

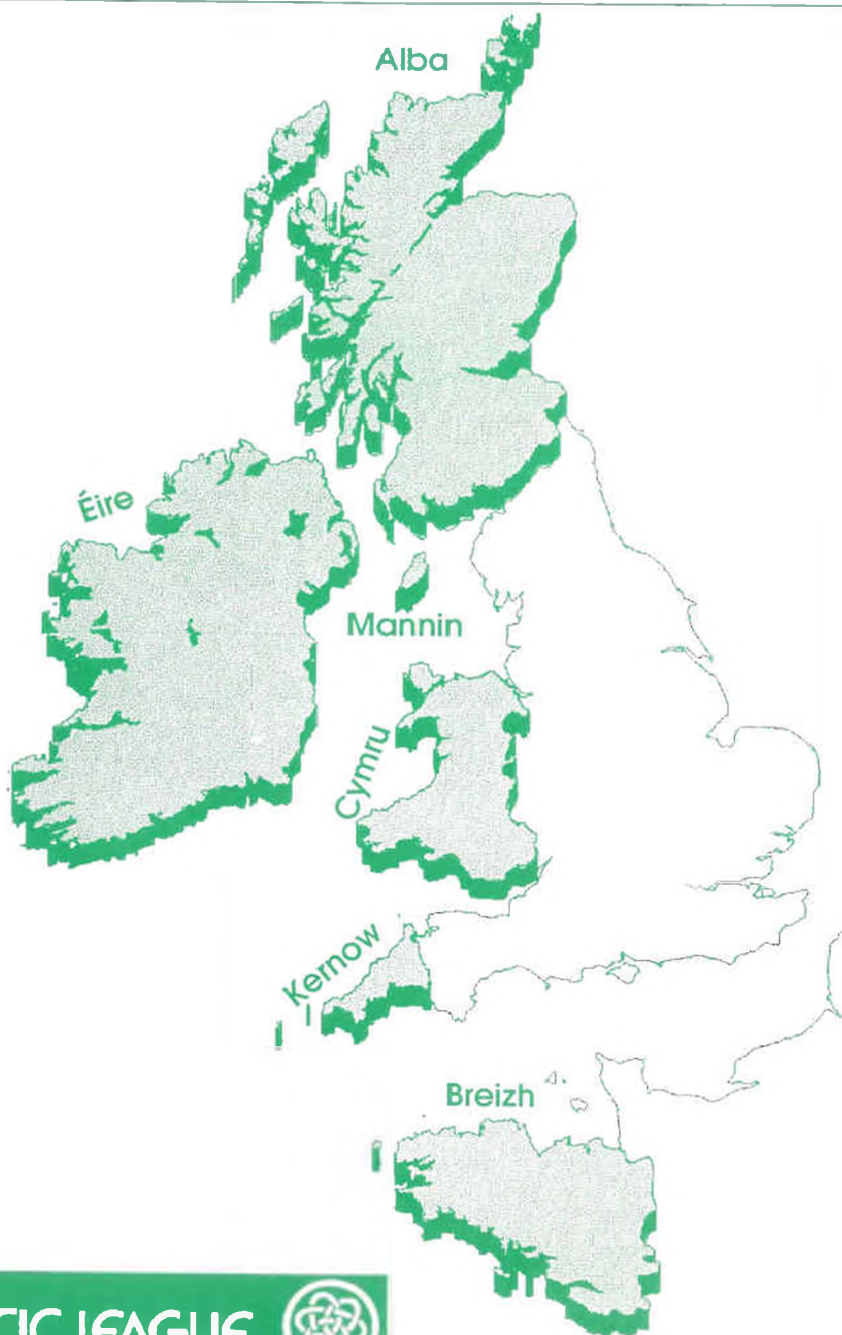
# COMANN

A LINK BETWEEN THE CELTIC NATIONS

No. 113

Spring 2001

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- **Debate about Brittany Today**
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COMMEEYS CELTIAGH

CELTIC LEAGUE





# Far Am Bi Toil Bidh Gnìomh

Chunnaic sinn litir san paipear-naidheachd, "Am t-Albannach" o Daibhidh MacDhomhnuill a tha den Chomann nam Parant (Peairt). Sgrìobh e gun robh Comhairle Pheairt is Cheannrois a' smaoinichadh na clasaichean Gàidhlig a dhùnadh feadh na sgìre Ghaidhealach Pheairteach agus far a bheil teagasg tre na Gàidhlig am baile Pheairt.

Agus dè leisgeul a tha aig a' Chomhairle ach caomhnadh an airgid. Ach Carson a tha iad a' smaoinichadh air milleadh teagasg na Gàidhlig gun ghuth an aghaidh teagasg na Beurla?

Gun teagamh seo cuspair a bhiodh feumail thighinn gu co-dùnadh sa Phàrlamaid Alba. Air seo bithidh gach ùghdarras ionadail comasach gach croileagan agus a h-uile clas Gàidhlig a dhùnadh.

An diugh sgrìobh Michael Russell MSP (SNP chugainn) gum bheil e sgrìobhadh Bile Cànain Gàidhlig air son na Pàrlamaid Albannach. Chì sinn ma bhiose soirbheasach!

Tha fios againn gum bi an cogaidh eadar ar cànain agus a' Bheurla fada agus cruaidh gus am bi ar cànain far a bheil a' Bheurla an diugh coltach ri gach cànain nàiseanta feadh na Roinn Eorpa, coltach ris Danmhairceis no a' Ghearmailteis no Pòileis no eile. Seo agaibh an spàirn eadarainn agus a' chànain Shasunnach (a' Bheurla).

A reir Mgr Siema a bha uair na cheannard de'n Institiùd Fhrangach ann an Alba. Thuir e gun do nochd sgoilearan feadh 1914 gu 1916 gun robh na Gaidheil san arm caran dùid a thaobh na chànain aca. Ach thàinig atharrachadh ro mhór. Sa bhliadhna 1917 bha iad a' bruidhinn agus a' dèanamh gaire sa Ghàidhlig cho àrd ris an fheadhain eile. Carson? A chionn gun robh iad a' tuigsinn gun robh dùthchannan eile far nach robh daoine fo smachd na Beurla – mar eisimpleir an Fhraing.

Agus tha an traidisean seo daonnan a' dol am meud. Chan eil e feumail a bhith teagasg cail troimh na Beurla idir. Chan eil àite thall thairis air ùr mór an Roinn Eorpa far a bheil daoine a' teagasg ach troimh an aon chànain aca, an cànain dùthchasail. Chan eil e ceart a bhì a' teagasg tre na Beurla idir oir chan eil sinn na pairt de Shasunn idir. A reir Siema coir bhiodhamaid buahmhor agus bhiodh ar

cànain fhathast cho làidir feadh Alba uile gu leir mar a tha Fraingeis san Fhraing, a reir an riaghaltas Frangach mur eile geur-leanmhainn ann... agus chunnaic sinn mar an do neartaich an Eaglais geur-leanmhainn fo Nero agus fir-sàrachaidh Romanach eile... bhon a bha misneachd ro mhór aig na Crìosdaidhean!

O chionn fhada bha mi air mo shaor-làithean san Ungair, ann am Budapest agus cha robh e daor idir. Se Feis na h-Oigrìdh a bh'ann agus bha sinn nar cadail sna sgoiltean le dasgan nan sgoilear air an càrnadh an aghaidh a' bhalla anns gach seòmar-teagasg. Bha an sgoil faisg air an drochaid thairis air an Danub ann am Budapest air taobh thall tunail.

Co dhiu, thill mi don sheòmar-teagasg far an robh mo leabaidh air son rud airchoirigin agus cò bha anns an rum ach ban-sgoilear.

"Tha mi air lorg tuilleadh leabhraichean (jotters) nan sgoilearan a cheartachadh," arsa ise.

Nochd i gun robh feileadh-beag umam.

"Am faca tu dìfir anns an seòmar-teagasg seo coltach ri fear ann an Alba?"

Chan fhaca mi cail. Bha an aon seòrsa dealbhan air na ballachan.

"De mu dheighinn na cànain", arsa ise. "Teagasgaidh sinn a h-uile cail tre na Ungaireis!"

Agus sin agad e. Cha robh facal Beurla no Gearmailteis no eile ri fhacainn.

Thachair mi ris na urrasairean no *trustees*

na Taigh-cluiche Nàiseanta Ungair agus chomhairlich iad mi gun robh e feumail strì a dhèanamh air son na cànain again agus bhiodh na h-ùghdarrasan a' gèilleadh mean air mhean.

A reir aithris leag na Co-mhaoineach an Taigh-cluiche seo gu fàr bhon a bha muinntir an Taigh-cluiche Nàiseanta cho deidheil t-sruth ach ùine ghoirid an deidh sin!

Ach bha na h-urrasairean ceart gu leoir. Theannaich na h-ùghdarrasan gun sguir air son na cànain agus dh-aontaich iad beagan is beagan.

Mata, thuair mi eisimpleir na firinn' seo ann an Vienna nuair a bha mi a' dol dhachaidh. Bha mi nam shuidhe air being san Ringstrasse, ann an Vienna, agus cò rinn suidhe air an aon bheing ach bodach sean sean.

"Càite an robh sibh air na saor-làithean agaibh?" arsa esan.

"Budapest", arsa mise.

"Ah, Budapest!", arsa esan, "bha mi an sin san seirbheis shìobhalta Impireil (i.e. Ostaireach). Sa chiad dol a-mach nuair a bhì mi ach òg bha a-uile cail sa Ghearmailteis. Sa chiad dol a-mach nuair a bhìtheadh duine gnogadh air doras an oifis agam air son teachd a-steach fhaighin bhiodh e a' bruidhin sa Ghearmailteis gu tur, dh'feumadh mise freagair sa Ghearmailteis. Ach mean air mhean bha an Ungaireis daonnan a' dol nas làidire agus mu dheireadh thall thàinig òrdugh a-mach. Ma bhios an fhreagair sa Ghearmailteis dh'fheumadh mi bruidhinn gu tur sa Ghearmailteis agus ma bha i sa Ungaireis, mata, biodh e sa Ungaireis... ach bha an Ungaireis daonnan a' fàs nas làidire."

"De mu dheighinn duine a' bhiodh a' gnogadh gun fhacail sam bith ri ràdh?" arsa mise.

"Bhithinn ag ràdh, 'A-Ha' air son 'Thig a-steach' agus dh'fhàs mi an duine as fheàrr aig 'A-Ha' feadh na cruinne cé gu tur!"

Agus dh'ìmich sinn air ar slighe... ach thuig mi gun do ghéill na h-Ostairich bhon a bha fìr dealasach na cànain Ungaireach cho leanailteach.

Bhithamaid a' teagasg cànain eile cuideachd. Fraingeis, Gearmailteis, Beurla agus mar sin air adhart, ach gan teagasg tre na Gàidhlig a-mhàin, eadhon Beurla. Bhiodh a h-uile cànain gan teagasg tre na Gàidhlig agus bhiodh iad uile co-ionann. Cha bhiodh Beurla fàbharach mar a tha i an diugh.

Glè mhath, ach feumidh sinn na cànain eile Eorpach faicinn cuideachd. Rach thairis Caolas na Frainge agus chì sinn a h-uile sràid anns an dùthaich far a bheil sibh... Fraingeis san Fhraing ach Gearmailteis san Ghearmailt. Eadailteis san Eadailt agus mar sin air adhart.

Beagan bliadhnan air ais, nochd Quebec dhuinn an doigh air sin a dhèanamh. Gus a sin bha na sràidean, buthan, oifisean, taighean agus mar sin air adhart, sa Bheurla, ach a-nis tha gach togalach is comharradh san Fhraingeis.

(Continued on page 2)

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cànain nàiseanta - a national tongue

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## Far Am Bi Toil Bidh Gníomh

Ach a dh'aindeoin gach cnap-starrag aig luchd na Beurla bithidh ar cànain buadhmhòr. Bithidh croileagan gu leòr ann agus bithidh teagasg uile gu leir tre na Gàidhlig. Nochd Quebec agus na dùthchannan air an tìr-mòr Roinn Eorpa dhuinn na tha feumail.

Chaidh an teanga Seiceach (Czech) fada sìos na Gàidhlig ach shuair a' chànain aca air ais gus an robh i làidir anns gach cearn feadh Poblachd nan Seic agus chunnaic sinn air TV, film mu 1917 no 1918 ann am Prag, a sealltainn na Seiceach a bhith a' tarraing sìos a h-uile cail sa Ghearmailteis!

Sin agad e. Far am bi toil bidh gnìomh. Is ann an oidhirp a thig buaidh!

Gilleasbuig MacMhuirich  
Gilleasbuig Lachlainn 'Illeasbuig

### Summary

*This casts an eye over the world to see what we can learn from other countries especially those who have had to struggle to save their languages and cultures when times were not so good. As the title tells us, "Where there's a will there's a way". Two suggestions in the pursuit of language learning, it may still be possible to get the videos of that magnificent series "Can Seo" from Sabhal Mòr Ostaig shop, Wentworth Street, Portree, Isle of Skye and "Gairm" the Gaelic quarterly is offering 50 back issues earlier than No 161 at bargain prices, a magnificent library! "Gairm" is at 29 Waterloo Street, Glasgow G2 6BZ, Scotland.*

## Ministerial Gaelic Advisory Group

Following the publication of the Gaelic taskforce report (Carn 112), Gaelic Minister, Alasdair Morrison, has made an announcement as to the first measures which he intends to make in response. A Ministerial Advisory Group is to be established in order to prepare a strategic development plan for Gaelic and to identify performance measures and targets for the funds allocated under the plan. The members of the group will be: Professor Donald Meek: Aberdeen University (education), Professor Kenneth MacKinnon: language consultant (linguistic development), Jo Macdonald: BBC Scotland (culture), and Donald MacKay: financial consultant (economic development).

These appointments will run to 30 June 2002. The establishment of this group has been widely welcomed as the beginning of a serious language-planning model for Scotland. Some commentators are worried, however, that the Scottish Executive is trying to distract the attention of the Gaelic community from the need for a Gaelic language act.

Brude mac Maelcon

## Gàidhlig Education Shock

The Scottish Executive's lack of commitment to Gàidhlig education has become more obvious over the last few months. It was reported in Carn 100 that the Scottish Executive had refused to create a statutory right to Gàidhlig medium education subject to reasonable demand but had instead promised to designate Gàidhlig medium education as a "national priority": one of a short list of between three or five priorities for Scottish Education in the next 2-3 years. This was widely criticised, as in practice "national priority" status is virtually meaningless.

Supporters of Gàidhlig education were disappointed further when the actual text of the national priorities was released. While the Scottish Executive had promised to make Gàidhlig medium education a national priority in its own right, Gàidhlig education was relegated to a small mention on the end of another national priority. Gàidhlig came under the "Inclusion and Equality" priority which stated that the Scottish Executive will "help every pupil benefit from education with particular regard paid to pupils with disabilities and special educational needs, and to Gàidhlig and other lesser used languages".

The inclusion of "other lesser used languages" has also alarmed many Gàidhlig activists as very little indeed exists in the way of education for lesser used languages other than Gàidhlig in Scotland whether this be Scots or ethnic minority languages. Gàidhlig activists are, therefore, very worried that the text of the national priority will allow education authorities to make as little provision for Gàidhlig as they currently do for other lesser used languages.

Many Gàidhlig activists are also worried by the failure of the Scottish Executive to define the meaning of "Gaelic education" within the national priority. As Gàidhlig medium education is not mentioned, councils will be free to interpret this as referring only to Gàidhlig subject teaching. Defining "Gaelic education" as both Gàidhlig subject teaching and Gàidhlig medium education would have been more meaningful.

Uilleam MacCaluim

## GAELIC MEDIUM SCHOOL SAVED

Perth and Kinross Council have shelved plans to cut the Gaelic medium primary and nursery unit at Perth, other cuts to Gaelic education support services have also been dropped.

The ground swell of opposition against the proposals was such that they were not even considered as part of a general cost cutting exercise.

Gaelic language organisations in Scotland have extended their thanks to all who supported the campaign in which several branches of the Celtic League became involved.

The cost cutting proposals however should give all those committed to promoting the Celtic languages 'food for thought'. Gaelic education services were apparently listed along with such areas as grass cutting and general maintenance. This is a shocking indictment of the value that some individuals in the education service in Scotland place on their language.

The episode also highlights the need for widespread co-ordination and rapid response from the inter-Celtic movement when language promotion and education is threatened in any of our countries.

## ARMY DRUGS BUST HIGHLIGHTS HYPOCRISY

The dismissal of a further eleven Scottish soldiers from the British army indicates once again the hypocrisy of the Ministry of Defence about acceptable standards for servicemen.

The eleven men, from the Black Watch, were serving in Germany where, coincidentally, the two convicted murders Guardsmen Fisher and Wright are serving.

A Black watch spokesman said, "having drug users upon whom I cannot rely is unacceptable". Obviously however the British Army find those convicted of murder the type you can rely on.

Disappointed former *squaddies* fired from the service in the past twelve months might like to investigate the human right's position. We can only hope that disgruntled soldiers will consider taking the MoD to Court. Obviously, discharge from the service for drug abuse whilst murderers are positively lauded smacks of discrimination.

Meanwhile, more bad news for the MoD, a naval warship heading for the Caribbean and drug trafficking patrol work has been forced to confront a drugs problem amongst its personnel.

Bernard Moffatt

# SECTARIAN BIGOTRY WON, ECUMENICAL CARFIN LOST

## *How not to foster Scots-Irish relations*

The coincidence of two Celtic versus Rangers football matches in one week is rare, a win in both for Celtic over their old rivals rarer. The request for Irish Taoiseach, Bertie Ahern, who was to spectate at Celtic Park at the second match and then unveil an ecumenical monument to the Irish famine, not to come to Scotland for fear of inflaming sectarian bigotry is hopefully unique. Local Westminster MP Labour's Frank Roy engineered the sorry chapter. He has since resigned as private parliamentary secretary to Helen Liddell, Secretary for Scotland in the Blair government. What was gradually revealed in the first week in February was a peculiar affair in which three prominent Lanarkshire Labour MPs in neighbouring seats were in close collusion. They are each Roman Catholics.

Frank Roy was a confidant of John Reid, recently Secretary for Scotland moved to Northern Ireland, in the wake of the Peter Mandelson sacking. Roy's two week tenure as PPS to Helen Liddell, Reid's replacement was the shortest on record. Frank Roy's only previous fame was a censure in the House of Commons for betting successfully on the election of the recently elected Speaker of the House, Michael Martin MP for Glasgow Springburn who brushed aside anti-Scottish jibes to take the post. The far from repentant Roy finally revealed that his concerns for Bertie Ahern's safety were raised with Reid some months previously. But Roy decided to publicise his last minute plea to the Irish Government to call off what was in effect a private visit to a place of peace in his constituency. This caused consternation in Irish government circles. Ahern's spokesperson was forced to question the MPs motives. The Irish Consul in Scotland, Dan Mulhall was forced to deny leaking the warning. The Scottish Parliament Minister for external affairs, Jack McConnell, who sits for the contiguous seat to Roy but in Holyrood has remained silent. Various Labour MPs had rendered apologies for non-attendance. Whilst SNP leader John Swinney who realised the importance of the Taoiseach's presence in Scotland had planned to be there. Scotland's new devolved administration had been on good terms with Dublin. Ahern attended the opening of the Scots Parliament on 1st July 1999; he was the only foreign PM to do so. Scottish First Minister, the late Donald Dewar, was treated as a head of state, including motor-cycle outriders, on a trip to Dublin; and Dan Mulhall has been a massive presence in building Scots/Irish co-operation post-devolution. So why did this major gaff occur?

Unemployed catholic miners constructed the Carfin Grotto in the 1920s. It contains many Catholic icons. It used to be in sight of

the huge Ravenscraig Steel Works, now totally demolished. It sits in the heart of the old industrial province where skilled Scots workers were joined by thousands of unskilled Irish labourers particularly following 'an Gorta Mor' - The Great Famine from 1845 to 1851.

The sectarian Orange and Green division has had an important effect on Scottish life. The rise of Labour to parliamentary representative power from west central Scotland required the conversion of the Irish catholic



*Irish Taoiseach, Bertie Ahern*

vote. It previously supported Home Rule. It was won with the promise of social security and decent homes by John Wheatley, ILP Red Clydesider and the Minister for Housing in the short-lived Labour government of 1924. Thereafter Labour's catholic voters looked to London for security from Protestant discrimination in pre-World War Two Scotland. These same Protestants had insisted in the 1918 education act to set up state-supported catholic schools. Fast forward to the 1970s and onwards. The rise of the SNP, which made its breakthrough in Lanarkshire at by-elections in Motherwell in 1945 and in nearby Hamilton in 1967, has gradually bridged the sectarian divide. In the Scotland of the 21st century bigotry is not what it used to be, the nation is far more secular, one of many in Europe in which religious Catholics and Protestants are in a minority in the total population. Members of both faiths hold middle class jobs. Protestant and Catholic Scots alike are happy to visit swinging Dublin and make Celtic music and admire the Celtic Tiger of the European Union.

So why did Frank Roy MP doubt the advice of Strathclyde Police and the Special Branch that they could more than adequately cope with Bertie Ahern's proposed visit to Carfin? Undoubtedly post-Old firm matches

lead to increased breaches of the peace for minor assault and drink related offences. These tend to be concentrated in west central Scotland, though very often Rangers and Celtic supporters will watch such big games in the same pubs and slag the losers off whoever wins. But Roy, 'a small time politician steeped in the politics of sectarian division', seems like a blast from the past who is an embarrassment to most Scots who could hardly believe such a stushie could blow up in this day and age. Scottish First Minister, Henry McLeish, has officially invited Bertie Ahern to Scotland and he has accepted. He will unveil the monument to the Great Famine in due course. But it shows that the hard-won confidence between progressive Scots and our friendly nearest neighbour could be interfered with by an outburst involving the junior MP, and the Celtic supporting, former Secretary of State for Scotland who has taken over the Northern Ireland brief, and his successor in the Scotland Office. People who came out well from the affair are the people of Carfin itself, the SNP leader John Swinney, Dan Mulhall, and the Irish consul in Edinburgh, Cardinal Winning who had infuriated Labour politicians like the ultra-unionist John Reid in the run-up to the May 1999 elections by portraying Scottish Nationalism as 'mature, respectful of democracy and international in outlook'. So it is clear that Labour's influence is further challenged in the early days of the Westminster Election of Spring 2001. Its strategy of focusing on the Tories just won't work. With the SNP breathing down its neck in key areas Labour's redoubts in Lanarkshire are also beginning to get the message.

**Rob Gibson**

## FASLANE PROTESTORS STRIP SEARCHED

The Celtic League has written to the Chief Constable of Strathclyde Police seeking information why a group of Irish women involved in a peaceful protest at Faslane nuclear base in February were strip searched after their arrest.

In a letter to Sir John Orr the League say, 'We understand that a number of Irish women detained at a peace demonstration against the Faslane nuclear base on February 12 were subsequently subjected to strip searches.'

Could you explain why persons arrested at peaceful protests of this type were subjected to strip searches? Could you also clarify how many persons (male and female) were subjected to strip searches after the recent protest?

The Irish government are also seeking an explanation for the incident and there is a concern that the human rights of these women may have been violated by the police action.'



## Seán O'Casey e brezhoneg

Pezhioù-c'hoari Sean O'Casey a zo bet lakaet tri anezho e brezhoneg gant Goulc'hann Kervella: "An arar hag ar stered" (The Plough and the Stars; cf.: Photo.), Nannie a ya kuit" (Nannie's Night Out) ha "Un abadenn e Kreiz an noz" (Bedtime Story). Gant Ar Vro Bagan int bet c'hoariet e Breizh, ha Nannie gant strollad Kastell-Paol. Daoust hag emañ an traoù o tremen e Bro-Iwerzhon an tudennoù a zo er pezhioù-c'hoari-se, a zo, lod anezho, tost a-walc'h ouzh ar Vretoned. Se zo kaoz int bet aes da gompren gant ar sellerien. Pezhioù all a dalvez ar boan bezañ troet e brezhoneg ha c'hoariet war al leurenn.

### Sean O'Casey

Ganet eo O'Casey e Dulenn e 1880. Diaes eo bet e vugaleaj, en dienez ma veve enni micherourien Dulenn, ha chalet gant e yec'hed (klañv gand e zaoulagad). Darbarer d'e bevarzeg vloaz ha micherour da c'houde. Ezel eus ar Strollad Republikan Sokialour Iwerzhon. Krediñ a ra e vo gallet dieubiñ ha distagañ Bro-Iwerzhon diouzh Bro-Saoz nemet dre stourm al labourerien. Sekretour an Irish Citizen Army, bet eo bet ivez e Conradh na Gaeilge (ar c'hevre Gouezeleg), krouet gand W.B. Yeats evit reiñ lañs d'ar gouezeleg.

Dilezel a ra ar stourm politikel tro 1914, muioc'h dedennet e spered gand ar skritur hag an arzoù. Ne gemer ket perzh e emsavadeg Sizunvezh Pask 1916.

Azaleg 1918, kregiñ a ra O'Casey da skrivañ evit ar c'hoariva. C'hoariet e vo e oberennoù kentañ e C'hoariva an Abbey. C'hoariva Broadel Iwerzhon, savet gant W.B. Yeats ha lady Gregory e 1904. Oberennoù kentañ a vrud:

- *Skeud un Tenner* (The Shadow of a Gunman-1923),
- *Juno hag ar Pabor* (Juno and the Paycock-1924),
- *An arar hag ar Stered* (The Plough and the Stars-1926).

Mont a ra da Vro-Saoz da vevañ e 1929. Ne deui ket alies en-dro da Iwerzhon ken. E-pad ar bloavezhioù-se, e skriv:

- *Ar Gib Arhant* (The Silver Tassie-1928),
- *Ar Steredenn Ruz* (The Red Star)
- Poultrenn Limestra (Purple Dust-1940/43),
- Rozennoù ruz evidon,
- Taboulinoù an Tad Ned
- hag all.

O'Casey ha Synge (War varc'h etrezek ar mor, Iapous-den Penn ar Bed) a zo gwir krouerien c'hoariva nevez Bro-Iwerzhon hag a zo bremañ brudet dre ar bed oll.

### An Arar hag ar Stered

Penaos e oe digemeret e 1926 gand an dud...

An emsavadeg vroadel. Sizunvezh Pask 1916 e Dulenn. Ar pesh-c'hoari a gont an darvoudoù skijus-se dre istor un nebeut tud eus pobl Dulenn.

C'hoariet eo bet An arar hag ar stered evit ar wech kentañ en Abbey Theatre e Dulenn e miz c'hwever 1926. Fall eo bet an digemer. Taget gand ar c'hazetennoù, an arvesterien o

An arar hag ar stered a zo bet komprenet fall ha nebeut amzer da c'houde e tispartias O'Casey diouzh Iwerzhon. An arar hag ar stered abaoe a zo bet c'hoariet dre ar bed oll e meur a yezh bremañ e brezhoneg...(cf Brud Nevez-1992)

PS: - Un abadenn e-kreiz an noz gant Al Liamm-1995, - Nannie a ya kuit gant Al Liamm (kelaouenn)-1996.

### Adsav Iwerzhon (danvez" An arar hag ar stered")

Kriz eo bet an 19ved kantved evit Bro-Iwerzhon (dilabour, dienez, naon vras, divroañ).

Adsevel a ra Bro-Iwerzhon, ha Dulenn dreist-holl, e penn kentañ an ugentvet kantved :

- Adsav sevenadurel (James Joyce-An Abbey Theatre e 1904 e lec'h ma vo c'hoariet oberennoù Yeats, Synge, O'Casey).

- Adsav politikel. Tud eus pep kostezenn o kenlabourad, evel ar sokialour James Connolly, ha Patrick Pearse, ar barzh broadelour, Asambles e roont lañs da emsavadeg Pask 1916. Eur c'hwitadenn war an taol, met kemm a raio ster istor Bro-Iwerzhon...

### Seán O'Casey un den eus Dulenn oc'h enebiñ

C'hwezh ar poultr a zo c'hoazh e Dulenn, heuet eo O'Casey gand ar flae-se...

Tud Dulenn a ra harozed eus ar gwazed, ar stourmerien. O'Casey a enor ar re a nac'h en em gannañ hag a lavar fraezh.

Ar merc'hed eo evitañ a ziskouez kuot ar muiañ a galon.

Ker Dulenn a zo oc'h en em livañ a-nevez evit bezañ ker-benn ar vro, O'Casey a gav gwelloc'h diskouez ar c'harterioù paour.

O'Casey ne gemer ket perzh er stourmoù evit dieubidigezh ar vro, met dibab a ra skrivañ -tri fezh-c'hoari, e bezhioù-c'hoari ar muia anavezet hiriv, diwar-benn an darvoudoù bras-mañ : Emsavadeg 1916, Brezel an Dieubidigezh hag ar Brezel Diabarzh.

An arar hag ar stered a zo o tremen e 1916 e-pad sizunvezh Pask. Skeud un tenner e-pad ar brezel ouzh Bro-Saoz, ha Juno hag ar pabor e-pad ar brezel diabarzh.

Kudenn ar vro eo a zo a-dreñv an darvoudoù hag en tri fezh-c'hoari. Diwezhatoc'h eo nemetken e komzo O'Casey eus stourm al labourerien, tostoc'h d'e galon koulskoude, e Rozennoù ruz eviton da skouer, diwar-benn harzh-labour 1923...Beb tro e tibab diskouez an traoù eus tu ar re baour, ar re ne gontont ket, ar merc'hed dreist-holl, an dud eus karterioù paour Dulenn, a-eneb an istor ofisiel, ar relijion ofisiel, ar sevenadur ofisiel.

An harozed n'int ket tud a galon evitañ. Lod n'int ket nemet harozed termaji, hag ar

(Continued on page 6)



terriñ kadorioù er sal, youc'hal ha taoler bouloù flêrius. De vloaz war-lerc'h Sizunvezh Pask 1916 ha diskleriadur kentañ Republik Iwerzhon e oa bev mat atav ar soñj eus an harozed, an dreitourien, ar babored, an dud aonik, al laereres, al lazherezh, an naon. Ha kement oll e tispake O'Casey dirak an dud. Displeget en-devoa O'Casey e venozioù a-eneb d'ar fals-devoted, da fals-romantelezh ar gwad, a-eneb "d'an trouz hag ar tousmac'h". An dud o-doa kavet deszho e oa an dra-se nemet dismegañs ha goaperes, padal e felle da O'Casey diskouez teneridigezh ha karantez.



*The Plough and Stars*  
Courtesy Louis Blance

re a ya d'an emgann n'int ket gwelloc'h. Ar mere'hed eo a zo kalonek en o buhez pemdeziek a-eneb da grister ar bed hag ar menoziou "gourel": ar brezel, ar marv. Ar wazed n'int ket harozed gwir: aon o-deus e vefe graet tud aonik diouto. N'int nemet soroc'hellou ha ne chom nemet avel war o lerc'h...

### Ar Pezhioù-c'hoari berr:

Ouzhpenn pezhioù-c'hoari bras ha hir en deus savet pezhioù c'hoari berr, farsus-kenañ ar bras anezho: -Bedtime story avat, goude bezañ berr ha fentus peur-liesañ, a zo ivez ur pezh-c'hoari flemmus a-eneb kevredigezh Dulenn ha galloud ar relijion war spered an Iwerzhoniz. Hep ehan e vez John Mulligan o krenañ en ur soñjal "petra lavaro an dud" ma teuont da c'houzout. Ur pezh-c'hoari aes da gompren eta evit ar Vretoned.

Troet eo bet gant Goulc'han Kervella diwar ar skrid galleg dreist-holl Bedtime story-1951. N'eo ket bet troet ger evit ger, dre ma oa da vezañ c'hoariet. Meur a wech eo bet displeget gant berzh-bras dirak an dud ha filmet gant FRANCE 3 evit Chadenn ar vro (1993). Nannie ya kuit (Nannie's night out) n'eo ket bet c'hoariet ken alies.

### Summary

*This article looks at some of the plays of Sean O'Casey as performed by Ar Vro Bagan in Breton.*

## Forum-Bretagne: Debate about Brittany Today

*The latest discussion of Forum-Bretagne took place in Kaptellin on three current themes for Brittany.*

André Lavanant, previous chairman of Diwan, retraced the history of the movement. His report allowed a better understanding of the stakes Diwan is confronted with because of possible integration into the National Educational System. The presence of several parents of Diwan pupils enriched the debate and showed the significant differences of opinion about whether to sign / or not sign the agreement with the state.

The various participants saw the importance of opening the discussion to the whole of Breton society, because of the stakes, and also regretted the lack of ambition shown by the regional council of Brittany on this matter.

The second topic by Michel Treguer, journalist and director, covered the media in Brittany.

Exchanges on this particularly important subject for Brittany were nourished by the presence of the P.A.B. (Paysage Audiovisuel Breton), such as Mikael Baudu (TV-BZH), Jakez Bernard (Master Productions), Soizig Daniellou (Kalanna), Kristian ar Bras (Blaz-Production) and heads of magazines such as J-Y Le Dizez (Hopala) etc.

Owing to its recent creation, TV-BZH was one of the major topics in the discussion and everyone was able to acknowledge its stimulating part in the Breton audio-visual field.

The evening ended with a debate led by J-Y Cozan, the vice-president of the Regional Council of Brittany. A somewhat rambling discussion that underlined the urgent need for a genuine Breton voice inside the Regional Council - at present dominated by representatives of the hexagonal parties.

## Keleier eus Kerne-Veur...

N'eus ket pell a zo, ur gazetenn n'eus kontet istor ur famailh deus Breizh deuet da vevan e Kerne-Veur. "Brav eo ar vro ha plijus eo an dud" e lavaront. N'eo ket nevez an dra-mañ. Kerne-Veur a zo bet a-viskoazh gwelet evel ur vro gaer. Koulikoude ar vro n'eus ezhomm muioc'h eget kaerdet. N'eo ket yac'h pesk an ekono-miczh. Atav, e vez kavet amañ ar bac izellañ. Priz an tiez a gresk. Diaez eo evit ar re yaouank pren an ti. Skouerioù a zo eus familhoù labourerien douar, dreist holl hag a vez o kuitaat ar vro. Marc'hamatoc'h eo adgre-gin gant al labour-douar e Breizh, e Normandi pe e Autrali. Gwelet e vez muioc'h muan a dud war o leve o tont da chom amañ, ur bern diouto Saozon binvidik met ivez Kerneveuris o tistren warlec'h bloavezhioù labour en diavez bro. Gant an niver bras a diez nevez savet, e teu ar kerneveureg da vezan beuzet ha lonket gant ar saozon. Kemmet eo bet an traou e-pad an triwech bloaz tremenet. Ekonomiezh ar vro a zo disheñvel. Ar mengleu-zioù a zo bet sarret. South Crofty a vo marteze digoret adarre. A besketerezh a zo gwanoc'h-gwanan. Al labore-rien douar a zo bet rivinet gant after ar saout fol...

Met red eo din anzav emañ ar Kerneveuris oc'h en em zifenn kreñvoc'h-kreñvañ a-eneb d'an aloubidigezh saoz. Mebyon Kernow a zo o kas waraok ur stourm evit kaout un "assamble" e Kerne-Veur. Muioc'h eget ugent mil sinadur a zo bet dastumet. Tostaat ar ra adarre a viz Meurz: devezh broadel Kerne-Veur. Ar baniel du gant ar groaz wenn a vo savet un tam-mig e peplec'h. Daou vil a dud a valeo war an tevennoù e Perranporth, e-lec'h ma oa deuet Sant Perran, sant broadel ar vro.

Triwech bloaz a zo, ne vije bet nemet un dornad a dud eno hag ar baniel a veze difennet gant ar pennoù bras. Deuet eo bremañ ar baniel da vezan un arrouezh. Kresket bras eo live ar sonerezh, an dañsoù, ar yezh. Evit ar wech kentañ, e heller santoud eman ar sevenadur o vezañ anavezet evel ur binvidigezh ha sur awalc'h, ar sevenadur-mañ 'n'eus sikouret ar vro da gaout Objective 1: un bern arc'hant european da grouiñ labourioù nevez er vro ha da reiñ d'ar re yaouank spi evit an amzer da zont pinvidikoc'h.

Malou K. G.



*Protest at South Crofty mine prior to its closure in 1998. It is to be reopened (see p.16). This article deals with the economic situation in Cornwall. (Photo: Courtesy Cornish Nation, special publication, Manifesto, of Mebyon Kernow - the Party for Cornwall)*

# Culloden in Brittany ... Yes ...

The Scots have Culloden and its Memorial on the Windswept ridge between Moray Firth and River Nairn, with a sober granite cairn as a sombre reminder of a past that is not always easy for us to live with.

With the sky and the wind around him, the visitor to this ancient battlefield may reflect in silence and dignity on nations' pasts, always relevant to today's world and its current problems.

The Bretons, too, have their Culloden, close to the town of Saint-Aubin du-Cormier in the Department of Ile-et-Vilaine, Brittany. But any future visitor wishing to stop at this site and walk across the *lands* (moor land), that was the scene of a massacre by the well-armed mercenaries and troops of the french court in 1488, will not find the dignity nor the silence that impresses the tourist on Culloden Moor. He will, instead, be met by a vast rubbish heap - "a site d'enfouissement pour dechets ultimes"...

For the mayors of Saint-Aubin du-Cormier the nearby village of Mézières-sur-Couesnon's are determined to use the old site and its periphery to "meet a public need" (my quote).

Quite naturally, the local population do not agree, particularly as the procedure has not as yet reflected any debate or democracy, but it has also incensed those Bretons who have respect for their history.

Those who oppose this scheme have asked for archaeological research to help define the boundaries of the battle and the rout that followed it. The reply by the 'Sietom' de Fougeres', the organisation for collecting and treating household rubbish, is to instigate a dig at the beginning of November. Good, that sounds fair enough... but this field in particular is where no local farmer or his ancestors have ever found any remains of the battle itself, unlike other fields, gardens or copse, which have turned up canon balls, pieces of sword belts etc, in the past.

Sir Edward de Wydeville, Lord Scales, had come from the Isle of Wight with 600 archers to help the Bretons defend their land and what was a thriving economy at the time. He lies, with all his men somewhere on the lands of Saint-Aubin du-Cormier .

One can't help feeling that another site should not be too difficult to find. Until now all other mayors of the surrounding 51 Communes concerned by the project have vetoed the project on their own lands. There are *Nimbys* here just as anywhere else. But others sites recently proposed have not pleased the deciders and the project would appear to be going ahead, in spite of public opinion.

It would perhaps be a good idea to consult the public over this problem of rubbish disposal. It would also be a demonstration of democratic procedures, which could help to

make us more aware of the downside of the consumer society and all the leftovers it generates. After all, our children's future is involved in our act of opening our dustbin lids each day...

Burying rubbish is out of date anyway. Association:

Mézières Environment web site:  
[www.multimania.com/saintaubin/](http://www.multimania.com/saintaubin/)



Meeting in July 2000 in Saint-Aubin du-Cormier for the Breton speakers. We can see the modern national flag, Gwenn-ha-Du and the Black Cross on white, which is the oldest flag, the army and navy ones, since the 2nd Crusade in the XIth century.

## A Unanimous Will for Decentralisation... (DEVOLUTION)

Since the beginning of summer, reporters who make the Parisian banner headlines have been going to the regions characterised by a strong identity and crossed by centrifugal streams (the Basque country, Savoie, Brittany and Alsace) to draw up a framework for autonomist revendication.

Among those regions *sounded out* Brittany and Savoie have been examined most.

All the research appears to show an extraordinary need, expressed across the political spectrum, to go on with decentralisation (Devolution) started in 1982 by G. Defferre. It seems that the "regional" question transcends the old rifts "right-left".

A. Madelin, the deputy-mayor of Redon and former Minister of economy and president of "Dem. Lib." said to Ouest-France's newspaper that: "when we talk about the ability to take fate in both hands, Bretons have to bring a few rights out. Anyway, if we wanted the autonomy of a Region to be "experimented" with, without any risks, Brittany would have been in a better position than Corsica". The opinion seems to be the same inside the Socialist Party, J.Y. Le Drian, leader of the opposition inside the regional council, and former Minister in charge of the sea, campaigns for his own *particular* status for Brittany.

The biggest bombshell in the humdrum of the French Jacobinism, are the results of the CSA - poll recently ordered by the Daily Telegramme. This study of a representative group of people from Corsica, Brittany and Savoie, shows that if only 14 % of Corsicans are in favour of pure independence, this number climbs up to 23 % in the 5 Departements in Breizh and also in Savoie. This proportion rises further in Loire Atlantique (Naoned) to 30%, but still separated from Breizh by the Order of 1941 and never reunified, despite many demonstrations and the unanimous wish for reunification by the regional council (1).

Among those people who are not in favour of total independence, many would probably accept autonomy on the Scottish model. Two-thirds of those questioned were in favour of receipt of important competencies by the "region". According to an essential measurement of Jospin's plan, a clear majority of Bretons are in favour of the obligatory teaching of the *regional* language. Finally, more than 46 % of those questioned said that they felt that were "firstly Breton". On this question France gathers only 24 % of the votes and the departement, the Jacobin's beloved child...nearly 1%.

It seems now that France cannot avoid a discussion about the needed reforms that will lead to decentralisation for the whole state and *deepened* autonomy for the regions that want it. In this case, it will join the way of democracy and the way followed by the neighbours who are clearly federal or pre-federal.

Thierry JIGOUREL.

1) 71% of the population of the Loire-Atlantique asks for the administrative unification of Brittany.

## A gewch chi ddefnyddio Cymraeg yn y banc?

Fel rhan o'r ymgyrch am Ddeddf Iaith Newydd, sydd eleni yn canolbwyntio ar y banciau, mae Cymdeithas yr Iaith wedi cynhyrchu holiadur am statws y Gymraeg mewn canghennau unigol o'r banciau a'r cymdeithasau adeiladu. Er pwyso am flynyddoedd am yr hawl i wasanaeth cyflawn Cymraeg gan y banciau, sydd yn rhan anochel o fywyd bob dydd, mae'r ddarpariaeth yn Gymraeg yn fratiog yn y banciau gorau ac mae rhai sefydliadau llai yn cynnwys rhai o'r banciau 'newydd' yn cael anwybyddu'r iaith yn llwyr gan nad oes deddf iaith yn eu gorfodi nhw i ystyried y Cymry.

Lluniwyd holiadur y gellir ei lenwi wrth ymweld â changen leol o fanc, a chan ei fod yn rhoi 'sgôr' i'r gangen mae'n hawdd gwneud cymhariaeth rhwng y banciau gwahanol a hefyd rhwng canghennau o'r un banc. Mae statws yr iaith mewn rhai banciau yn newid o gangen i gangen yn ôl mympwy'r rheolwr, sydd, heb ddeddf iaith berthnasol, yn rhydd i anwybyddu cyfarwyddiadau'r canol os ydyw'n meddwl e.e. 'nad oes neb yn yr ardal yn siarad Cymraeg'.

Mae'r cwestiynau i gael eu hateb wrth ymweld â changen leol o'r banc/sefydliad ariannol. Dylid ateb cymaint ag y gellir drwy edrych, heb ofyn i aelod o'r staff. Mae ateb positif i rai cwestiynau yn sgorio un pwynt, ateb positif i rai yn sgorio dau bwynt, ac mae'n bosib i fanc sgorio dau, un neu ddim hefo rhai cwestiynau.

Mesur agwedd y gangen unigol tuag at yr iaith yn hytrach na mesur polisi canolog swyddogol y sefydliad ydyw nod yr holiadur.

1. **A ydyw enw'r banc/sefydliad i'w weld yn Gymraeg ar y tu allan, a hefyd enw neu leoliad y gangen mewn Cymraeg cywir?**  
Ydynt, yn gymaint â'r Saesneg, a'r Gymraeg yn gywi 2 bwynt  
Ydynt, ond y Gymraeg yn israddol neu'n anghywir 1 pwynt  
Nac ydynt Dim
2. **A ydyw'r oriau agor yn Gymraeg?**  
Ydynt -1 pwynt, Nac ydynt. Dim
3. **A ydyw'r arwyddion y tu mewn i'r gangen yn Gymraeg?**  
Llawer ohonynt 2 bwynt  
Rhaid ohonynt (o leiaf 3 gwahanol) 1 pwynt  
Nac ydynt, neu un neu ddau yn unig Dim
4. **A ydyw'r poster/hysbysiadau am wasanaethau yn Gymraeg?**  
Pob un 2 bwynt  
Rhaid 1 pwynt  
Dim un Dim
5. **A ydyw trefn yr ieithoedd yn gywir, h.y. Cymraeg yn uchaf neu ar y chwith, Saesneg yn isaf neu ar y dde, yn fwyaf aml?**  
Cymraeg yn gyntaf gan fwy 1 pwynt  
Saesneg yn gyntaf gan fwy Dim  
Dim Cymraeg Dim
6. **A oes taflenni gwybodaeth yn Gymraeg?**  
Oes - 1 pwynt, Nac oes Dim
7. **A ydyw'r sefydliad yn darparu llyfrau sieciau Cymraeg neu ddwyieithog?**  
Ydyw 1 pwynt,  
Nac ydyw (neu'r staff ddim yn gwybod allan o law) Dim
8. **A oes ffurflenni talu-i-mewn Cymraeg/dwyieithog?**  
Oes - 1 pwynt, Nac oes Dim.

9. **A ydyw'r fersiynau Cymraeg ar gael yr un mor hawdd â'r rhai Saesneg, h.y. a ydynt allan ar y desgiau neu y tu ôl i'r cownter?**  
Ydynt 1 pwynt  
Nac ydynt Dim  
Dim fersiynau Cymraeg Dim
  10. **A ydyw'r peiriant arian (twll yn y wal) yn gweithio yn Gymraeg?**  
Ydyw - 1 pwynt, Nac ydyw Dim
  11. **A oes siaradwr Cymraeg ar gael i ateb cwestiynau?**  
Oes, mae polisi pendant e.e. cownter Cymraeg, yn sicrhau hyn 2 bwynt  
Oes, mae aelod o'r staff sydd yn digwydd medru Cymraeg 1 pwynt  
Nac oes Dim
  12. **A ydyw'r uchelseinydd ciwio yn ddwyieithog?**  
Ydyw - 2 bwynt, Nac ydyw Dim
  13. **A ydyw'r aelod o staff a holir yn gwybod a ydyw'r sefydliad mewn cysylltiad â'r quango iaith ac yn elwa o'r cymorth sydd ar gael gyda materion ieithyddol?**  
Ydyw - 1 pwynt, Nac ydyw Dim
  14. **Sut mae agwedd cyffredinol y staff a holir ynghylch cael eu cyfarch yn Gymraeg a siarad am bolisi iaith y gangen?**  
Brwd ac yn deall anghenion y Cymry 2 bwynt  
Cwrtais ac ymddiheuro, neu anwybodus 1 pwynt  
Anghwrtais, trahaus neu elyniaethus Dim
- (A dyma rai cwestiynau ychwanegol sydd yn fwy dibynnol ar bolisi canolog y banc, ond y bydd eu hatebion negyddol yn tanlinellu'r angen am Ddeddf Iaith Newydd):
15. **A ydyw gwasanaeth bancio-dros-y-ffôn y banc ar gael yn Gymraeg?**  
Ydyw - 2 bwynt, Nac ydyw Dim
  16. **A ydyw'r wefan neu'r gwasanaeth bancio-dros-y-Rhyngrwyd yn Gymraeg?**  
Ydynt - 2 bwynt, Nac ydynt Dim
  17. **A ydyw adroddiadau banc drwy'r post ar gael yn Gymraeg?**  
Ydynt - 1 pwynt, Nac ydynt Dim

### Sgorio:

Ychwanegwch y marciau ar gyfer y cwestiynau i gyrraedd sgôr y banc/sefydliad. Ychwanegwch un pwynt ar gyfer pob dau gwestiwn sydd ddim yn berthnasol e.e. dim peiriant arian. 20 ydyw'r sgôr uchaf bosibl (25 a chynnwys y cwestiynau ychwanegol).

Robat ap Tomos

### Summary:

An account of a questionnaire to evaluate the use made of Welsh in a branch of a bank or building society. Cymdeithas yr Iaith are using the deficiency of the service provided in the campaign for a new language law which includes a right to a Welsh service from private organisations.



# POLITICALLY CORRECT UNIONISTS SUPPORT CULTURAL GENOCIDE

Following evidence that the immigration of English, and other non-Welsh speakers, into Gwynedd and the other Welsh-speaking areas is once again increasing due to increasing differences between the prices of houses in rural Wales and parts of England, the chairman of Gwynedd Council planning committee called for controls to be available to limit the numbers of incomers. In his statement Councillor Simon Glyn of Plaid Cymru repeated what those concerned about the future of Welsh as a community language have been aware of for years in that his community and others are being destroyed by the continued appearance, at a rate far beyond the community's ability to assimilate, of incomers with no knowledge of the local language. He said that English people moving to Welsh Wales should be asked to learn Welsh and that the large numbers of people coming to retire to Gwynedd were putting a strain on services.

A television documentary on the issue highlighted as an example a family with nine children from Eastern England who had come to live in the Nantlle valley. Having bought a house at a much lower price than that for which they sold their English property, because the parents thought that the area was pretty. The children will have to learn Welsh in schools - a task easiest for the youngest and most difficult for those already in their teens - but it is unlikely they will become spontaneous Welsh-speakers, while the parents had no intention of learning Welsh. The statement of Simon Glyn was predictably condemned loudly by the unionist political parties and their supportive media, with 'racism' being the fashionable term to describe any call for action to safeguard Welsh communities. It was disturbing to see the Labour/Liberal Democrat administration of our National Assembly putting on tones of 'politically correct' indignation about whether anyone even had a right to speak about such things as a way of side-stepping the issue itself. The minister with responsibility for the language, Liberal Democrat Jenny Randerson, described the statement as 'totally beyond the pale of civilised political comment'. Alun Pugh, Labour AC for Clwyd West, said "When members of Plaid Cymru in positions of authority start talking about the English threatening our way of life ... we need to be clear about what this is. It is racism, racism pure and simple. Why does Plaid Cymru allow a racist to remain in a major post?" Pugh does not consider that the fact that a fair part of his constituency is Welsh-speaking a reason for learning the language.

The sad reality for us is that the unionist

parties are benefiting politically from the English immigration. Plaid Cymru are now the dominant party of Welsh Wales, and the degree of immigration into an area is reflected by unionist votes in local and national elections. It is by virtue of the English vote that Labour hold Clwyd West in the Assembly and Carmarthen East & Dinefwr in Westminster, and came so close to Plaid Cymru in Ynys Môn in 1997. Areas of England such as the Lake District, which would be very attractive to incomers, have their own planning restrictions which restrict the right to buy property and take up residency. The London government accepts the right of such areas to keep their character and avoid the burden to social services etc. of having a large proportion of retired people as more important than any right of people to live wherever they want. But they have refused to allow similar planning restrictions to apply in NorthWest Wales, dismissing such claims as nationalism. It is not unduly cynical to suppose that they welcome the political consequences of the anglicisation of Welsh Wales but are not prepared to say so openly.

## The response of Cymdeithas yr Iaith

A spokesperson on behalf of Cymdeithas yr Iaith Gymraeg said "Welsh politicians have been enthusiastically throwing words like "racialist" and "racialism" around and hiding behind them rather than getting to grips with the social and economic problems that are undermining Welsh communities today. Cymdeithas yr Iaith Gymraeg believes that many of the answers to the problems caused by in-migration can be found in its handbook 'A Property Act For Wales.'

Cymdeithas yr Iaith Gymraeg has also written to the Commission for Racial Equality and asked for the resignation of Roy Singh who made the first allegation that a stand for the Welsh language was paramount to racialism. Roy Singh's remarks suggest that the right of the individual to buy property is greater than the community's right to survive.

Cymdeithas yr Iaith Gymraeg has asked for a meeting with the Commission for Racial Equality to discuss this issue. A spokesperson on behalf of Cymdeithas yr Iaith Gymraeg said further: "The Commission for Racial Equality was established to fight and not promote injustice. The Commission should be on the side of those fighting for the future of civilisation rather than those trying to destroy it. It is certainly not their role to protect the rights of rich white people to move into poorer areas and preventing the indigenous population from buying homes

and property in their own community. Cymdeithas yr Iaith Gymraeg believes that the communities of Wales should be open to people of any racial background but that there is no welcome to anybody intent on destroying those communities."

Cymdeithas yr Iaith organised a rally in Caernarfon on February 17th in response to the hostile reaction of the unionist establishment to any steps taken against the colonisation process, with the theme "Wales Is Not For Sale - A Property Act For Wales".

The situation of the Welsh language in the face of this colonisation process has gone beyond crisis point. It is estimated that for a community to remain naturally Welsh-speaking, that is with Welsh being in spontaneous and natural daily use in shops, school playgrounds and local events (as opposed to being used just within families, groups of acquaintances and specifically Welsh events) it is necessary for the proportion of speakers to remain above 70-75%. By now it is thought that only twenty or so villages and small towns, all in the NorthWest, would meet this criterion.

What is new about the recent episode, which started with the remarks of Simon Glyn, is the hostility that the Welsh government parties are prepared to show to those who try to resist English colonisation and the loss of our language. Speaking on the above-mentioned documentary on S4C Plaid Cymru spokesman Dafydd Iwan said that those concerned for the future of the Welsh-speaking community need to face the reality that we can no longer regard wide areas of what was until recently Welsh-speaking, but acknowledge that the battle for the language has been lost recently in many places, and concentrate our efforts on helping the language thrive in the remaining towns and villages that we still had. In response, Labour MP Betty Williams dismissed these remarks as racism.

Robot ap Tomos

## Ar Bed Keltiek

On line books, records, Celtic art,

Kemper: 02.98.95.42.82

Brest: 02.98.44.05.38

<http://www.arbedkeltiek.com>

e-bost: [arfur@eurobretagne.fr](mailto:arfur@eurobretagne.fr)

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Note: Ar Bed Keltiek (2 Str. Ar Roue Gralon, 29000 Kemper), uses the term e-bost in preference to e-mail, like the Welsh. When phoning from abroad, omit the 0 in the prefix.

# IT'S CARDIFF, ENGLAND, FOR THE F.A. CUP!

The world of soccer is one of the few international areas where Wales has the status of a full nation. Despite not having any sort of government until two years ago, the Welsh national soccer team have always been allowed to participate in competitions such as the World Cup. Welsh clubs, by winning e.g. the Welsh F.A. Cup, can qualify to participate in European competitions under the Welsh flag. Very few other stateless nations have this privilege which is deeply appreciated by those who wish Wales to continue as a nation.

Not surprisingly, there are many that would prefer Wales to be grouped with England and Scotland, and be treated as one country in soccer with one British 'national' team. These 'soccer unionists' are not generally supported by the establishment in Wales, but the Wales's besieged international status was put in further jeopardy by the latter with their mindless campaign for the English F.A. Cup Final to be played in Cardiff over the next few years.

England's national soccer stadium near London is being rebuilt, and an alternative

venue for their Cup Final, which is an event of much higher profile than the Welsh equivalent since soccer is the national game in England and it is played to a higher standard than in Wales, was required. While there are several other large stadia in England, consideration was given to Wales's large new Millennium Stadium in Cardiff. It was of suitable size, not too far from London, and since the English public do not regard Wales as another country the anomaly of this specifically English event being held outside England would not be felt. As soon as it was known that Cardiff was on the shortlist of venues, the media, particularly the *Western Mail*, fanatically supported a campaign for "the F.A. Cup Final" to be brought to Cardiff. Throughout the campaign the English Football Association were referred to as "the F.A." and the cup as "the F.A. Cup" (as the media in England do correctly), even though Wales has its own equivalents. The whole campaign for Cardiff, not Manchester or Birmingham, to be selected as the venue was run in the spirit of Wales being part of England. A leader of the cam-

paign was Russell Goodway, the (discretely) anti-devolution Labour mayor of Cardiff. Goodway has already distinguished himself by refusing to let the National Assembly meet in the empty Cardiff City Hall, thus causing the need for a new Assembly building to be built as a cost of millions to the taxpayers. This time he demanded that the Assembly give him £1.5 million to fund the "F.A. Cup" campaign. After being refused he called for a second devolution referendum and the abolition of the Assembly. (It is remarkable how unionists who disagree with decisions of our Assembly then call for the abolition of the Assembly. If they disagree with Westminster or a local council, they do not call for it to be abolished).

The campaign having succeeded, it has to be seen if England playing their cup final in Wales will jeopardise our status as an independent soccer nation. Given that the event is broadcast world-wide it will certainly further confuse the millions who already think Wales is part of England.

Those who might have been expected to speak out against this campaign remained silent. The only dissenting voice came from the Welsh F.A. who said that the money spent on persuading the English F.A. to choose Cardiff would have been better spent developing soccer in Wales.

Robat ap Tomos

## RALLIES IN CAMPAIGN FOR NEW LANGUAGE LAW TARGET BANKS

Cymdeithas yr Iaith are holding a series of rallies throughout Wales as the next stage of the campaign for a new law for the Welsh language. The first was held in Heol y Frenhines / Queen St., Cardiff, in January, where the shift of emphasis in the campaign from the mobile phone companies, targeted in 2000, to the banks, this year's target, was marked by 200 protesters starting the rally outside an Orange mobile phone store, painting a slogan on the windows, and then moving on to the Woolwich, a bank whose new anti-Welsh stance included the removal of all Welsh signs and forms from their central Cardiff branch. The Woolwich was duly covered with posters, including copies of a letter sent to Cymdeithas from the Woolwich a few years ago saying that their policy was to introduce bilingualism when opening and refurbishing branches. The rally moved on to the Halifax, a bank whose use of Welsh is notably superficial, and slogans were painted on the windows. Finally the protesters targeted a new branch of the supermarket Sainsburys, which opened a few months ago with next to no Welsh signage again in contravention of a supposed language policy which Sainsburys had sent to Cymdeithas in writing. The manager agreed to meet with Cymdeithas members to discuss the shop's policy.

Four members of Cymdeithas were arrested during the rally: Ffred Ffrancis, Danny Grchan, Huw Lewis and Heledd Gwyndaf. Concern was expressed at the violent treatment of the protesters by the police.

The main point of these rallies is not to persuade the banks to improve their language policies. Cymdeithas have been working at this for decades. It is the lack of any legal obligation on private organisations to provide a service for Welsh speakers that means that any concessions won one year are likely to be lost after a time by a change in the bank's management or lack of concern.

## Rhondda Cynon Taf Council Praised by Auditor

Until two years ago Rhondda Cynon Taf council in Glamorgan was Wales' most notorious rotten borough. Generations of Labour misrule and abuse of power had left the council in millions of pounds of debt, with 2,000 council jobs under threat. Then on May 6, 1999 voters turned their backs on the voting habits of a lifetime. They gave their Labour councillors the long-deserved order of the boot and put Plaid Cymru in control of Wales' second largest council.

The Plaid run administration was praised recently by the District Auditor for the progress that has been made since then. This progress is to be seen in the council's finances and in the management re-structuring. The District Auditor's report says that finances are much better than they have been for many years advised the council to continue with its financial strategy.

The council under Pauline Jarman's able leadership have succeeded in implementing an extremely demanding financial strategy that has turned the deficit into a £4 million surplus in less than 18 months. They have also safeguarded the 2,000 jobs that were under threat.

The public endorsement of the great progress of the past 18 months gives testimony to the hard work of members of their administration and their officers and staff. After generations of Labour neglect, Plaid Cymru have a massive challenge to restore the trust and confidence of the people in local government. It is a great encouragement when we are told that we are on the right track.



## Polasaí glasach den eite chlé ó Mebyon Kernow

Agus tionscnamh na Ríochta Aontaithe lagaithe go mór le tamall de bhlianta anuas is ábhar spéise é an borradh nua atá faoi Mebyon Kernow sa Chorn. D'fhoilsigh an páirtí forógra cuimsitheach *A Fresh Start for Cornwall* le déanaí. Léirítear ann polasaí atá bunaithe ar chomhthionól Cornach, dlárú, pleanáil eacnamaíochta, úinéireacht phoiblí, cur chuige glasach agus feabhsú ar sheirbhísí sóisialta. Is comhartha sóirt é an forógra seo go seasann an páirtí roinnt mhaith ar an taobh chlé den lár ar an speictream polaitiúil.

Máítear gurb í aidhm thadtéarmach Mebyon Kernow go nglacfaidh an Corn a ionad euf taobh istigh d'Eoraip dhílárnaithe na bpobal mar náisiún uathrialach. Molann an páirtí an cineál sin Eorpa mar mhalairt rogha ar Eoraip an láraithe, na ngnóthas móra agus an mhaorlathais.

Cé go mbaineann Mebyon Kernow leas as an téarma 'comhthionól' seachas 'parlaimint' tá siad ar thóir institiúide a bheadh i bhfad níos cumhachtaí ná Comhthionól na Breataine Bige. Comhthionól reachtais atá uathau a mbeadh cumhachtaí aige a bheadh ar aon dul, ar a laghad, le cumhachtaí Pharlaimint na hAlban. Bheadh sé ina údarás sna hearnálacha forbairt eacnamaíoch, comhshaol, sláinte, pleanáil, seirbhísí sóisialta, póilinteacht, dóiteán, tithíocht, talmhaíocht, iascaireacht agus bia. Chomh maith leis sin ghlacfaidh sé cúraimí an rialtais áitiúil idir lámha chomh maith le feidhmeanna na quangos (comhlachtaí neamhrialtais neamhthoifa) agus na náisiúnaigh réigiúnacha. Thoghaí é leis an vóta singil inaistrithe.

Tá Mebyon Kernow ar son Bille Ceart a bheith ann don Chorn a chosnódh cearta na ndaoine beag beann ar inscne, aois, sláinte, reiligiún, cúlra náisiúnta nó eitíoch nó gnéisiúlacht. Aithníonn an páirtí nach ceist ciníoch í ceist na féiniúlachta agus na náisiúnachta Cornaí, gur ceist í a bhaineann le meas ar shaol agus ar chultúr na tíre, le cónaí sa Chorn agus le ceangaltas dearfach dá thodhchaí.

Máíonn an páirtí gur náisiún stairiúil iad na Cornaigh atá ag lorg na n-uirisí lena dtír a fhorbairt mar shlánaonad polaitiúil agus eacnamaíoch. Le 40 bliain anuas tá Devon

Shasana agus an Corn á gcur le chéile mar réigiún do gach cineál cúraim, réigiún ina bhfuil an Cornaigh ina mionlach ann. Is de dheasca brú ó Mebyon Kernow agus daoine eile a tugadh aitheantas don Chorn mar aonad staidrimh. Marach sin ní móide go dtabharfaí stádas Chuspóir I dó mar aonad ar leith i Márta 1999. Léirigh an staidreamh ag an tráth sin nach raibh in olltáirgeacht intíre an Choimn ach dhá thrian de ráta na Ríocht Aontaithe. Luann Mebyon Kernow na tosaíochtaí ar chóir, dar leo, a bhrú chun tosaigh i margáil eacnamaíochta leis an mBrúiséal agus le Londain - tábhacht na hiascaireachta, spleáchas ar thurasóireacht, féidearthachtaí na cumarsáide mara, páirt na ngnóthas beaga agus an mianach atá sa déantúsáíocht.



*Richard Cole, Chair, Mebyon Kernow – the Party for Cornwall.*

Sa bhliain 1998 ní raibh sa mheántuarastal sa Chorn ach 73.8% den mheántuarastal i Sasana béal dorais. Bhí cás na n-oibríthe ban níos measa ná mar a léiríonn an sonra sin. Bhí 36.9% díobh siúd ag tuilleamh níos lú ná £190 sa bhliain (agus b'ín gan oibríthe páirtaimseartha a chur san áireamh).

Tuarann forógra Mebyon Kernow borradh

eacnamaíoch bunaithe ar ghnóthais bheaga, combarchumainn, fiontair phobail faoi rialú áitiúil, áisíneacht forbartha (a mbeadh buiséad de £30-35 milliún aici dá ndéanfaí í a mhaoiniú ar aon dul lena leathbhreac sa Bhreatain Bheag), comhairle oiliúna agus fiontair agus ollscoil Chornach cheartmhaoinithe. Tá Mebyon Kernow ar son gníomhaíocht stáit le dífhostaíocht agus easpa tithíochta a réiteach. Cuireann siad glan in éadan príobháidíú ar acmhainní pobail agus tá siad ar son úinéireacht phoiblí ar sheirbhísí tábhachtacha sna hearnálacha fuinneamh, uisce, iarnród agus cumarsáidí bunúsacha.

Maidir leis an gcomhshaol molann Mebyon Kernow sraith de bheartais. Orthusan tá rialacháin dhiana i geúrsaí caomhnú fuinnimh, atchúrsáil agus cose ar aeráil agus a leithéid, rialacha pleanála a d'éascódh foráis míondíobhála agus a chosfadh foráis dhochracha (ar nós ollmhargaí abhalmhóra lasmuigh de na bailte), srian ar bhóithre nua agus cur chun cinn an chórais taistil phoiblí.

Deir Mebyon Kernow nach bhfuil ag éirí leis an gComhpholasaí Talmhaíochta. Luann siad cuid dá thorthaí — rótháirgíocht, praghsanna arda ar bhia (ach dumpáil ar phraghsanna ísle taobh amuigh den Aontas Eorpach) agus drochmheas ar fheirmeoirí i stíle na ndaoine i gcoitinne. Cuir leis sin an meathlú sa talmhaíocht, galar na mbó mire agus míchumas rialtas Shasana agus ní haon iontas é go bhfuil neart feirmeoirí banebhriste. Teastaíonn ó Mebyon Kernow go dtabharfaí cúnaimh breise d'fheirmeoirí i gceantair faoi mhíbhuntáiste agus don chuid acu atá ag iarraidh ilghnéithiú nó dídhíochrú a dhéanamh ar a tháirgíocht nó dul le feirmeoireacht orgánach. Dar leis an bpáirtí teastaíonn polasaí struchtúr le nach roinnfí nó nach gceanglófaí feirmeacha go fánach.

Luann an forógra an Choirnis mar an léiriú is mó ar shainaitheantas na gCornach agus deir siad gur ceart go mbeadh an teanga ar fáil ag an uile dhuine ar mian leis í a thoghlaim. Is í an tacaíocht is lú ar ceart a thabhairt don Choirnis, dar leo, tacaíocht ar aon leibhéal leis an tacaíocht a bhfaigheann an Mhanannais.

Deir Mebyon Kernow go neamhbhalbh gur tír Cheilteach é an Corn agus luann siad an cúig thír Cheilteach (ina n-ainmneacha) mar thortha atá ag glacadh níos mó muiníne chucu féin maidir lena bhféiniúlacht agus atá ag baint leas as an bhféiniúlacht sin mar ghléas láidir polaitiúil.

**Colm de Faoite**

### Summary

*The manifesto of Mebyon Kernow, the party for Cornwall calls for a Cornish legislative assembly with powers not less than those of the Scottish parliament. The general thrust of the party's policy is significantly to the left. It also encompasses a serious green element.*

## Irish Language Bill still on course?

In a minor reshuffle in the second tier of the Irish Cabinet Minister for State for the Gaeltacht, Éamonn Ó Cuív has been moved from the Gaeltacht post. It was widely accepted that few had as firm a personal commitment to the Bill as Ó Cuív. Does his transfer bode ill for it?



*Mary Coughlan, new Minister of State for the Gaeltacht.*

The new Minister of State is Mary Coughlan. From Donegal, a fluent Irish speaker. Will she fare any better however, with the mandarins of the Civil Service which Irish Language organisations felt were responsible for the build up of delays?

In her first public statement on the matter in the Senate in early March she has indicated that the Bill will be published before year-end and that it will contain provision for a Commissioner to oversee implementation.

## Crisis for Second Level Irish?

The National Council for Curriculum and Assessment (NCCA) has produced a report on the teaching of Irish at second level which states that while students learn Irish for 3,186 hours during their school careers (primary and secondary) they do not appear to benefit fully from this level of teaching.

The report has led the NCCA to initiate a full review on the subject. The review will include a measurement of students' "basic proficiency" in Irish, concentrating on listening, speaking, reading and writing. The tests will be taken by first- and fifth-year students. They will also fill out a questionnaire on "their attitudes to and use of Gaelige in school and in other contexts".

A major conference on how best to support Irish will also take place. The final report will be issued next year by the NCCA and the cost will be £75,000.

Comhar na Múinteoirí Gaelige (Association of Teachers of Irish) disagreed that a crisis exists. They pointed out that in the Leaving Certificate examination 86% of those taking the Higher Level achieved honours in the subject while the figures for Ordinary Level and Basic Level were about the same - hardly a crisis!

Junior Certificate result were not far behind. These results are comparable or better than those for most other subjects but only Irish is scrutinised to such a degree. The Gael Linn organization said they were undertaking a survey in schools and responses to date indicated problems as mentioned in the report. They stood by their statement of last year that 60% of primary school teachers had insufficient fluency to teach the subject properly (this was rejected by teachers' unions and the Government at the time). Improved teacher training at primary and secondary level was urgently needed to combat low levels of fluency amongst teachers.



*Helen Ó Murchú, Director, Comhar na Múinteoirí Gaelige.*

## The Celtic Tiger - New Growth for Growth's Sake?

Anyone who experienced the bleak 80's when 30,000 young people a year left Ireland (their memory being commemorated in songs like the Wolfe Tones "Flight of Earls") must surely welcome the economic boom of the late 90's even if it brought it's own problems and the division of its benefits within society were open to question. The growth is projected to continue by groups like the Economic and Social Research Institute (ESRI) even if the rate slows.

A new perspective on the implications of growth was delivered in a report by an Inter Departmental/Agency group on Immigration Policy in relation to meeting the objectives of the £41 Billion National Development Plan. About 336,000 people are expected to immigrate into the Republic over the next six years. About half of these will be returning 'Irish emigrants'.

The single largest group of new workers will be people coming to fill vacancies created as a result of continued emigration by Irish people, according to the group. A total of 112,000 potential workers - an average of 16,000 a year - are expected to leave the State over the life of the plan, despite a continued economic boom. They will have to be replaced by immigrants.

Another 88,000 immigrant workers, or 12,600 a year, will be needed to fill jobs created as a direct result of the huge investment envisaged in the national plan. The balance of the 336,000 new arrivals will be dependants of the people coming to take up jobs.

The report recommended that the thinking behind the national development plan be re-examined. "It was asking whether it was right that economic growth should be pursued purely for its own sake," said an official.

There are still question marks over the wisdom - in terms of costs and benefits to the economy - of encouraging such an influx into the State.

"A net inflow of such volumes of people will place additional pressure on domestic and social physical infrastructure" the report says.

The result, it warns, will be continued over-heating in the housing market and transport congestion. It will place extra pressure on services, such as education, health and the social security system.

## Irish on Campus

The number of students in Dublin City University who wish to avail of the opportunity to live in an Irish speaking medium on campus is increasing.

Ailin Ni Chonichúir, Irish Officer in DCU, said their aim was to create an Irish speaking community by providing Irish medium living quarters as had been done successfully in University Colleges of Galway and Cork (National University). Sixteen places will now be available in apartments for students who wish to use Irish regularly. Applicants who have been granted campus accommodation will be interviewed for the Irish medium places and will be expected to be active in the Irish language life and activities of the College.

In University College Cork the Bord na Gaelige has reported a five per cent increase in the number of those who took part in activities organised under the auspices of the Centre for Spoken Irish. The teaching of Irish is the principal activity of the Centre.

According to the report more than 2,000 people used the facilities of the Centre. More than 800 learners attended language programmes, 862 students attended courses and almost 1,300 partook in other education activities.

## Iomairt Cholmcille - Columba Initiative

A Gàidhlig week-end was organised in Belfast in early February – "Canain nan Gàidheal". Musicians and Gàidhlig teachers attended. Beginners and intermediate Gàidhlig classes were given. Gàidhlig songs taught and a concert held. Also sponsored by Iomairt Cholmcille was the visit to Ireland from mid to late February of singer Anne Martin and harpist Ingrid Henderson from Skye. They played venues in Dublin, Belfast, Armagh and Rostrevor to appreciative audiences. They recently released a CD of new arrangements of traditional Gàidhlig songs 'Nighean nan geug', which was recorded last year in Colum Sands studio in Co. Down.

The strategic plan of the group was launched in Stormont in early Feb. by Michael McGimpsey (UUP), Northern Assembly Minister for Culture and Arts, at an occasion attended by Eamon Ó Cuív, the then Minister of State for the Gaeltacht, Brian Wilson, Westminster Minister of State in the Foreign Dept., Alasdair Moireasan, Gàidhlig Minister in the Scottish Assembly and Rhodri Williams, Chairperson of the Welsh Language Board.



*Ann Martin and Ingrid Henderson.*

Another initiative was an interceltic concert in Galway with Irish and Scottish sean nós singers and also Yann Fanch Kemener from Brittany.

## Funding for Irish in North

In February *Foras na Gaeilge* announced some significant funding towards Arts and Irish language community activities in the North. The Belfast Drama group, 'Aisling Ghéar', received £70,000 while a video unit 'Súil Aduaidh' got £117,500. £300,000 was agreed in principal for the Irish Language Centre (Gaeláras) in Derry and £100,000 for a site for the Mac Reachtain Cultural Society in Belfast. The Cumann Gaelach Cultural Centre in Portadown received £30,000 and Oideas Gael, the language teaching centre in Donegal was granted £42,000 towards an Internet magazine. The Irish Language school movement based in Belfast, Gaeloiliúint, was granted £150,000 and St Mary's University College, Belfast, received £100,000 towards a language center.

(Other benefits to Irish language education in the North were the channeling of £0.5M from the Dept. of Education towards schools without recognition and a further grant of £0.75M to Iontaobhas na Gaelscolaíochta (Trust for Irish Medium Education) the body charged with aiding such schools).

Many Celtic visitors to Dublin will have visited Club an Chonradh, Harcourt St., home of many a great session and much *crack* over the years. On your next visit you won't recognize it. A new design will have been implemented (with assistance of almost £40,000 from An Foras) and the rejuvenated Club was opened by St Patrick's Day.



*Liam Ó Cuinneagáin of Oideas Gael, which was granted £42,000 towards an Internet magazine.*

## The North

The new Police Ombudsman, Nuala O' Loan, has been appointed and since the office commenced work three months ago 1,500 complaints have been received against the RUC. That force is shedding older members and a new recruitment drive is expected to be under way (on the 50/50, Catholic/Protestant quota) by mid-March. This was criticised by Sinn Féin President Gerry Adams who called for action on a range of other recommendations in the Patten report and was also greeted coolly by Seamus Mallon of the SDLP who said none of the arrangements for the new Police Force were in place.

While there were more talks involving the Northern Parties and the Taoiseach and the British Prime Minister in early March in an effort to make movement before the forthcoming Dail and Westminster General Elections, little progress has been made on the key issues. However all put a positive spin on the outcome (including David Trimble whose earlier negative response to the IRA's announcement that it would re-engage with the De Chastelain (Decommissioning) Commission had now become softened to calling it 'specific progress') and matters may be expected to remain static until the general elections are over.

## Language Challenge - European Year of Languages 2001

The Irish Committee of the European Bureau of Lesser Used Languages (EBLUL) has chosen two people to partake in a 'Language Challenge' organized as part of EBLUL activity for the European Year of Languages 2001, which opened in Lund, Sweden earlier this year. One is a refugee from Niger, a member with children in a local Gaelscoil, and the other is the well-known Belfast actor, Stephen Rea who has a daughter starting in an Irish medium second level school. Teachers will be provided and on-going assessment.

The European Year of Languages is intended to celebrate the multiplicity and diversity of languages in Europe and to encourage European Communities to learn each other's languages. Information on the progress of the two along with other information on language learning can be found on the new Irish Committee web site, [www.eblul.ie](http://www.eblul.ie)

A negative act of EBLUL however has been the decision to close the Dublin office. The establishment of the office here was seen, at the time of the foundation of EBLUL, as a welcome sign of some decentralisation to the periphery – now it seems all must be located in Brussels. Hardly a good omen for those whose languages are really threatened (as against being a lesser-spoken language group from some major language of another state). Will the Celtic Language organisations fight this?

# Gilligan gets 28 Years

*Dublin mobster peddled drugs and made a fortune, but who were his bankers and why have they not been exposed?*

The acquittal of Dublin mobster John Gilligan on charges connected with the murder of Dublin journalist, Veronica Guerin, has been made more palatable to a shocked Irish public by his conviction on a twenty-eight year sentence on drug charges. Gilligan was part of a network of criminals who, using the drug's trade, have destroyed communities in Dublin and Ireland all the while growing rich on the proceeds of their crime.

Anyone who stood in the way of these gangs was mercilessly swept aside. The murder of Veronica Guerin showed just how far the drug cartels were prepared to go.

However, the tentacles of the evil empires, built by Gilligan and others, could not have existed for long if they had not been able to disperse and launder the proceeds of the drug's trade. Gilligan's crime empire had a turnover of £40 million and the proceeds were laundered across Europe and in off shore financial centres.

Last year the Celtic League wrote to the Irish Justice Minister, John O' Donoghue, after another of the Dublin criminal fraternity, Thomas Meehan - related to Brian Meehan already convicted for the Guerin slaying - was reported to have opened a bank account in the Isle of Man. This was a *stepping stone* to accounts in Vienna.

The Dublin criminal Mafia uses the international financial sector to *grease the wheels* and hide the proceeds from their crimes and we urged O' Donoghue to name the banks involved in this business.

Unfortunately, the Irish Justice Minister did not *'consider it appropriate for the naming in public of any such institutions in a context which would infer involvement in money laundering'*.

It seems that this failure to *Name and Shame* banks involved in handling the accounts of people subsequently connected to serious crime is to continue. It is an insult to the memory of Veronica Guerin that the banks who profited from laundering of the drugs Mafia she had tried to expose have not been forced to account for their sloppy procedures.

Today the financial services sector speaks eloquently of regulation and meeting best international standards, but at the time the drugs business was created by mobsters like Gilligan that same sector were his bankers!



*Murdered Dublin journalist  
Veronica Guerin*

## **PANA Organises for NICE Referendum - Independence or Empire, the UN or the EU?**

The process of the transformation of the European Economic Community has been marked by a series of referendums in Ireland. The Irish political elite generally opposed the right of the Irish people to have a say in these referendums in a fair and democratic manner since the Single European Act. They opposed Ray Crotty's appeal in the Supreme Court when he sought a referendum of the people in regard to the SEA. They opposed Patricia McKenna when she sought equitable funding, and opposed Tony Coughlan when he sought equitable media coverage in RTÉ. While the referendums have shown a majority in favour, those opposing the transformation of the EEC into a European Empire has grown despite the elite, and it stood at 38% for the Amsterdam Treaty.

Since then, Mr Ahern said it would be fundamentally undemocratic to join the PFP without a referendum, and to join it, would give a clear signal that Ireland would join Nato and the WEU in due course. We joined without a referendum so the elite have given their clear signal of their support for the Empire.

The Amsterdam Treaty established a European Army of over 250,000, which will be needed to put 80,000 soldiers in the field. It has been given a radius of 2,500 miles in which to operate. Mr Chirac, the French President, has already called for an extra force of 200,000.

The next step towards the Empire will be the Treaty of Nice agreed at the end of last year. The Irish Government has conceded that

## **HYPOCRISY OF NEW TERROR LAW**

The Celtic League has hit out at new so-called anti-terrorism legislation in the UK, which they say will be used to perpetrate abuse against ethnic minorities.

Yesterday, the UK Home Secretary, Jack Straw, outlawed 21 groups. A high proportion of these groups were associated with Ireland or with Islamic countries. The Government also outlawed the Basque separatist group ETA.

The League say the legislation, based on its precursor the Prevention of Terrorism Act, will be used by the British security services to target legitimate groups.

The League also attacked the hypocrisy of the British government pointing out both they and other governments have themselves been indicted for involvement in terrorist acts.



they must hold a referendum which is expected in May 2001. In 1999, the MRBI carried out a survey which showed that only 27% of the voters in the Republic supported the creation of a European Army, while

57% were against. PANA will build an alliance to reflect these figures in the outcome of a referendum. PANA will seek a Protocol to the Nice Treaty which will exclude Ireland from the military dimensions of the Treaty, similar to that achieved by the Danish Government in the Amsterdam Treaty.

We will also seek an amendment to Article 29.2 of the Constitution, which will exclude the state from being a member of a military alliance.

PANA believes that as a small democratic and sovereign State operating within the United Nations through which it would pursue its security concerns rather than being an insignificant region of an Empire will provide a better future for ourselves and our children.

The choice facing us all is whether we want to participate in the Transformation of the only inclusive global organisation, the United Nations, where Ireland now has a seat on the Security Council, or whether we wish to participate in the Restoration of Empire. The Treaty of Nice will offer that choice.

**Roger Cole, Chair, Peace & Neutrality Alliance**

*If you or your organisation wish to become involved / require more information contact: 113 Springhill Avenue, Blackrock, Co. Dublin*

E-mail: [silchester@eircom.net](mailto:silchester@eircom.net)



# Kernow



## Kernuack, Ny Sousnack!

Alaire e ve rish ahoshonow urt an television a tuchia war an matter a voas Sousnack. E ve govodnes. "Rag fra ero why omglowas Sousnack?", ha "Pewa tha voas Sousnack?"

Gy a thallathas en thuyran an Gorennis Dihow Orlewen, hag a heys reeg doas pelha than west. War an dewa, an govodnack a theath tha Kemow, ha gy reeg gofen an kessam questyon, Han gorrub?

"Bus thone Kernuack huns ubma, ny Sousnack!"

Marrugian ew hebma. Gon freedom o kelles ouga an Batall a Boleit en 925 pereeg an mateyrn Sousnack Athelstan gon fetha ny, han Dowr Tamar a ve sittis vel urrhian treeth an Sausen han Curnowean en 936. Nangew moye es meel vlethan thea nena, bus ema tees stella omsengy o hunnen tha voas Kernuack... ny Sousnack!

Enurma ma cows dro tha derevall aman Seneth Kernow war neb coor, ha gon Seneser Lardgy ny, Androw Jory, henew Andrew George reeg saval man ha requyrya dressa an matterma boas attendes der vanar daa. Lebben pan es Senes keveris than Kembrean ha than Skottes, tibians neb consyderacion rag Kernow nagew meas a reason. Whathe na veath hedna drehetes heb lowar lavyr, rag ke vea tees nevra parres tha theclaria o hunnen Kernuack, na ore angy scantlower pandra tha weel itna. An gwiranath ew dres faut thene leuiader, ha hebma a ve an matter thea memas an dewetha mateyrn ny- rag ke ve suyex gennan deffrans ledars rag edn cawse hag orol, hebma a ve der reason leuta speciall tewa pednshivigian en termen bressel po streef, han kethe ledarsma a kothas leuta en part angy tha neb mateym po cawse Sousnack. An rebellyans a 1497 eneth dadn an ledar kelednack Mehall Joseph nago matter polytyek bus a reath dadn an la. Seer lowar ma faut thene leuiadar, bus es ledars vase luck thene hethow? Marssew hebma matter broas rag Curnowean, peleha ma an ledars, than? Ha peleha ma an bothe a reis rag dry an state era ny oll a cows? Na amownt descreca pe nag one parres tha entra than gwarry gon hunnen.

**Doniert** a ve an dewetha Mateyrn Kernow. Ema e vean beath teag sittis urt treneuhan an vorr labm bean thur Liscarret. Radn ahanan a ore hedna per thaa, whathe mar teffa why ha gofen thurt an dean commine pew a ve an dewetha mateyrn a Gemow, na uffia e travith en matter. Nagew callish tha othas tabm moye, rag ny a ore drew an hanowma scr-

effes en Kernuack coath, en tavas Bretten metessen, ha dre dale convethas an letheren -t vel -th hethow. Ma record a vernas an mateyrn en *Bru y Tywysogyon* Kembrack leb ethew scereffes, "876 Ac y hodes Dwngarth, vrenhin Kernyw", henew, *Hag e ve bethes Doniert (Donierth), mateyrn Kernow.*

Pe kene mateyrn an lase ny ugge hedna, nages record na ko notha. Na ve *Hywel na Ricat* matemath Kemow. Alena, ny a dalvea honora Donierth speciall broas, ha e dry derage tees. Than Kembrean ema go gwaldrian *Owain Glyndwr* ha *Llywelyn*, than Skottes ema go *Robert Bruce* ha *Wella Wallace*. Pew es tha ny?

En creas Bosvena, ha ma hebma comples gennam kens lebben, ma omick gwreis en mean callish tha anar an mateyrn Sousnack *Athelstan*, an kethe onen reeg gon fetha ny ha ladra kerr gon peath scantlower hantercans blethan ugge termen Donierth. A neil o cooth tha e gilla metessen, pew a ore? Bus rag fra era ny honora leb reeg gon usia vel ladar po adla, hag en -mean termen nekevny an dewetha soveran an dees a ve fetes gonga, ethew ny hedna?

Ken boas Seneth Kernow ma faut thene ledar po leuiadar, ha derage hedna ny a gothe thene adgan pelle ma an colan ny ha gon leuta, ha rag hedna ny a dale cawas gwalh a veath leall emadge gon glase, ha devesalena nages kene remedy vel honora hanow an dewetha Mateyrn Kemow, henew **Donierth**. Ny a reis derevall omick dotha, en creas Liscarret metessen, hag eve a dalvea boas gwalh an nacion Kernuack. Bus en kever Athelstan, me a venga towla doar kenever seen notha, pokene ethewa car dre vea dereves aman omick Adolph Hitler derage Chy an Gymnyn en Loundres, pe kelles an bressel, ha pew es ahanan a venga pertha hedna, anan?

### Précis:

#### *Cornish Not English*

*A recent television series raised the question of why people felt themselves to be English. When the presenters reached Cornwall, the reply came, "We are Cornish, not English!" That is a remarkable answer coming after over a thousand years under English rule.*

*Andrew George, our Liberal M.P., has recently demanded serious consideration for some sort of Cornish Assembly. Clearly there*

*is a favourable climate of opinion in Cornwall that might support this. But Cornish people lack leadership. They feel Cornish, yet do not know what to do about it. They are not always sure where their true loyalties lie. Therefore they also need a hero from the past, just as the Welsh have Owain Glyndwr and Llewelyn, and the Scots have Bruce and Wallace. These are political heroes.*

*Whom do we Cornish have to inspire us other than leaders who were fighting simply for social justice, or to give service to their gentry, who in their turn were simply supporting their ruling English monarch? Our obvious choice must be our own last ruling King of Cornwall, and that was **Doniert** or **Donierth** who died in 876, and whose memorial stands by the roadside near Liskeard.*

*Meanwhile, the statue erected in Bodmin to the actual oppressor of the Cornish nation, the English king Athelstan, is an insult to the Cornish, just as a statue to Adolph Hitler would have been outside the Houses of Parliament in London if the war had been lost, and it should be pulled down.*

**Richard Gendall**

## KDL yn Breten Vyghan ha Pow Frynk

Ni a vynn keslowenhe ha grassa dhe Skol Ober ha José (Yosep) Calvete an niver a studhyoryon nowydh re omrolyas dhe dhyski Kernewek gans Yosep der y dreilyans an kors KDL dhe Vretonek. Yma an brassa rann an re ma yn Breten Vyghan ha Pow Frynk mes yma unn koweth nowydh yn Pow Chester hag onan y'n Statys Unys. Sowsnegores yw onan anedha mes nyns yw hi Bretonegores hag yma hi ow sywya an kors yn Sowsnek mes hi a yll kesskrifa yn Frynkek gans Yosep, heb mar! Yn mysk an studhyoryon, res yw dhyn keslowenhe Gael Roblin. Ev re omrolyas spit dhe studhyow kales yn prison! Nans yw hirneth treilyans an kors KDL yn Kernewek Unys dhe Frynkek a veu dallethys a-barth dew studhyer mes ny bessons i aga hors ha ny veu an treilyans gorfennys. Re vysi yw Yosep y'n eur ma ow pareusi dylans an Vocabularium Cornicum ha treilyans an 2a/3a gradh KDL dhe Vretonek dhe dreilya KDL dhe Frynkek ha hemma a dhiskwa dhe oll an bys kemmys ober eus dhe wul a-barth

*(Continued on page 16)*

Kernewek gans Kernewegoryon a vynno profya aga thermyn ha'ga sken-toleth dhe'n ober. Nyns yw nebes an dus trigys mes a Gernow ow kul ober an par ma.

José Calvete

**Summary:**

*Thanks to the Cornish courses of Ray Edwards translated into Breton by José Calvete and published by Skol Ober, knowledge of the Cornish language is increasing in Brittany. Most of the students are living in Brittany but some Breton speakers living in France have also enrolled, even one in England and one in the United States! Among the students we must congratulate Gael Roblin who enrolled in spite of difficult conditions of imprisonment! The translation of the following grade is in preparation.*

**Good News for South Crofty**

Cornwall's last tin mine appears to have been saved. The company, Baseresult, seems to have overcome opposition from the RDA and should soon begin to re-open the mine after two years closure. The Labour Government, and even the local MP still campaign against it, as they have other plans, giant housing estates for incomers.

Julyan Holmes

**No More Roses**

For quite a few years now a campaign has been running to rid Cornwall of the insensitive 'English' brand marks. We still have 'English Heritage' plastered around some of our historic landmarks. But the Tourist Board has just announced that some Cornish symbol will replace the English Rose on tourist destination boards. [This, we are assured has nothing to do with the 'vandals' who repeatedly paint over this aggressively (English) nationalist intrusion in our land].



Photograph by Simon Burt, Western Mail.

**'Cornwall – A Celtic Nation, its History, Culture and Language'**

A lecture on the above was organised by the Celtic Alliance, TCD, Dublin and the Irish Branch of the Celtic League in March. It was delivered by Davyth Hicks of the Cornish Language Fellowship, presently head tutor in Celtic Civilisation in Edinburgh University.

This wide-ranging lecture addressed the information deficit brought about by centuries of propaganda and misinformation. It covered early history, the development of Cornwall as a separate nation and the loss of independence. The 1497 and 1549 Rebellions were dealt with and the strong relations with Brittany in the early medieval period, which came to an end as Cornwall was assimilated, and Brittany fell under French influence. The role of the Stannaries (Tin Parliaments) was outlined leading on to the periods of emigration and the modern period.

Emphasis was placed on the revival of the Cornish Language in recent decades, the need for support for Cornish in schools and language planning for Cornish in the context of European developments.

The emergence of the autonomy/nationalist movement was described and its progress in recent times as well as the campaign for a Cornish Assembly.

Celtic Alliance are to thanked for their help and the reception organised after the event. CL Convenor, C. Ó Luain, gave an interview on the contents of the lecture on Raidio na Gaeltachta.

**Cornish Assembly Petition –Progress**

*Kernow ynwedh a yll bos gorth: omdhiskwedhes a wra Kernow gwir dre'n skeusow.*

Well over 25,000 people have signed in support of a Cornish assembly (Seneth Kernow) to accompany the creation of the SWERDA (Southwest Regional Development Agency). Gordon Brown, the Chancellor of the Exchequer, is reported to have reiterated Labour's intention to strengthen the accountability of these agencies. Whether this means an elected assembly, we do not know. The seven county 'region' at present constituted is certainly far too big. It may work in Wales, but with no sense even of 'regionality', yet alone nationhood, people in the 'South-west', with its widely different and physically separate districts would find it irrelevant and remote. The petition is, though, further proof that Cornish people feel the need to have their say. We will not have bureaucrats imposing their ideas over our heads. So far as I know, there is no popular demand elsewhere in the 'region' for an assembly. It would be nice to think that Government will take this into account. Party machines however, working in secret, serve their own agendas...

J.H.

**The Flag**

The new tourism symbol chosen for Cornwall may well be the national bird, the chough. It is unlikely to be the cross of St. Piran, yet one of the great changes of the last decade has been the acceptance and enthusiastic use of the flag, including commercially. Several supermarkets use it to successfully promote displays of Cornish produce. Cornish farming is in a deep crisis. Farmers could also adopt the flag to promote their goods thus taking advantage of Cornwall's good name.



For information on the Cornish cultural and political scene visit the following sites:  
[www.cornish-stannary-parliament.abelgratis.com/](http://www.cornish-stannary-parliament.abelgratis.com/)  
[www.tvr-awvr-awervn.kernow.eu.org/](http://www.tvr-awvr-awervn.kernow.eu.org/)  
[www.Cornish.Heritage.care4free.net/](http://www.Cornish.Heritage.care4free.net/)



**Mebyon Kernow**  
– the Party for Cornwall

Mebyon Kernow demands:

- Greater self-government
- Legislative Cornish Assembly
- Real national democracy

Membership includes the quarterly magazine **Cornish Nation**.

Contact: MK Membership, Lanhainsworth, Fraddon Hill, Fraddon, St. Columb, Kernow/Cornwall, TR9 6PQ  
[www.mebyon-kernow.eu.org](http://www.mebyon-kernow.eu.org)



## Reiltys Jee-veanit ayns Nalbin as Bretin

Ren reiltys Lunnin cur er bun ard-whaiyl ayns Sostyn as quaiyl pholiticaghy ayns Bretin. Gyn ourys, va lught reiltys Lunnin treishteil dy jinnagh shen cur kione er treishtyn son seyrnsys kiart ayns ny cheer-aghyn shen. Yiowmayd magh.

Hannah, ta lught reiltys Lunnin cheet dy ve boirit mychione jee-veanaghey (devolution), erskyn ooilley ayns Nalbin. Ta ny hAlbinee geddyn rey rish taillaghyn-ynsee son studeyrin ayns ollooscoillyn, as t'ad mooad-aghey ny faillyn ta ynseyderyn-scoill geddyn foddey ny smoo na ayns Sostyn as Bretin. Gollrish Sostnee ennagh, cha nod ymmodee Albinee toiggal cre'n fa ta polaseeyn Thoree ec reiltys Lunninagh ta goll er stiurey ec Partee 'Obbraghys'. Ta reiltys Tony Blair geddyn rey rish toyrtyssyn son studeyrin as cur orroo geeck taillaghyn-ynsee. Ec y traa cheddin, cha nod y reiltys shen toiggal cre'n fa nagh vel tooilley sleih aeg veih 'brastyl ny h-obbreeyn' (cha nod ny Sostnee jannoo fegooish anchaslys-brastyl) jannoo coorseyn ollooscoill! S'aashagh geddyn yn ansoor: cha nel argid dy liooar oc ny chour. Ga dy row lught yn Phartee Obbraghys ayns Nalbin noi geddyn rey rish taillaghyn-ynsee, begin daue croymmey sheese as adsyn fo baggyrtys y theay Albinagh.

Red elley ta goll noi Lunnin, shen dy bee shenn sleih ayns Nalbin geddyn kiarail personagh nastee. Tra dooyrt Albinee dy row ad goll dy jannoo shoh, va lught Lunnin goll ass nyn geeall ('Cha nel shynyn laccal soshiallys!'). Agh cha dod lught Lunnin jannoo monney, er y fa dy beagh y co-reiltys jeh'n Phartee Obbraghys as y Partee Deynlagh Libraalagh tuittyn veih my cheilley dy beagh y treeallys son kiarail personagh son shenn sleih ayns Nalbin ceaut magh ec lught y Phartee Obbraghys ayns Nalbin. Va rieu coarys-leigh er l'heh as coarys-ynsee er l'heh ec Nalbin. As ayns Nalbin, feallagh aegey t'er vrishey yn leigh, cha nel ymmodee jeu goll stiagh ayns quaiyllin (as er y raad dys bea jeh kimmeeys, dy mennick). Syn ynnyd jeh shen, t'ad goll dys buird-resoonee (hearing panels). Shimmey peiagh ta coontey ram jeh ny buird-resoonee shoh.

T'eh jeeaghyn dy jean jee-veanaghey mooadaghey anchaslyssyn myr shoh, ga dy vel Lunnin feer faitagh mychione y lheid. S'cooin lesh ny Sostnee ny haink er Bnr Thatcher (Y Thooder) tra hug ee er ny h-

Albinee geeck yn keesh personagh (poll tax). Ga dy dug shoh corree agglagh er ny h-Albinee, hug ny Thoreeyn er sleih fud y Reeriaght Unnaneysit y keesh shoh 'eeck. Va shoh yn ard oyr va'n Thooder ceaut magh sy jerry.

Ga nagh vel quaiyl pholiticaghy Vretin cho pooaral as ard-whaiyl Nalbin, ta ny Bretnee jeeaghyn da'n teihll dy vod ad scarrey rish Sostyn ayns cooishyn ennagh.

Ren co-hionnal Vretin pointeil barrantagh son paitchyn, ga dy row shirveishee-reiltys Lunninagh dy bollagh noi shoh. Ren ny Bretnee shoh kyndagh rish coyrle haink ass brialtys mychione drogh reddyn va jeant noi paitchyn ayns thieyn-paitchyn ayns twoaie Vretin. Geiyrt er shen, t'eh jeeaghyn dy bee Nerin Twoaie as Nalbin pointeil barrantee-paitchyn neesht. Agh t'eh jeeaghyn nagh bee ny Sostnee jannoo y lheid, ga dy vel ram sleih ayns Sostyn laccal eh! Myr ta'n ard-reiragh jeh'n Cheshaght ry hoi Lhietta Dewillys da Paitchyn (SLDP) gra, cha nel sthap currit da raghtalys noi paitchyn ec y clyst eddyr Bretin as Sostyn. Lhisagh barrantee-paitchyn goll er pointeil ayns Sostyn neesht dy ronsaghey skeealyn jeh raghtalys noi paitchyn. Mannagh vees shen jeant, ta'n SLDP laccal y barrantagh Bretinagh dy ve lowit dy chur coyrle mychione polaseeyn Lunninagh ta jannoo er paitchyn ayns Bretin (myr sampleyr, y fail s'loo son feallagh aegey). As lhisagh y barrantagh Bretinagh ve abyl dy ronsaghey ny cooishyn jeh paitchyn Bretinagh ta currit dys Sostyn.

Anchaslys elley eddyr Sostyn as Bretin ta cheet rish, shen yn agh vees rick goll er freayll orroosyn ta jeeaghyn mysh paitchyn as orroosyn ta stiurey as gobbraghey ayns scoillyn son paitchyn ta feer aeg. Ayns Sostyn, bee yn obbyr shoh jeant ec Ofsted, adsyn ta scrutaghey scoillyn. Agh ayns Bretin, bee yn obbyr jeant ec barrantys stundayrty-kiarail (care standards commission). Ta ny Bretnee (gollrish ymmodee Sostnee) smooinghyn dy vel ny cooishyn shoh ny smoo l'hean na cooishyn-scoill.

Myr shen, ta jee-veanaghey cur Sostyn fo traastey dy g'hoill ersooyl veih polaseeyn Thoree. Ta anchaslys undinagh eddyr Sostyn er yn derrey laue as Bretin as Nalbin er yn jeh elley. She co-reiltyssyn t'ayn ayns Caerdydd as Doon Edin as ta Lunnin foast smooinghyn dy vel co-reiltyssyn myr obbyr

y jouyl. Agh ta co-reiltys eginit dy eaishtagh rish ny smoo na un phossan. Ta sorch noa dy pholiticaght goll er ynsaghey ayns Caerdydd as Doon Edin. Ny veggan as ny veggan, ta Nalbin as Bretin cheet dy vel gollrish cheer-aghyn ayns y Cheer Voar Oarpagh.

Va barriaght veg elley er ny cosney son jee-veanaghey er y gherid. Lesh polasee Thoree elley, ta reiltys Lunnin prowal dy chleayney arryltee dy obbraghey nastee dy chooney lesh shirveishyn theayagh gollrish yn chirveish-slaynt (er y fa nagh vel y reiltys shen arryltagh dy eeck faillyn cairal da sleih ta gobbraghey son ny shirveishyn shen). As shegin shickyraghey nagh bee ny h-arryltee jannoo reddyn olk - oddagh kimmee goaill ymmyd jeh'n chaa shoh dy jannoo cragh. Son shickyraghey oikoil, ta reiltys Lunnin laccal jeh punt veih gagh arryltagh (creid eh ny dyn). Agh cha bee arryltee ayns Nalbin geeck veg. Coonish veg t'ayn, foddde, agh t'eh soil-shaghey yn agh peajogagh ta reiltys Lunnin smooinghyn. Vel reiltys Lunnin er nyn-saghey veg? Dooyrt fer moar sy reiltys shen, Gordon Brown, dy vel Goaldee goll ersooyl veih fuirraghtyn rish Lunnin dy jannoo reddyn daue. Syn ynnyd jeh shen, ta sleih jerkal rish kiannoortys ynnydagh. Cha nel shin er nakin monney jeh shen veih Brown as e chumraagyn ayns mean Hostyn.

### Summary

*The UK government hoped to scupper moves for Scottish and Welsh independence by setting up the Scottish Parliament and the Welsh Assembly. Recent developments in Scotland and Wales suggest that the cat might still get out of the bag.*

Brian Stowell

## Cosney yn whalleaght!

Jesam yn cheyoo laa jeh Jerrey Geuree 2001, va daa studeyr yeig er nyn jebbal lesh Teishtyn Cadjin Gaelgagh liorish Leslie Quirk yn loartagh Gaelgagh as Dr. Brian Stowell. Ta Leslie fer jeh skimme dy 'leih dynsee yn Ghaelg veih ny shenn loayrtee dooghysaghy tra v'ad foast er-maym ayns mean yn cheead shoh chaie, as ta Brian ny loayrtagh Gaelgagh ta fer jeh'n sleih ta reaghey yn TCG (Teisht Chadjin Ghaelgagh.) Hooar ooilley ny studeyrin teishtyn feer vie gyn fer erbee failleil!

Rere yn Rheyynn Ynsee ta'n teisht shoh corrym rish GCSE as t'eh ry-gheddyn eek da fir aasit neayr's yn vlein 1998. Va'n teisht currit l'hee stiagh syn ard scoillyn sy vlein roish shen myr cooish reihysaghy, as nish ta obbyr croo leval A fo raad ec Brian as e choobbreeyn. Bee

*(Continued on page 18)*

## Cosney yn whalleaght!

yn whalleaght shoh soit er fer Frangagh ry-hoi ynsaghey Frangish ymmydoil, as bee yn trimmid er Gaelg oddys ve ymmydit.

She cowrey feer vie son yn traa ry-heet ooilley yn sleih shoh as syn oc er yn Ghaelg, as s'treisht lhiam dy varree ee dy vishaghey.

Pawl ap Rhosier.

### Summary

*On the 6th of January 2001, twelve adult students were presented with their TCC's (Manx Gaelic GCSEs) by Manx speakers Leslie Quirk and Dr. Brian Stowell. Also the creation of a Manx A level for the future was mentioned.*

## HOMBOLDT - MANX IN POSITIVE GESTURE

The Celtic League understand that the Manx government, via the Department of Education, has confirmed, in principle, support for the project to maintain the Chair of Celtic (Celtic Studies Department) at Humboldt University, Berlin.

We also understand that support, on a proportionate basis, will be made for a ten-year period. Although no figures have been confirmed. The Manx decision follows an earlier commitment from the Irish government, which initially specifies support over a four-year period but is subject to extension for the ten year term.

The University is also seeking support from other Celtic countries including Wales and Scotland. However, the significance of the Manx commitment coming ahead of any firm decision from the larger Celtic countries is impressive.

A full prospectus of work in respect of each Celtic country has been formulated. For the first time the Manx language and culture will form a distinct part of the University programme.

The Celtic League have campaigned for some years against proposals to discontinue the Celtic Department at the University, which has been at the forefront of Celtic studies for over a century. A breakthrough came last year when the closure was put on hold. At the time it was hoped that the funding commitment by Ireland would be matched by the other Celtic countries.

The Manx support makes it more likely that other countries will now firm up their intentions.

**Never to Return** by Hampton Creer, published by Manx Heritage Foundation 2000, PO Box 1986, Douglas, Isle of Man, ISB no 0952401975 £14.00. pp 159.

In the course of researching his family tree, the author was amazed to find that a distant, direct ancestor had been deported. In 1697 she, and eleven others, were sent to Jamaica. This twelve were the first to be deported from the Isle of Man, but his interest aroused, Hampton went ever deeper into the matter of deportation from the Island in general.

The story he has uncovered reveals a little known history of deportations stretching over a period of one hundred and sixty four years. As might be expected, it is a tale, generally speaking, of hardship, degradation, disaster, disease and often death. Most of all it describes the harsh and ruthless system of punishment enforced during those times. The poor, forced by their condition, to commit what we would now consider trivial crimes, were punished with savage ferocity.

To describe the book further would spoil the story. It upsets any romantic or nostalgic notions we may have had of an idyllic life for the ordinary Manx people. Life for many of them was one of brutal poverty. Deportation may even have been a relief for a few. As an alternative to the death penalty it was irresistible.

Colin Jerry

## MANX GAELIC EDUCATION CONTROVERSY

A House of Keys member was unsuccessful in his attempts to move several amendments to consolidate the position of Gaelic Education when the Isle of Man government moved to the clause stage of the new Isle of Man Education Act. Despite support from several other members he failed to get the necessary votes.

The new Bill contains for the first time a stipulation that the language, culture and history of the Island must be part of the curriculum. It also includes provision for the Department of Education to consult with language organisations about future policy.

However, this was not enough for Peter Karran MHK. He moved several amendments including the establishment of an advisory committee drawn from language groups, to advise on the development of Gaelic education. He also sought to include provision for the training of more staff to resource the Gaelic education programme and specific provision for the inclusion of Gaelic units in schools.

The Manx government, via its Education Minister, Steve Rodan MHK, could scarcely conceal their irritation with Mr. Karran's amendments. Mr Roden maintained that the new Act does include adequate provision for the further development of Manx.

Mr. Karran also came in for criticism from the media. The Manx Independent ran an editorial with the leader "Don't shout to loudly, Mr. Karran". Whilst acknowledging the importance of Manx the editorial said: 'The Education Bill, making its way through the Island's political system, is one huge and positive step towards restoring that loss.' It goes on to suggest that Mr. Karran's crusading might backfire provoking an adverse public reaction.

However, Peter Karran seems unlikely to let the matter rest. He told Tynwald (the Manx legislature) "This country shouldn't be ashamed of its past but proud of its heritage". He also attacked that attitude of what he described as 'moronic' Ministers for their stance towards the language.

Bernard Moffatt



*Walter Clarke of Ramsey was awarded the prestigious Reih Bleeaney Vannanan - Manannan's Choice of the Year trophy- by the Manx Heritage Foundation.*

*His contribution to the Manx language has been both significant and substantial. During the late '40s and early '50s Mr. Clarke and a small team travelled round the Island recording the last native speakers, thus securing a lasting record of the way Manx was spoken. He has transcribed the tapes, which contain a wealth of stories, anecdotes and readings. For years Mr. Clarke taught Manx in Ramsey and believes Manx is, 'A colourful and wonderful language, there is no comparison with English. When you discuss something in Manx it is a joy to talk'.*

# Illiam Dhone Commemoration

*Mark Kermode representing the Manx Nationalist Party, Mec Vannin, made the following oration at the Illiam Dhone Commemoration on 2nd January, 2001.*

There is little point in me standing here and lecturing you all on the ills brought upon the Manx nation by a government that has turned its back on the Manx people. We are all aware of that and it would be hard for me to say anything new in that respect.

Many Manx people I speak to (express) a feeling of defeat and irreparable damage, a feeling that it is impossible to fight a government that has used policies that have resulted in a genocidal destruction of the Manx nation. This society has changed and not for the better. That is a direct result of government policy - but exactly who is making those policies?

Who was successfully elected on a policy that said, "we will swamp the Manx people with immigration and if Manx people are driven out because they can't afford housing, then it's tough." The answer is not a single one, so who is making these decisions? Who advised Richard Corkill to drop tax rates to encourage even more tax-dodgers to flood our country? Why does the government refuse to disclose a target for population? Current government documents talk in terms of 100,000. That essentially means 20,000 new residents. That means another Douglas and we know what will happen when that figure is reached - it won't be enough and it will move towards 150,000 and no matter what, the views of the Manx people will not count.

The *Quality of Life Survey* of ten years ago clearly revealed that the Manx people did not want this substantial population growth yet governments since that time have pushed the population way past the arbitrarily chosen figure of 75,000 and who is deciding these policies?



The real policy makers in this country are faceless entities that manipulate the government to their own ends. The UK is one of them. The finance industry is another. Estate agents and developers are others. We should not be afraid to call those who manipulate our government for their own ends our enemies. Nor should we be afraid to call those Manx people who collaborate with them traitors.

I call upon each and every member of Tynwald today, the start of a new millennium, to make it their business to ensure that the policy of growth for growth's sake, the policies that minoritise and disenfranchise the Manx people are overturned or face the charge: Traitor!

Dandara (building contractors) can cover this island in houses and it will not address the housing crisis - it will just make it easier for more people to flood in from elsewhere but that's what the manipulators of government want. The estate agents will love it, which brings me to the subject of David Crane, whose attitude epitomises all that is obscene about a certain type of immigrant. If he doesn't like the idea of Manx people having a say in planning, he should leave. We didn't invite him here and we are not asking him to stay.

More broadly, we should never be afraid to say to anybody who comes into this island and disrespects the Manx people that they are more than welcome to leave. Manx is not a tax-status, Manx is not a residential status. Manx is not having a work-permit for five years.

I can understand the sense of defeat and hopelessness experienced by many Manx people, old and young, but I refuse to succumb to it. Many non-Manx people living here are now openly claiming that our minoritised status removes our right to primary consideration. I will say this to that sort of person: As long as this country has one Manx person left in it, then it is nobody else's.

➤ *Speaking at the opening of the commemoration, Bernard Moffatt, Sec. Gen. of the Celtic League said that the struggle for freedom for the Celtic nations continues and nationalists are suffering imprisonment today just as others suffered in the past.*

*He highlighted in particular the plight of the nine Bretons imprisoned by the French government, some of whom have gone on hunger strike to focus attention on their campaign for better conditions, one being their demand to be moved to prisons in Breizh. (See Carn 112)*

## CULTURE AND SOCIAL JUSTICE - NO THANKS

There has been much derision on the Isle of Man following an attempt by outspoken politician, Peter Karran MHK, to move an amendment to the Income Tax Bill which would have given tax rebates to Manx Gaelic speakers based on the achievement of certain competence levels.

The media competed with themselves to either directly deride or talk down the proposal.

It appears that no one was aware that two decades ago in Ireland similar moves, which introduced tax breaks for artists, writers etc. were introduced. Also in Ireland benefit concessions, including higher levels of house purchase support for those in the Gaeltacht were introduced.

Whatever one thinks of Peter Karran's proposal, often delivered in characteristically outspoken fashion, they do contain more than an element of substance.

He also attempted unsuccessfully to persuade his well-heeled Tynwald (Manx Parliament) colleagues that an Island awash with money should, as a Social imperative, introduce a minimum wage of £5. He was of course defeated.

It is not Karran, who has spoken out for the Island's culture and on behalf of the wage disenfranchised that should be derided. It is the spineless members of Tynwald who refused to vote with him and support the two resolutions, which were respectively innovative and just.

Bernard Moffatt

## MANX NATIONAL HERITAGE UNDER ATTACK

Manx National Heritage (MNH) which oversees Museums and Trust Lands on the Isle of Man has recently come under attack from a number of members of the House of Keys (MHKs) because of operating deficits. MNH is reputed to have an operating loss over five years of over £1,000,000.

Paradoxically some years ago the organisation was under attack from some quarters for being too commercial in its approach and some still see its decision to re-brand itself as a mistake. Others criticise a perceived failure to promote more prominently the Gaelic culture and language of the Island at its sites.

Between the conflicting arguments however, one thing is very clear, MNH has engaged in a programme of expansion, which has made its presentation of Manx history more relevant and presentable. It has also won considerable international respect, which is no mean feat.



# Celtica



## FORGOTTEN CELTS - A RESPONSE

It is with a great interest that I read the article "Europe's Forgotten Celts" in Carn N° 111, Winter 2000. First of all I have to say that I am myself of Galician origin ; my forefathers come from the area of Bergantiños whose name comes from a well-known Celtic tribe the "Brigantii". I am deeply interested by Celtic culture and languages though I know very well that Galiza and Asturias are no longer Celtic countries "stricto sensu", as their languages are derived from Latin. I have tried to satisfy this lack by learning Celtic languages. I have learnt Breton and Cornish as well as some Welsh and Irish, but I only have a basic knowledge of these two last languages.

As K.Collins shows us brilliantly in the article, Galiza has a strong and deep Celtic heritage. He writes about the "castro culture". I think that we have to find the first Celtic remains in the Castro culture and it is obvious that the Castro culture shares similarities with contemporaneous sites in Kernow, in Eire and in Alba, but archaeological remains are not enough to qualify a culture. Concerning this period which is more important, for me, at least are the epigraphical remains. These native written sources show clearly Celtic personal names, Celtic tribe names... As rightly pointed out in the article even the Leabor Gabala explains that the Milesians, i. e. the Goidels came from Galiza and settled in the green Eirinn.

The second Celtic period concerning Galiza and Asturias took place during the "Dark Ages" when Britons fleeing the hordes of Angles and Saxons ravaging Britannia settled in the northwestern seaboard of the Iberian Peninsula in what is now Galiza and Asturias. These Briton settlers called naturally their new settlements "Britonia". It seems that there are at least 2 or 3 settlements bearing this name in Galiza and one in Asturias. Ironically, another common point to these settlements and the British Isles was their destruction by Viking raiders !

Then, the end of the XIXth century, saw the development of Romanticism and Celticism which are closely linked in the wake of the work of MacPherson. It was then that Eduardo Pondal, our national bard as he was called, composed his famous "Queixumes dos Pinos" which later became the Galician

national anthem where the lyrics are full of references to Celticism and Romanticism ! During this period the first seeds of Celticism were sowed. It was Florentino López Cuevillas that launched historical Celticism in Galiza with his book : "La Civilización Céltica de Galicia" in the fifties. From then on several good books about the Celtic past of Galiza have been published. It seems that nowadays interest for all things Celtic in Galiza and Asturias is widespread again.

I do not demand that Galiza and Asturias are recognized as Celtic countries, but I wish that they could be recognized at least as "Etats Associés" to the Celtic nations in groups such as the Celtic League and the Celtic Congress, as a recognition of their deep Celtic roots, awareness to be Celtic and efforts to know better the other Celtic nations, their cultures and languages. By fostering cooperation between Celtic Nations and Galiza and Asturias, Galicians and Asturians could have a better access to knowledge of Celtic languages and culture. They have already been accepted in other Inter Celtic events but it is not sufficient ! Asturias and Galiza with their home-rule could be a model for devolution, home-rule and language revival policies in other Celtic nations ! I have always wanted the Celtic nations to collaborate and know themselves better in order to come closer together in a Celtic community of nations !

At the end of the wonderful article K.Collins writes and his words will be my conclusion : *"I would not dispute the primacy of the language but none ought to feel excluded because they cannot speak a Celtic language. Commitment to the Celtic cause is what matters most. And that commitment can manifest itself in numberless ways. I hope that our idea of Celticism is big enough to be generous, welcoming, to value all those who see themselves as children of the Celtic family - and that includes those Galicians [and Asturians] who regard themselves as Celts".* And as Peter Berresford Ellis wrote in his excellent book called "Celtic Dawn" : *"not being able to speak the language does not exclude your right to be considered Celtic..."*

José CALVETE.

## SPECIAL 40th YEAR ISSUE OF CARN

Last year the AGM agreed that a special issue be produced to mark the 40th year. I would like to take this opportunity to remind all of this. The issue will concentrate on Inter-Celtic aspects and bilateral Celtic links or deal with specific areas covering all the Celtic countries.

Areas already covered are Sport and Celtic Music. Other areas that suggest themselves are:

- Education in the Celtic Languages, the Position of the Celtic Languages in Education.
- Celtic (Language) Literatures and Publishing
- Mass Media - TV & Broadcasting, Internet?
- Common/ Inter-Celtic aspects of our nation's histories.
- Political Co-operation amongst the Celts
- Celtic Festivals both language, cultural and musical.
- Bilateral activities such as the long running Irish/Scottish exchange of poets and musicians. Similar P Celtic ones?

Suggestions for articles should be sent directly to me *as soon as possible* with a brief summary indicating length. Articles should not exceed 4,000 words to include illustrations etc.

Patricia Bridson, Editor.

## WELSH MEDIUM SCHOOL VICTORY

Campaigning parents are *delighted* after winning their campaign for a Welsh-medium primary school in one of the most predominantly English-speaking counties in Wales.

The struggle to establish the unit began two years ago in south Monmouthshire because children had to endure a one-hour journey to Welsh schools in either the north of the county or in neighbouring Newport.

There appears to have been initial opposition within the local Council however, the issue was resolved when Labour councillors who had previously opposed the plan reversed their decision

Campaigner Rhiannon Edwards said, "It is also a victory for Wales, its culture and its heritage. We can now look forward to children getting the education they want without having to travel so far."

This latest good news for the Celtic languages comes hard on the heels of positive language education initiatives in Scotland and the Isle of Man.

## WHOSE NATIONAL NEWS?

A debate about the continued centralised control of news from the BBC has raged for many years and more so since the break up of the UK. It begs the question, is the BBC, as it is currently structured, relevant to the changed and changing political circumstances of the United Kingdom?

The agenda now being pursued politically in Edinburgh, Belfast and Cardiff is not the political agenda formulated, as the current First Minister for Wales put it, "around dinner tables" in London.

The *Regional* operations of the BBC, which should now theoretically produce high quality news programming to meet the new national needs of Scotland and Wales, cannot deliver whilst this centralised mind-set within the London Offices of the BBC hold sway. Pointedly, in this context, we have not mentioned BBC N. Ireland because, unlike the *Regional* operations in Scotland and Wales which seem anxious to break free from the grip of "Broadcasting House W1A", the Ulster brethren seem unable to shake off their "Radio Orange" persona.

The BBC, dreamt up in the days of the Empire, has almost certainly had its day. It seems unable to make the transition necessary to service the needs of this somewhat less, United Kingdom.

## POBL becomes "the Movement for the Organisation of a Free Brittany"

Parti pour l'Organisation d'une Bretagne Libre (POBL). The current debate on the future status of Corsica and the new prospects for some form of Breton autonomy has prompted some soul-searching among Breton activists. As a result, it has been decided to turn the party into a *wide-open movement* with a clearly European and federalist perspective. Thus, POBL becomes the movement: "Pobl Evit Breizh Dizalc'h".

Inspired by the opinion poll in September 2000, showing that close to one fourth of the Breton population were in favour of an independent Brittany, the movement's prime objective is henceforth to secure a special status for a reunited Brittany. Nevertheless, its medium-range objective remains full sovereignty for the Breton Nation within the framework of a "one hundred flag Europe". In addition, the new movement Pobl Evit Breizh Dizalc'h will strive to promote, regardless of party affiliations, a united front in the face of an all-powerful French centralistic power.

(S.G.=) Padrig Delorme.

# Conference of European Stateless Nations



*Mark Kermode, (CL Asst. Gen. Sec.) addressing the general assembly of CONSEU in Barcelona. Aureli Argemi, CONSEU's Secretary is on the right.*

The 4th Conference of CONSEU was held in Barcelona, Catalonia from 19th. to the 20th. Jan. 2001. It was aimed at analysing the outcome of the Nice EU Summit and Intergovernmental Conference and developing strategies to gain a voice for the stateless nations of Europe. Representatives attending ranged from the Faroe Islands, Scotland and Wales to Galicia, the Basque Country, Sardinia and Corsica with Catalonia well represented.

Cathal Ó Luain (Convenor) and Mark Kermode (Asst. General Sec.) attended on behalf of the Celtic League and engaged in the discussions and working groups. Mark Kermode outlined the League position. The League did not see any sign or prospect of powers ceded to Brussels from the 'nation states' devolving back to the regions or to the small nations. He also stressed the problems created by large scale immigration into the Isle of Man.

The League was complimented by Yann Choucq, the Legal Adviser of CONSEU, for its work for both national and human rights.

C. Ó Luain stated that the position of the Celtic Nations reflected that of the nations without a state in Europe. Scotland with a strong Parliament and perhaps an election away from Independence, Wales with a weaker Assembly but flexing its muscles, Cornwall denied recognition by Westminster as a National Minority under the European Framework Convention for Minorities, Brittany with continued French repression and centralisation denying any form of recognition of Breizh as a separate nation. 'Nation states' was a misnomer: these states (UK, France, Spain) were multination states and should be called

such. The Celtic League stood for the break up of these states and for self-determination for all the Celtic Nations. CONSEU should have this as their long-term strategy even if working to gain some recognition for stateless nations within European institutions and frameworks.

The Assembly agreed to set up a permanent secretariat to continue the work. It would organise a broader Convention of Stateless Nations in 2002 with a view to preparing proposals for the Berlin summit and intergovernmental conference in 2004.

C. Ó Luain gave interviews on the Conference on Manx Radio and on Raidió na Gaeltachta



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# Lands for the People? The Highland Clearances and the Colonisation of New Zealand

*A biography of John McKenzie by Tom Brooking*

(ISBN 1877133 21 3)

University of Otago Press, 56 Union Street, Dunedin, Otago, New Zealand.

<http://www.otago.ac.nz/phonebook/dept172.html>

I first came across this book by accident in New Zealand and found it so good. I decided to order it from the publishers when I returned home. It has an unusual cover, but don't let that put you off. The Scots were a major force in Canada and NZ like nowhere else, and this book honestly and fairly looks at part of that contribution. The book opens appropriately enough with a Gaelic lament, and ends with a Maori one, for what the Scots often gained was that which the Maori lost. Not unlike the Highlanders, the Maori were a fighting people, and this divisiveness was their downfall. MacKenzie\* as a boy had seen a huddled family by the side of a road, these he was told were the Gael cleared from their land. This vision was to haunt him for the rest of his life, when he gained a position of political power in New Zealand he set about destroying the big estates, and setting up the network of family farms which still exist today. NZ is all the better for it, and the irony is that a hundred years on, MacKenzie's native land still has not properly faced up to the issue of feudal land ownership. The book offers clear insights into MacKenzie's life and manner-

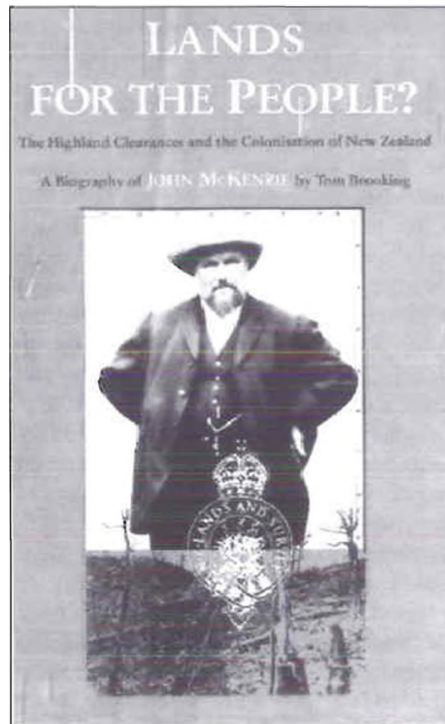
"His later habit of lapsing into his native tongue when provoked by the taunts of his opponents... was also a clever political ploy designed to counter wisecracks made in Latin and Greek and to win popular electoral support."

He also remained a member of the Gaelic society all his life. Shamefully however with his own family he only spoke it when he wished to keep something from his children – a sad but common enough story. Against him perhaps, was his support of capital punishment, opposition to women's suffrage, and his strange attachment to the monarchy, perhaps the biggest landlord of them all. NZ was the first country to give women the vote. He can also be said to have neglected the North Island, and possibly to have been nepotistic. Otago is the most Scottish area of New Zealand, even containing some Gaelic names such as Dunedin, Balclutha and Strath Taieri, and it is here that most of MacKenzie's reforms took place eerily similar to Easter Ross, his native ground.

The book contains many good pictures. The satirical cartoons often show him tam o' shanter crowned, and literally larger than life. There are also pictures of environmental damage wrought by *Pakeha* (non-Maori)

policies – colossal heaps of dead rabbits, apocalyptic scenes of bush clearance, his often (very!) humble homes.

Talking of MacKenzie's funeral (which judging by the photographs was massively attended) Brooking says, "Captain Russell, with the unerring insensitivity of a Sassenach, quoted from the Lowland poet Burns – 'Man was made to Mourn'"



If it was "insensitivity", it is ironic since Burns grew up in the most Gaelic part of Lowland Scotland. *Gall* is more likely the term MacKenzie himself would have used. There is no denying that there was animosity between Lowlander and Highlander, but Brooking overplays it at times. MacKenzie did call another politician a "Lowland Loon", loon meaning in Doric usage a "lad" rather than a "lunatic". Brooking criticizes one of MacKenzie's English contemporaries for describing him as "Doric speaking", this is indeed basically wrong, but Doric in original usage refers to any rustic dialect, but became linked to the dialect of the North East Lowlands, and the Highland English of Easter Ross has not been uninfluenced by it. This is a fairly minor mistake, as it is when Brooking talks of MacKenzie meeting with

the bishop of Salt Lake City, Utah: Mormon bishops are temporary, and fairly minor figures as opposed to Catholicism and Anglicanism, and the title is about all they have in common.

Scotland's land reform campaigners could not do better than adopt MacKenzie as a patron saint. New Zealand, well New Zealand should be celebrating him more. There is at least one way this can be redressed.

"The irony of renaming the town [of MacKenzie] after the Cheviot sheep, one of the demons of Highland clearance mythology, would not have been lost on MacKenzie. It should be redressed by renaming the town to commemorate the man whose political acumen brought it into being" (Epilogue)

Perhaps another way may be to remove the obscene colossus of the Duke of Sutherland, the supposed instigator of the clearances on Ben Bhraggie and replacing it with one of MacKenzie!

If you have some interest in the Scottish influence on New Zealand, land reform or the Highland clearances, it would be well worth ordering this book.

At the end of the book there is a poem, by another cleared people and it is perhaps fitting we too should end with a quote from it-

"*He wahine he whenua i ngaro ai te tangata*" – 'Man will fight to the death for women and land'.

\*MacKenzie's name is spelt in several different ways. He himself used 'Mc' later on.

Ray Bell

[raybellnol@netscape.net](mailto:raybellnol@netscape.net)

## West Wales

Ethnic cleansing or the wholesale expulsion of whole people is, unfortunately, not a new form of persecution. The entire Brythonic populations of the Celtic countries have suffered such a fate.

One can still walk down the way of Offa's Dyke, created by the king of that name to exclude Westward the people of Wales. The Cornish too were subjected to such intolerable pressures when they were banished over the Tamar while those who could not be so confined had to make their way across the Channel to Brittany.

It was with the modern concerns of the Cornish people which has filled my mind for some time and the great decision that they must make quite possibly in the near future.

It is quite possibly on the cards that if the present government is returned after the General Election which might not be so far off, that the plan to set up a South West of England region which would swallow up Cornwall will be set in motion. When I tackled them a vague half promise was trotted out. But sad to say I was met with anything

*(Continued on page 23)*

# Celtic League American Branch Attends Hunger Strikers Memorial

For the third year The Celtic League American Branch has attended The Michael Flannery Memorial which was begun by *Cumann na Saoirse Náisiúnta*. This year was the Sixth Annual Dinner and commemorated The 1981 Hunger Strikers. It has been my privilege to be the emcee for each of these dinners. The guests of honour this year were George Harrison, Al Lewis and Geraldine Taylor.

*Cumann na Saoirse Náisiúnta* was first formed in the United States in 1986 by its founders Michael Flannery, George Harrison, Joseph Stynes, Michael Costello and Pete Farley in support for the keystone Irish Republican Principle of Abstentionism from the house of the 26 County assembly at Leinster House as well as any past or future Six County assembly at Stormont.

George Harrison was born in Shammer, Kilkelly County Mayo, Ireland. George holds proud memories of Sean MacBride, John Smeed, Cndt. Tom Maguire of Mayo, and Michael Duffy. George gives unqualified support to Republican Sinn Féin and rejects any other process, unless it includes a commitment by the British to withdraw unconditionally from Ireland.

Al Lewis has worked tirelessly over the years on various political causes including Irish Freedom. He is the host of his own public affairs radio show on WBAL.

Geraldine Taylor has taken the high road and as a prominent official runs the Belfast

office of Republican Séin Fein in the Falls Road of West Belfast. She requested the aid of the American Irish for Republican Sein Fein's continuing the cause of self-determination for the Irish people. Geraldine also highlighted the plight of Tommy Crossan (IRA political prisoner in Long Kesh and his request for political status.)

I was honoured to be in the presence of these honorees. They continue to fight the fight that needs to be won, no British rule in Ireland under any disguises. The significance of this is brought to the front again by denial of compassionate parole to Danny McAlister being detained in Portlaoise jail. He was denied visitation to see his ailing, now deceased father; denied leave to visit two of his children in the hospital for surgeries; denied leave to visit a brother diagnosed with a rare form of leukemia and denied leave to visit his ailing 77-year old mother.

It is people who are present at functions like this that make me proud to realize that as an American Irishman, I have the right to criticize and disagree with The Good Friday Agreement. Many people in Ireland do not have that luxury and so these dinners will continue as a way to support the families of political prisoners in Ireland. Gerry Adams fought for that right during his incarceration and with the shake of a hand signed it all away.

I am pleased to be a member of The Celtic League. A group, who fights for indepen-

getting the top status as laid out in "The European Charter for Regional or Minority Languages", in the European Treaty Series Number 148, published by The Secretary General of the Council of Europe, Strasbourg, France.

From our own experience in Scotland it is essential to have playgroups conducted for children between two and three years old up to five followed by teaching through the language to create native speakers even if their parents speak only English. There is a need for much more radio and TV access on behalf of the language and the establishment of a college like our Sabhail Mór Ostaig These and more could become realities through a loose confederation with Wales. It could be claimed that Cornwall is also known as West Wales with a language cognate and Celtic in respect of Welsh.

It is an irony of ironies that it was John Trevisa from Crocadon in St Mellion, Cornwall assisted by two other Cornishmen saved English from French... all three Cornish speakers. The time was ripe in the animosities of the most bitter kind following the outbreak of the Hundred Years War by England against France.

dence, free speech, education and recognition of the Six Nations. I know the Celtic League supports the Good Friday Agreement in terms of peace and no more fighting and bloodshed, but unfortunately the blood continues to be shed. Whether you who are reading this agree or disagree with The Agreement one has to realize that freedom of speech is a right and not a privilege and should be granted to everyone no matter what their beliefs. No better example exists than the fight for language signs to be posted in the Six Celtic Nations. People are being jailed for the simple right to see directional signs in their native language. People should be allowed the right to disagree and act on their beliefs with no threat of harm coming to them.

**Bobby Sands, Frankie Hughes, Raymond McCreesh, Patsy O'Hara, Joe McDonnell, Martin Hurson, Kevin Lynch, Kieran Doherty, TD, Tom McElwee and Michael Devine gave their lives for a free 32 county Ireland. Let not their lives be lost in vain.**

Thomas McGrath (CLAB)

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E-mail him at: [bstowell@mcb.net](mailto:bstowell@mcb.net)

## West Wales

from indifference to open hostility to Cornwall's claim to nationhood with its own language.

So much for the English or British reaction; but that of many of the Welsh were much more positive even at times enthusiastic. Could it be possible to enter into negotiations with Wales which now after almost seven hundred years has some degree of autonomy? It seems that the opting out of the South West region into some arrangement with Wales by Cornwall would not be damaging to the plan to set up a South East of England, which the British government seems to envisage after a victorious General Election.

This could not ever be an incorporating union such as Monmouthshire but that of a loose confederation in which Cornwall would get increased powers and a cash allocation worked out between the Welsh Assembly and the British government. There are a variety of schemes for confederation at hand but those of the Isle of Man and of the Channel Islands spring to mind.

As far as I understand the British Government has not acceded to Cornwall

Writing about the growing change from French to English, Trevisa said "... John of Cornwall, a grammar master, changed the instruction and construing in the grammar schools from French to English; and Richard Pencrych, so that now, in the year of Our Lord 1385, the ninth of the second King Richard after the Conquest, in all the grammar schools of England, children are dropping French and construing and learning in English."

Another report that could be of interest is "Teaching in Gaelic medium education" from the General Teaching Council for Scotland; Clerwood House, 96 Clermiston Road, Edinburgh EH12 6UT.

It is high time that other Celts showed an interest in Cornwall which could well have had negotiations with the Welsh Assembly and the British government in order to get its consent to an agreement worked out between Wales and Cornwall.

As we would say in our own Celtic language of Gàidhlig... "Aonan agus uile" or as one would say in Cornish... "Onen hag ol", ... One and all...

Gilleasbuig MacMhuirich  
(Gilleasbuig Lachliann/Illeasbuig)

# CELTIC LEAGUE AGM 2001

Returns to its Roots for Fortieth Meeting

*This year's AGM will be held in Rhosllanerchrugog, near Wreccsam, in Wales on the weekend August 4th / 5th. The venue for the meeting is the Miners Institute in Rhos.*

Rhosllanerchrugog is of course where the Celtic League held its inaugural meeting forty years ago. It is hoped therefore that all branches [and individual members] will make a special effort to be well represented at the meeting.

There is plenty of Hotel, B&B type accommodation in the Wreccsam area and Robat Ap Tomos has already posted some information via e-mail to branches. It is also available from him by post.

It is also hoped to include, as part of the AGM, a symposium with guest speakers from various Nationalist parties from each Celtic country. While details of this and financial implications have to be confirmed its success will depend on the commitment of branches and all members to this unique Annual General Meeting.

Branches should forward details of delegations to the AGM and proposed resolutions to either the Convenor or Secretary General of the League. Correspondence relating to the meeting could also usefully be copied to Robat ap Tomos, Cymru branch secretary. E-mail: [CellCaerdd@i12.com](mailto:CellCaerdd@i12.com)

## Membership and Subscriptions

All those who agree with the constitution and aims of the Celtic League are eligible for membership. The membership fee (including *Carn*) and subscription rates are IR£12; Stg£12; 120FF; US\$25.00 (US funds, cheques drawn on a US bank). Europe Stg.£15 (airmail); outside Europe Stg.£18.00 (airmail).

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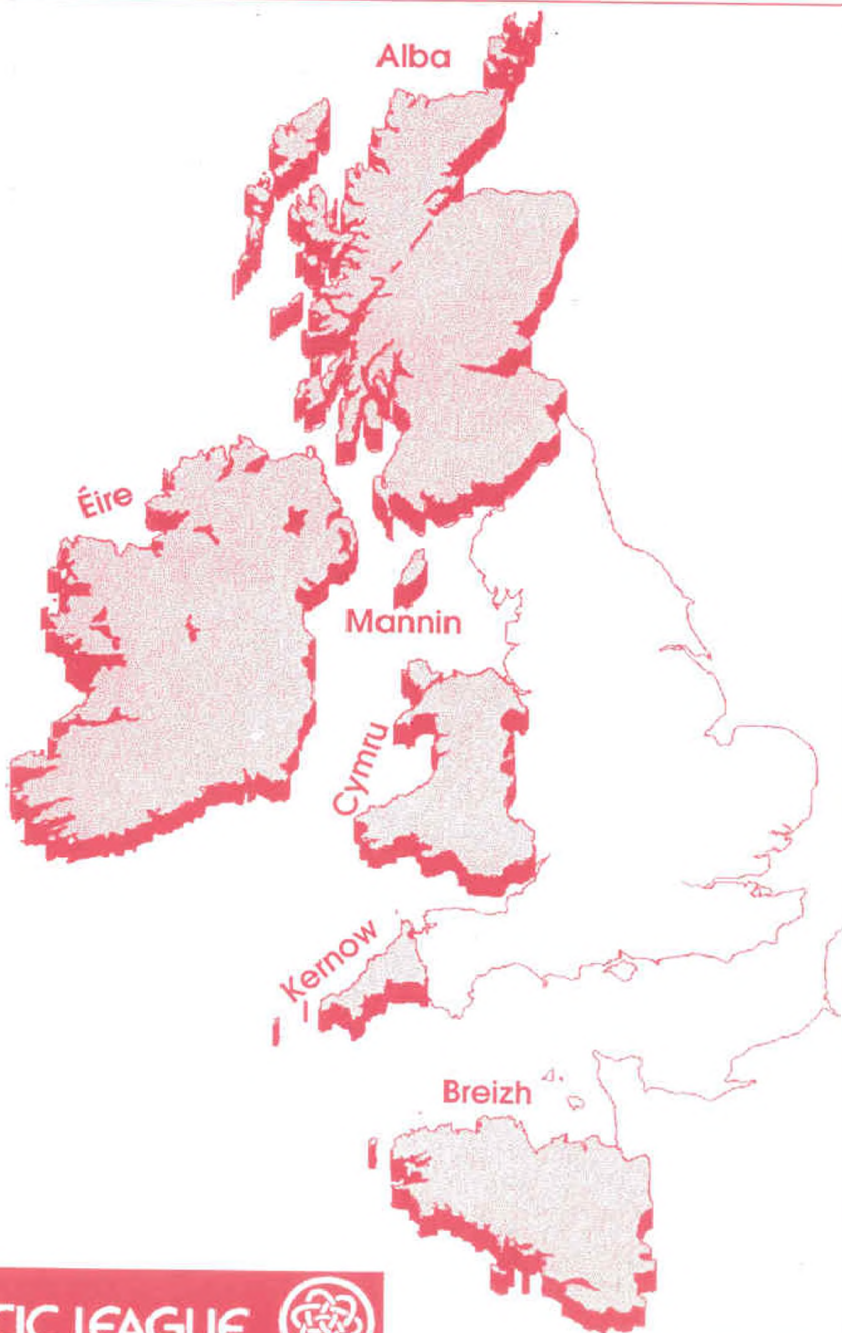
# COMANN

A LINK BETWEEN THE CELTIC NATIONS

No. 114

Summer 2001

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CELTIC LEAGUE





# Tilleamaid don Roinn Eorpa a Risd

Fad iomadh linn bha Alba 'na dùthaich Eorpach, gus an robh sinn air ar slugadh a steach don iompaireachd Bhreatunnach air a' chiad latha den Chéitean sa bhliadhna 1707.

Bha ar lagh coltach ris an lagh air an Tirmór Eorpach far a bheil bun-stéidh an lagh Romanach. No mar a theireadh iad sa Laideann ... Corpus Juris Civilis. Bha na togalaichean againn, cuideachd, anns an nòs Eorpach agus mar sin air adhart.

Bha ar ceanachan-siubhail, marsantan, saighdearan, sgoilearan, pearsachan-eaglais agus Albannaich eile de gach seòrsa ri fhaotainn air an Roinn-Eorpa.

Ach mean air mhean an deidh sin bha sinn air ar putadh a-steach do Shasunn an deidh Aonadh nan Crun sa bhliadhna 1603 agus an iompaireachd aca ann an 1707. Leis a sin, bha sinn air ar tarraing air falbh bhon Roinn Eorpa do Shasunn agus don iompaireachd aca.

Ach, an deidh an darna Cogadh Mhór (WWII) chaidh an ceòl air feadh na fìdhle. Cha do mhair an iompaireachd seo no iompaireachd Eorpach eile. Leis a sin, tha sinn air ais a-steach don Roinn Eorpa agus an t-Aonadh Eorpach.

Mata, de an difir eadarainn a thaobh cànan? Sa chiad dol a-mach, chan eil dùthaich san Roinn Eorpa far a bheil iad a' teagasg tre'n Bheurla; ach tre'n chànan dualach aca fhéin.

Ach, gearrainidh an leughadair, "Nach eil aiseirigh na Gàidhlig ann an drasda?"

"Sin agad an fhìrinn," fhreagradh sinne, ach tha uiread de chnap-starraichean ann an sliغه na Gàidhlig. Chan eil Inbhe Thearainte dhan Ghàidhlig, no, *Secure Status for Gaelic*, againn fhathast. Leis a sin chan eil àm ri teachd na Gàidhlig agus an fhoghlum tre na Gàidhlig ach cuhlaidh. Chan eil ar cànan co-ionann ri Beurla Shasunnach fhathast. Le sin, b'urrainn na h-ùghdarrasan ionadail dèanamh na b'fheàrr. Aig a cheart àm seo, cha mhór nach do stad Comhairle Pheairt agus Ceann-rois a bhith teagasg na Gàidhlig agus tre na Gàidhlig feadh na sgìre aca.

Rud eile, tha Riaghaltas na h-Alba a' cur foghlum tre na Gàidhlig gu bàs le bhith gearradh cuidichidh. Direach mar a thuir Rob Dunbarr sa leabhar d'am b'ainm, "Aithne na nGael: *Gaelic Identities*" deasaichte le Gordon McCoy agus Maolcholaib Scott agus foillsichte le...The Institute of Irish Studies, Queen's University, Belfast aig £9.50 air duilleag 69... *The approximately £12 million that the Scottish Office will*

*spend on Gaelic-medium services in fiscal 1998-99 looks very impressive, until one recognises that this represents less than one tenth of 1% of the total Scottish Office budget of over £14 billion for the same fiscal year.*

Gun teagamh sam bith, cha bhì ceartas air son na cànan againn gus am bidh a h-uile sgoil feadh Alba uile gu fèir a' teagasg gach cuspair tre na Gàidhlig coltach air gach dùthaich san Roinn Eorpa a tha a' teagasg tre'n chànan dùthchasach aca. A bhàrr air seo chan eil dùthaich o cheann gu ceann den Roinn Eorpa far nach eilear a' teagasg tre Beurla.

Chan eil neach comasach a ràdh nach robh muinntir na sgìre seo a' bruidhinn na Gàidhlig aig aon àm nuair.

Rud eile, gun teagamh bithidh a' chuid as mò den sgoilearan ag ionnsachadh na Beurla Shasunnach (gu nàdarraich tre na Gàidhlig). Ach cha bhiodh e àbhaisteach san Roinn Eorpa, litreachas na Beurla Shasunnach ionnsachadh nuair a tha uiread de dheagh litreachas anns a' Bheurla Albannach. C'àite a bheil an t-àite cubhaidh air son litreachas na Beurla Shasunnach ach sna oilthighean leis na litreachasan coimheach eile!

Chan eil Chaucer freagarrach sna sgoiltean Albannach nuair a tha Barbour is Blind Harry againn. Is suarach Wordsworth no Milton nuair a tha na Baileadan Albannach againn agus a thaobh rosg... dè mu dheighinn Scott agus na h-ùghdairan Albannach ainmeil eile gus an latha an diugh?

Ged a tha sgoiltean nan dùthchannan Eorpach a' fòghlum na Beurla Shasunnach mar theanga choimheach, tre na cànan dùthchasach aca, cha dh'ionnsachadh iad ach an litreachas ach tre na cànan aca fhéin.

Feadh na Roinn Eorpa teagaisidh sgoiltean gach cuspair agus litreachas agus orain agus a h-uile cail eile tre na cànan dùthchasach aca. Mar eisimpleir, teagaisidh tre na Danmhaircis agus seo agad an aon rud a thaobh na Portagail, no na Fraing, no na Gearmailt, no na Eadailt agus mar sin air adhart.

Mu dheireadh thail, a thaobh an leabhar "Aithne na nGael: *Gaelic Identities*" ... bha sinn a' bruidhinn m'a dheidhinn agus na thuir Rob Dunbarr shuas ... ged a thàinig an leabhar seo à dh'Eirinn tha e loma-lan de chuspairean Albannach air a mhòr-chuid agus fiosrachadh gu leoir a thaobh aiseirigh na Gàidhlig Albannach. Ach theagamh, tha an leabhar seo caran eu-dùchlasach no pes-

simistic mu dheidhinn an aiseirigh seo. A reir Ailean Cairmbeul, Comann na Gàidhlig, tha an Riaghaltas Albannach air "a learning curve" gu h-àraidh bhon a tha e fada nas fhasa don Chomann na Gàidhlig bruidhinn dìreach ris an Riaghaltas againn.

Agus a reir a' cholbha Gàidhlig a tha ri fhaotainn dà uair gach seachdain sa phàipear-naidheachd "An t-Albannach" chunnaic sinn air an darn latha den Chéitean am bliadhna gun robh bodach Astrailianach ainmeil d'am b'ainm an t-Ollamh Eòsaph Lo Bianco, fìor chomasach teagasg chànaichean, gun robh e comasach an aireamh àrdachadh nan sgoilearan ag ionnsachadh tre na Gàidhlig o 2,000 gu 24,000 leis a' bhliadhna 2010. nan gabhadh daoine a chomhairle.

Ma bhios sinn comasach na aireamh a mheudachadh cho luath, bhiodh a h-uile Albannach òg ag ionnsachadh tre na Gàidhlig re ar linn fhéin!

**Gilleasbuig MacMhuirich  
(Gilleasbuig Lachlainn 'Illeasbuig)**

## Summary

*We are reminded that Scotland was for centuries a European country until the Union of the Crowns in 1603 and the Act of Union 1707 when we lost our Parliament. These drew us into the orbit of our Southern neighbour and its empire. But this empire has disappeared and we are again in Europe. Accordingly, it is reasonable to see how language is there regarded. Firstly, every European country teaches through its own language not through English. Taking this into consideration one cannot but have enthusiasm for the present initiatives to found and run Gàidhlig playgroups (croileagan) for those of over 2½ and under 5 years of age and the teaching through Gàidhlig in schools.. Secondly, each country's songs, poetry and literature have a prime place in the curriculum. Teaching through Gàidhlig should be able to inspire the young with the literature, songs and poetry of that half of Scotland's culture. Equally, those learning English ought to be conversant with the vast Scottish tradition in English and Scottish English and its literature, songs and poetry. Chaucer must disappear from Scottish schools in favour of Barbour and Blind Harry etc. Our Scottish Ballads should take the place of Wordsworth or any of the other English poets. Authors from Scott and R.L.S. to the present day must take the place of English prose and so on. The English language and this Scottish English culture being taught through Gàidhlig like every other subject. Indeed the proper place for English literature etc. is in the universities along with other foreign literatures, not in Scottish schools.*

*Finally, attention is drawn to the book "Gaelic Identities", edited by McCoy and Scott and published by the Institute of Irish Studies, Queen's University, Belfast at £9.50.*

# BEYOND THE CRINGE

## - taking Scottish traditional music to the nation's heart.

A timely comparison of the health of Scottish and Irish traditional music and musicians appeared in the Dublin-based Sunday Tribune on 15th April. Its author, Fintan Vallely, is amongst other things a fine flute player, teacher and editor of *The Companion to Irish Traditional Music*. In his column Vallely notes that the first students have started the first undergraduate degree course in Irish traditional music. In comparison the third tranche of students in Scottish traditional

music will soon graduate from the RSAMD. But, he argues Scotland is far behind in numbers playing our music or in public appreciation of the traditions here.

While families and communities in Ireland have cherished their music, Irish organisations like Comhaltas Ceoltoiri Eireann, CCE, have also raised the status of Irish music in all its forms over the past fifty years. But CCE had to undo 'the national cringe' as part of its task to

promote understanding, live performance, and help achieve the status that Irish music has in the world today. Vallely suggests that 'the national cringe' is clearly thriving in Scotland yet.

He cites the largesse bequeathed to Scottish Opera and the tired recital of vague commitment to the tradition in the current National Arts Strategy. The actions of the Scottish Executive, the arts establishment and the media merits careful examination for they undoubtedly take for granted our uniquely Scottish musical traditions.

Lip service is paid to traditional music by government but funding has yet to reach a tenth of that bestowed on Scottish Opera alone. Look how much more the SAC is spending on the traditional arts than ten years ago, they say. Yet beyond cultural champions for each school and centres of excellence, government policy is yet to be properly spelt out. Consider how newspapers and TV consign traditional music to occasional forays, mostly linked to the Celtic Connections festival; and disdain to cover much else in the folk world - because folk events are too cash-strapped to buy advertising space? Don't these strike you as prime manifestations of 'the Scottish national cringe' at work?

When did you last meet a minister who rushed to promote Scottish music in an everyday policy development? When will the SAC spell out what its development plan is for the traditional arts? When will the broadsheets, far less the tabloids, feature musicians and review new traditional CDs alongside classical, jazz and pop each week?

Fintan Vallely feels that Scotland has to build firm foundations to raise our self-esteem in our own traditional arts, 'and short of evangelism, the best place for that is likely in the schools'. The availability of traditional music in mainstream education should be possible in a nation where 96% of pupils go to comprehensive schools. 'Present and future generations of Scots have a right to be in full contact with their musical traditions', said the 1999 Traditional Music in Scotland report endorsed by the SAC. Government commitment to achieve this would signal that being Scottish is socially inclusive, not just a matter to trumpet on Tartan Day in the USA.

Thank goodness for a chance to see ourselves as others see us; by the way, if you think our Scottish establishment exhibits 'the national cringe' just look at the status of traditional music in England and think what an uphill struggle English cultural self-esteem has against its own 'national cringe'.

**Rob Gibson,**  
*Director, The Highland Traditional Music Festival, Dingwall.*

## Gaelic Education News

The Deputy Minister with responsibility for Gaelic, Alasdair Morrison, has lent his support to the campaign for an all-Gaelic primary school for Inverness, a proposal which has already received the backing of the Local Authority: Highland Council. It now remains to be seen whether Mr Morrison will provide the funding which is necessary for the construction of the school.

The level of interest shown in Scotland's first and only Gaelic primary school - Sgoil Ghàidhlig Ghlaschu - has been so considerable that it seems certain that the school will be full only a few years after opening and that another school will be necessary. Good news also comes from nearby North Lanarkshire where a Gaelic medium secondary unit is to be opened in Greenfaulds High school, Cumbernauld to cater for the pupils who have attended the North Lanarkshire Gaelic medium primary unit.

Despite good news such as the above, however, those involved in Gaelic medium education are concerned that the further expansion of education through the language will be hampered by a lack of teachers. At present there are far more vacancies for Gaelic teachers than there are teachers being trained. If this situation persists, new Gaelic units will not open and some existing Gaelic units will close. A Gaelic medium teacher training course to begin in Lews Castle College in Autumn should help to alleviate the situation to some extent, but will not on its own be enough to overcome the crippling teacher shortage.

## COUNT ME IN?

Despite the "Count me in!" campaign to encourage the public to complete and return the 2001 Census form, Gaelic speakers were in fact counted out by the General Register Office for Scotland (GROS). The GROS have been criticised for the following reasons:

1. The Census form was not available in Gaelic.
2. The shiny census promotional leaflet for Scotland, which was available in a number of languages, was not available in Gaelic.
3. In the run up to the Census, Gaelic groups were not invited to participate in the Community Liaison process that the GROS conducted.
4. The GROS failed to publicise the existence of the limited provision

which they did make available for Gaelic: a Gaelic information line and a Gaelic mock-up of the Census form (which the public was not allowed to fill in!).

Several Gaelic activists including Fionnlagh MacLeòid and Roy Wentworth have refused to fill in the Census form in protest and hundreds of language activists have written to the Registrar General asking him to ensure that the 2011 Census form will be available in Gaelic. If you would like to take part in the campaign, please write to: J. N Randall, Registrar for Scotland, General Register for Scotland, Ladywell House, Ladywell Road, Dùn Èideann/ Edinburgh EH12 7TF email: scottish.enquiries@2001census.org.uk asking him to ensure that the 2011 Census form will be available in Gaelic.

Brude mac Maelcon

# Scottish Politics in a Westminster Election

For the first time the political parties have had to face up to the implications of devolution to Scotland and Wales, not to mention the North of Ireland, in the way the campaign for the British General Election is being fought. Because the Scottish Parliament is already taking more radical policy decisions, such as free long-term care for the elderly and replacing New Labour's student tuition fees with a graduate tax, the English based parties have had to tread carefully. Indeed the position of the cabinet post of Secretary of State for Scotland is anomalous. Now we have a first minister, does Scotland need the ongoing costs?

The Scottish dimension is taking more and more of people's attention because, health, education, jobs, agriculture and fisheries etc are now dealt with in Scotland. But because few think that a change of government in Westminster is likely, they are showing the lowest interest in a General Election for a century. Nevertheless, the SNP's campaign to *Stand for Scotland* points out that Blairite plans that are anti-Scottish will have to be

vigorously opposed in Westminster. Since New Labour members elected will be tightly whipped, who else will oppose cuts in the block grant, more crippling fuel price increases and point out the free market agenda of New Labour as selling Scotland short in the European Union and World Trade Organisation negotiations?

On a matter close to Carn readers' hearts, the painfully slow provision of Gaelic speaking teachers for our expanding Gaelic-medium schools is down to New Labour's incompetence. The disgraceful delay in erecting Gaelic medium signs on Highland roads was another example of unsympathetic civil servants getting away with evasions when we have a minister for Gaelic in Edinburgh. The big issues of boosting health spending and paying for 21st century education both show a marked lack of ambition and wasted cash, while New Labour followed the Tories down the route of paying for new buildings and refurbished schools and hospitals by borrowing money at high interest rates. As an alternative the SNP has offered

the costed scheme. *Scottish Trust for Public Investment*, which would aggregate all schemes and save money through imaginative bond issues and borrowings from the European Development Bank outside the public spending budgets.

Similarly, the *Scottish Fund for Future Generations* would invest Scottish oil revenues for future use. Surely such imagination will eventually attract the voters attention? Meanwhile with clinical cynicism Tony Blair has his safe seat totals calculated and we can expect less than half of those voting to deliver a massive majority in the least fair voting system in the western world. So the dumping down of politics continues, and 'president' Blair tries to rise a strong economy into a second five year term, and if we don't get Scotland full fiscal powers in 2003, possibly a third UK New Labour government delivering Thatcherite policies that people rejected four years ago in the 1997 landslide. Meanwhile the worm of democracy is active in the Celtic nations still locked in the UK.

RG

## Election - Nationalism Drives Agenda in Scotland & Wales

Commentators have reported the Westminster election result as being disappointing for both the Scottish National Party and Plaid Cymru. However, a more studied consideration of the results reveals that both organisations are still better placed than at any previous time to drive the debate on both fiscal and political autonomy. Both Parties went into the election with new leaders and both parties also faced the challenge of readjusting to the changed electoral landscape brought about by the creation of the Scottish Parliament and Welsh Assembly. These two institutions have crucially altered the way all the political parties in Wales and Scotland present themselves.

Following the results in Wales the Labour Party announced that it was the real "Party of Wales". Paradoxically, although the Labour Party and Liberal Democrats would be the last to admit it, they have increasingly taken to stealing the nationalist's *political clothes*. We have the 'Welsh' Labour Party and the 'Scottish' Liberal Democrats - obviously these political charlatans know when to play the nationalist card. It is a trend that will continue

because it is the Nationalist parties -The SNP in Scotland and Plaid Cymru in Wales that are driving the political agenda now.

Both Nationalist parties have a popular electoral base and professional political machine that could only have been dreamt about two decades ago. The real battleground for both SNP and Plaid Cymru will be the Scottish Parliament and Welsh Assembly elections. Increasingly the Westminster political scene will become irrelevant other than at times when there is conflict between it and the devolved bodies. Such conflict seems inevitable and then those political parties, such as the Labour and Liberal democrats, who so conveniently adopt the Scottish or Welsh label when it suits them will be exposed for what they are - *carpetbaggers!*

Bernard Moffatt

The 5 SNP, MPs at Westminster



Angus Robertson  
- Moray



Michael Weir  
- Angus



Annabelle Ewing  
- Perth



Alex Salmond  
- Banff & Buchan



Peter Wishart  
- Tayside North

# Committee of the Regions and the Scottish Parliament: *Making a reality of subsidiarity*

How can the governance of Europe respond to the diversity of interests, systems and organisations, which make up modern European countries? How can subsidiarity be made a reality?

These were the key questions discussed at a lively joint meeting of the Committee of the Regions Institutional Affairs Commission and the European Committee of the Scottish Parliament on Tuesday 22nd May 2001. The meeting took place in the chamber of the Scottish Parliament in Edinburgh, which was a first for both institutions.

Hugh Henry MSP (UK/PES), Convenor of the European Committee and a member of the CoR, welcomed participants by reminding them of the context of the discussion: the forthcoming White Paper on governance from the European Commission. "There is a lot of criticism of EU institutions - and indeed national governments - for being too distant," he said. "The best way of addressing this is to make sure that decisions are taken as close as possible to the citizens."

Manfred Dammeyer (D/PES), President of the CoR Institutional Affairs Commission and First Vice-President of the Committee of the Regions, said there was a window of opportunity to influence the future shape of Europe. "In the run up to the 2004 IGC, both the competence and the architecture of the European Union are being reconsidered," he said. "We should question any attempt to sideline the regions in this process. We need to maximise our influence by agreeing our goals with national parliaments and others who can directly affect the IGC."

Christine May (UK/PES) highlighted the need to reconnect politics to people and their everyday needs. She makes the case: "When turnout for local and European elections in Britain is less than thirty per cent, it is clear that we need to work to make the institutions relevant to them. The citizen needs to be centre stage."

Lord Tope (UK/ELDR), rapporteur of a recent CoR opinion on new forms of governance, believed it was vital "to avoid looking at European governance as a series of vertical tiers, with the EU at the top, local government at the bottom and the citizen some way below that. We should approach the question as a series of overlapping and inter-linking spheres of responsibility, where each level is equally important. Through a discussion of equals we can address the issues."

Luc Van Den Brande (B/EPP) noted that there was a 'democratic deficit' within member states as well as within the EU.

"Subsidiarity needs to go further than the capital cities. More autonomy for regions should be part of any process for a federated Europe. But one model will not fit every situation: each country will need to find its own structures."

A full transcript of the meeting is available from the Scottish Parliament website at: ["<http://www.scottishparliament.uk>](http://www.scottishparliament.uk)

Claude Guillemain, Union des Bretons  
de Belgique

## Live on the Internet

*- New Forms of Governance  
in the EU*

For the first time, the entire proceedings of a CoR Commission meeting are to be broadcast live on the Internet. At 14.00 on Tuesday 22nd May 2001, a joint meeting of the CoR Institutional Affairs Commission and the European Committee of the Scottish Parliament on New Forms of Governance in the EU will take place in the chamber of the Scottish Parliament in Edinburgh. Thanks to the pioneering technology used by the Scottish Parliament anyone with a suitably equipped PC and Internet access will be able to watch proceeding live at:

[\\* <http://www.scottishparliamentlive.com/>](http://www.scottishparliamentlive.com/)

The above site gives details of the technical requirements for receiving the webcast.

# gàidhlig

cànan nàiseanta - a national tongue

CLJ gus:

- ionnsachadh is ìmhe 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 cèill



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## Dear Friends of the Celtic League

A friend of mine, a journalist on TVG, i. e. the Galician TV, is working on a project to be broadcast on TVG. The name of his programme is "Terras de Merlin" which means "Lands of Merlin" in Galician. It will be a documentary series about the Celtic countries. He would begin the recordings during this summer. The spirit of his programme will be energetic, travelling, modern but also traditional. It will deal with differences and similarities between the eight Celtic countries - including Galicia and Asturias - but it will not be only cultural but also anthropological and ethnological. It will be a programme where we could find topics such as folklore, gastronomy, history, current news, landscapes, humour, anecdotal facts or events, etc... In a few words, things, facts or persons being worth while.

So, if you could give ideas, propositions, contacts, etc... these would be very welcome. Please do not hesitate to contact me at:

[jose.calvete@wanadoo.fr](mailto:jose.calvete@wanadoo.fr)

Or by postal means at :

José CALVETE, 10 Allée Stoecklin, 68  
240 KAYSERSBERG, France.

Celtic yours,  
José CALVETE.

# Breizh

## Un amzer nevez evit Bro Skos

*Krog mat eo an Devolution e Bro Skos hemañ. Evit an eil gwech ar bloaz-mañ en deus Forum Bretagne kaset di un strollad tud da c'houzout hiroc'h diwar-benn hon kendirvi keltiek goude ar voterez evit an Devolution.*



*Forum Breizh delegation meets with Michael Russell, SNP. Courtesy Armor-Magazine.*

### Anaoudegezh ha nerzh

A wiskoaz eo chomet Bro Skos ur vro. Met nevez 'zo he deus adpakat he Breujoù goude tri c'hantved dindan choug Bro Saoz (Unvaniezh a oa bet etre Parlamant Bro Skoz hag hini Londrez e 1707). Evit ar referendum diwar-benn an Devolution, o deus 74.8% eus ar skozis votet evit ar breujoù. Diazezet eo ar volontez-se war menozhioù broadel kreñv. Ret eo gouzout o deus a skoziz anaoudegezh mat eus o istor, ha chomet e oant mestr war o skolioù, o justis, o religion daoust d'an emglev gant Bro Saoz.

War-se eo bet lakaet ar gaoz etre kannaded Bro Skos ha Forum Breizh e-pad un devezh studi er "Scottish Parliament" ha dreist holl gant M. Russel e-karg eus an deskadurezh, ar sevenadur hag hag ar yezh er strollad SNP. Pouezhus kenañ eo evitan ar gaelic evit personelezh Bro Skos daoust ma ne vez komzet kasi nemet war inizi Hebrides hag en Highlands. Hiriv an deiz ez eus nemet 1.5 % eus tud ar vro oc'h implij ar yezh.

Prest eo ar SNP da ginnig un danvez-lezenn evit ledannat plas ar yezh er skolioù hag ar mediaoù. Evit ar poent e vez diveur skoseg war BBC Bro Skos bemdez.

Dre an darempredoù-se en deus gellet Forum Bretagne studiañ mont en dro ar Breujoù e Bro Skoz, ur skouer vat evit Breizh.

### Bro Skos digabestr a vo gwelloc'h

Warlec'h eo aet strollad Forum Bretagne betek Inverness evit AGM ar SNP. Alex Salmond (PZDT aSNP) en doa dibabet leuskel e blas ar bloaz-mañ araok kuitaat avat, en deus lakaet sklaer ar pal evit an dazont: Frankiz evit Bro Skos araok 30 vloaz. Gwir eo en deus kaset e strollad eus 14% da 38 % eus ar mouezhioù, ha se dindan 10 vloaz John Swinney eo, en deus kemeret penn ar SNP. E bal gentañ a zo dizalc'h Bro Skos, un hent a gemero gant evezh ha tamm ha tamm. Ar youl en deus da lakaat war sav ur referendum evit goulenn digant ar skoziz ar gwir d'ober un emglev gant Londrez diwar "Dizalc'h Bro Skoz en Europa".

An degemer gant Breujoù Skoz hag ar SNP a zo bet eus ar c'hentañ. Fiziañs en deus Forum Bretagne da vont pelloc'h gant ar Skoziz en amzer da zont.

### Difenn ar Glad

War un dachenn all, eo bet degemeret Forum Bretagne gant an *National Trust for Scotland* e ker Edinburgh. Ar gevredigezh-mañ, savet er bloavezh 1931 he deus ar youl da saveteiñ ha da lakaat war wel "Herez Bro Skos". Ar pal 'zo evezhiañ ar glad war dachenn an tiez, an arzoù, an istor hag an endro. Hiriv an deiz he deus ar gevredigezh 250 000 ezel, 114 savadur, 19 kastell, 25 jardin ha 4 lec'h istorel. Dindan 50 vloaz eo tremenet eus netra da 2 vilion a weladennerien. Plijus-kenañ eo bet evit Forum Bretagne an tri dervezh tremenet e Bro Skoz. Gwelet en deus ar strollad pegen efedus eo ar strolladoù politikel ha sevenadurel e Bro-Skoz. E 2001 e vo savet raktresoù asambles.

Yann JESTIN

### Summary

*Forum Brittany, a centre right movement, is working hard to help the Breton people to understand and follow the pacific track towards devolution as based on the Scottish model. That is why a delegation went to the SNP AGM and also to the Scottish Parliament in Edinburgh.*

## MEBYON KERNOW - THE PARTY FOR CORNWALL 1951-2001

N'eo ket anavezet mat marteze ar strollad broadel kerneveuriat *Mebyon Kernow* e Breizh. E 1951, d'ar 6 a viz Genver 1951 evit bezañ resisoc'h e voe krouet *Mebyon Kernow* (Mibien Kernev Veur) / *The Party for Cornwall*. Ar strollad politikel evit Kernev Veur a voe krouet gant 13 den e Rysrudh (Redruth e Saozneg). Diwezhatoc'h 4 anezho a vo degemmeret avel Bardh Meur Kernow (Barzh Meur Kernev Veur).

Kreskiñ al liammoù etrekeltiek, harpañ yezh ha sevenadur Kernev Veur, kenerzhiañ ar meno a vez Kernev Veur ur vro geltiek a zo bet atav e-mesk palioù ar strollad-se. Met labouret o deus *Mebyon Kernow* evit kaout ur *Skol Veur* e *Kernev Veur* hag ur *Vodadeg Vroadel* evit *Kernev Veur* (*Senedh Kernow*) ivez. Se a seblante soñjoù e 1951 met bremañ gant skouerioù *Bodadegoù Broadel Bro-Skos* ha *Kembre*, se a hañval gwirvoudel. Ha war ar marc'had mui a 25.000 den o deus lakaet o anv war ur c'houlennadeg evit ur *Vodadeg Vroadel* evit *Kernev Veur* ! Siwazh hir eo bet an hent betek-henn ha hir e vo c'hoazh ! Ne seblant ket Gouarnamant Londrez bezañ re a-du gant ar meno-se !

*(Continued on page 7)*

## Mebyon Kernow

*Mebyon Kernow* a grogas gant embregadennoù avel pegsunioù "Kernow" war ar c'hirri-tan ha stourmas evit banniel braodel Kernev Veur ar "Gwynn ha Du", banniel Sen Pyran, patrom sant Kernev Veur !

Daoust da vezañ ar stourm a-enep strolladoù Londrez ez eas war gresk disoc'hoù *Mebyon Kernow* e votadegoù. Bremañ e kaver dilennidi *Mebyon Kernow* e meur a guzul e Kernev Veur. Bez'e vo votadegoù c'hoazh ha kreñvoc'h eo *Mebyon Kernow* ! Tri ezel diazeour o deus roet lañs da "Galow an 50ves Pennbloedh" (Galv an 50vet deiz-ha-bloaz) evit dastum arc'hant evit votadegoù ar bloaz-mañ.

Ma fell deoc'h gouzout muioc'h diwar-benn *Mebyon Kernow* :

### Mebyon Kernow

- *The Party for Cornwall*

Lanhainsworth

Bre Frodan / Fraddon Hill

Frodan / Fraddon

Sen Kolomm / St Colomb

KERNOW / CORNWALL

TR9 6PQ

[www.mebyon-kernow.eu.org/](http://www.mebyon-kernow.eu.org/)

### Summary :

*Mebyon Kernow - The Party for Cornwall is perhaps not well-known in Brittany. It was founded in 1951 by 13 persons. 4 of them later became Grand Bards of the Cornish Gorsedh. Mebyon Kernow has always worked for a Cornish University and a Cornish Assembly (Senedh Kernow). These demands seemed at that time merely dreams, but with the example of devolved government in Scotland and Wales, it now seems that awareness for a Cornish Assembly has increased among Cornish people - as is proved by the recent petition which was signed by more than 25,000 people. Three founder members have launched a "call of the 50th anniversary for collecting money for the elections".*

José CALVETE

## POLIZER'S WRITINGS CENSORED

In May 1942, Georges Politzer, a philosopher and a member of the French Communist Party, was executed in the Mont-Valérien, near Paris. He had been arrested by Pétain's police and given to the German Nazis. In May 2001, his writings are forbidden in the French prison of Fleury Mérogis (Essonne). The Breton political prisoner Gérard Bernard (member of the left-wing movement for free Brittany *Emgann*) wants to read Georges Politzer's writings. The guards of the prison have refused.

Please, send letters of solidarity to: Monsieur Gérard Bernard, Breton Political Prisoner, 289703 V D314 D4,

M.A.H. de Fleury-Mérogis, 7, avenue des Peupliers, 91705 SAINTE-GENEVIEVE-DES-BOIS, (France)

Spokesman Klaod An Duigou

## US SUPPORT FOR BRETON PRISONERS

The current issue of the Celtic League American Branch journal "Six Nations, One Soul" carries a solidarity call for Breton political prisoners currently being held in France. It particularly highlights the case of Alain Sole who attempted suicide in late March after becoming frustrated and depressed by the lack of proper medical treatment.

Co-ordinator of American Branch Breton activities Alexei Kondratiev quotes extensively from reports by Skoazell Vreizh and also Coordination Anti-Repressive de Bretagne (C.A.R.B.), the Breton prisoners organisation.

Several Celtic League branches have joined the protests for better treatment for Breton political detainees in France. It is particularly heartening that this chorus of support has now crossed the Atlantic.

The Celtic league must sustain and if possible step up our campaign to highlight the situation of Breton detainees. Also, we should not forget others (e.g. Basques and Corsicans) detained by France for campaigning for self-determination.

## Local elections ... nothing new?

Local elections engendered only a few modifications in Brittany, however behind the scenes things are changing. First of all, the socialist government gave space to local democracy. Therefore, PLM (Paris, Lyon, Marseille) were the only national challenge. At this level the socialist lobby did well in Paris and Lyon. Otherwise they did not gain as many local town halls that they were expecting to.

On the other hand, the right wing was not expecting that much. In Brittany they gained ST Brieg and Kemper. The main surprise came from the strong drop of the Communist Party down to 5%. French people start to understand that the Wall is down!!! Things are starting to change at the beginning of this century. So, the main increase came from the Green Party, gaining a lot of votes up to 15%.

At the regional level the UDB gained 1% at an average 4%. They needed one extra percent to exist at the Euro-level. In Naoned and the towns in its proximities

several UDB candidates doubled the average rate of 4% far above what the TMO opinion polls predicted...

On the right side, the main leader J-Y Cozan from the Independents de Bretagne succeeded in his comeback at



Christian Troadec of Galv - Karaez

the departmental assembly. Yann Jestin from Forum Bretagne was elected in Lesneven. Further more, on the right side POBL did not have a formal candidate, nor did Adsav on the extreme right. At the end of the day the right wing had a strong leader, plus a few politicians were elected. On the left side UDB (88) and Frankiz-Breizh (6) gained nearly 100 seats. Also in Brittany the Green Party gained a lot of seats.

The most welcome surprise came from Karaez-city which was gained by Christian Troadec (Galv-Karaez) against the Jacobin socialist and the Jacobin Gaullist (RPR). In some way, it was just like in Euskadi where the politicians from Madrid failed.

As we can notice there is a real energy inside the pacifists' movements of the left side. The right wing has a charismatic leader with J-Y.Cozan. Right now, we do not know if he might be able to federate the Independents de Bretagne, POBL and the new "Parti Breton" in Forum Bretagne! We will have to wait and see.

Gi Keltik.

# Diwan Says "Yes" to Minister's Offer

It was billed as a historic day and in the end, the decision taken by the Diwan Breton schools movement at its AGM in Lesneven on Sunday, April 29th, 2001 turned out to be of the ground-breaking type that Brittany has not seen for quite some time. By a massive 80% of delegates present, the assembly voted to accept a series of proposals setting the course for Diwan's integration into the French state school system, a move that may mark a turnaround in the way public policy on regional languages in France is implemented.

The proposals, and Diwan's subsequent agreement with their contents, are the fruit of two long years of negotiations between members of Diwan and the French Ministry of Education. The call for state funding of Diwan, a network of 30-odd primary and nursery schools and 5 secondary schools in which subjects are taught through the medium of Breton, was perhaps most recently triggered by the controversy surrounding the funding of Diwan's 'lycée' in Karaez, central Brittany. In 1999 the regional prefect for Brittany, the government's administrative representative, unleashed an Atlantic storm of condemnation when he pointed out that the Regional Council of Brittany had overstepped the constitutional legal mark in its funding of Diwan's high school. The subsequent marches of protestation in May and June 1999 were thus an invitation for Lionel Jospin to clarify his government's position on regional languages in France, which he did in a letter encouraging his Education Minister to find a solution for the state funding of minority language schools but, as he put it, "à législation constante", in other words without tinkering with the division between private and state education, which is still a political flash point because of the religious dimension to most private schools, or with the Republic's Constitution, especially article 2, which states that French is the language of the Republic. Diwan took up the gauntlet of negotiating an agreement for its entry into the state system with a Ministry renowned for its behemoth-like manoeuvrability and a minister at the time, Claude Allègre, almost equally renowned for his clanger-dropping soundbites. Nothing budged for almost a year under Allègre. However, a government reshuffle in April 2000 brought Jack Lang, famed for his exploits as Mitterrand's Culture Minister, to the Ministry of Education. One of his first decisions in the early days back in the minister's chair was to personally meet the



Andre Lincoln, President of Diwan

members of Diwan and put the negotiations back on the fast track. Jack Lang's continued interest in finding the best possible grounds for an agreement with Diwan along with his public declarations in favour of opening the education system up to the regional languages, - even at the cost of ruffling the feathers of many teaching trade unions, the traditional bedrock of support for the French Socialists - have undoubtedly played an important role in bringing about the necessary changes in position both within and without the spheres of minority language activism.

What exactly has Diwan signed up to? As yet, of course, nothing has been officially signed but the AGM did give the go-ahead to Diwan's president, Andrew Lincoln, to sign an agreement on the basis of the documents that have already been drawn up. These consist of a ministerial order (*arrêté*) implementing bilingual education in the regional languages in primary and secondary schools; a statutory order (*décret*) setting up a committee for the regional languages (including members from the administrative entity of Loire-Atlantique for the Breton-language committee); three circulars (a kind of ministerial declaration of intent) defining the teaching of regional languages, of which the first gives the general principles of any teaching of or through the medium of regional languages, the second defines bilingual teaching by means of a parity of hours between French and the regional language, while the third defines bilingual teaching through immersion, the medium chosen by Diwan. As well as these, the agreement provides for an annual covenant between Diwan and the Ministry, guaranteeing funding (FF300,000 for this year) and paid manpower (administrative educational posts financed by the Ministry)

to help the future revamped Diwan continue to promote education by immersion in the Breton language. The remaining nuts and bolts to the agreement come through an additional covenant to the six-yearly regional plan to be drawn up between the French state and Brittany. Here Diwan has had to play it by ear as talks have only just officially begun between the state, the region and the Breton-language education movements like Diwan on the contents of such a document. However, it is in this text that the real sincerity of all parties will be gauged since it will strive, along the model of a similar pre-existing covenant between the state and the Alsace region, to state the exact number of teachers to be trained each year in a special bilingual teacher training college to be expressly set up for this purpose while also laying out the steps for a long-term language planning policy to ensure the development of Breton-language schools in the region. Numbers of trained teachers (as the Irish Gaelic schools well know) and the opening of new schools are indeed points on which any self-respecting activist would wish to keep a beady eye. Diwan will be no exception in this area.

What will the implementation of this agreement mean for Diwan? In the first instance, the heavy burden, both financially and in terms of human effort, of opening and managing its nursery and primary schools will no longer fall upon Diwan. Each existing Diwan school will be able to ask its local authority (town council for the primary school, county council for the *skolaj* and regional council for the *lise*) to take over its management and finance the maintenance of buildings, pay for canteen facilities, etc. Teachers will become salaried by the state whereas before many were paid directly by Diwan. For Diwan's secondary schools - an increasing number of which will be set up in the future to cater for the numbers of children moving up from the primary sector - it will mean better buildings, better equipment, especially for the teaching of science, better deals for families whose children need to be boarders for a few nights or for the whole of the school week and, if the numbers of schoolchildren keep growing, an increasing choice of subjects and courses taught through the medium of Breton, all of which can only add to the general vitality of and public interest in the language.

No one, however, would admit that Diwan and the Breton language has found the answer to all its past woes. The struggle will probably go on, as it does in so-called better-allocated sister Celtic countries, to demand the opening of Breton-language schools and fair play to the language. One malevolent minister for education could

(Continued on page 8)



### Diwan Says 'Yes' to Minister's Offer

even renege on much of what has been agreed. Yet, as one observing things through Welsh eyes with my own personal battles of the past, the newfound confidence which the changing climate towards the minority languages of France could bring – or has already brought? – is a chance worth taking in the struggle of the Bretons to reappropriate their language and their culture. Diwan's "yes" does mean taking a leap into a room whose contours are not always clearly lit. Yet, the choice is there: fighting to keep one's hand on the light-switch or fumbling about in the near darkness on the outside. Watch this space...

Carys LEWIS-LE DISEZ  
In charge of secondary education  
Diwan Executive Council

#### Footnote :

Since this article was written, another step along the road was taken when Jack Lang, Minister of Education, and Diwan signed the Agreement in Roazhan on Monday, 28th May.

## UNITED EUROPE and DISUNITED KINGDOM

Brest University and its Breton and Celtic Research Unit (CRBC) organised the very first meeting about Devolution in February 2000. One year after the book, "*Les enjeux de la Dévolution*" (18.3 Euro)+ postal fee), was put on sale in the very best bookshops, as well as at Brest-University (CEMA).

This congress had two guest speakers, two vice-presidents: G. REID (SNP) representing Scotland and J. DAVIDSON representing Wales. Moreover, I would like to mention some teachers such as:

- ❖ Karine Cabrol (Grenoble-Fr.): "La politique européenne du SNP et du Plaid Cymru"
- ❖ Alex Wright (Dundee): "Europe: a driver for Autonomy";
- ❖ Thierry Sellin (Brest): "Gouvernance jacobine à l'épreuve de la rationalité subsidiariste";
- ❖ Paul Brennan (Paris): "Devolution: North-Ireland";
- ❖ Andrew Lincoln (Brest) + (Diwan's President): "L'émergence de la question anglaise"; Matthew Graves (AIX): "The centre cannot hold"...

Unfortunately the French teachers did not speak English. Anyway, if you are involved in politics this book is still a MUST two years after Devolution in Great Britain and a few years before Brittany's Devolution...

Den O'Kratzee

# Europe! Breton national ... French citizen

by Yann Fouéré

**Editions Brittia, Celtic chadenn,  
10bis rue Massignon, 22590 PORDIC, BREIZH.**

Yann Fouéré, Breton militant since the early thirties, co-founder with Alan Heusaff of the Celtic League, initiator of the M.O.B., Movement for the Organization of Brittany, founder of the magazine 'L'Avenir de la Bretagne', honorary chairman of the POBL: Party for the Organization of a Free Brittany, Yann has never ceased to fight, with pen and in the field, to have Brittany obtain the same legitimate rights accruing to other legitimate communities in Europe, such as Catalonia, Flandres, Bavaria or Scotland.

This book is in the same line as his other books, from *Europe of a hundred flags*, currently translated in several languages, to *These rights that others have*.

Yann Fouéré knows well, including from inside, the structures and the ways of the last centralised state in Western Europe, he knows very well its limits, its sclerosis and its ideological dead ends.

Yann Fouéré has no problem showing that the self-proclaimed "birthplace of Human Rights" shows, in fact, a caricatural image of Democracy, the perfect opposite of a country such as Switzerland, where the citizen, through the procedure of referendum and laws voted at popular request, is really in charge of his own political affairs.

Yann Fouéré refers to the great political thinker, the socialist Pierre-Joseph Proudhon and comments that in France: "the state is self-directed thanks to a thousand major civil-servants, irresponsible and nearly irremovable".

Following his criticism of this European exception Yann Fouéré points out that: "in most modern states, 50% to 70% of fiscal resources accrue to local governments, in France it is only 10% (CF: 1999)." Evidently some people will say that it does not matter since we enjoy freedom and equality in this blessed country!

Yann Fouéré argues that these values, in France, are purely theoretical and abstract and he also denounces the police state that France really is spying on its citizens and less interested in insuring their safety than in guaranteeing its own survival.

"There are very few countries, with the obvious exception of dictatorships, where



Yann Fouéré, writer, long-time  
campaigner for Breton rights.

there exists a state police similar to the French Renseignements Généraux, or state surveillance." Dismantling piece by piece the "French myth" of a "France cradle of the Human Rights", Yann Fouéré demonstrates that the pathology of abstraction has given birth, under cover of state protection, to a truly totalitarian system.

As a solution to this *Jacobin decease*, Yann Fouéré offers logically to decline the word *liberties* in the plural and without capital letter, moreover, he proposes that the people and their communities recover the sovereignty the state took away from them, this state which has become, as Nietzsche once stated, "...the coldest of the cold monsters!"

This is a book that must be read and reread without restraint.

Reviewed by Thierry Jigourel

# Cymru

## CYNNAL CYFARFODYDD EFFEITHIOL

### Ceir cyfarfod llwyddiannus pan:

- mae'r pwrpas yn eglur i bawb ymlaen llaw;
- fydd pawb yn bresennol wedi darparu ymlaen llaw/yn barod i waith;
- fydd pob eitem ar yr agenda a'r amser trafod i bob eitem heb eu gweld fel 'pryd ar glyd';
- gyfyngir y sawl fo'n bresennol yn neilltuol i'r rheiny gânt eu heffeithio gan y materion dan sylw;
- fo'r holl wybodaeth i law;
- fo amcanion y cyfarfod yn amlwg ac i gael eu gwredden;
- wneir y penderfyniadau priodol a dechreuir gweithredu arnynt;

### Fel arall bydd cyfarfodydd yn methu pan:

- gânt eu gweld i fod yn ddibwrpas;
- wnânt bethau syml yn gymhleth;
- fyddont yn parhau'n rhy hir;
- fyddont yn llwyfan i'r siaradus glebran;
- oedant benderfyniadau a thramgwyddo rhag gwaith;

### Sut i lwyddo â'ch cyfarfodydd chwi

#### a. Cyn y Cyfarfod:

- gofyn pam cael y cyfarfod o gwbl?
- ai dyma'r dull priodol i wireddu'r amcanion?

#### Sefydlwch amcan y cyfarfod:

- beth ydych yn ceisio ei wneud?
- beth sydd i'w benderfynu?
- pa waith ddylid ei ysgogi?

#### Darparwch agenda gan

- neilltuo'r eitemau perthnasol a dilys, y rhain yn unig gânt eu trafod;
- drefnu'r eitemau'n briodol, y pwysicaf gyntaf, y mwyaf dibwys yn olaf;
- locio neu gorlannu materion tebyg i'w gilydd ynghyd;
- ddangos amser trafod pob eitem;
- dim ond aelodau i fod yn bresennol yn y cyfarfod;

#### Y Man Cyfarfod:

- gosod allan yr ystafell - oes yno ddigon o awyr iach, goleuni, ydi'r lle'n ddigon cyfforddus?
- oes digon o gyfarpar ar gael?
- oes modd rhag-ganfod unrhyw darfu, sŏn cefndir a.y.y.b.;

#### b. Yn eich Cyfarfod chi:

- datganed pwrpas y cyfarfod;
- rhestred pawb fo'n bresennol a chanfod a yw'r absenolion hwythau wedi ymddiheuro 'mlaenllaw fel y dylasent wneuthur;

#### GWAITH Y CADEIRYDD:

- gosod y llwyfan ar gyfer pob eitem newydd ac yna agor y drafodaeth - gwahodd cyfraniadau neilltuol gan aelodau;
- cadw trefn ar y trafod - peidio ofni ei ddychwel i'w le os aiff ar goll;
- crynhoi pob cam o'r drafodaeth os aiff honno'n gymleth - i loywi'ch deall eich hun a phawb arall yn bresennol;
- cadw i'r amser;
- crynhoi'r penderfyniadau a wneir a'r canlyniadau;
- cytuno pwy sydd i wneuthur beth erbyn pa bryd a chael ganddo atebiad "Gwnaf, fe wnaif i hynny";
- crynhoi beth a wireddir ar ddiwedd y cyfarfod;
- cytuno amcan, dyddiad, amser a lle'r cyfarfod nesaf;

#### C. Wedi'ch Cyfarfod:

- anfon cofnodion i'r sawl a fu yn y cyfarfod a'r rheiny fu'n absennol;
- tynnu sylw i'r sawl a enwyd i fod yn gyfrifol am waith a'r amserlen gwaith berthnasol yng nghofnodiad pob penderfyniad;
- dangos yn eglur ddyddiad, amser a man cyfarfod y cyfarfod nesaf;
- arolygu'r gwaith wedyn;

### SUT MAE CEISIO GWNEUD CYFARFODYDD POBL ERAILL YN LLWYDDIANNUS

#### a. Cyn y Cyfarfod:

- ? Oes rhaid imi fynd iddo?
- darlenned yr agenda a'r taflenni;
- sicrhewch eich bod yn llawn ddeall pwrpas y cyfarfod;
- sylwch yn neilltuol pa eitemau sydd yn ymwneud yn uniongyrchol â chwi, oes

- modd i chwi beidio presenoli'ch hunan ond am drafodion am y rhain yn unig?
- ystyriwch yr holl bethau fydd yn ymwneud â chwi sydd debycaf o gael eu codi;
- cynlluniwch eich cyfraniad i'r drafodaeth ymlaen llaw - nodiadau ar glawr a chadw'n *aide memoire*;
- ewch â phob gwybodaeth ddilys gyda chwi i'r cyfarfod;

#### b. Yn ystod y Cyfarfod:

- ystyriwch yr holl bethau fydd yn ymwneud â chwi sydd debycaf o gael eu codi;
- cyrhaeddwch mewn pryd;
- peidiwch â bod ofn bod yn dawel gan wrando;
- siaradwch;
- er mwyn ateb galwad i siarad
- i geisio gwell dealltwriaeth
- pan fo gennych gyfraniad defnyddiol i'r drafodaeth;
- anogwch drafodaeth ddiwastraff er mwyn helpu'r Cadeirydd os bydd y mater yn llusgo ar ddisberod;
- nodwch y penderfyniadau a wneir a'r gweithgarwch posibl sydd eisiau ei wneud, yn enwedig gennych chwi;

#### C. Wedi'r Cyfarfod:

- ystyriwch yr holl bethau fydd yn ymwneud â chwi sydd debycaf o gael eu codi;
- llawn-ddarllenwch y cofnodion
- rhowch sylw neilltuol i'r eitemau hynny sydd angen i chwi weithredu arnynt;
- gwnewch Gynllun Gwaith sy'n dangos:
- yr hyn ddylech ei wneud - **beth?**
- yr amserlen gwaith iddo - **erbyn pryd?**
- arolygwch eich gwaith yn erbyn y cynllun gwaith;

Gobeithiaf fod hyn uchod wedi bod yn ganllaw i'r dibrofiad, achos yn aml ganddynt hwy y ceir synnwyr cyffredin ar waith. Hynny a dyfalbarhad yw'r cwbl sydd ei angen bob amser.

John Griffith Jones  
Y Bala

#### Summary:

*Meetings are a way of life for those of us engaged in the national struggles of the Celtic nations. The above outlines ways in which meetings can be made to function more efficiently by saving time, reducing the likelihood of boring participants to the extent that they are put off coming again and outlining a framework within which the subsequent action can be seen to be achieved.*



## Plaid Stays Static in State General Election

The calling of a general election in the British/English state, to re-elect the parliament in London, for June 7th, marked the end of the first Labour parliament after many years of Tory rule for which Wales never voted. In Wales's struggle to survive as a nation the effect of the four years of Labour rule has been very mixed, with the granting of our elected Assembly giving Wales some degree of self-determination and more national self-respect, on the positive side. On the other hand, the policies of Labour have caused a further increase in English immigration into Welsh Wales threatening more than ever to end Welsh as a community language with speakers becoming a Diaspora in their own country. Labour have rejected calls for allowing local authorities to control rights of residence/sale of property with the same ferocity (in terms of 'racism' and 'freedom of movement') as did the Tories from a different ideological approach ("Britain is one nation" etc.). Labour also broke their stated intention to introduce a new Welsh Language Act to give official status to Welsh and proper rights to Welsh speakers. The Welsh-speaking Labour members have merely served the role of apologists for the government's policies addressing the Welsh-language media.

We approached the 1997 general election with the priority of removing the Tories from office, with some nationalists tactically voting for the 'devolutionist' parties, Labour and the Lib. Dems., in

some marginal constituencies. But in 2001, with no real danger of the Tories returning to power and the three unionist parties having shown themselves to be totally hostile to the cause of Wales, there was no reason for nationalists to support any party other than Plaid Cymru who, for all the current compromising and

### Taro'n ôl dros Gymru!



*I. W. Jones, Plaid Cymru Leader*

### Fighting Back For Wales!

weakness of its leadership, was the only one putting forward some candidates who would continue the struggle.

The end of the parliament saw Dafydd Wigley, Plaid's longest serving MP, finally stepping down as MP for Caernarfon, in order to concentrate on representing the same seat in the Assembly. The former Plaid leader had been member for Caernarfon since the first 1974 election and has tirelessly campaigned for Wales.

RapT

## CYMRU ELECTION

### *The election result in brief*

Plaid Cymru took 14.2% of the vote in Wales, a good increase on the previous state election in 1997, but, as expected, less than their percentage in the 1999 Assembly election, moving up from 4th to 3rd place. Their vote increased in the English-speaking areas, especially the South, but declined slightly in rural Welsh-speaking Wales, reflecting the recent large inflow of English into these areas. Plaid held their seats in Meirionnydd Nant Conwy (Elfyn Llwyd), Ceredigion (Simon Thomas) and Caernarfon (Hywel Williams replacing Dafydd Wigley). Plaid's Adam Price gained Caerfyrddin/Carmarthen East & Dinefwr from Labour but Plaid lost Ynys Môn to Labour, so the number of MP's remains at four.

Overall, a slightly disappointing result, and the strategy of leader I.W.Jones will need to be questioned.

## ASSEMBLY HOSTILITY TO LANGUAGE

A survey has found that only 1% of the staff working at the National Assembly, excluding translators, can speak Welsh. This surprisingly low figure is difficult to explain by the location of the Assembly in an anglicised area (about 8% speak Welsh in Cardiff) or any other factor, but it is consistent with the hostility to the language known to exist among the managers in some departments. The degradation of the language on signs inside the Assembly building, where the Welsh is not only under the English but is in italics and more difficult to read, has been carried out without any democratically mandated instruction. Given the current fashion of labelling steps taken to safeguard or promote Welsh as 'racist', it may be asked whether there is a covert policy of 'positive discrimination' in favour of those whose application forms state that they do not know Welsh (there is a language question on the form) in recruitment. In the two years following the referendum in 1997 there was an explosion of adults wanting to learn Welsh in Cardiff, in anticipation of an elevated status for the language and for the increased chance of gaining employment in the Assembly it might offer. It has been noticed that this demand for Welsh courses has dropped noticeably, and it is reasonable to connect this to the emerging unWelshness of the Assembly.

## MARY CROFTON

1919-2001

It is with great sadness we report the death of Mary Crofton, a long-standing member of the Troops Out Movement, and a founder member of Mudiad Milwyr Ma's Cymru. Mary, a Socialist and Republican had wide humanitarian and international sympathies. Her indefatigable work for peace and justice in a united Ireland is well known. In Wales we owe her much for her support for our national movements and her example of tenacity and courage.

Mary! Ddynes mwyn, dewr ei bron! May our dedication and work be worthy of your memory.

Pedr Lewis

## BANKS CAMPAIGN CONTINUES

The series of rallies throughout Wales to draw attention to the deficiencies of the language policies of financial institutions, organised by Cymdeithas yr Iaith as part of the campaign for a New Language Act, concluded with rallies in Abertawe/Swansea and Bangor in April. The rally in Abertawe targeted three banks/building societies with defective language policies - the Principality (patchy), the Halifax (superficial) and the Woolwich (hostile - no Welsh at all in the branch visited). English-only literature was removed from the branches visited, to be used as evidence for the need for a New Language Act in an event later this year, and the windows of the Woolwich were covered with posters and stickers. The rally in Bangor targeted the HSBC bank. HSBC, formerly known as the Midland, is acknowledged to be the bank that makes the widest use of Welsh in its services and targeting it seemed to surprise the media. However it is only the best of a bad bunch. HSBC is far from able to provide a complete service in Welsh. Significantly, like all other banks, its Internet banking facility is in English only. Further, HSBC have recently introduced a new policy of putting the English above the Welsh on bilingual signs and posters. This misguided policy means that the message, in effect, is given to everyone in English because this is read first. With Welsh first, those who understand Welsh are given the message in Welsh, while those who do not can read the translation. A recommendation on the correct sequence of the languages is one of the many demands which need to be included in the New Language Act, which is the only way a proper Welsh service can be made available from commercial organisations.

Robat ap Tomos

## Trefechan 40th anniversary approaches

Ceredigion County Council has agreed to put a plaque on Trefechan Bridge in Aberystwyth on February 2nd 2002 to commemorate the 40th anniversary of the first protest held by Cymdeithas yr Iaith in 1962 when the newly-formed organisation blocked the traffic on the bridge. This marked the start of their long campaign to restore Welsh, which has transformed the position of Welsh in Wales over the last 40 years. Cymdeithas will be organising further events on the day.

# Éire

## SKOAZELL BREIZH

Cuireadh tús le Skoazell Breizh sa bhliain 1969, tar éis do stát na Fraince mórchuid daoine a ghabháil ar fud na Briotáine. Tharla an mhórghabháil seo tar éis don FLB (Comhar Fuascailte na Briotáine) éirí gníomhach agus bearta éagsúla a dhéanamh. De bharr na ngabhálacha, bunaíodh eagraíocht nua chun teacht i gcabhair ar na daoine a gabhadh. Thug an eagraíocht nua faoi roinnt mhaith imeachtaí chun cuidiú leis na príosúnaigh pholaitíochta seo agus cuireadh airgead ar fáil chun cabhrú leo díol as na costais dlí a cuireadh orthu chun iad féin a chosaint.

Bhí an eagraíocht nua gníomhach i gcúig roinn na Briotáine - Cote d'Armor, Finistere, Ille et Villaine, Loire-Atlantique agus Morbihan - agus mheall sí tacaíocht chuici féin go forleathan. Coiste Tacaíochta na mBriotanach Polaitiúla Daortha a bhí mar theideal ar an eagraíocht i dtosach. Ansin tugadh Coiste Tacaíochta Theaghlaigh na bPríosúnach Polaitiúil Briotanach uirthi agus ansin Skoazell Breizh (Cabhair na Briotáine). Bhí an eagraíocht dírithe go háirithe ar dhaoine a raibh cásanna á dtógaint ina n-aghaidh os comhair na Cúirte Sábháilteachta Stáit.

Níor mheas na daoine cróga a chuir tús leis an eagraíocht nua seo go mbeadh sí fós gníomhach tríocha bliain ina dhiaidh sin. Ach sin é díreach mar a thit sé amach. Tá Skoazell Breizh tar éis lámh thábhachtach chúnta a thabhairt do Bhriotánaigh a raibh agus a bhfuil cothrom na Féinne á lorg acu. Ar na daoine gur cuidíodh leo ó shin, bhí stocairí neamhspleáchais an FLB-ARBS, an ARB (Arm Réabhlóideach na Briotáine), lucht cosanta na Briotáinise, feachtasóirí na gcomharthaí bóithre Briotáinise, daoine a thug dídean do theifigh Bhascacha, srl.

Is é ról bunúsach Skoazell Breizh ná cúnaimh a thabhairt do dhliodóirí cosanta chun a gcuid oibre a dhéanamh, síntiús a chur gach mí chuig príosúnaigh, agus cabhair a thabhairt do theaghlaigh daoine atá i bpríosún nó atá á gcúiseamh. Tugtar cabhair, idir shíceolaíoch agus airgeadais, do na príosúnaigh agus do na teaghlaigh. Is tacaíocht thábhachtach í seo, tráth a bhfuil na cimirí agus a dteaghlach faoi bhrú mór. Tá feachtais éagsúla ar siúl ag Skoazell Breizh faoi láthair - achainithe sínithe, bearta dírithe ar na meáin chumarsáide, feachtais feasachta - chun go mbogfar na príosúnaigh thar n-ais chun na Briotáine.

Tá seacht bpríosúnach polaitiúil ann faoi láthair (agus sé dhuine dhéag á gceistiú) agus iad go léir i gcarcair i gceantar Phárais. Is faoi choirmeád sealadach atáid. Tá curtha i leith an tseachtair gur leagadar pléascáin. Ní aithníonn daoine a chúisítear sna cúirteanna stáit seo ceart stát na Fraince iad a chur ar a dtriail in aon chor agus dar leo gur príosúnaigh pholaitiúla iad. Éilíonn siad go léir go saorfar iad nó, ar a laghad, go gcuirfear thar n-ais i bpríosún ina dtír féin iad chun gur fusa dá dteaghlach cuairt a thabhairt orthu.

Is faoi alt 14 de dhlí frithsceimhlitheoireachta na mbreithiúna atá na daoine seo go léir á ngabháil agus tá póilíní speisialta polaitiúla ann a dhíríonn ar na cásanna seo. Tá cumhachtaí móra ag na daoine sin chun a gcuid fiosrúcháin a reachtáil agus, le dhá bhliain anuas, gabhadh céad caoga duine faoin dlí antoiseach seo.

Aithníonn na meáin chumarsáide sa Bhriotáin agus sa Fhrainc Skoazell Breizh mar sciath cosanta na bpríosúnach polaitiúil. Is eol do chách gur dream iad a sheasaíonn leis na príosúnaigh agus a dteaghlach in am an ghátair. Tá Skoazell Breizh bródúil as an obair atá déanta acu le tríocha bliain anuas agus tá sé i gceist acu leanúint ar aghaidh an fhad is gá.

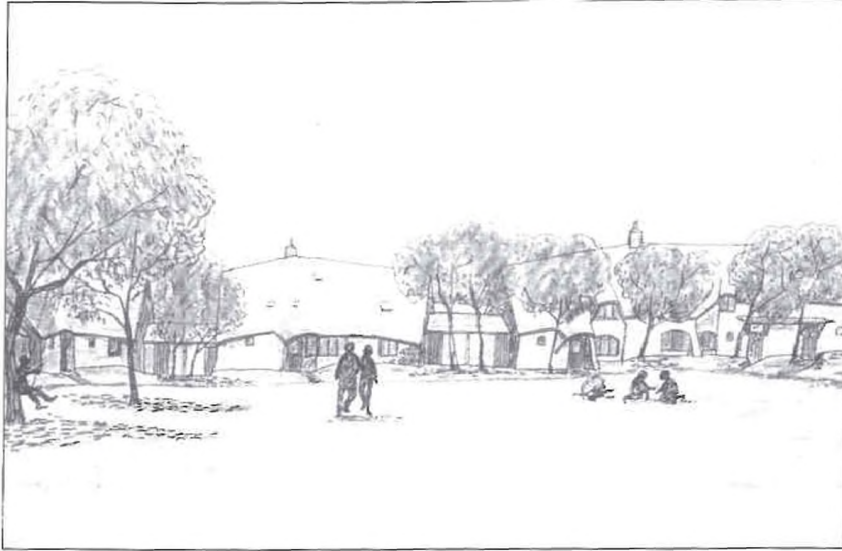
Am tábhachtach é seo i stair na Briotáine. Mar a léiríonn an t-alt faoi Diwan ar an eagrán seo de CARN, tá lucht na teanga ag eagrú leo i réimsí go leor agus an mheasacht teangan agus náisiúin ag forbairt i réimsí nach raibh borradh iontu le fada an lá. Is i réimse na gceart daonna atá an cath sa Bhriotáin le buachan anois. Cearta daoine a aithníonn a náisiúntacht Bhriotánach, cearta daoine a labhrann Briotáinis, cearta daoine a roghnaíonn an Bhriotáinis mar theanga teaghlaigh, cearta daoine ar mian leo go múnla stair agus cultúr a dtíre féin dá leanáil. Tá obair chuid in thiomanta Skoazell Breizh ag cosaint cearta an dreama is leochailí díobhsan - daoine atá i gcarcair ag an stát.

Micheál Mac Raghnaill.

### Summary

*This article outlines the history and work of Skoazell Breizh. (Breton Help) who support Breton Political Prisoners and their families. It might also be of interest to note their Inter-Celtic dimension, they sent aid to the North of Ireland in 1969 after the burning out of Bombay Street in Belfast by Loyalists.*

# GAELTACHT GHLAS NA MÍ



An í an Ghaeilge príomhtheanga an teaghlaigh agatsa? An spéis leat cónaí i sráidbhaile nua lánGhaeilge i mBaile Ghib i gContae na Mí agus an sráidbhaile a fhorbairt?

Tá sé ar intinn againn modhshráidbhaile a fhorbairt ar shuíomh i bpáirc ghlas i mBaile Ghib. Ar an láthair beidh tithe, árasáin, naíonlann, naiscoil, teach tábhairne agus siopaí. Tá súil againn, leis, ionad fiontar, áiteanna imeartha s scithe a fhorbairt chomh maith le bia orgánach a sholáthar.

Tá an suíomh gar do bhunscoil lánGhaeilge agus beidh seirbhís bus ar fáil go dtí meánscoil lánGhaeilge. Tá eaglais Chaitliceach agus eaglais de chuid Eaglais na hÉireann in aice láimhe.

Glacfar le príonsabail leagain amach foirgnimh atá báúil leis an timpeallacht. Tá sé daidhm leis an tionscadal seo freisin spiorad pobail a chothú agus a chur chun cinn.

Cúigear / cúig theaghlach atá á lorg againn a bheidh ina bpobal bunaidh chun an sráidbhaile a fhorbairt.

Má tá spéis agatsa ann, cuir glaoch ar Thomás ag 086-8111521 idir 5.30i.n. agus 9.30 i.n.

*A call to Irish speakers to join in founding a new Gaeltacht in Gibbstown, Co. Meath.*

## LANGUAGE NEWS

- ❑ A new bilingual café, Lárionad Caife, (Central Café) opened in Cork in May. It is reported to be doing well with a high level of Irish usage by customers.
- ❑ The new cross border Irish Language body, Foras na Gaeilge, confirmed funding of €4.5 m to a range of Irish language organisations and projects. Amongst those were Gael Linn (€511,000 and €40,000 projects), Comhadháil Násúnta na Gaeilge (€465,000) and An Comhchiste Réamscolaíochta (Pre-school) (€625,000).
- ❑ Gealscoileanna received a grant this year from the Foras of £250,000 about double their previous year's allocation. This means that the organisation can employ more organisers to promote the growth of Gealscoileanna and to consolidate the development of Irish Language communities around these schools in some regions of the country.
- ❑ BEO (Live) on the Internet Oideas Gael launched its new Irish Language Internet magazine in May. They sent word of the launch to 20,000 e-mail addresses accumulated by the organisation over

the years. The magazine has contributors from professional journalists and writers on current affairs, politics and the arts. The first edition was well received. View it at: [www.beo.ie](http://www.beo.ie)

- ❑ The long-awaited establishment (under Section 31 of the Education Act 1998) of the support structure for Irish medium education (Comhlacht um Oideacha Gaeilge) took place in May. It is charged with planning and co-ordination of the provision of textbooks and other teaching aids for teaching through Irish and the same range for the teaching of Irish as a subject. It also has the responsibility to advise the Minister on the promotion of Irish medium education, education in Gaeltacht schools and to provide support services for such. Breandán Mac Cormaic of Gealscoileanna who promoted the idea for such a body over many years was appointed Chairman. The body will be composed of ministerial appointments and elected representatives of parents, teachers unions and management boards.
- ❑ Insulting signage has appeared in recent years in many towns around the country. These street signs,

ostensibly bilingual, look like anti Irish bureaucrats' revenge on the language. The Irish language version, beneath the English, is insulting to say the least, being about a quarter of the size of the English version and absolutely illegible without a ladder or telescope! The latest place where this has occurred is Ballinasloe, Co. Galway where town councillors have complained.

- ❑ A document published by Gael-Linn, "A Policy for the Gaeltacht Today" proposes the establishment of two new bodies: a Gaeltacht Arts Institute and a Gaeltacht Planning Authority. The Arts Institute would work with schools and youth bodies to provide increased access for young people to the culture of the Gaeltacht. It would also stimulate areas such as education, summer schools, grant schemes for Gaeltacht households and employment. The Planning Authority would monitor and assess development plans by local authorities within Gaeltacht regions. It would also scrutinise the effect on the Irish language of planning and development decisions and ensure the use of Irish on public notices and signs.

# Major Victory in Nice Referendum Campaign – Respect the NO Decision!

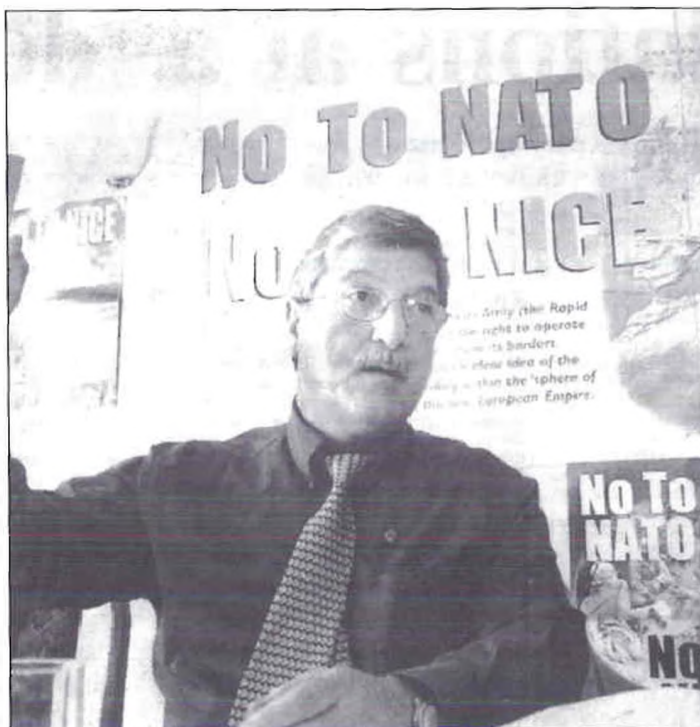
The proposal to amend the Irish Constitution to allow ratification by Ireland of the Nice Treaty was defeated in the 7th June poll by a substantial 54% to 46% (with a turnout of 35 %).

All the major political parties, the trade union congress (with one honourable exception, the ATGWU), farming and business bodies, the media all advocated A Yes vote, the Catholic Church even weighted in towards the end.

A broad coalition opposed it ranging from the Green Party, Peace and Neutrality Alliance, Sinn Féin, Republican Sinn Féin, Anthony Coughlan's National Platform, Afri, and Celtic League to pro life groups. The principle reasons for opposition were that Nice is not primarily about EU enlargement (which can in any case continue under the provisions of the Amsterdam Treaty) it is about dividing Europe, shifting voting power to the Big States in making EU laws, centralising more decisions in Brussels, and militarising the EU.

□ Nice is about shifting power in the EU from the Small States to the Big States. Nice divides Europe into first-class and second-class Members, breaking up the EU partnership of equals. It provides the necessary legal path to making possible German Chancellor Schröder's plan to turn the EU Commission into a European Government, with harmonised company taxes - an end to the basis of the 'Celtic Tiger' economy - and a Constitution that would give the EU the final say on our human rights. Nice is about abolishing the national veto in 30 areas and centralising more power in Brussels. It trebles the votes of the Big States in making EU laws, while only doubling the votes of the Small States. This happens automatically in January 2005, even if not a single new Member has joined the EU by then. This means less democracy. If a Member State is opposed to an EU law, even if its people, Parliament, Government and Minister on the EU Council are against it, it still becomes law.

□ The EU Parliament does not initiate EU laws. It is the EU Commission which proposes new EU laws, and the Council of Ministers which makes them, mostly by weighted majority voting. Nice abolishes the national veto in 30 new areas, including the appointment of EU Commissioners and the Commission President, EU Structural



*Roger Cole, Chairman of the Peace and Neutrality Alliance, at a press conference during the Referendum campaign*

Funds, some areas of foreign policy and trade, the funding of EU political parties, the rules of the EU Budget, the salaries and employment conditions of MEPs - although not the taxes on their pay! This reduces our national democracy further, giving more power to unaccountable civil servants and politicians in Brussels

□ Nice would change the way that the President of the EU Commission and the Commissioners are chosen. At present individual Commissioners are proposed by each country, keeping a vital national link to the Commission. They then have to be approved by the EU countries unanimously. Nice replaces this with majority voting for both President and Commissioners. That means that a national Prime Minister

can no longer ensure that his or her preferred nominee is appointed an EU Commissioner. Nice also allows the Commission President to shuffle his Commissioners like a Prime Minister does his Cabinet. When member states reach 27 the smaller countries only have a rotating nomination for Commissioner.

□ With Nice, the EU takes over the military structures of the Western European Union (WEU) military alliance, a subgroup of NATO, and assumes direct military functions itself. Nice inserts a ready-made military structure into the treaties for the first time. The Political Committee becomes the Political and Security Committee, and is given political control of EU military operations. There are no provisions for involving national parliaments or even the Euro-Parliament in their control. Nice declares the EU's speedy militarisation to be a Union objective. The seven annexes to the Presidency report referred to in the Treaty, detail the permanent military and security structures envisaged from now on. Nice does not lay down that the military activity of the Rapid Reaction Force must have a UN mandate. In negotiating Nice the Irish Government did not obtain a special Protocol to preserve our independence in foreign and security policy, which is the basis for Irish neutrality.

The result was a major upset for the Irish political establishment who were less than gracious in defeat. Their first target was the Referendum Commission who were accused of being too impartial in giving arguments For and Against. Surely there can only be one really valid 70% argument (Yes, of course)!

However they rallied quickly. Contrary to normal treaty law where rejection of ratification should lead to the proposal falling or renegotiation, EU leaders confirmed there would be no such approach - Nice would stand. The other countries would proceed with the ratification process in their parliaments (none would dare hold a referendum of course as they know they would not achieve support). Ireland would be told to vote again on the same Nice Treaty Provisions when all others had ratified.

Government tactics, having opted for no debate and failed to push NICE through, is now to set up a Forum (similar to the New Ireland Forum) to debate the future of Europe and Nice extensively. Of course



this will be comprised and administered by the same partnership of the yes lobby but we are told the No campaigners will get a hearing. They may in the meantime get some concession on the militarisation issue (which would only be a promise of inclusion in some future Treaty), and will in any case it seems attempt to present the same NICE Treaty in another Referendum towards the end of next year.

The Irish rejection of Nice was a blow in support of democracy in the EU, for present stateless nations within it and for any future entrants. The decision of the Irish people should be respected. Nice scrapped, a proper debate on the type of Europe its population wants initiated and proposals, which respect democracy and safeguards the position of the smaller nations developed.

C. Ó Luain

## Irish Language Supreme Court Victory

A case pursued by a Tallaght (Co. Dublin) Irish speaker, Séamus Ó Beoláin led to a very significant victory in the final judgement in the Supreme Court in April. The Court ruled that there is a Constitutional obligation on the State to provide Irish language versions of every Act of the Oireachtas at the time the President signs Bills in the law.

The judgement lays down how the provision of Article 25.4.4 of the Constitution is to be implemented in relation to Bills. It furthermore stated that the State has a legal obligation to provide the Regulations of the District Court in Irish.

The case began in September 1997, when Séamus Ó Beoláin was charged in Dublin District Court under the drink driving laws. He requested that the Acts pertaining to his case (Road Traffic Acts 1994 and 1995 and the Regulations of the District Court 1996) be available to him in Irish. However, no translations were available and the District Court ruled against Ó Beoláin and he appealed the case to the High Court. In the High Court the judge ruled that while the State had an obligation to provide Irish translations of Bills it was understood this be done in 'a reasonable period'. This interpretation was fur-

ther challenged leading to the Supreme Court hearing. In their judgement (2:1) the Supreme Court castigated the State for long delays in providing Irish versions of the Bills since 1980 and their lack of provision of adequate resources for this. They further indicated that they believed without Ó Beoláin's case these Acts might never have been translated.

Irish Language organisations welcomed this 'historic judgement' and said it confirmed the position of the Irish language as the first official language of the State and met the demands of the Irish Language community that laws be published in Irish at the same time as in English. They must now ensure that resources are provided

for this – it is understood that some improvement has already take place in this regard.

Séamus Ó Beoláin is to be congratulated for pursuing his case.

### Irish Language Resurgence - In England!

The strong support for the Irish language in Britain is continuing according to a recent report in the newspaper for the Irish in Britain, *The Irish Post*. The paper reports on a recent Irish language course held at the village of Hope in the Cotswolds and attended by 80 Irish speakers. The three-day course included language lectures, music and also outdoor activities such as scenic walks.

Hope village, the paper reports, is steeped in Celtic traditions and boasts ancient carvings and church statues that mimic the style of the Celts. Later in the year Conradh na Gaeilge are organising other language events at venues in Essex and Shropshire. No doubt the stimulus for this is the strong Irish expatriate community in Britain but it also indicates a general reawakening of interest in the Celtic languages and culture. The Derbyshire event received good media coverage and obviously impressed those who attended, one of whom is quoted as being "amazed by the interest". There are obvious pointers here for those actively promoting all the Celtic languages.



Séamus Ó Beoláin

# Sinn Féin Gains in Westminster and Local Elections

Prior to the June 7th Westminster elections Sinn Féin held two of the North's eighteen Westminster seats. They doubled their representation in the recent election and now have four. First newcomer declared was Pat

South Tyrone where Michelle Gildernew (an assembly member for the area since 1998) was elected by the slim margin of 53 votes in a poll of 51,974 over the UUP James Cooper (a result which the Ulster Unionist Party



*New Sinn Féin MPs, Pat Doherty and Michelle Gildernew.*

Doherty (Sinn Féin Chairman) in West Tyrone. This seat, with a nationalist majority was won by a Unionist, Thompson, UUP, in the last election due to a split nationalist vote. This time the SDLP fielded Brid Rodgers, the Northern Assembly Agricultural Minister, who was roundly beaten by 6,000 votes.

The other Sinn Féin gain was in Fermanagh

claimed at the time they would challenge legally). Ms. Gildernew's grandmother and pregnant mother were amongst a group who occupied a house in Caledon, Co. Tyrone in 1968 in a protest at its allocation to a single Protestant woman over homeless Catholic families. This incident was one of the key points in the development of the Northern

Ireland Civil Right's Association, which highlighted discrimination in housing.

She is the first woman MP in the North for 32 years, since Ms. Bernadette Devlin (now McAliskey). She is the first Sinn Féin MP since Countess Markiewicz in 1918 and Sinn Féin pointed out that she has emulated hunger striker Bobby Sands by winning Fermanagh -South Tyrone 20 years after his victory.

In the Local elections in the North held on June 11th Sinn Féin also made significant gains. It increased its number of local representatives from 74 to 108, rising above the hundred seats for the first time. The SDLP dropped slightly from 120 to 117. On the Unionist side, as in the Westminster election, major gains were made by Ian Paisley's DUP (from 91 to 131). The UUP came down from 185 to 154).

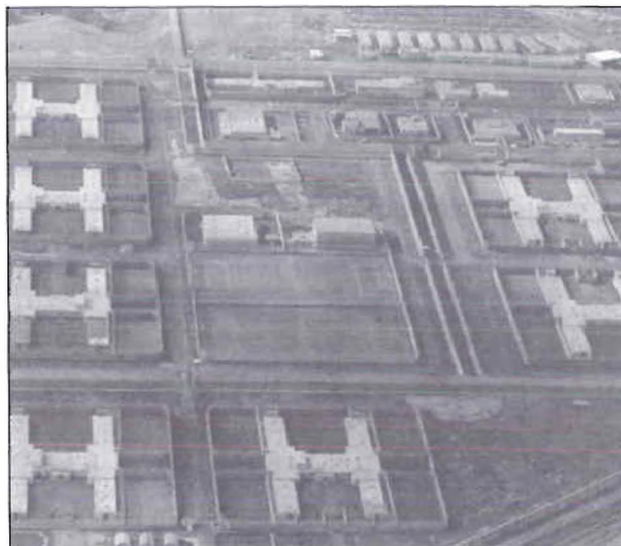
Sinn Féin is now the largest party on the Belfast City Council. It aims to provide the first Sinn Féin Mayor of Belfast but need SDLP and Alliance Party support for this. In Derry the SDLP held their 14 seats but Sinn Féin increased to 10, a gain of 2. Most of Sinn Féin's other gains were west of the Bann. Features of Sinn Féin's gains were its party electoral machine and its gaining of support amongst new younger voters.

With the elections over attention has focussed again on David Trimble's promise to resign if IRA decommissioning has not commenced by July and the difficulties his party's performance poses for him. However, nothing will happen on decommissioning unless the policing and demilitarisation issues are resolved.

## H BLOCK HUNGER STRIKERS REMEMBERED

The twentieth anniversary of the death of the ten H block hunger strikers, **Bobby Sands, MP, Francis Hughes, Raymond McCreesh, Patsy O'Hara, Joe McDonnell, Martin Hurson, Kevin Lynch, Kieran Doherty, TD, Tom McElwee and Michael Devine**

was commemorated by a whole series of events in the Republic and the North. Meetings, murals, talks, songs, accounts from relatives, commemorations, drama and poetry in many places honoured the men whose sacrifice changed the course of the struggle in the North and brought their memory to another generation.



*Aerial view of the infamous H Block Cells.*

## HUMAN RIGHTS VIOLATED

In early May the European Court of Human Rights ruled that 11 people killed by the British Army, the RUC and loyalists had their human rights violated. The Court ordered the British government to pay £10,000 compensation to the relatives of each of the victims. The cases involved nine men shot dead in the Loughall ambush by the SAS in 1987, two unarmed men shot dead by the RUC and a Sinn Féin activist shot dead by loyalist paramilitaries. The finding hinged on the failure to conduct proper investigations into the deaths.





# Kernow



## TOWLENN AN BIBEL KERNEWEK

An Bibel veu treyllys dhe bub yeth Keltiek y'n termyn eus passyes. Nyns esa saw Kernewek na'n jeva y dreylyans y honan a'n Bibel. Anfeus meur o henna rag an yeth; mar pe gwrys martesen ny varwsa an yeth. Y kevir, heb dowt, trelyansow a dhevynnow a'n Bibel a'n 17ves kansblydhen, mes soweth pur verr ynys ! Henry Jenner a dreylyas ynwedh devynnow berr dhe Gernewek. "Mark 1-4" a veu skrifys y'n gis Kernewek Diwedhes, mes "Yowann 5.1-14" a veu assay a-varr gans Jenner dhe skrifa y'n gis Kernewek Kres, hag ogas dhe Gernewek Unys. Ray Edwards a dreylyas ynwedh 12 lyver a'n Testament Nowydh dyllys yn 1984.

Y feu ervyrys yn 1997, dell hevel, trelya oll lyvrow an Testament Nowydh dhe Gernewek Kemmyn hag Unys erbynn an vlydhen 2004, aswonnyys gans meur a dus avel kansves penn-bloedh dasserghyans an yeth Kernewek, mar kemmerir dyllans Dornfyver Jenner dyllys yn 1904 ha henwys "Handbook of the Cornish Language" avel an dalleteh.

Yma 14 den owth oberi war an dowlenn ma. Gwynn agan bys, Kernewegoryon, yma Keith Syed owth hembraon an para ma. Obereth skolheygieth yw ha kales dres eghenn. Keith Syed yw gradhesik yn Greka hag Ebrow. Yma kaletterow pals, yntredha ha martesen an gweitha oll yw fowt geryow yn Kernewek rag an geryow Biblek arbennik, nag esa edhomin anedha kyns y'n yeth dasvywys. Res yw dismygi kansow a eryow nowydh po styryow nowydh dhe eryow koth. Niver a eryow re beu dismygys, ow kcheveli an geryow orth an geryow y'n yethow Keltiek arall, dres oll Kembrek ha Bretonek, hag yn fordhow erell.

An dowlenn yw resys yn-dann skoës Kesva an Taves Kernewek ha Konsel Ekumenek Epskop Truru rag Devosow y'n Yeth Kernewek. A-dhia mis Genver 2001, yma dhe Brojekt an Bibel Kernewek y wiasva y honan :

<http://www.bibel.kernewek.btinternet.co.uk>

Mars usi genowgh an kesroesweyth, dewgh dh'y weles mar pleg. Ynni, hwi a yll gweloes rol a lyvrow re beu dyllys, ha'n re yn-dann bareusyans ha fatell yllir prena an lyvrow. Yma trigva e-bost an Projekt y'n wiasva ynwedh. Gans an dowlenn ma, y's tevydh an yeth Kernewek hy Bibel hy honan ynwedh avel an yethow Keltiek arall !

### Summary :

*The Bible has been translated into all the Celtic languages except Cornish, though some short extracts had already been translated from the 17th century onwards. A translation of the Bible into the vernacular could have saved the language. It was decided in 1997 to translate the whole New Testament into Kernewek Kemmyn and Unys to be available in 2004 for the centenary of the Revival of the Cornish Language, which is said to have begun in 1904 with the publication of Henry Jenner's book "Handbook of the Cornish Language". The Project is lead by Keith Syed a graduate in Greek and Hebrew. It is obviously a hard task as many Cornish words are lacking, but new words have been proposed on the basis of Breton and Welsh cognates, etc... The project has now its own website from January 2001 where we can even buy books.*

José CALVETE

## CORNISH LANGUAGE EXCLUSION WILL BE SCRUTINISED

The Council of Europe has agreed to consider concerns expressed by the Celtic League over the failure of the United Kingdom to include the Cornish language when it ratified the European Charter for Minority Languages.

The Celtic League had said that the position of the British government in respect of the Cornish language and the treaty was "totally unacceptable".

In a reply from the Directorate of Cooperation for Local and Regional Democracy the Director Phillip Blair said:

*'The Secretary General has asked me to acknowledge receipt of your letter, dated 8 April 2001, concerning the fact that the Cornish language has not been recognised in the United Kingdom's instrument of ratification of the European charter for regional and Minority Languages.*

*As you may know, the Charter has its own monitoring mechanism, consisting of an independent Committee of Experts. This Committee is responsible for monitoring the application of the Charter in each Party to the treaty and reporting to the Council of Ministers.*

*The initial periodical report of the United Kingdom will be due on 1 July 2002. At that time the Committee of Experts will initiate its monitoring procedure for the United Kingdom. As the Committee also receives and examines comments or information submitted by organisations legally established within a State Party, I will make sure that your letter is brought to its attention.'*

## CORNISH SPY STATION STEALS EU SECRETS

There is an element of déjà vu about the revelations likely to unfold about the United States using British listening stations to snoop on pan European Commercial data.

In 1999 it was revealed that the British government had for years scrutinised data passing via Britain and Ireland and in fact built specialised facilities in the north-west of England to tap into the commercial communications system. When the news came out it was confirmed that the facility was no longer used and had become redundant.

The reason for the redundancy became apparent when the strange goings on at Morwenstow near Bude in Cornwall were revealed in the media. Locals in the area have apparently been aware for some

## BUREAU SUPPORT FOR STATUS OF CORNISH

The European Bureau for Lesser Used Languages (EBLUL) is to step up pressure on the British government to include the Cornish language as part of its ratification of the Charter for Regional and Minority Languages

At its meeting in Bolzano on 4/5 May the Council of the EBLUL agreed the following motion:

"a) welcomes the recent announcement by the UK Government to ratify the European Charter for Regional or Minority Languages;

b) notes the absence of any reference in the Charter to the Cornish language, pending a consultation exercise being undertaken within the Government Departments;

c) urges the UK Government to undertake a speedy conclusion on the current consultation process and to indicate the expected time scale for according the Cornish language status within the Charter."

The motion will be submitted to the British Government - DETR and the Foreign and Commonwealth Office Ministers.

*The EBLUL action follows action already taken by the Celtic League.*

time of one of the worst-kept secrets of British Intelligence, i.e. that the Frankenstein's Laboratory of satellite dishes and aerials is part of the United Kingdom Government Communications Headquarters (GCHQ) network, which has its main facility at Cheltenham. What is less well known is that apparently the United States National Security Agency shares the snooping base at Morwenstow. This is part of a global network of facilities, code-named Echelon, which spies on commercial communications to give businesses a competitive advantage. The Echelon snoop's club is said to include the US, U.K., Canada, Australia and New Zealand and as one of its main targets are the States of the European Union the revelations are certain to cause outrage amongst Britain's EU partners. The European Parliament is already concerned at US commercial espionage and there are major multi-million pound contracts said to have been compromised by Echelon.

Meanwhile, the Irish government, still smarting over the revelations that for two decades the United Kingdom illegally tapped their phones, now know why the tap stopped. The spies simply moved to cyberspace!

Bernard Moffatt

## CORNISH NATIONALIST RESULTS

Mebyon Kernow (MK) - *The Cornish Nationalist Party* - flew the flag for Nationalism by fielding several candidates in the Westminster election. All polled well, but came nowhere near unsettling the stitch-up of Cornish/Westminster politics by the three main English parties. The real future for the Cornish Nationalist political movement lies in obtaining the same sort of devolved status as exists in Scotland and Wales. Unfortunately at the present time there appears to be a drift towards a more Regionalist approach.

Whilst this may create some short-term gains by encouraging decentralisation it is only via a distinct devolved Cornish Assembly that National identity can be asserted fully and a determined organisation like MK realise its true potential.

The three Westminster contenders were: South-East Cornwall: Ken George who gained 1,209 votes / Truro and St. Austell: Conan Jenkin who gained 1,137 votes / Falmouth - Camborne: Hilda Wasley gained 853 votes

# Mannin

## CROO SHENNAGHYS

Va'n chied lioar (Lioar Queig!) ayns strane dy wheig lioaryn mychione shennaghys Vannin er ny chur magh er y gherid, currit ayns clou liorish Ollooscoil Lerpoyll. Ta'n lioar shoh enmyssit 'Y Lhing Jeianagh, 1830 gys 1999'. Ta laue vooar ec Laare Studeyrus Manninagh syn obbyr. Ga dy vel y Laare dy h-nikoil fo smaght tree mainshtyryn (Rheynn Ynsee Vannin, Eiraght Ashoonagh Vannin as Ollooscoil Lerpoyll), she Ollooscoil Lerpoyll ta jeeaghyn dy ve stiurey yn Laare. Shoh obbyr scanshoil ta er ny ghoaill ayns laue ayns shoh - studeyrus mooar jeh shennaghys Vannin as eh cur onnor da obbyr A W Moore son cur magh e lioaryn-shennaghys mysh keead blein er dy henney. Neayr's va daa lioar Moore currit magh. ta lioar-shennaghys Kinvig er ve feer scanshoil, agh nish ta lioaryn Moore as Kinvig slane ass daayt. Ta shin ayns feme jeh lioaryn shennaghys noa - as shen ny ta goll er croo nish.

Tra t'ou screeu ayns Gaelg, ta 'shennaghys noa' sheeaney ny smoo myr dy beagh oo croo shennaghys na t'eh sheeaney my t'ou screeu ayns Baarle, er aght ennagh. Ayns Baarle, she lioar ta 'a new history' cheet er. Ayns Gaelg, bare dhyt screeu 'lioar-shennaghys noa'. As, dy jarroo, adsyn ta screeu lioar shennaghys, t'ad croo shennaghys noa, ga nagh vel ad (kinjagh) laccal jannoo shen. Cha nod slane obbiaghtoilaght (objectivity) ve ayn.

Jeeagh er y chaggey mooar eddyr fir-shennaghys mychione Deherree ny h-Ewynn. Goll erash dys y chied lioar jeh'n studeyrus mooar mychione Mannin, she lioar feer vie t'ayn, ta 469 duillagyn er lhiurid. Ghow Manninee dy liooar ayn ayns screeu ee, marish sleih elley as enney mie oc er Mannin. Agh cha noddym geddyn rey rish imnea ennagh mychione y lioar. She yn Olloo John Belchem jeh Ollooscoil Lerpoyll screeu meer vooar jeh'n lioar-shennaghys shoh, erskyn ooilley yn veer mychione yn aght haink yn 'eash jeianagh' gys Mannin. Ta John Belchem screeu dy mie as gyn ourys she fer-shennaghys erbaghtal t'ayn. Agh cha nel eh ny Vanninagh. T'eh screeu boayl ennagh sy lioar noa mychione sleih cheet gys Mannin 'veih'n twoaie'. Vel eh cheet er sleih veih Loughlin, t'ou gindys. Cha nel - ta shoh mychione sleih cheet veih twoaie Hostyn. Ayns buill elley sy lioar, t'eh ry akin dy vel aigney yn Olloo Belchem (as aigney fer-

screeu ny ghaa elley sy lioar) soiet ayns Sostyn. Foddee nagh vodmayd jerkal rish red erbee elley. Tra va A W Moore ayn, oddagh ancheirdee (amateyrin) aghal jannoo ram reddyn liorish graih. Nish, mannagh vel oo ayns y voayl kiart ec y tra kiart lesh ny qualleaghtyn kiart, jarrood eh. Veagh shin feer aighoil ny laghyn t'ayn jiu dy 'eddyn oaylee-shennaghys Manninagh lesh eaghtyrys dy liooar dy chur blass Manninagh da lioar-shennaghys mychione Mannin syn aght cheddin as ta jeant ec John Belchem as eh cur e vlass hene da'n lioar noa shoh. S'cooin lhiam dy dug yn olloo shoh leaght mychione yn jarroo-enney (identity) Manninagh ayns Thie Tashtee Vannin blein ny ghaa er dy henney. Ta mee toiggal nish dy row y stoo va ry chlashtyn sy leaght y stoo cheddin as t'ayns y lioar noa ta screeut ec yn olloo.

Ta ram jeh mychione yn aght ren A W Moore as 'ashooncyryn cultooroil' elley croo jarroo-enney Manninagh. myr ta John Belchem fakin ny cooishyn shoh. Strooys hene dy row jarroo-enney Manninagh ayn keeadyn dy vleeantyn roish my row Moore as e chumraagyn ayn, agh ta mee toiggal ny ta'n olloo cheet er. Caghlaa raa creeney Yernagh, cha nel jarroo-enney ayn gollrish yn jarroo-enney ayd hene. Sy lioar noa (myr dooyrt eh sy leaght shen), ta Belchem screeu dy ren A W Moore leodaghey yn ayn Loughlinagh jeh eiraght Vannin as dy ren eh mooadaghey yn ayn Celtiagh as eh gobbraghey 'dy chroo' jarroo-enney Manninagh. Lurg y leaght shen, hirr John Belchem feyshtyn veih'n lught-eaishtagh sy Thie Tashtee. Va'n lught-eaishtagh Manninagh dy liooar dy hannaghtyn ny host arrymagh. Fy yerrey, dooyrt mee nagh row feysht kiart aym, agh heill mee dy row eh beggan quaaagh dy ghra dy row possan feer niartal syn Ellan mysh keead blein er dy henney va cur Celtiaghys er e hoshiaght erskyn Loughlinaghys. S'feer eh dy row Manninee pooaral ennagh jannoo nyn gooid share dy aavioghey Celtiaghys, agh, choud's va mee toiggal eh, va John Belchem smooingaghtyn dy row Moore as cumraagyn echey feer speideilagh as adsyn cur er Manninee dy chur arrym da Celtiaghys.

S'doillee shen y chredjal. Gyn ourys erbee, va speideilys dy liooar ec Moore as eh doostey ashoonaghys Manninagh. Agh

(Continued on page 19)

## Croo Shennaghys

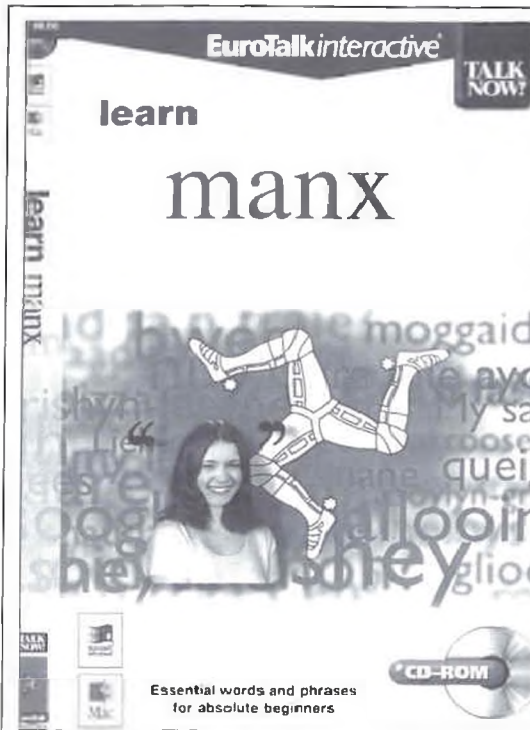
stroos hene dy row Loghlinaghys reill aignaghyn ny Manninee. V'ad ynsit dy ghoaill moyrn ass yn eiraght Loghlinagh, cha nee ass yn eiraght Cheltiagh. As shen yn aght ta ymmodde Manninee smooingaghyn foastagh, ga dy vel Celtiaghys cheet dy ve ny stroshey ec y traa t'ayn. Y colught shen ta creck urryssaght, cha nel eh goaill ymmyd jeh jalloo jeh Celtiagh dy chreck e pholaseeyn 'Manninagh'. T'eh goaill ymmyd jeh jalloo jeh Wiggynagh. Ta shin foast clashtyn mychione Wiggynnee ymmodde keartyrn, erskyn ooilley ec traa Tinvaal. As shen myr v'eh keead blein er dy henney. Va ny Celtiee coontit dy ve bolvaneagh, almoragh as dyn ymmyd. Va ny Loghlinee coontit dy ve aghtal, tush-tagh as breeoil. Ny laghyn t'ayn jiu, ta shin gra kynneeaghys rish shen. As cha nel shin er ngeddyn rey rish ny fallsoonyssyn niueagh shen hie er croo mysh shey feed blein er dy henney - fallsoonyssyn ren greesaghey ny Natseeyn loghtyn barbaragh y yannoo. Ta foast sleih ayn ta credjal dy vel sleih lesh sooillyn gorrym as folt lynn ny share na sleih elley. Er lhiam nagh ren A W Moore moodaghey role ny Celtiee ayns shennaghys Vannin. Cha row eh agh troggal y role shen seose ass y laagh as glenney eh.

Haink lioar mychione shennaghys Nerin magh bunnys ec y traa cheddin as y lioar mychione Mannin. Shoh 'Images, Icons and the Irish Nationalist Imagination 1870 - 1925', er ny chur magh ec Four Courts Press. Screu yn Olloo Eagleton voish Manchuin e vaght mychione y lioar shoh sy Times Higher as screu eh reddyn feer chreeney mychione shennaghys Yernagh as shennaghys ooilley cooidjagh. T'eh gra dy vel fir-shennaghys Yernagh nyn yee-feayn-skeelleydee profesoonagh (professional demythologisers) ec y traa t'ayn, goaill aggle roish skeealyn ennaghtagh as jallooyn cleaynagh. (Ta aastudeyrys jeant er shennaghys Nerin, prowal dy ghra dy nee boghtynid va ram jeh'n chennaghys screet ec 'ashooneyryn Yernagh'.) Ta Eagleton gra dy vel lught yn aastudeyrys (revisionists) er ve ro gharroo as ad prowal dy scarrey rieughid rish feayn-skeelleydaght: 'There is no point replacing the Celtic twilight with a supercilious deriding of what ordinary people have found precious...' Cha nel 'gannidys sonnaasagh' sy lioar noa mychione Mannin, agh s'treih hiam nagh vel tooilley Manninaghys ayn.

## Summary

*The first volume of a five-volume new history of the Isle of Man has been published. While this event is to be welcomed, it has to be remembered that writing history (like any human activity) can never be objective.*

Brian Stowell



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Mac OS System 7 or above

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## MANX GOVT. RUNNING SCARED ON POPULATION DEBATE

Reports that the government expects an increase of just over 4,000 in the population of the Isle of Man seem aimed at deflecting criticism when official population statistics are published in the Island following the recent census. There is already some scepticism that the census will reflect an accurate figure, given that there is now a significant transient work force servicing the current Manx economic boom. It would seem the government believe that if they 'talk down' future population growth this will defuse any tension caused by what the official statistics reveal.

Most Islanders in recent years have felt the impact of population growth. A spin-off from economic buoyancy, it has also caused problems. One of the areas of serious concern is housing. The government is belatedly moving to address this and head off any repeat of the potentially volatile reaction in the 1980s which led to arson attacks on new properties by disaffected nationalists. The government has also moved in recent years to address cultural implications caused by population growth and there is a major investment in promotion of Manx institutions, language, culture and heritage.

This is all well and good but the government seems to be running scared of the real debate about the optimum level of population that the island can comfortably sustain. The one growing area of consensus between both indigenous Manx and incomers is that unrestricted population growth will destroy the current good quality of life which all who live on the Island enjoy. Instead of predicting another 4-5,000 people over the next decade, and offering this as a sop to critics, the government should be actively debating methods of stabilising the population.

Bernard Moffatt



# THE WAY FORWARD FOR BRITTANY

*Reflections inspired by Kristian Hamon's book entitled:*

## "BRETON NATIONALISTS DURING THE OCCUPATION"

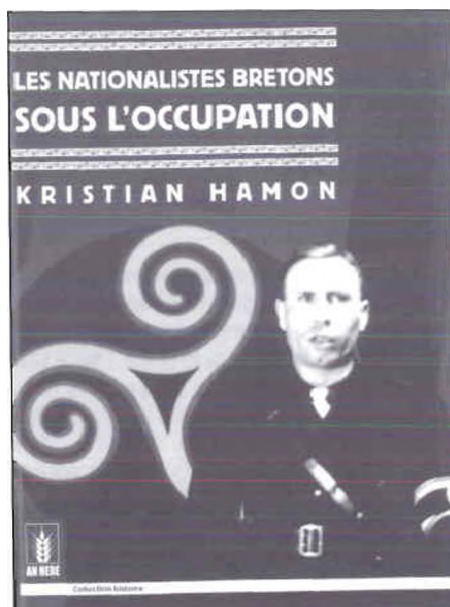
This new book, which was published in January 2001 in the 16 x 21-cm format, is made up of 270 pages including 5 pages of bibliography and sources, 8 index pages and 26 full pages with photographs of groups and documents. It was published by "An Here" ("The Harvest" in Breton), a publishing company created in 1983 specialising in publishing entertaining and educational books in Breton aimed particularly at young Breton-speakers attending or having attended Diwan schools and other French and bilingual private or public school sections.

In this field, the publisher is primarily known for his very comprehensive Breton language dictionary, which is in touch with contemporary life but is the object of criticisms for its quotations, which have a tendency to reflect a strong anti-French Breton national sentiment. In other words, this book is in no way to be associated with the numerous books produced by the media-led anti-Breton campaign, which has been imposed on us over the last two years.

The author, Kristian Hamon, has based his work on unpublished archives, reports from the Police Force and the French Special Branch, courtroom testimonies, etc. We could well doubt the credibility of some but the main facts are undeniable. Apart from a few words or sentences he could have spared us, the author provides quite a realistic insight into this tragic period. Moreover, he shows absolutely no complacency as to the relations between some Breton nationalists with the German occupiers under the Vichy police.

There are a number of books on the same subject, among others "Mouvement Breton" and "Le Séparatisme en Bretagne" by Michel Nicolas, "les Nationalistes Bretons" by Bertrand Frélaud, "Debeauvais et les Siens" by Anna Youenou, "Breiz Atao" by Lovier Mordrel, "La Bretagne dans la Guerre" by Hervé Le Boterf, "La Révolution Permanente", « Complot pour une République Bretonne », « Au Village des

Condannés à Mort. « Le Rêve Fou des Soldats de Breiz Atao » by Ronan Caouissin, alias Ronan Caerleon, and in Breton « Istor an Emsav » and « Dornlevr Brezel » by Youenn Olier, etc. and numerous articles in the 60s in "Ar Vro", a nationalist magazine. These books tell, analyse, try to justify or on the contrary condemn the Breton nationalists' attitude, from the most moderate to the most radical. Let us also mention Désiré Camus's testimony in "On nous appelait Terroristes", meaning "They called us Terrorists"), a Breton man who is proud of his origins but who has no Breton political conscience, who chose to fight in the French Resistance against the German occupiers and was confronted with his comrades in the Bezen Perrot, an armed group of about 80 members who became active after Abbot Yann-Vari Perrot, an old Breton autonomist militant, was assassinated in December



*The front cover features the symbol of the PNB and Yann Goulet, leader of the Bagadou Stourm (see ref. in article)*

1943, a crime which was committed by a group of Breton communists involved in the resistance, who said they had received orders from London and could produce evidence to that end.

As compared to the book written by Kristian Hamon, the books written by Ronan Couissin, who was involved in the Breton Movement at the time, do not give any reply to the questions the post-war and present generations may ask on the influence, the nature and the different degrees of collaboration with Germany. They remind us of their love for Brittany, of the contempt shown by French politicians towards Breton claims, specially linguistic claims, and only provide an idealised version of the facts, avoiding the grey areas, which today is no longer of any interest and even hinders the true analysis of this fundamental period of the EMSAV (the Breton Movement).

Today's young Breton men and women who are interested in the question of Breton identity are entitled to know the truth on this period in order to develop the Breton politics of the new millennium and to get rid of the conditioning imposed by the grip of both the French Jacobin State and the Breton Nationalists from 1930 to 1945, of which several leaders were very influenced by National-Socialism. It has to be admitted that they are condemned with much more severity than the thousands of civil servants or ordinary French citizens who took part in the deportation of Jewish families, etc.

## THE TWO TYPES OF CONDITIONING

French Jacobin nationalism is so ever-present and so skilfully blended with the development of universal democratic and republican principles that it does not come across as a nationalist ideology, especially among progressive Breton circles, with the exception of "Emsav".

Other national minorities in the hexagon have the same problem: you only have to compare the national identity of the Basques and the Catalans in the hexagon to their Spanish counterparts, even Corsica with its insularity has difficulty breaking out of this process. The French Revolutionaries had to invent another "higher order" ideology, that of the Nation-State one and indivisible, denying all other human realities, even associative, to replace the divine right unity of the Kingdom of France which was forged by the sword, the upper clergy and pre-arranged political marriages! Most French people are unaware that at one stage there was a question of deporting the Alsatisans to Auvergne and the people from the Auvergne to Alsace!

On the other hand, the generation of post-war Breton militants underwent an even more subtle form of conditioning, that of the unspoken and of freely analysing the doings and political orientation of their elders, a

## The Way Forward for Brittany

taboo subject, with the constant risk of breaking the sacred union and being accused of treason. The most incriminating alliances and actions with German occupiers considered as treason by the Breton population had to remain secret like a family jewel. This plus a certain conservatism led to the birth of the U.D.B. in 1964, which violently opposed the M.O.B. from which it came and was created principally by the survivors to the post-war repression.

These two factors have hindered the development of a Breton national political movement which would be federative and credible in the Breton people's eyes, such as the S.N.P. and the Plaid Cymru, a weakness that led to a tenacious and efficient struggle from a cultural standpoint but which cannot give any result without a clear political project. This situation explains the massive campaign launched against the Breton Movement using the most efficient weapon, that is to say by reducing the Breton Nationalists of the Second World War period to a small group of racist, warlike and nazi militants, to whom any claims related to the Breton identity were secondary. The end game is simple, it is to stop by any possible way the cultural claim, which is getting an increasing support from the people, to develop into a more global therefore more political claim.

In order to be fair and provide a sensible answer to the people, it is important to accept to consider the context between the two world wars and to put oneself in the place of Breton Nationalists on the one hand, and that of the Breton militants involved in the "French Resistance" on the other hand. This federalist, pacifist and profoundly European Breton nationalism at the outset was becoming more and more radical. This evolution is based on the total refusal of the French State to acknowledge the Breton claims however moderate and lead the most extreme militants to conclude that one has to choose between being Breton or French and whether or not they are an extremely small minority, to follow the example of the 1916 Easter rising in Ireland, considering democratic legitimacy as of secondary importance. Then in the thirties, under the influence of leaders such as Olier Mordrel, a nationalism started to develop, which was increasingly based on a racist and elitist concept. It was also the discovery, through some Alsations, of German intellectuals, not necessarily followers of Hitler, who started to show their interest in Celtic languages and a federal Europe of "the real people" with a strong dose of illusions on the Reich realities.

The Breton population is very far from this analysis. Since the end of the 19th century, it has been the victim of true brainwashing meant to develop a sharp French national sentiment, with a large touch of colonialism with the help of the non-religious and republican school system, but also of the catholic schools and the army ... "4 years of military service to learn that the Republic, the language, the French State and democracy are one and the same thing! " All citizens also have to be prepared for the re-conquest of Alsace! The consecration of this French nationalism which is unthinkable for young people today finds its summit in the way the Bretons used their cult for the Dead (Died for France), after the butchery of the First World



PNB Poster... for speaking Breton.

War (a proportion of about 2 Bretons for 1 French died).

The legacy of the First World War was decisive both in the attitude of the population as that of the Nationalists, not only revolted by the behaviour of the French State but also increasingly convinced that each war on the French side would strengthen the links, as well as total integration and assimilation with a unitary state totally closed to any federalist idea. Their biggest mistake, apart from the choice of their allies, was to underestimate the work required for a better political awareness before taking the risk of a civil war between the Bretons, thus inflicting a wound which would be hard to heal within a strong social cohesion in spite of our legendary parochialism.

Compared to Ireland, it is important to remember that Brittany is not an island and is under the dominant influence of the catholic church like France. It has not originated either from a mere withdrawal to the West due to an invader as in Wales, but was the result of the sharing, between the Franks and the Bretons, of Romanised Gaul they had come to defend. The part of "Armorique" which has become Brittany was never completely re-celtised linguistically. Our people originated from this merging between Celtic

and pre-Celtic Bretons and Armoricans who were more or less Romanised. However, its unity has no reason to be envious of a lot of nations. Its treaty of union with France following the military defeat in 1488 and the marriage of Anne de Bretagne was narrowly ratified, with the assistance of Breton noblemen who were already receiving some income from the King of France... This treaty guaranteed us an autonomy which the Kings of France did not respect and which the Republic suppressed. Yet, Breton republicans respected the boundaries of historical Brittany through its division into departments.

That is to say that despite the troops of the King of France or the infernal columns of the Republic, the German army appeared to the vast majority of the Bretons who were kept in the dark about their own history, as the first invader in Brittany since the loss of our independence... We can even say that unconsciously and despite the ever-presence of the French feeling, the sense of belonging to Brittany played a part in the development of Resistance in Brittany. There were never any racist feelings against the French people, but only a serious mistrust towards the imperialism of its masters. The majority of Bretons, including those who saw themselves as were "Breton first" felt as victims of a profound injustice and a certain contempt, but this was not sufficient for the population to see the German army as something other than an occupier.

As its needs increased, nazi Germany increased its demands, which put Breton nationalists in an embarrassing position, in particular with the creation of the "S.T.O.", the compulsory work service which sent young Bretons to Germany to force them to work. In 1916, the Irish were not faced with this problem and Germany was not nazi. We have to understand what it was like for the young people who refused to go to Germany and thus became outlaws and victims of the nazi repression. All they could do was to join the Maquis and the Resistance like the militants involved in trade unionism who refused to surrender to the victor's demands. The development of military actions by those involved in the Resistance brought on an even more severe repression from the Germans.

After the assassination of Abbot Yann-Vari Perrot in 1943 by Resistants came the action taken by Bezen Perrot and the confrontation "between Bretons" became inevitable. The Bezen Perrot numbered about 80 people and originated from the "Special Service" and from the ex-Kadervenn

(Continued on page 22)

## The Way Forward for Brittany

(Combat Line)" which was considered as the embryo of a Breton national army. These members had to wear the German uniform against their will. They formed a defence group on the side of Breton nationalists who were threatened because of their political options in favour of the Vichy regime or of the Germans or simply as nationalists and were used as extra soldiers for the German army in exchange for an increasingly hypothetical autonomy. The Bezen Perrot's actions never received the support of the whole Breton movement; on the contrary, it divided it.

The Breton nationalist militants of the 30s and 40s in all their political shades paradoxically combined the greatest clear-sightedness to a certain blindness, which is hard to understand for the following generations who are over-informed about nazi crimes and genocides. In the last analysis, they were truly the sons of a period, who, whether they were on the right or the left, were showered with the pacifist speeches of the 20s, paraded everywhere in Europe wearing uniforms behind their respective flag... Some hard-line Bretons joined the Resistance on an individual basis or tried, without any success, to have contacts with the "Free French of London".

In his book, Kristian Hamon however forgets an important fact: the constitution of a group of anti-nazi Resistants in the Saint-Nazaire region, which was composed of members of the Bagadou Stourm, these armed self-defence PNB (Breton Nationalist Party) groups who were trained and led by Yann Goulet. Some of its members died in deportation in Germany. The only thing the survivors got was the victors' contempt! Then we were to witness simultaneously nationalist militants fall under the nazi bullets and the militants of a small totally pro-nazi group called "Brezona" cover the walls of St. Nazaire shipyards with pro Nazi slogans. If the Vichy government walked one step forward to some kind of regionalisation, it made sure that the Lower-Loire department of historical Brittany was separated so that the most industrialised part was taken away from Brittany, thus breaking any chance of a development leading to a great autonomy or independence, and eventually preventing any appeal to international hearings on the grounds of the 1532 treaty. Some Breton nationalist militants of that time found the after-war generation apathetic: it is fair to say that if they left them an important cultural creation heritage, they also left them a political heritage which was quite hard to manage, not. I want to insist on this point, in relation to the French but in relation to the actual Breton people themselves!

Years 2000 ... Few changes in France but quite a few changes in Europe and in the world. It is really puzzling to see nowadays a small extreme-right Breton nationalist group,

the "ADSAV" wanting to use in the exact same way some racist theories from another time and to target immigrants as a theme for their first great poster campaign, thus putting themselves on the same level as the French extreme-right parties MNR and the National Front. If our history and our cultural heritage are related to the formation of an ethnic community, our future lies in the creation of a Breton citizenship.

Fortunately, the great majority of modern Breton militants know that through their daily struggle here on the spot, they participate in a struggle for a more humanist society on the planetary scale. It is now time for all sincere nationalists, separatists, federalists or regionalists to be united on the main points. There cannot be any independence without a compulsory passage through autonomy and we are very far from it. To gain their confidence, the people expect us to undertake not to force their hand. They thirst for democracy and have the right to choose their degree of autonomy; it is a road with various stages. An independent Brittany which would not be democratic in the middle of a 21st century Europe is unthinkable! A Brittany which would miraculously be independent but whose citizens, because they wouldn't have a real political conscience would elect a majority like the one we have at present, or would even give their votes to band-waggoners would be the worst catastrophe.

The result of local and canton elections brings us back to reality after the flights of lyricism created by some opinion polls. Yet, some signs of hope are appearing in Karaez and Gwengamp.

Kristian Hamon's book was written for the large public. It is placed in the first rows of Breton bookshelves in supermarkets; yet, without a good knowledge of our history, an average reader cannot have a proper opinion. I will then conclude by formulating two wishes: the first one is that this book allows not a duty of memory but a real work of memory and that it is published again with a brief summary on the history of Brittany, insisting on the period from 1850 to 1930 which paradoxically saw this province "known as being alien" become a fervent home for French nationalism!

Then let us turn the page and build the future! Let the most virulent among us renounce any action which could be perceived by our people as self-directed violence. Let us choose active non-violence and the way to devolution on the Scottish model, and we'll end up struggling for and with our people and we'll win. Let us remember that the more we are in the minority, the more extreme and unrealistic we are, and the more divided we become.... And that the more united and the stronger we are, the more realistic and pragmatic and worth following we become.

Jakez DEROUET

## 'ERIKA'S SPILL - NO LESSONS LEARNED!

Earlier this year the Helsinki Commission, an inter-governmental environmental organisation that protects the Baltic Sea, warned that the risk of oil spills was increasing. Within two months of this warning a serious spill threatened coasts in southern Denmark. Despite all the warnings of the past two decades Europe has still not contained the menace posed by serious oil tanker accident and spillage.

Major incidents, such as the Braer off Shetland, the Sea Empress off S. Wales and the more recent Erika disaster off Brittany have illustrated the need for decisive and co-ordinated action to address the problem. The position however is that there are still many factors which can cause these disasters. Whilst the recent Baltic incident is said not to have involved safety breaches the two vessel collision which caused the spill should surely have been avoided. More worryingly, recalling the Erika tragedy, there are still too many outdated oil tankers with poorly trained crews regularly plying European coastal waters. Despite the catastrophic consequences of the Erika spill no lessons seem to have been learned.

The late Alan Heusaff, former General Secretary of the Celtic League, presented a resolution to the AGM of the Celtic League which read: *This AGM, alarmed by the repetition of catastrophic oil-spills from tankers, which have caused widespread destruction of marine life and ; so severely affected the economic life of coastal areas of at least five of the six Celtic countries in the past twenty years. Urges the governments responsible for the protection of the marine environment in these countries, as well as the European Union, to adopt strictly binding measures to avoid such accidents, in particular enforcing double hulling for tankers; prohibiting them from sailing through narrow sea channels or within given distance from shore; use of pilots familiar with approaches to storage facilities.* Had he still been alive Alan Heusaff would have been appalled when the Erika tragedy occurred with its devastating consequences for the environment and people on a large area of the coast of Southern Brittany.

(Continued on page 23)

### Erika's Spill - No Lessons Learned

He would also have been appalled that, despite warnings by the Celtic League and other organisations, very little substantial progress has been made by European institutions and the International Maritime Organisation to rid the sea of the rust-buckets with inexperienced crews that daily sail into European ports. The Celtic League can only continue to warn that another incident is inevitable. Next time it may not be the Baltic Sea. All the coastlines of the Atlantic Arc are threatened.

Bernard Moffatt

## European Languages Bureau - Dublin Office Downgraded

Celtic League General Secretary, Bernard Moffatt, wrote again to the EBLUL Director, Tom Moring, querying the reported closure of the Dublin office of the European Bureau of Lesser Used Languages and also to the Taoiseach, Bertie Ahern, asking whether any action has been taken by the Irish government on this matter.

Mr. Moring's reply stated simply that an office would be maintained in both Dublin and Brussels. A reply is still awaited from Bertie Ahern.

However, the reality is that the Dublin office, which had four employees, will close at its present location for the summer and when it opens again (which is promised for the autumn) it will employ only one person (not one of the four previously employed). The work and financial support will be confined to activities carried out within Ireland, principally the Partnership for Diversity.

This has been carried out on the instructions of the European Commission, the main financing body for EBLUL. When it was set up EBLUL had only one head office and in Dublin. Then some years ago the Brussels office opened, now it is the head office with eight staff and the Dublin office is reduced to one-person status on internal support only!

Of course cost efficiencies are quoted but these could have equally been achieved in reverse. It does raise the overall question of the adequacy of funding and the need to support efforts to improve this. But it also raises the question of Eurocratic centralisation and the type of Europe that is being pursued at all costs. Clearly not one that will give any recognition to smaller nations and minority languages that are really threatened!

# THE CONFESSION OF THE FRENCH GENERAL AUSSARESSES

The confession of this French general regarding torture and mass killing during the war in former French Algeria, between 1954 and 1962, puts the French state face to face with its historical responsibilities.

How could the self-proclaimed *guardian of Human Rights*, make rules of these criminal methods to put down the Algerian people?

How come the civilian and military authorities in charge then, in Paris and Algiers, were never questioned and eventually prosecuted with respect to these crimes?

The member states of the European Union and of the United Nations Organisation have a right to ask these questions from a country, which has so often criticized other countries for their lapses, real or assumed, in this field.

The POBL, Party for the Organization of a Free Brittany, believes that, today, following the confession of General Aussaresse, the French state, so quick to call others to

task, but too often refusing to admit its own responsibilities, at long last, must acknowledge its criminal past in Algeria.

Moreover, the POBL feels that the French state would be more credible, when it fights for Human Rights if it curtailed the statute of limitation on war crimes committed by its own armed forces during military actions in its former colonies.

The POBL also points out that it would be consistent with the current international rule of law if an International Court of Justice was instituted to try all French political and military personnel, still alive, who had a direct responsibility in all the actions contrary to the international agreements in respect of Human Rights, on the behaviour of armed forces and the protection of civilian populations in cases of military conflicts, which were ratified by a majority of nations, including by French state, since the end of World War II.

## BRETON PRISONER'S RIGHTS ABUSED

Concern is growing for the well being of one of the Breton prisoners, Alain Sole, currently jailed in Fresnes. Alain Sole is one of a number of detainees who have been protesting about prison conditions. In his case the absence of correct medical support has also been an issue.

Sole suffers from chronic diabetes. It appears that following a serious bout of illness he was denied follow-up medical treatment. Conditions became so bad that in March he made an attempt to take his own life.

The Celtic League have written to the French government and to the European body which monitors the treatment of prisoners (the CPT) calling for the release of those Breton prisoners, such as Alain, who were not getting suitable medical treatment. We have also campaigned for the detainees to be moved from Prisons around Paris to Brittany, which would facilitate visits and support, by their families.

So far the French authorities have refused to respond positively to expressions of concern from external bodies such as the Celtic League and Breton prisoners support groups. They have also exhibited a mean spirited attitude. For example, in an astonishing display of narrow-mindedness Easter cards sent by a member of the Manx branch of the Celtic League, Mairead Kerwin, to a number of prisoners were returned

France has a considerable number of political detainees, including those imprisoned for supporting the National liberation struggles in Brittany, the Basque country and Corsica. The French seem to believe that by adopting a hard line on the prisoner's issue the wave of protests will collapse. The authorities are playing a dangerous game with the lives of prisoners like Alain Sole!



Occupation of Morlaix Town Hall by members of CARB (Breton Anti Repression Co-ordination) in support of Breton political prisoners.

## Ar Bed Keltiek

On line books, records, Celtic art,  
Kemper: 33 (0) 2 98 95 42 82  
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<http://www.arbedkeltiek.com>  
e-bost: [arfur@wanadoo.fr](mailto:arfur@wanadoo.fr)

Ar Bed Keltiek, 2 Str. Ar Roue  
Gralon, 29000 Kemper, Breizh.  
When phoning from abroad,  
omit the (0) in the prefix.

## International Branch Internet Site

<http://homepages.enterprise.net/mlockerby>  
e-mail International Branch Secretary  
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## CELTIC LEAGUE AGM 2001

This year's AGM will be held in  
Rhosllanerchrugog, near Wrecsam,  
in Wales on the weekend August  
4th/5th. The venue for the meeting is  
the Miner's Institute in Rhos.

There is plenty of Hotel, B&B type  
accommodation in the Wrecsam  
area.

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## American Branch Internet Site

[www.celticleague.org](http://www.celticleague.org)

## Membership and Subscriptions

All those who agree with the constitu-  
tion and aims of the Celtic League are eli-  
gible for membership. The membership  
fee (including *Carn*) and subscription  
rates are IRL£12; Stg£12; 120FF; US\$25.00  
(US funds, cheques drawn on a US bank).  
Europe Stg.£15 (airmail); outside Europe  
Stg.£18.00 (airmail).

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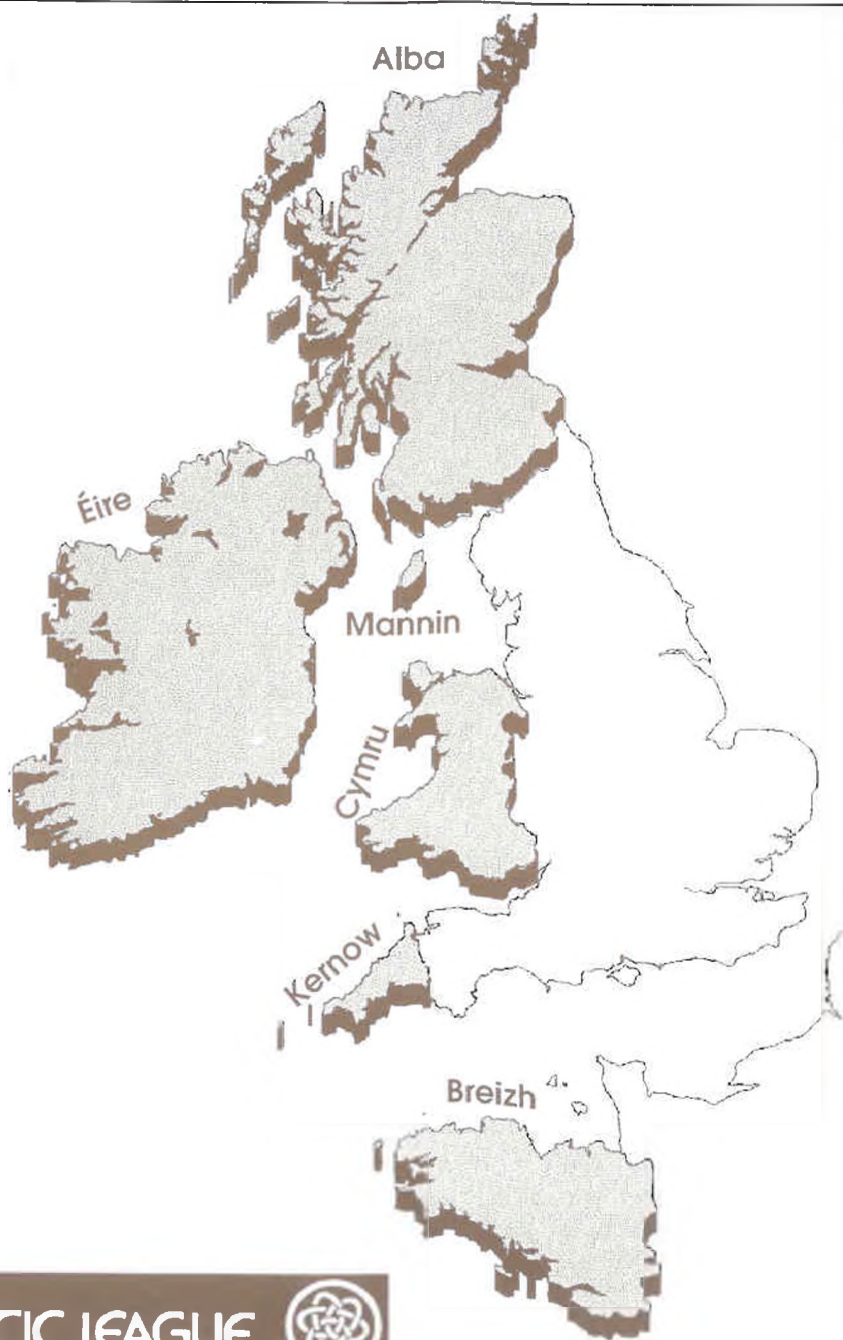
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CELTIC LEAGUE



# CELTIC LEAGUE AGM 2001

Miners' Institute,  
Rhosllanerchrugog, Cymru

## *The following Resolutions were discussed and passed*

□ This AGM deplors 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 Tavas 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' chàin aig gach rìoghachd agus chan e Beurla!

Coimead timcheall agus chì thu dìfir ro mòr eadar gach càin cuideachd. Gabhamaid sràid air fhad an rathaid agus chì thu nach eil càin 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 Sìneis/Chinese gun facal Gàidhlig I dir.

De ni sinn? Mata a reir an seanfhacal "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-chànanaich 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 paipearan seachdaineil. Ach thairis air Caolas na Frainge chì sinn paipearan-naidheachd gu leoir sna càinean duthchasach air feadh an Roinn Eorpa

Ann an Poblachd na h-Eireann chan eil sgillinn de chì 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 càin coltach ris a' Phoillis 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 càin cho math ris a' Bheurla.

Rud eile, tha tuilleadh luchd-teasaig Gàidhlig a dhith oirnn.. Tha deichmar 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 Sìneis/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. Chamadh 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 paipearan air ballachan an t-seomair le

sgrìobhadh air feadhainn agus dealbhan air feadhainn eile. Chunnac 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 càine 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 bhò CLI, 62 Ard Shraid. Inbhuir 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 faighinn 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 urmaigh gum bi am Bile seo aige soirbheachail!

A nisd nithean eile, faclairan, bithidh Faclair na Parlamaid ri fhaotainn an ais-gaidh...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 mbath

# 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.'

## 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 Lachlann 'Illeasbuig)

## 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 to 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



### Clì gus:

- ionnsachadh is inbhe nàiseanta na Gaidhlig a bhrosnachadh
- fiosrachadh air Gaidhlig is cùisean Gaidhlig a sgoileadh
- beachd luchd ionnsachaidh is luchd labhairt neo-dhualchasach na Gaidhlig a chur an cèll



### Clì to:

- promote the learning and national status of Gaelic
- disseminate information on Gaelic and Gaelic affairs
- act as the voice of Gaelic learners and non-traditional speakers

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# Breizh



## 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 California 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 mennoz-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'hontd'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 betek 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, ar 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 unaned 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 deut gant an Demokratelezh Nevez. Ar sistem kapitalist en deus un doare dishenvel 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 rannvroioù. 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 katolik, da heul DeGaulle, oa a du gant ar mennoz-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 teierskol 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 gompoderezh...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 bed 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'eus 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-Lokam Institute-2000.

Bed PIRAMIDEG:

Hir termen

Urzhioù war e-oun

Kreenvder (arme)

Lieseconomiezh

Prodioù hag arzhoù

KEMENTAD/KRENVDER

PADELEZH/AMZER

HARD

Bed an INIZI :

Berr termen

Liammoù war ar rouedad

Skiantoù (/normou)

Mediaoù

Sevenadur hag buhezegouriezh

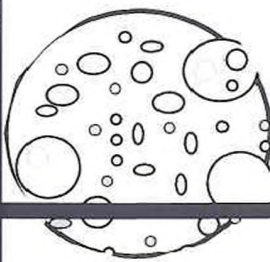
KALITE/SKIANTOU

PADELEZH/AMZER/MEDIAOU

SOFT

**Des origines au IIIème millénaire**

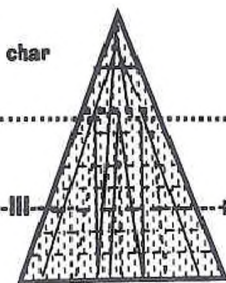
**Planète 'ARCHIPEL'**



Monde de 'l'information'

Monde du 'navire océanique'  
Bateau côtier

Monde du 'cheval'



Monde du 'piéton'

PLANETE 'TERRE'



2001 'zo bloavezh europat ar yezhoù. Erruet eo ar brezhoneg en XXIVet kantved mel 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 Chiallee (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 *Mewnliffad* (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 diwedddara '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-gomisynydd 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, gwel 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 wél 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 fwrriadu 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 dylid sylwi mai dod â 40 miliwn o Bwyliaid i fewn yw prif ddi-ddordeb yr Almaen mewn lledaenu aelodaeth yr Undeb Ewropeaidd, ac yna prynu Gwlad Pwyl. Ystyriwch hyn o ffaiith – o gymharu incwm y pen gwladwriaethau drws nesaf yr Almaen â Gwlad Pwyl, welwch chi ddim cymaint o wahaniaeth yn unlle 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. Gwél 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 phwysu drwy gytundebau i wneud y byd yn lle diogel i fuddiannau trawsgyfandirol 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 byddant hwythau'n anafodlon 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?*

## Sefydlu 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'), grŵp 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 grŵp chwarae. Yn awr, mae tri grŵp 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 Mooninjer 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 *Mooninjer Veggey*.

Mae llawer o waith cyfeithu 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 Ghaelg!*

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 Lleyn 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 Lleyn 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 Lleyn Peninsula'.

### celtic league internet site

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

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# 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 *mewnllifad* 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 *Mewnllifad* 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.

Robot ap Tomos



# Éire



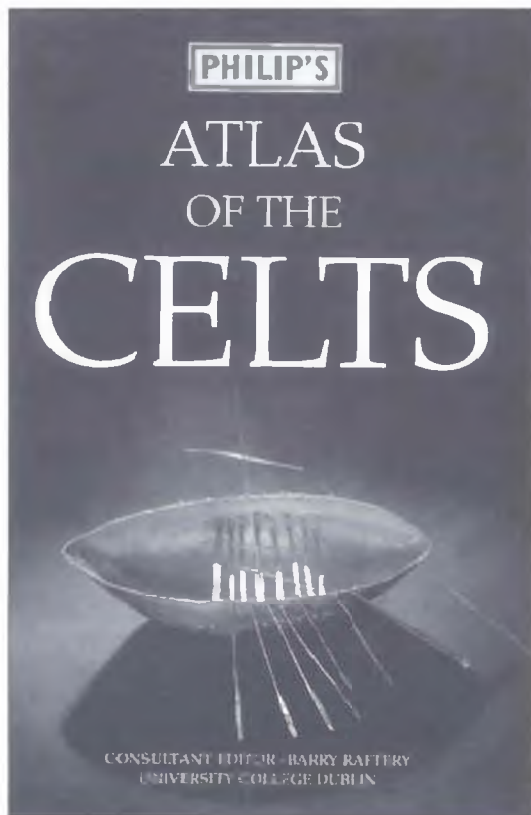
## Scéal na gCeilteach i léarscáileanna

Tráth a bunaidh an Conradh Ceilteach in Rhosllanerchgrugog sa bhliain 1961 ní raibh mórán tuiscena ag an bpobal mór ar an gcoinceap '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 fhantasaíocht gan bhunús. Is deacair a rá cé acu is measa é sin nó an cineál finnstaire a dhoirtear amach bliain in ndiaidh bliana ó theach foilsitheoireachta amháin i Londain ach go háirithe, a tharraingíonn drochmhéas ar chur chun cinn na oidhreacht Ceilti le míchruinneas, ginearálú gan dealramh agus, (is cosúil) ceapadh fírici agus dátaí gan fianaise.

Ar an ábhar sin ní mór fáiltiú roimh Philip's *Atlas of the Celts* a foilsíodh le déanaí. Cuireann 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 ǵha 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 Atlas: "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 ǵise 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 diobh.



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 impiriúilachas 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 ceadta roimh aimsir Chríost ach níl fianaise ar aon mhór-inimirce sa chéad mhílaois R.Ch. Níl fianaise sheandálaíochta ar an gcoigeadh 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, díspeagadh a dhéanamh ar an ngluaiseacht idir-Cheilteach. 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 Cheiltigh 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 ǵiseach 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 tuiscint as an nua ag teacht chun cinn ar an gcomhoidhreacht Cheilteach. Baineann sé sin leis an gcaoi a bhfuil an bhreagfhéiniúlacht '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 Hulme 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.O 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 Gallion 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 GAELCHOLÁISTE

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 DRAIOCHTA* 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, dyskas, 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 Asturias. 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.*

born here, but who for my money, deserve the title "Keltiek". 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

## 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



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 Rhosllanercrogog, 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 Vritaan - Cheer Cheltiagh

Va mee goaill ayn sy Chohaglym Celtiagh ec Roazhon sy Vritaan er y gherid as hug shen orrym smooïnaghtyn dy nee yn Vritaan 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 Vritaan. As shynyn shooyl mygeayrt y valley, honnick shin ymmodde bratteeyn veih ny cheeraghyn Celtiagh ooilley. Cha vaik mee rieau whilleen bratteeyn Manninagh (ec y traa 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 lomarcan, agh shimney Britaanagh ta currit da'n Cheltiaghys firrinagh. Blein ny ghaa er dy henney, va mee goll gys chaglym-chengey sy Vritaan 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 Celtice shiuish, goll rooin hene' as reagh eh dy dooar shin tiggadyn roish sleih elley (nagh ren gaccan mychione shen). As ren eh braew shicky 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 Vritaan lurg y caggey mooar eddyr ny Frangee as ny Britaanee ec Sant Albin-an-Hilibert sy vlein 1488. Roish shen, va'n Vritaan ny cheer seyr. Agh ga dy row yn Vritaan 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 sooderfolley 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 bonkany 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. Shimney Britaanagh nagh row Frangish echey ny eck. Dy jarroo, roish y Nah Chaggey Mooar, shimney 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 - ymmodde 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 speideilagh dy liooar neayr's y traa shen as adsyn streeu 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 ynskeaylley 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 Vritaan gys y laa t'ayn jiu. As ta lught Paris goaill ymyd jeh'n chooish mennick dy liooar ec y traa t'ayn myr wappin noi'n ghleashaght ashoonagh Vritaanagh, ga dy row yn Rank nane jeh ny cheeraghyn smessey syn Oarpey as ymmodde 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 traa t'ayn, ta'n tarmaynys Britaanagh speideilagh dy liooar, bwooise da eiriny. Turrysid as thieyn-jannou noa. Ayns Roazhon, hug ny raaidyn noa yindy orrym as va shin tannaghtyn ayns ollooscoil 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 Vritaan, 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 shickyrys, 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 Vritaanagh 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 Vritaan, 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 phooaral ayns Paris. Eisht haink y scammyll 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 chiertey scanshoil. Eisht hoig eshyn dy row eh ny Vritaanagh as ghow eh toshiaght d'obbraghey son y Vritaan.

Cha hoig mish dy row yn rheynn-cheerey Loire-Atlantique goit magh ass y Vritaan ec reiltys Vichy sy Nah Chaggey Mooar. Smooince 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 Vritaan, raipey magh Loire-Atlantique as Naoned (y balley smoo scanshoil sy Vritaan) 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 Vritaan. As red noa - ta'n ardwhaiyl ynydagh slane ayns foayr jeh shen neesht. Freill rick er y chooish shoh.

Brian Stowell

### CELTIC LEAGUE PRESS RELEASES

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#### 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.*



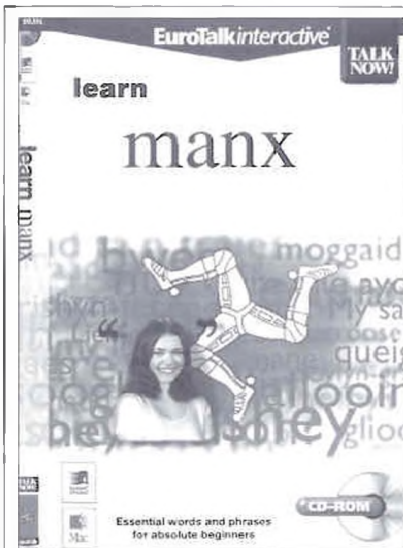
## Major Achievement for Manx in Education

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 Mooinjer 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. Mooinjer 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 Mooinjer Veggey, they and the parents are concentrating on providing books for the school.

Inter Celtic co-operation was a feature of this development and Mooinjer 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.



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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, MacPóilin, 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 Mor 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 *nuá-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 authors 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 set 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* n. 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 Kervec- 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 Humboldt 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.

## Ar Bed Keltiek

On line books, records, Celtic art,  
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<http://www.arbedkeltiek.com>  
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Ar Bed Keltiek, 2 Str. Ar Roue  
Gralon, 29000 Kemper, Breizh.  
When phoning from abroad,  
omit the (0) in the prefix.

## International Branch Internet Site

<http://homepages.enterprise.net/mlockerby>  
e-mail International Branch Secretary  
[mlockerby@enterprise.net](mailto:mlockerby@enterprise.net)

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## Independent Scots read the 'Scots Independent'

Contact  
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## Celtic League Internet Site

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

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

## American Branch Internet Site

[www.celticleague.org](http://www.celticleague.org)

## Membership and Subscriptions

All those who agree with the constitution and aims of the Celtic League are eligible for membership. The membership fee (including *Carn*) and subscription rates are IR£12; Stg£12; 120FF; US\$25.00 (US funds, cheques drawn on a US bank). Europe: Stg.£15 (airmail); Outside Europe: Stg.£18.00 (airmail).

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E-mail: [louiseandrichie@hotmail.com](mailto:louiseandrichie@hotmail.com)

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**USA Margaret Sexton**, c/o P.O. Box 20153, Dag Hammarskjöld Postal Centre, New York, NY 10017.

**INTERNATIONAL BRANCH Mark Lockerby**, 12 Magherdonnag, Pony Fields, Port Erin, IM9 6BY, Isle of Man.

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

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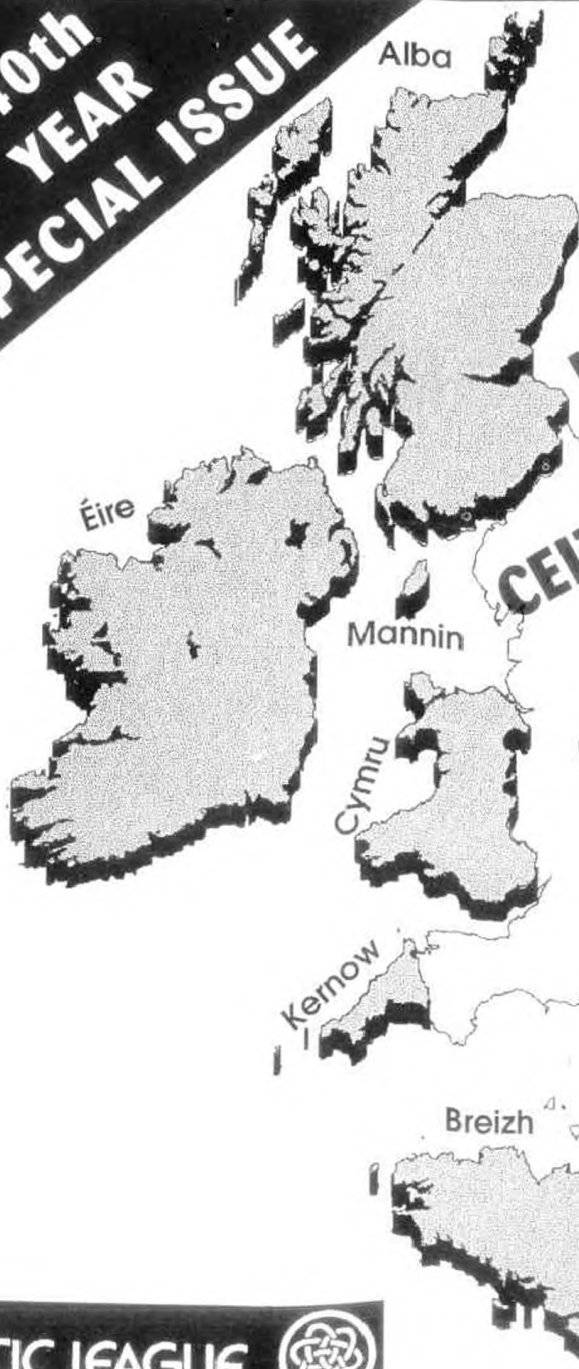
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CELTIC LEAGUE



# EDITORIAL

## - 40 YEARS OF PROGRESS ON THE INTER-CELTIC FRONT

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

# CELTIC MUSIC

## - Festivals flourishing worldwide

BY ROB GIBSON

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

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

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

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

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

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

**Cathal Ó Luain,**  
Convener

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



*Alan Stivell*

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

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

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

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

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

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

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



*The Chieftains*

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

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

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

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

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

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

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

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



## Féile Phan Cheilteach

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

<http://www.panceltic.com>



## INTERCELTIC FESTIVAL OF LORIENT

2 Rue Paul Bert - 56100 LORIENT - Bretagne - France  
Tel: (33) 2 97 21 24 29 - Fax: (33) 2 97 64 34 13

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

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

## Yn Chruinnaght Inter Celtic Festival

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

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



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

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

# THE CELTIC LANGUAGES IN EDUCATION

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

## GAELIC EDUCATION

### *Gaelic in Schools*

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

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

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

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

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

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

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

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

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

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



*Gaelic Medium Education*

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

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

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

## Gaelic for Adults

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

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

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

Brude mac Maelcon

# Breton in Education – A Crisis Point

## Nursery / Primary Schools

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

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



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

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

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

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

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

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

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

Gi Keltik

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

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

# DIWAN SECONDARY SCHOOLS

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

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

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

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

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

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



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

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

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

*Morwenna Jenkin (teacher since 1988)*

## THE SITUATION OF WELSH IN THE EDUCATION SYSTEM IN WALES

### *Nursery education (Ysgolion meithrin)*

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

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

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

### *Primary schools (Ysgolion cynradd)*

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

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

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

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

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

### **Secondary schools (Ysgolion uwchradd)**

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

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

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

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

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

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

### **Further education (Addysg uwch):**

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

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

**Robat ap Tomos**

## **THREAT TO WELSH CLAIM BY LANGUAGE BODY**

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

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

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

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

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

**J B Molfatt**



# AR SKOLIOU KEMBRAEK

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

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

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

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

K. Pelle.

## Summary

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

# THE STATUS OF IRISH IN THE IRISH EDUCATION SYSTEM

## Background

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

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

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

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

## Irish-Medium Education

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

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

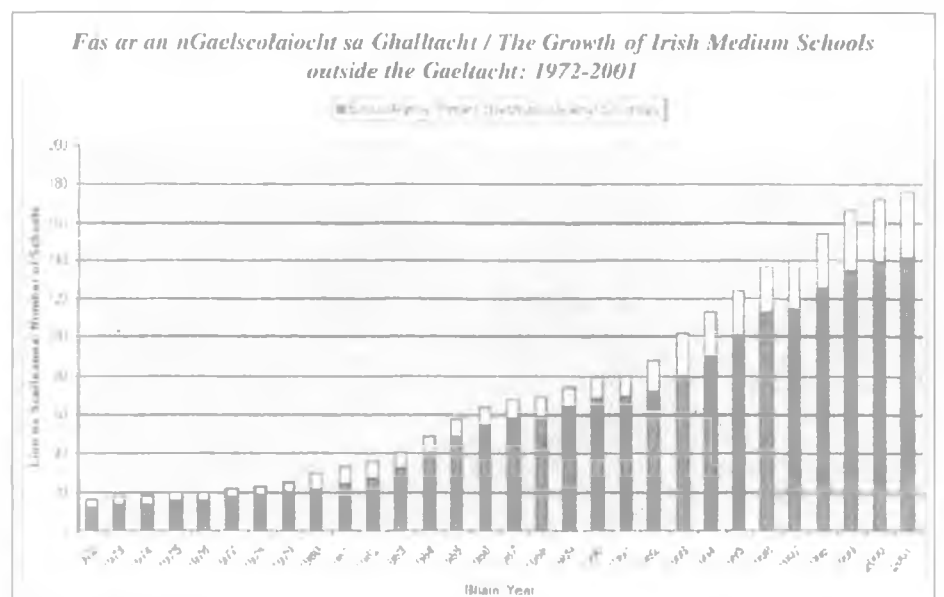


Figure 1: The Growth of Irish Medium Schools Outside the Gaeltacht 1972-2001 (Source: Gaelscoilcanna)



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

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

### **Recent Developments**

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

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

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

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

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

### **Challenges for the Future**

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

performance of schools should be evaluated.

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

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

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

**Seosamh Mac Donnacha**

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

# KERNEWEK: ISSUES AND CURRENT PROVISION IN EDUCATION

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

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

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

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

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

## LANGUAGE PROVISION

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

## PRIMARY SCHOOLS

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

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

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

## SECONDARY SCHOOLS

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

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

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

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

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

## ISSUES

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

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

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

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

Davyth Hicks

# MANX GAELIC AT THE TURN of THE MILLENNIUM

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

Brian Stowell

# HURLING, SHINTY AND CELTIC STICK GAMES: PAST AND PRESENT

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

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

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

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

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

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

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



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

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

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



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

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

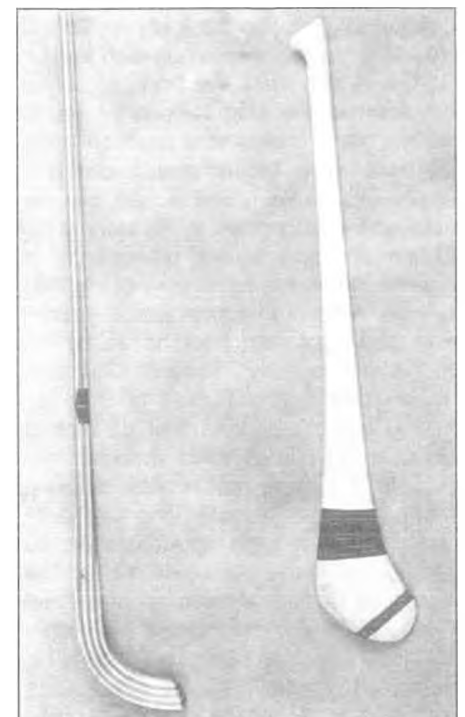
In the year 1167, Norman mercenaries in support of Diarmait MacMurcada, the former King of Leinster arrived in Ireland followed by Henry II with Papal permission and blessing from Pope Adrian I (in the form of the 'Bull Latimer') in 1171. These new arrivals had a major impact in Ireland where they seized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

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

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

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

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



*Modern shinty and hurling sticks.*

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



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

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

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

the Glasgow rules while clubs in the north played the Strathglass rules.

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

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

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



**Shinty. Sutherland Cup, 2001, Newtonmore v Fort William**

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

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

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

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

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

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

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



*International match 2000,  
Scotland v Ireland*

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

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

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

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

**Aodán Ó Puirseil**

**For further information on the Hurling/Shinty series or on both games see [www.gaa.ie](http://www.gaa.ie) and [www.shinty.com](http://www.shinty.com)**



# INTER CELTIC LINKS

## Turas na bhFilí

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

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

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

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

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

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

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

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

*'Tharla go raibh cuid mhaith fa-chéimithe óga sa Choláiste ag an am agus Michael Davitt ina chinnire acu. Bhí eolas maith acu ar shaothar na bhfilí móra sna haoiseanna atá caite agus bhí siad féin tar éis teacht faoi anáil lucht seanchais agus ceoil na Gaeltachta..... D'eagraigh Micheal Davitt agus na micléinn eile an oíche úd. Tá sé ráite go raibh míle duine i láthair ach seans go bhfuil áibhéil anseo, ach is cinnte go raibh breis agus fiche duine ag iarraidh a gcuid filíochta a léamh ón aon ardán le filí móra na hAlban.'*

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

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

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

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

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

Connections, Scoil Samhraidh Willie Clancy, Cúirt na Gaillimhe agus Pléaráca ag diriú bealach amháin nó bealach eile ar chúrsaí cultúrtha idir cheol, fhilíocht agus rince. Léirítear cláracha ar Raidió na Gaeltachta agus TG4 ag cur síos ar an ndá thráidisiún agus na cosúlachtaí atá eatarthu. Tá sé in am anois an cheangailt ar an dtalamh, idir an dá phobal Gaelach seo a thabhairt réim ar aghaidh agus breathnaítear ar na cam-chuairteanna mar

bhealach chun é sin a bhaint amach.

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

Freda Nic Giolla Chatháin

### Summary

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

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

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

CÓL



Somhairle MacGill-Eàin



Caitlín Maude

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

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

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

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

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



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

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

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

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## Polig Monjarret

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

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

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

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

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

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



**Polig Monjarret**

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

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

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

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

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

However, twinnings soon began to multiply.

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

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

Looking back, our band leader can be satisfied:

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

### References

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

**Thierry Jigourel**

# WELSH AND BRETON RELATIONSHIPS

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

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



*Flags of the three Brythonic nations at Gorsedd Digor, 1999*

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

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

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

Thierry Jigourel

## TURUS TARSAINN AIR A' CHUIMRIGH

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

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

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

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

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

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

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

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

"Bu mhór am beud!" arsa sinn.

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

"Carson a bha e cho cinnteach?" dh'fhaighnichd sinne.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Y nos (an nochd), llong (long), y dyn (an duine), mawr (mor), aur (or), bywd (biadh), isel (iosal), cath (cat), bach (beag)(pris), bwrdd (bord), cloch (clag), afon (abhainn), cwpan (cupan), draen (droigheann), crwn (cruinn), marw (mar bh), hen (sean), llosg (losgadh), amser (aim-sir), blas (blas), barn (baraill), cawl (cal), caws (caise), ci (cu), drws (dorais), dalen (duilleag), llawr (lar), mis (mìos), m^or (m uir, nerth (neart), oes (aois), sebon (siabann), tir (tir) twll (toll), t^y (taigh), ton (tonn), ynys (innis).

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

**Gilleasbuig MacMhuirich (Gilleasbuig Lachlainn 'Illeasbuig)**

#### SUMMARY

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

## Daaue-Scoil Noa

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

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

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

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

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

P. Gawne



Anne Kissack

## AN ESEDHVOS YN ARGENTINA

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

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

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

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

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

José CALVETE.

Treyllys a'n Spaynek a-dhiworth erthygel dyllys gans [www.almargen.com.ar](http://www.almargen.com.ar)

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

# on the POLITICAL FRONT

## Herio Gwladwriaeth Brydeinig 'Y Deyrnas Unedig'

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

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

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

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

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

Bellach gwelir bod y Wasg Seisnig yn trafod pwy yw y Saeson - hidiwch be fo'r Albanwyr, y Cymry a'r Gwyddelod! Dechreu Jeremy Paxman ei lyfr "The English: A Portrait of a People" (1998) fel hyn: "Un tro fe wyddai'r Saeson yn iawn pwy oeddynt ..." Bellach, ymddengys nad ydynt yn gwybod hynny. Pam yn y byd fod ailymddangosiad y Cymry, yr Albanwyr a'r Gwyddelod fel 'cenhedloedd gwleidyddol' wedi cael cymaint o effaith? Fe oedd y Saeson yn sicr iawn pwy oeddynt hwy. Ceisio twyllo'r lleill yn yr ynysoedd yma ddaru nhw efo'r ensyniad ffals o 'Brydeindod' a 'chenedl Brydeinig'. Ni fu'r fath genedl yn bod ac ni pharhaodd gwladwriaeth Brydeinig ond o 1707 hyd 1801. Cytunodd Lloegr a'r Alban i ddiddymu eu seneddau brenhinol a'u sefydliadau ac ymuno'n un wladwriaeth frenhinol a enwyd yn "Deyrnas Unedig Prydain Fawr" a thraddodi'r enwau 'Yr Alban' a 'Lloegr' i ddi-fancoll! Cynhwysid Cymru o fewn Lloegr ers o leiaf 1536, er bod Statud Rhuddlan 12287 i raddau yn bwdin o'r un badell gan i'r Saeson ei choncro hi.

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

dim ond i ffoi oddi wrth fywyd caled a chaeth dan bawen y Sais? Ymddengys bellach nad ydym ni'r Celtiaid yn rhyw fodlon iawn i gael ein hystyried a chael ein galw'n Brydeinwyr, chwedl y Sais. Bu etholiad cyffredinol ym Mchofin 2001 ac fe fu gwasg Llundain yn traethu! Fe roddwn *check* ar symudiadau yng Nghymru a'r Alban tuag at annibyniaeth!! Oni cholodd Plaid Genedlaethol yr Alban un sedd yn Galloway? Oni cholodd Plaid Cymru sedd Ynys Môn (serch iddi ennill sedd Dwyrain Caerfyrddin a Dinefwr). Jest r'un fath â Sais - edrych pa geffyl a enillodd y ras! Nid yw gwasg a chyfyngau Llundain yn son nemor air serch bod Plaid yr Alban i lawr i bum sedd eithr gwelodd eu pleidlais hyd 5% mewn 25 sedd arall. Curwyd y Ceidwadwyr a'r Rhyddfrydwyr i'r trydydd a'r pedwerydd llefydd. Dim ond colli o 74 pleidlais ddaru'r SNP yn Galloway & Upper Nithsdale (12,222 i'r Ceidwadwyr a 12,148 i'r SNP). Safodd Albanwr cenedlaethol arall yno gan hollti'r pleidlais a chael 588 a ellid cael eu bwrw i'r SNP. Yn wir, ymladdodd Plaid Sosialaidd yr Alban bob sedd gan sicrhau cyfanswm o 68.239 o bleidleisiau o blaid gweriniaeth sosialaidd rydd Albanaidd - tawel iawn iawn fu'r Saeson am y rhain.

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

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

# Boirey lesh Thieyn

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

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

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

Yn etholiad Mehefin 2001 dim ond 3199 pleidlais a gafodd 3 ymgeisydd Mebyon Kernow, rhwng 1.82% a 2.34%. Bu papurau Llundain yn dawel iawn ar hyn, hefyd fod Andrew George (Democrat Rhyddfrydol) a enillodd sedd Porthia/St. Ives gyda 51.58% o'r bleidlais wedi cynyddu ei fwyaf. Mae ef yn gyn-aelod o Febyon Kernow ac mae'n rhugl yn y Gernyweg. Penderfynodd mai drwy'r Democratiaid Rhyddfrydol mae sicrhau cynulliad i Gernyw. Bu David Mudd, aelod Ceidwadol, yn aelod o Febyon Kernow yn y 60au hefyd. Syfrdanwyd T'p'r Cyffredin gan Andrew George pan draddodd araith yn Gernyweg pan geisiodd hawliau iddi hi ac i'r fan honno gydnabod bodolaeth Cernyw a ddaeth yn 'sir' Seisnig tua diwedd y 19eg ganrif. Cododd A. George ddeiseb yn mynnu cynulliad i Gernyw, yn hytrach nag ensyniad Llafur Newydd i dafu Cernyw i ranbarth De Orllewin Lloegr. Eisoes mae dros 75,000 wedi llofnodi'r ddeiseb hon. Yn y cyfamser gwelwyd Candy Atherton, aelod Llafur Aberfal/Falmouth & Camborne, Saesnes a ddaeth yno ym 1997, yn chwifio baner Sant Perran (baner Cernyw) mewn coffad gwrthryfel 1497.

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

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



**Brian Stowell**

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

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

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

**J.G. Jones**

## Summary:

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

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

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

As ayns Nern, cha nel y Tiger Celtiaid jannoo foays da dy chooilley pheiaigh. Ta sleih berchagh kionnaghey thieyn as troggal thieyn er y cheer, erskyn ooilley ee y clyst-marrey. Chammah's cur yn olk er boodeeysyn ynnydagh, ta shoh jannoo assee da Yernish ayns y Ghaeltaght. As va mee lhaih ayns pabyr-naight Yernagh er y gherid dy vel Yernec dy liooar feer voirit dy vel y clyst-marrey goll er stiole fud ny cheerey liorish thieyn ta goll er troggal dy chooilley voayl ayns aghy'n fud y cheillee. Lhig da dy chooilley vuc reuyrey jee hene, my ta. Y Cornagh shen dinraa mee roish shoh, dinsh mee da nagh vel doilleeid y thieys ayns Mannin yn un red as t'eh ayns y Chorn. Son shickyrys, ta nah hieyn ry gheddyn ayns Mannin, agh er lhiam dy vel y chooid smoo jeh'n thieyn oosle ta lesh sleih feer verchag. Dinsh oltey feer Vanninagh jeh'n Chiare as Feed dou dy vel eshy'n bwooiagh dy vel yn ard-reithys ayns Mannin goll er cummal ayns Mee Houney. T'eh gra dy vel sleih berchagh dy liooar ayns y rhey'n-reithys echey, as ayns Mee Houney t'ad er scapail gys chiass ny greiney ayns cheeraghyn elley. Myr shen, cha nel ad votal ayns Mannin as ta'n OKF shoh jeant bwooiagh liorish shen, er y fa dy vel eh shickyry nagh derragh sleih berchagh nyn votyn dasyn!

Y red scammyllagh ayns Mannin, ta shen ny priosyn jeh thieyn. Ta lught yn argid er jeet gys Mannin, as kyndagh rish shen ta'n prios meanagh jeh thieyn goll rish shen ayns aymyn jeh Divlyn ny Lunnin. Cha nod feal-lagh aeg kionnaghey thieyn, as ta'n reilty Manninagh wheesh fo obbeevs y cherroo argidys as nagh vel eh jannoo monney dy chooney lesh ny Manninec. Sleih ta gob-braghey ayns bancyn as offishyn-argidys ayns Mannin, ta kuse jeu cummal ayns Mannin son blein ny ghaa. Ta ny colughtyn oe kionnaghey thieyn as cummalyn-rea as ta ny failleydee cummal ayndaue er mayl. Cha nel vondeishyn myr shen ry gheddyn ec Manninec cadjin. Dy dooghysaghy, ta ny delleyderyn-thieyn (estate agents) gob-braghey dy chionn lesh ny colughtyn she club nooar t'ayn. As s'mie lesh ny delleyderyn-thieyn ny priosyn jeh thieyn y ve goll seose car y traa. Delleyder-thieyn dy row, v'eh gaccan dy row sleih cadjin ayns Mannin 'goaill ymyd' jeh reillyn-plannal (vel y lheid ayn?) dy lhietta troggal thieyn ayns boayl raad nagh row sleih ynnydaghy laccal tooilley thieyn noa. Lhisagh fys er ve ec y sleih cadjin shen nagh nod ad caggey noi progress. Er lhiam dy vel ayn mooar jeh ny doillecidyn shoh cheet veih'n graih ta sleih ayns ny h-ellunyn shoh cur da kionnaghey thieyn dauesyn hene. T'ou fo neurey, bunnys, mannagh vod oo shen y jannoo. Lhisagh oo goaill nearey mannagh vel oo goll er stroie ec gualdeaght ghloutagh. Er y cheer vooar Oarpagh, son y chooid smoo, ta sleih ayns haljyn geeck mayl dy vaghey ayns cummalyn-rea ta jeant dy kiart as ta goll er stiurey dy kiart. Shen yn agh. Agh ayns ny h-ellunyn shoh, shegin dhyt ve shenn as/ny boght dy ve baghev ayns cummal rea, son y chooid smoo. Shen y fa dy vel ad cur seose ny fographyn shen 'luxury flats'. Son ram jeh'n vea ayns, hare lhiam baghey ayns cummal-rea fondagh as mish geeck mayl resoanagh, syn ynnyd jeh boirey mychione gualdeaghtyn as polaseeyn-urrysaght as cur argid da possanyn dy roosteyryn.

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

#### Summary

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

**Brian Stowell**

# Cornish Assembly Demand

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

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

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

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



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

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

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

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

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

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

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

# SUPPORT BRETON PRISONERS

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

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

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

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

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

## membership and subscriptions

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

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

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

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