ny raaidyn noa yindy orrym as va shin tannaghtyn ayns ollooscoill stoamey. Agh cha dod mee jannoo fegooish smooïnaghtyn nagh vel annym ec boayl myr shoh, t'eh cho mooar as neuphersoonagh. Dinsh Britaanagh dou dy vel y reiltys Frangagh ceau argid fy yerrey dy haraghey ny raaidyn sy Vritaán, ga dy row lught Paris mee-arryltagh dy ghra dy row ad geddyn cooney veih'n Unnaneys Oarpagh. As foddee oo troait ayns daa oor nish veih Paris gys Roazhon er traen tappee.

Agh ta ny Britaanee foast fo smaght lajer Paris. Son shickrys, ta sorch dy whaiyl ashoonagh oc, agh t'ee faase agglagh. As ta turrysee cheet gys Roazhon dy yeeaghyn er shenn troggal t'ad gra yn Ardwhaiyl Vritaánagh rish. Agh cha nel shen agh sorch dy henn whaiyl son turneyryn. T'eh symoil dy ren shin clashtyn meoir Roazhon loayrt magh dy lajer son y Vritaán, ga dy loayr eh ny goan casherick ta ry chlashtyn veih gagh politickeyr t'ayns foayr rish Paris: 'Ta'n Phobblaght cur Cormid dooin ooilley! She Britaanagh y meoir shoh ren cheet veih lught-thie boght as haink eh dy ve ny pholitickeyr feer phooral ayns Paris. Eisht haink y scammylt mychione fuill sollagh ren marroo sleih dy liooar sy Rank. Ga nagh row yn Britaanagh oolee, va'n loght currit er ec lught yn Ecole Polytechnique (Oxbridge y Rank) as v'eh ceaut magh ass e chiartey scanshoil. Eisht hoig eshyn dy row eh ny Vritaánagh as ghow eh toshiaght d'obbraghey son y Vritaán.

Cha hoig mish dy row yn rheynn-cheerey Loire-Atlantique goit magh ass y Vritaán ec reiltys Vichy sy Nah Chaggey Mooar. Smooinnee mish dy row shen jeant mysh 1960. Ansherbee, lurg y caggey, t'eh jeeaghyn dy ren lught Paris neu-nhee jeh gagh slattys-Vichy er lhimmey jeh'n fer shoh. Ayns grig, ren reiltys Vichy leodaghey yn Vritaán, raipay magh Loire-Atlantique as Naoned (y balley smoo scanshoil sy Vritaán) cheu-sthie jeh. Coardail rish towse-barel va jeant y vee elley, ta tromlagh mooar jeh cummaltee Loire-Atlantique ayns foayr jeh aa-unnaneysey yn Vritaán. As red noa - ta'n ardwhaiyl ynnydagh slane ayns foayr jeh shen neesht. Freill rick er y chooish shoh.

Brian Stowell

### CELTIC LEAGUE PRESS RELEASES

Those who would like Celtic League press releases via Electronic Mail can subscribe (free of charge) to the mailing list at:

[http://groups.yahoo.com/group/celtic\\_league](http://groups.yahoo.com/group/celtic_league)

#### Summary

*Perhaps the Bretons are the Celts who are most aware of other Celtic countries. Economic affairs may have improved in Brittany, but the country is still very firmly under centralising forces directed by Paris. There are increasing calls for the reunification of Brittany.*





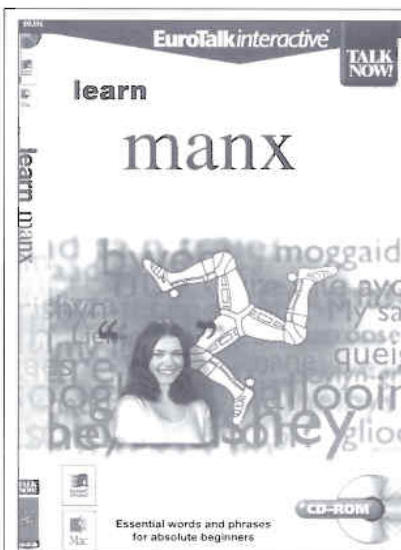
## Major Achievement for Manx in Education

For the first time ever primary education through Manx is being provided in the Isle of Man. A Manx language unit opened in September with nine children in Ballacottir.

The teacher is Julie Matthews, who with her husband is rearing their three children as Manx speakers.

The unit developed from the work of Mooijner Veggey, the Manx Language pre school movement. The school is being administered directly by the Department of Education, an arrangement that relieved parents of the burden of finance raising. Mooijner Veggey hope and expect that the unit will transfer in time to its own premises in St. Johns. While some suitable books and materials are available from Mooijner Veggey, they and the parents are concentrating on providing books for the school.

Inter Celtic co-operation was a feature of this development and Mooijner Veggey liased with Gàidhlig and Irish medium schools movements and were visited by Gaeloiliúnt (Irish medium school movement in the North of Ireland) a few years ago.



### Learn Manx

EuroTalkinteractive has produced **Learn Manx** as part of its Talk Now! series.

Talk Now! is designed for people who want to learn a language quickly. Ideal for absolute beginners the CD is:

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Mac OS System 7 or above

Computer: Colour display, Sound card 16 Mb RAM,  
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## ADDRESS TERRORISM AND CENTRES WHICH CONCEAL ITS FUNDS

In the aftermath of the attacks on Washington and New York and with public opinion staggered by the nature and extent of the death and devastation the US government soon turned its attention to identifying the culprits.

Despite no initial substantive evidence Saudi dissident, Osama Bin Laden, was soon centre frame and as far as United States authorities are concerned he has stayed there ever since. However, what the US government or media did not immediately make apparent was that Bin Laden and his Afghan based cell structure was a creature of the US Intelligence services two decades ago. In the 1980s the United States government funded the increasingly effective opposition within Afghanistan to the Soviet backed Afghan government. Bin Laden, and other prominent play figures now confronting the US, were effectively bankrolled for years and more significantly received training and access to US weapons technology and resources. Ironically, for a part of the period Bin Laden and his colleagues were supported the US President was George Bush, father of the present incumbent.

Another irony is the manner in which Bin Laden and the Mojahedin received his funding. Small States, like the Isle of Man, have rushed to pledge their support for the present US position and the fight against the Bin Laden's of this world. Paradoxically however these same small states make their money from the International money trade and also for a period during the past two decades were linked to arms trading operations which supplied the third world. One of the Banks servicing the Bin Laden - CIA conduit was the now failed BCCI, which of course had involvement in the Isle of Man and other offshore centres. Even today Bin Laden is reputed to have \$300 million dollars - are we to believe he keeps this in a cave in Afghanistan?

The Isle of Man government's present piety over the US tragedy also sits somewhat uncomfortably with its role in both the money and arms business generally over the past decade. The Isle of Man government has still not apologised for its role in allowing companies which supplied arms for the Rwanda genocide in which hundreds of thousands died to utilise the Island. It is to be hoped that President Bush is not simply indulging in rhetoric and that a determined effort will now be made to address not only terrorism but the International finance centres which allow it to conceal its funds and procure its arms.

**Bernard Moffatt**





# NORTHERN REALITIES

## *A review of: 'Gaelic Nations – Politics of the Gaelic Language in Scotland & Northern Ireland in the 20th Century' by Vincent McKee.*

Bluestack Press, London 1997

ISBN 1 902147 006 £10 (UK & Éire)

Now that 2001 unequivocally sees us all in the 21st Century, a review of the Gaelic language in Scotland and the Six Counties is timely. There have been remarkable changes in the politics of these two countries throughout the 20th Century, and as it has progressed – if that is always the right word! – issues of language in politics have become increasingly salient. Vincent McKee's study has valuably drawn these strands together into one story up to the point of the 1997 Labour government and the measures leading to the Good Friday Agreement – and all that has flowed thereafter.

There are of course numerous academic, and accessible and popular studies of Irish in Ireland (Ó Coileáin, Ó hUallacháin, Ó Murchú, Hindley) – and in the North in particular (Maguire, MacPóilín, Ó Snodaigh). There are for Gaidhlig substantial academic studies such as those of Charles Withers (and a less academic effort of my own). But until this study there was none that brought these two stories of the separated Gael into one comparative account. That it was timely is borne out by much that has happened since, hard on its heels: some sort of official recognition of Irish in Northern Ireland, the Columba Initiative linking the Gaeldom of Scotland, the North and the Republic, and initiatives such as the Gaelic Identities and Language Links conferences at Queen's University of Belfast focusing on politics of language in Ulster and Scotland. (McCoy & Scott, Kirk & O Baoill).

McKee has provided a sketch of historical background in the pre-1914 Gaelic revival – and its aftermath in the post-independence situation in the devolved Six Counties within the U.K. state. The facts and figures here are good to have in comparative format – likewise some thirty photographs of people, places and events. The ensuing period 1920 – 1965 is encapsulated in Gaeldom's Barren Years. After the great days of the Land League, crofting legislation in the 1918 Gaelic Education clause, much might have

been hoped, but Gaeldom in Scotland sang itself asleep with little other than the annual mod as its public face. McKee painstakingly charts the tiny hesitant steps forward in Scotland – and has really dug hard to uncover what there was in Northern Ireland – chiefly by way of maintenance in the catholic education sector.

The beginnings of resurgence in both countries are seen as getting underway between 1965 – 1985 as a 'Mini-Renaissance'. Although numbers were declining, Gaelic was stirring. And McKee outlines how it was in this period the foundations were being firmly put in place for what was to happen at an increasing pace as the century concluded. In Scotland at least, Gaidhlig was advanced by the establishment of institutions such as Sabhal Mòr Oistaig (the Gaelic College), the Highlands and Islands Development Boards, The Gaelic Book Council. The playgroups organisation CNSA, and many others. By now what was happening in one Gaelic or Celtic country was manifest to the others, and progress in one led to calls for similar in the others. We started to realise we had a lot to learn from one another – and Gaeldom was quick to learn its political lessons too. In Scotland the failure of Donald Stewart's Gaelic Bill was a spur to much else.

The penultimate section: Gaelic in the Communities rightly focuses on a grassroots perspective and details much that was happening on the ground between 1985 – 1997. And there was a lot that did. This story is good to have because it explains how much progress was possible even though the political climate was not ostensibly the most favourable. There were the latter years of the UK 1979 – 1997 Conservative administration, and Northern Ireland was still under direct rule. Before these days are forgotten, Gaels in both countries would do well to put such an account as this on their bookshelves, as a reminder and a reference source. Whatever the future holds, our recent history

has much in it to remind us not to slacken pace, and we should remind ourselves too where we have so recently come from.

The study concludes by looking at Gaelic medium education in both countries. If there is to be a future for the language, it has to be developed and secured here. In both countries the efforts to establish Gaelic-medium education were enormous. Gabrielle Maguire recounts elsewhere the heroic story of establishing Irish medium education in the Falls and Anderson town area of West Belfast. This formed the heart of the nua-Gaeltacht – in an urban setting. In Scotland, Gaelic medium units were eventually rung out of reluctant education authorities and unsympathetic central education departments in 1985 by sheer parental persistence and replaced the weaker 'bilingual' and 'second language' models. From then on there is a success story in both countries (albeit with response to demand held back by teacher shortage and the old, old 'scarce resources' chestnut).

In his conclusions, the author is optimistic both of the European setting as a political reality, and of the lobbying strategies the Gaels have developed across the political spectrum. There is more than a hint that cross-party cultural politics might be a good card to play in Ulster too. McKee rightly observes that there is much that militates against an alliance between Scottish Gaelic and nationalist politics on the Irish model. But as events have developed, new – and more productive – alliances are being formed. The book leaves the reader anticipating what may develop from the establishment of a Scottish parliament – and indeed from the return of devolved government in the North. The author's final words are to reject obituaries – such as Hindley's – and to demonstrate how traditional politics have outlived their usefulness. The book's purpose has been to explain how Gaeldom's survival into the third millennium has been established upon painstakingly laid foundations. The book's value has been in detailing these and reminding those of us working in this field that the achievements in enabling Gaelic to survive in the face of much adversity have been considerable. The task is now to secure them.

Developments since the book was initially published have moved on swiftly. There is now a further story to tell. In Scotland we now have our parliament. It was swift to start to do things for Gaelic. In Northern Ireland the Good Friday Agreement brought devolution back. Cross-Border institutions for the support of Irish have been established. Between Scotland and Ireland, hands across the Sheugh have taken our common Gaelic heritage further in all sorts of dimensions. New realities have come into being in both countries for the peoples of the North. It is very much to be hoped that a further edition or a sequel from Dr. McKee may soon tell this story too.

Kenneth McKinnon



# DISTORTIONS, FABRICATIONS AND LIES

## – The 'scholarship' of George Broderick

It was with some surprise that I saw a letter in the *Isle of Man Examiner* earlier this year claiming that an article by one George Broderick "specially links Celtic studies and the Celtic revival with the 'National Socialist Idea' ". Furthermore, it was said that Broderick stated that Alan Heusaff (a founder of the Celtic League and its General Secretary for nearly 25 years) had "served in the Breton detachment of the Waffen SS on the Russian Front during the war".

Knowing this to be a blatant lie I sent a robust reply to the *Examiner* which they did not publish. It also seemed necessary to get to the source article, which was located by an Irish branch member. Unfortunately the writer of the letter, no friend to the Celtic cause incidentally, was essentially correct. The Broderick article is titled *'Under the Three legged Swastika – Celtic Studies and Celtic Revival in the Isle of Man in the context of the National Socialist Idea'*.

Firstly, anyone familiar with the histories of the Celtic nations will know that they suffered long from English and French imperialism, which attempted to eradicate their languages and cultures. Attempts to regain and promote their languages and cultures were made of course, and towards the end of the last century the Gaelic League in Ireland and the blossoming of the cultural movement there, often referred to as the Celtic revival, had repercussions in other Celtic countries, notably Mannin.

The attempt to link the efforts of threatened languages and culture to regain the support of their peoples with the 'National Socialist Idea' is obscene and cynical. It seeks to link their struggles with an imperialist fascist philosophy which culminated in Nazism. The reality is of course that no such linkage exists or existed. How then does Broderick justify his article title and contents? Quite simple! He defines an interest in language, music, song and dance or nation (the foregoing in the excerpt below) as the 'Nationalist Socialist Idea' on the following basis:

*'In Germany, for instance, although promotion of, and interest in most if not all the foregoing took place long before 1933, these concepts 1933-45 fell under the auspices of the Nazis (National Socialists in Germany)7. For our purposes here the term 'National Socialist Idea' is used to embrace the foregoing in the ideology of ethnicity and identity in a cultural, not a political context 8. This term is chosen here, as it was in Germany, under the Nazis that the 'exhalation of the native thing' in all its facets was perfected to a fine art 9'.*

This major distortion allows him to proceed with his sleight of words onto

*'Academic Activity in Man and 'the National Socialist Idea', The Manx Cultural Revival and 'the National Socialist Idea' and The Nationalist Socialist Idea' and the Manx Cultural Movement today.*

(The thrust of the article is an attempt to make Mona Douglas, a key figure in the Manx cultural revival, appear as a Nazi. This is quite strange as Broderick had in 1991 when asked to write on the influence of the Irish rebellion of 1916 and the Irish cultural movement on the Isle of Man written quite a good piece for this magazine showing in fact that Irish affairs were the dominant influence on Mona Douglas, even in the World War two period with regard to Irish neutrality, and no distorted definitions were given or proposed by Broderick).

A publication, *Nationalism and Socialism* of James Connolly, the executed Irish 1916 labour leader and founder of the Irish Republican Socialist Party is even referenced in an attempt to give credence to the use of the term 'National Socialism'. Connolly's political philosophy, of course was the direct



*Mona Douglas, leader of the Manx Cultural Revival – smeared by Broderick*

opposite of that of the right-wing Nazis and was removed from them in time by many decades. That particular essay is a powerful plea to the purely nationalist politicians of his day to give justice to the men of no property and to quote him - *'Political and Social Freedom are not two separate and unrelated ideas, but are two sides of the one great principle, each being incomplete without the other.'* The term National Socialism is used nowhere in Connolly's essay which was seemingly never read by Broderick.

Broderick chooses to plant his fabrication about Alan Heusaff on the Russian Front in a footnote to a reference to the Celtic Congress and Celtic League. In support of this he references as a source, Lerchenmueller 1997:

408 fn.130. This book by Joachim Lerchenmueller, *Keltischer Sprengstoff*, was located and the relevant page and footnote translated. Surprise, Surprise! There is no reference to Alan Heusaff serving in a Breton detachment on the Russian Front during the war – the reference to Alan is that he confirmed that some Bretons from the Bezon Perrot had come through Wales before crossing to Ireland!

Published near this article is a letter by Brid Heusaff, Alan's widow, which outlines Alan Heusaff's involvement with the Bezon Perrot during World War II and tells the true facts of his experience as against the lie peddled by Broderick.

Broderick had previously, in a fantasy land letter to the *Isle of Man Examiner* in late 2000, speculating on what might have happened on the Isle of Man had the Germans won, tagged on a reference to Alan Heusaff, claiming that in 1992 Alan had stated that he still thought the collaboration of Breton nationalists with the Germans during the war was justified. This is in fact a contradiction to what I heard Alan say on a number of occasions – that while the decision seemed justified in the circumstances at the time in retrospect it was a political error. Of course Broderick had the opportunity to publish the so-called beliefs of Alan Heusaff any time between 1992 and Alan's death in 1999. The fact that he did not, (when of course there would have been an opportunity for Alan to respond and clarify) speaks volumes in itself. I give here a posting on the Manxnet Internet site from Mark Kermode referring to this:

*'As for the Celtic League, Alan Heusaff, George Broderick and Nazism, I am familiar with both men and the organisation.*

*I have first-hand experience of Doctor Broderick's obsession with the Third Reich, which goes far beyond simple academic interest.*

*My conversations with Alan Heusaff revealed no Nazi sympathies whatsoever - far from it – and when dealing with Breton politics he was very cautious about those bodies with a right-wing 'flavour'. I can't say the same of my conversations with Dr. Broderick.*

*In a conversation which I had with Dr. Broderick, witnessed by other people, in which he was eager to find out how much trouble he had managed to cause with posthumous accusations against Alan Heusaff, he vehemently denied trying to associate Alan with Nazism.*

*Th unreliability of information that is sat upon until the subject is dead before suddenly being brought to light should be self-evident.'*

If Broderick denied then trying to associate Alan Heusaff with the Nazism then he has abandoned that position since.

He issued a very carefully edited translation of a letter from Alan published in *Al Liamm* in 1995 to Manx Radio in the summer of this year, claiming on air that this showed Alan was 'National Socialist minded'. The letter, he asserted, was provided by a student of Breton at the University of Vienna. I give below the full text, only the paragraphs in italics were extracted by Broderick and sent to the media:



Al Liamm niv. 290/291, 1995; p. 283 ff.

From A. Heusaff, An Spidéal (Ireland):

*"In Al Liamm n. 289, Roparz Mevel writes he would love to ask the 'boys of Breiz Atao' some questions and that I should answer a lot of them, and more! A tall order indeed! Isn't there anyone left who is more competent than me to tell what the people of Breiz Atao thought and knew about the Jews? Well, first I must state that I have not been charged by them to answer.*

In turn I ask is it a desire on his part to know what happened in the past (before his birth perhaps) or is it an accusation? Excuse my doubt but when the name of Breiz Atao is mentioned, it is usually in the latter context.

What is 'Poatred Breizh Atao'? Those who were members of 'Strollad Broadel Breizhat' (Breton National Party) before the last world war, or the second SSB which lasted for 4 years, especially under the direction of R. Delaporte, or SBB Breizh Atao which lasted a few months in 1944? Undoubtedly these represented different opinions apart from the central will or wish to achieve Autonomy or Self-government for Brittany. Or does R.M. want to speak of the leaders of these organisations, since they were the people who gave political direction to the Breton Movement? I joined Strollad Broadel Breizh in 1938 at the age of 17. I was not close enough to the leaders to know what they thought of the Jews, apart from Neven Henaff. To the best of my memory he never referred to them.

I would say that anti-Semitism did not have any role in their political philosophy. In the first few years of the war, I was myself engrossed in my studies and being a boarding student for most of the time with little or no access to newspapers, and having become preoccupied with the 'rediscovery of Brittany' and deepening my knowledge of Breton, that I paid little attention to what was happening in Germany. During the years 1940 - 1944 my main concern was publicising the Strollad with a view to gain popular support, and later with the military formation (Bezon Perrot). Anti-Semitism had no part in any of this activity.

Among my associates in Roazhan there was no mention of Jews, nor in Kervev- Izel (Lower Cornwall) among the nationalists I met there. In Bernard Frélaud's book 'Les Nationalistes Bretons de 1939 - 1945' there are two citations taken from 'L'Heure Bretonne' dated August 1942 and October 1943, which show enmity towards the Jews. Whether these were characteristic of the Strollad or published to pass German inspection is not clear. It would be necessary to examine other archives. To be fair to them, I do not believe that R. Delaporte would ever condone the genocide of the Jews.

*The persecution of the Jews in Germany had already begun before the war. From time to time I read in French newspapers that National Socialist rule was denounced because of this amongst other things. I thought that these news were inflated to pre-*

*pare people for the war to come. One of the arguments of SSB (Strollad Broadel Breiz) was that Bretons should not go to war for France again. So I reacted to this propaganda with disbelief. However, I did believe that people who the masters of the 3rd Reich looked upon enemies were sent to concentration camps. I did not hear anything else about what happened to them (especially from 1942 on) until the end of the war. It was kept hidden from most Germans themselves.*

*Since then, horrible numbers have been published. People who try to verify them are condemned and silenced as if they were all Neo Nazis. I have only read two books by Faurisson containing the results of his research - which seemed meticulous and honest to me. Was I blind to errors in them?*

*From my studies (mathematics and physics) after the war I have learned to be suspicious about claims that are not supported by proof. I have not yet seen one book or article which would show that these results are wrong. Yet I do believe that many Jews (and others) lost their lives in concentration camps. And there is no excuse - in my view - for having killed them or having let them die.*

To seek to help a foreign power in a war against another, does not mean that one agrees with every act carried out by this regime. For me, the compelling motivation in co operating with a foreign power in Brittany, was to arrest the decline in the Breton Language, which risked becoming so weak that only the establishment of a Breton state could ensure its survival: to this problem we had to devote all our strength.

(As R.M. sees things it seems to me that there is little we can do practically for other threatened people such as the Timorese, the Chechens etc. without diffusing a little of this energy)

Nationalism is risky? As I see it, it is not for us to offend (attack) other nationalities but rather to defend our own. The rulers of France are nationalists and they do not renounce their wish to consign our language to oblivion. For them it is a political imperative. I do not believe that a cultural movement (EMSAV) alone can overcome this attitude. (policy). "

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It can be seen that the majority of the letter was edited out and the reason for this is clear - the omitted paragraphs contain clear statements that as far as Alan was concerned, the Bezon Perrot and SBB were not anti-Semitic. Furthermore of course they place matters in context and show Alan's honesty in trying to answer the question raised. Broderick made much apparently of the reference to Faurisson's books while ignoring Alan's questioning of possible errors in them and his clear statement that no Jews, or others, should have died in concentration camps.

Alan Heusaff guided the Celtic League in its early decades and throughout its life he

partook in the debates and discussions, which ensured that the Celtic League in its constitution, campaigns and activities developed into a radical organisation promoting and protecting the Celtic languages, cultures and communities. At no point in the thirty odd years that I worked closely with him did he ever voice any opinion that could in any way be construed as showing any sympathy with National Socialism, in fact quite the opposite.

The manner in which G. Broderick has operated and his publications attempting to associate the cultural revival in the Isle of Man with Nationalism Socialism and Nazism tells us a lot about his own attitude to the Nazis. He has had a life-long obsession with the Nazis and National Socialism, which has often been seen and heard to spill over into ill-concealed admiration. One comment, from a person who has seen Broderick perform over the years in this regard on the Isle of Man, was that it was a pity that his many utterances had not been captured on tape. Another person is prepared to confirm in an affidavit of Broderick proudly showing off a Nazi uniform hidden in his closet.

Many people warned Broderick that this obsession would be to the detriment of some of the positive linguistic work he had undertaken. Why does Broderick however tread on such dangerous ground for himself? Obsessions know no boundaries but there may also be the need to project a different image now in Germany to colleagues and associates.

A close associate now of Broderick, is one Sabine Heinz, once also of Humboldt University, Berlin, but now apparently at the University of Vienna. It has been reported to us from Wales that this lady made various accusations about Welsh people acting as agents for the Germans during the second world war. A special S4C television documentary, *Cymru a'r Natsiaid* broadcast on July 1st. of this year, showed clearly that these accusations were without foundation.

It may also be mentioned here that the Breton language and cultural movements have been under sustained attack in recent years with the charge being led by by a French communist. The thrust of this has focussed on the period of World War II and the use of Breton allowed by the Germans (while ignoring of course the real and extensive collaboration of the French themselves). This is all done with an aim to claw back advances made by the Breton language and cultural movement and to attempt to weaken its support amongst among the Breton population and there are anti-Breton academics in Breizh who seek to make the link to Nazism (as Broderick does).

Of course proper study and research on the period and critical examination is essential and should aid the Breton movement (see CARN 114, pps 20-22. for example, or the Celtic Connections 2001 presentation by Andy Hunter). However what is not needed in regard to any Celtic country is irresponsibility.



ble, distorted and inaccurate comment fuelled by personal obsession.

The Celtic League was to the forefront of the campaign calling for support for Celtic Studies to be maintained in the Humbolt University, Berlin. This campaign was successful but the irresponsible attitude of the present incumbent, G. Broderick, could have repercussions on the prospects for long term support for this.

One wonders for example what those Celtic governments who were prepared to assist Humboldt in maintaining Celtic Studies think of such distorted 'scholarship'. The Manx government, in particular could hardly welcome the totally unjustified association of Manx culture with Nazism. Indeed this applies equally to the good name of the Island itself.

Cathal Ó Luain



Alan Heusaff

## ALAN HEUSAFF – THE TRUTH!

Dear Sir

My attention has been drawn to correspondence in the Manx newspaper, *The Isle of man Examiner*, concerning my late husband, Alan Heusaff, and in particular a letter signed by Robert Fyson which contains false and defamatory misinformation about the activities of Alan Heusaff during the Second World War.

Since Mr. Fyson states, at the end of his letter of 15/05/05 that the Manx public has a right to know, I would also like to let the Manx public know the facts of my late husband's involvement with the Bezon Perrot during the second world war.

In 1939 when the war began Alan Heusaff was a student (intern) in the Teacher Training College in Quimper. He remained there during the early 1940's until he completed the training course and was subsequently employed as a primary teacher in a place called Kerrien (Querrien) in France.

He joined the Bezon Perrot after its formation at the end of December 1943, shortly after the assassination of Father Perrot on Dec. 6th 1943 and of a number of other Breton patriots in the previous months. One of the conditions established by the Bezon Perrot was that its member would not be involved in any actions beyond the borders of Brittany and this condition was maintained until the Bezon was disbanded. They were not fighting as Nazis, but as Breton patriots whose sole concern was to oppose the Fench in Brittany.

In June 1944 less than six months later, Alan Heusaff was seriously wounded in an encounter in which two other member were killed. Later he was moved to a hospital in Montabaur in Alsace-Lorraine where he remained for three months until late September in 1944. While in hospital Alan had been visited by Dr. Friedrich Hilscher, an anti Nazi, who invited him to come to Berlin on his release from hospital. Dr. Friedrich and his wife were then resident in Potsdam.

Eventually Alan went there at the end of September, but found that Friedrich Hikscher had been imprisoned as a suspect in the plot to assassinate Hitler. He remained in prison for six months. Since Alan Heusaff had no contact with other members of the Bezon Perrot and no means of making contact with them he stayed on in Berlin until the end of 1944. He did finally get in touch with some of the Bretons who had been living in Strasbourg until it became too dangerous. From the beginning of 1945 one could say that the members of Bezon Perrot were 'on the run'. Some had returned home and were later charged and imprisoned others who were caught were executed. Those who escaped capture survived by working on farms, in woods and later on the clearance of bomb sites. Through the help of friends and family most had got false identity papers.

By 1947 many of the Bretons had left Germany and had come to Wales and Ireland. In autumn of that year, again with the help of Friedrich Hilscher, Alan himself entered the University of Marburg as a student of Physics and Maths. He remained there until he came to Ireland on May 20th, 1950.

This is necessarily a brief summary of the wartime activities of A.Heusaff as distinct from the distortions the *The Isle of Man Examiner* chose to publish without any substantiation.

Alan Heusaff had no Nazi allegiance, no more than Roger Casement had German allegiance in 1916. Alan's only allegiance was to Brittany, and especially the Breton language and culture and also to the other Celtic countries, which of course includes the Isle of Man. To these he devoted the best part of his life and practically all his spare time on a completely voluntary basis as do all members of the Celtic League who work for the organisation.

Brid Heusaff

## The Celtic League Expresses Sympathy to the United States of America

The Celtic League have written to the US Embassies in London and Dublin to formally express the organisations sympathy to those who have suffered as a result of the attacks on New York and Washington. The Convenor of the Celtic League had already written to the Leagues American branch Secretary conveying our sympathy and concern. The Celtic League has an enthusiastic United States branch which is based on the New York area and in his correspondence to the United States Ambassador the Celtic Leagues Secretary General said that this fact made League members in the National branches feel a particular empathy towards the US at this time. The text of the letter to the Ambassadors is set out below: Dear Ambassador, On behalf of the Convenor and General Council of the Celtic League I write to express our sympathy to the United States Government and People over the appalling loss of life suffered in your country as a result of the atrocious attack on September 11. I am aware that there has been widespread International condemnation at the attacks and the suffering caused to those killed and injured and the many thousands who mourn friends and loved ones. The Celtic League felt a particular empathy with those who suffered as in addition to our National branches in the various Celtic countries we have a vibrant and enthusiastic United States branch which is based on the New York area. In addition we were aware that many Nationals from those Celtic countries that are involved in the International financial services trade, such as Ireland and the Isle of Man, worked in New York at the WTC complex. I know that our US membership was appalled and stunned by the attack and their outrage is shared by all the membership of the Celtic League. We sincerely hope that time will heal some of the emotional wounds caused and that those whose lives were impacted by these terrible attacks will find peace.



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