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A LINK BETWEEN THE CELTIC NATIONS

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

CELTIC LEAGUE 



Alba



TEAGASG TRE'N CÀNAIN CEART

Iomadh bliadhna-seo chaidh bha aon leisgeul air gach lip feadh Westminster ag r'adh:-

“Chan eil ach beagan Albannaich ag iarraidh fèin-riaghladh idir ...

Ach cò bha ag àicheadh an leisgeul seo ach Iain MacCarraig. Shealladh e gun robh e ceart agus bha a' mhor chuid den Albannaich a' lorg saorsa na h-Alba.

Chuir Iain MacCarraig, a bha na fhear-lagha, an Cùmhnant air bho'g agus chuir còrr is d'à mhillean Albannaich ainm ris. Mu dheireadh thall fhuair sinn Pàrlamaid Albannach ged nach eil i uile-chumhachdach fhathast!

Latha de na làithean chuir MacCarraig an aithne no introduced fear d'am b'ainm Sgadigart dhomh. Bha e na fhear-lagha eile ach ann an Copenhagen.

Bha Sgadigart còrr is dà fhichead bliadhna dh'aois agus bha deise dhubh air. Bha e daonnan a' smaoinair ciamar a bhiodh e tuilleadh luchd-dèilig no clients fhaighinn.

Latha airchoireigin bha Sgadigart a' tilleadh o na cuirtean-lagha ann an Copenhagen a'dol don oifis - lagha aige agus dé chunnaic e ach ainm partaidh poileataiceach fialaidh.

“Théid mi a-steach agus gabhaidh mi ballrachd a' phartaidh. Leis a sin lorgaidh mi tuilleadh luchd-deiligidh no clients.

Bha boireannach mu deich bliadhna air fhichead a dh'aois aig an deasg nuair a thàinig e a-stigh agus nochd e a' chairt-seollaidh aige.

“Ah,” arsa ise, “fear-lagha. Nuair a thàinig sibh cho trath cuideachd. uair a thide ... bithidh Rùnaire a' Phàrtaidh fìor thoilicht gur faicinn. Tha an oifig aige suas an staidhre.”

Bha i ceart gu leoir, fhuair Sgadigart fàilte ro mhór on Rùnaire a bha na bhodach mu trì fichead bliadhna a dh'aois' le sgall. Cha robh ròineag air a cheann.

“Nach mi a tha toilichte gur faicinn agus sibhse nur fear-lagha agus sibhse uair a thide ro thrath! Taghaidh mi sibhse mar an aon a bhi am fear-iarraidh air sgath a' Phàrtaidh anns a' fhrith-thaghadh no by-election. Na bithibh eagal oirbh. Seo agaibh suidheachan sabhallte. Seo agaibh ar leabhar leis a h-uile ceist is freagartge de'n phoileasaidh againn. Meal an naidheachd. Leis an leabhar seo bithidh sibh nur Buill Pàrlamaid gun teagarnh sam bith.

Iongantach ri ràdh, dh'fhàs e na bhall phàrlamaid Dhanmairceach i-fhèin, ann an Copenhagen.

Ach bha e anabarrach aonaranach! Cha do thachair ris riamh ball-pàrlamaid eile de'n phàrtaidh aige.

Gu fortanach, bha Ceann-suidhe na Pàrlamaid na dhuine coibhneil. Bha snodha-gàire ullamh air 'aodann a bha lan de rocan no wrinkles. Chunnaic an ùine gheàrr gun robh Sgadigart cho aonaranach agus chuidich e am fear-lagha an còmhnaidh.

Sa chiad dol a-mach, fhuair Sgadigart gun robh a' Phàrlamaid dìreach miorbaileach, dìreach miorbhaileach. Ach mean air mhean dh'fhàs e sgith leis a h-uile cail.

Bha Ceann-suidhe na Pàrlamaid daonnan cho cuideachail, gu h-àraidh a thaobh Sgadigart bhon a bha am fear-lagha seachd sgith de na deasbadaan sa Phàrlamaid gu h-àraidh an fheadhainn mu dheighinn às-malairtean no exports. Mar eisimpleir, an cuir sinn sgillinn air phris kilo im? Agus bha deasbadaan mar sin gu ìre bhig'fad an latha, gu bhi a h-uile lathe.

“Chan eil e feumail, Mgr Sgadigart, a bhi sa Phàrlamaid, ach a-màin nuair a tha bhòt no vote ann. “Arsa an Ceann-suidhe Bha Sgadigart a-nisd cho toilichte ag obair sna cuirtean-lagha no san oifig lagha aige, a cho-pairtiche -lagha a' faighinn an obair. teannachadh nuair a bha. Sgadigart sa Phàrlamaid. Bhiodh an t-àm ri teachd fada nas fheàrr bhon a bhiodh sa Phàrlamaid ach gu tearc.

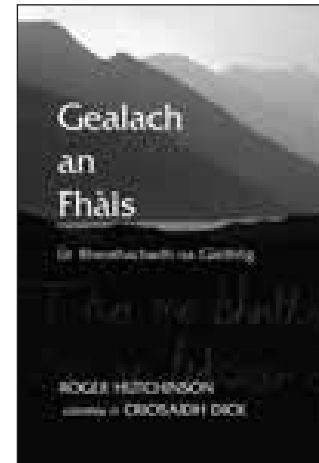
An sin, thàinig na saor-làithean samhradh agus chaidh Sgadigart agus a bhean gu Slesvig-Holstein, dùthach san àirde deas a bha cuid de'n Dhanmairg gus an do ghoid Bismark I air son a' Ghearmailt o chionn fhada.

Bha iad le chèile a' fuirich comhla ris a' cho-ogha aig Sgadigart d'am b'ainm Hans Sgadigart air an tuathanas no farm aig Hans. Bha Hans na dhuine làidir, le stais agus a nis bha e muladach. Bha ceist aige.. Mhinich Hans gu brònach do Sgadigart agus a bhean. “A nisd, tha a' chlànn againn a' bruidhinn, a leughad is a' sgrìobhadh anns a' Ghearmailtis a-mhàin gun fhacail Danmairceach idir.

“Sgadigart, a charaid, 's e duine cumhachdach a tha sibh nur Ball Pàrlamaid ann an Copenhagen. Bha sinn teaghlach at

bruidhinn ar cànan Danmhairceach iomadh bliadhna a chionn do rugadh Bismark. Ach tha ar teaghlach a' bruidhinn a' Gearmailtis a-màin bhon a tha iad at teagasg tre'n Gearmailis. Cuidich sinn bhon a tha sibh nur duine cumhachdach ann an Copenhagen!”

“Duilich ri ràdh, chan eil sin an fhirinn, chan eil mi. cumhachdach idir. ‘Se 'back-bencher' a tha annam gu bhrigh. Ach, ni mi mo dhicheall.” arsa Sgadigart.



Air ais ann an Copenhagen, nuair a dh'fhosgail a' Phàrlamaid as t-Fhoghar, dh'innis Sgadigart do Cheann-suidhe na Pàrlamaid na thuit a cho-ogha Hans mu dheighinn an teaghlach aige tre Ghearmailis san sgoil ionadail.

“Glé mhath,” arsa , an Ceann-suidhe, “innis don Phàrlamaid na thuit Hans; air Di-h-Aoine feasgar seo, nuair nach eil i cho trang.”

Rinn Sgadigart dìreach dìreach sin. Cha robh móran sa Phàrlamaid agus leis a sin dh'fhàs, e eu-dòchasach. An ath sheachdain dé thuit an Ceann-suidhe ach, “Chord am Ministear Cèin ris a h-uile facal agaibhse.”

“Cha robh e ann an seo,” arsa Skadigart.

“Ach leugh e na thuit sibh ann an hansard. Òrdaichidh e ar tosgaire no ambassador, ann an Bonn agus innsidh e a h-uile cail ri riaghladair a' Ghearmailt an Iar,” mar a bha e sna làithean sin

“Seadh,” arsa Ardenaar, “ghoid Bismark Slesvig-Holstein à Danmhairg Chan eil sinn comasach cail a dhèanamh air ball, ach faigh sinn luchd-teagaisg tre'n Danmhairgis as t-Fhoghar.”

Dh'innis Sgadigart riumsa, “Mar a tha fios agad, Ghilleasbuig, dé anam na h-Albainn ach ar cànan Albanach (a' Ghàidhlig) nach i?

Bliadhna an deidh sin, thagh a' Phàrlamaid Danmhairgeach ar caraid, Sgadigart a dhol timcheall air an Roinn Eorpa, air son an EEC mar a' Ghàidhlig. Sin mar a thachair sinn ris, nuair a bha e ann an Alba air sgath an cànan againn fhin.

THE POSITION OF GAELIC – Present Day Gaelic Developments

At the introductory lecture to the Celtic League AGM 2005 in Sabhal Mòr Ostaig (SMO), Isle of Skye J. N. MacLeod delivered an address on the scope of work of Sabhal Mòr Ostaig and coupled it with information on the state of the Gàidhlig language. The information below on the present day status of Gàidhlig is extracted from information he supplied.

The 1991 census had showed a considerable drop in numbers and though the 2001 census provided evidence that the rate of decline of Gaelic speakers has slowed there are not many other hopeful signs of a long-awaited revival of the language. Today, Gaelic is being eroded even in the traditional 'heartland' areas of the Western Isles. However, it could also be argued that the more even distribution of speakers between traditional Highland and Lowland areas

(2001 Census) supports the argument for Gaelic to be more nationally recognised. Analysis of both the 1991 and 2001 census figures show that figures for children between 3 and 15 demonstrate the success of recent Gaelic-medium education initiatives. However, figures also show that intergenerational transmission of the language is weak;- the 1991 census showed that only 72.6% of those children living with two Gaelic-speaking parents spoke Gaelic, 37.6% of those living with a lone Gaelic-speaking parent, and a mere 14.3% of those living with two parents, only one of whom spoke Gaelic. (Mackinnon 1995).

GAELIC IN PUBLIC LIFE

In recent years Gaelic in Scotland has benefited from an unprecedented programme of promotion and development, transmitted through a wide range of initiatives across a number of fields, notably education, the media and the arts. These initiatives have enhanced the public profile of Gaelic, even if the socio-linguistic situation of the language remains weak.

Total financial support for Gaelic now exceeds £13 million annually, and local authorities also make a significant monetary contribution to the language.

EDUCATION

The growth in Gaelic-medium education in recent years is a reflection on the increased interest in the language throughout Scotland.

From 1982 Comhairle nan nSgoiltean Araich (CNSA) was responsible for the creation of Gaelic-medium playgroups. Currently, there are around 150 groups and 2,600 children attending throughout Scotland.

Influenced by the success of the playgroups, the first Gaelic-medium primary units were established in Inverness, Portree, Glasgow and Breaschtele (Isle of Lewis) in 1985. The growth has been remarkable and almost 20 years on almost 2000 children in 60 Gaelic units or schools are now being educated through Gaelic. Nevertheless, it has been calculated that the numbers enrolled would need to grow five or six fold simply to maintain the existing Gaelic-speaking population and even in the Western Isles, less than one-third of children receive their primary education through the medium of Gaelic. (MacKinnon 2000 & McLeod 2001). The first dedicated Gaelic primary school was opened in Glasgow in 2000, with a current proposal for a further school to be situated in Inverness. There are also plans to build a new Gaelic Secondary School in Glasgow.

The progress in relation to the development of Gaelic-medium secondary education has been disappointing with a Scottish Office Education Department report in 1994 claiming that expansion was "neither desirable nor feasible in the foreseeable future." Ten years on, the numbers have receded and only 284 pupils received even part of their education through Gaelic in 2003/04.

Teagasg continued from page 2

SUMMARY

Mr Sgadigart was a member of the Danish Parliament and put forward the case for teaching through Danish in Slesvig-Holstein that had been part of Denmark till Bismark stole it for Germany. Ardenaar, then ruler of West Germany, granted this teaching through Danish.

As a result, Sgadigart got the job of seeking out the minority languages of Europe for the EEC. That was how we met Sgadigart in the days of John MacCormick's Covenant for Scottish home rule which got over two million signatories which eased the way, years later, to the present Scottish Parliament. Sgadigart won recognition for Gàidhlig as a European minority language which could have helped ease the way for the recent Gàidhlig Language Act of the Scottish Parliament, after a century of persecution by the Westminster Parliament.

Three new books, (entirely in Scottish) have just been published. Their respective publishers and post-codes are given. "Ri Linn nan Linntean" by Richard A V Cox and Còlm Ó Baoill (Clann Tuirc FK17 8HT) a collection of Gàidhlig prose, "Gealach an Fhàis" by Roger Hutchison with Chrissy Dick (Mainstream Publishing EHL 3UG) on the revival of Gàidhlig and "An tobht' aig Anndra" by Màiri Rhind (Acair Earranta HSL 2QN) a spanking good novel.

**Gilleasbuig MacMhuirich
Gilleasbuig Lachlainn 'Illeasbuig**

KEY EVENTS IN THE DEVELOPMENT OF GAELIC

Year	Event
1982	Publication of Cor na Gàidhlig - looked at health of the language
1982	CNSA - Foundation of Comhairle nan Sgoiltean Araich (Council of Nursery Schools)
1983	Full-time Gaelic-medium Tertiary Education at Sabhal Mòr Ostaig
1984	Establishment of Comunn na Gàidhlig - CNAG (Gaelic umbrella group)
1984	CLI - Comunn Luchd-Ionnsachaidh set up (Gaelic Learners Organisation)
1985	First Gaelic-medium primary units established
1985	Radio nan Gàidheal established (Gaelic Radio station - covering Gaelic areas)
1990	Broadcasting Act - Gaelic Television fund (approx £9m)
1991	Census - shows apparent considerable drop in numbers of Gaelic speakers
1997	CNAG Report - promoting Secure Status for Gaelic
2000	First dedicated Gaelic primary school opened in Glasgow
2000	MacPherson Report - Revitalising Gaelic: A National Asset
2002	Ministerial Advisory Group on Gaelic - A Fresh Start for Gaelic - Meek Report
2003	Bord na Gàidhlig established (Language Board)

As in other minority-language developments, the perennial obstacle has been the shortage of trained teachers for both primary and secondary levels.

BROADCASTING

The Broadcasting Act 1990 established the Gaelic Television Fund administered by a committee of the Independent Television Commission to grant-aid Gaelic television production. The Broadcasting Act of 1996 extended the scope of the Gaelic Television Fund to cover radio and in April 1997 the committee was re-constituted as Comataidh Craolaidh Gàidhlig (Gaelic Broadcasting Committee). Despite the wider remit, the budget for Gaelic broadcasting was reduced from £9.05m 1997-98 to £8.5m in 1998-99 in order to finance priorities in Gaelic education.

From 1985 onwards, Radio nan Gàidheal, the BBC Gaelic radio service, has steadily increased its broadcast hours and broadened its geographic range. There are now around 40 hours a week, available to a great majority of the Scottish population. The news service and a number of other programmes can now be accessed on the world-wide web. Gaelic television has also expanded rapidly with some 350 hours of programmes broadcast annually. An official government task force recently recommended (Milne Report) that a Gaelic Broadcasting Authority be set up and a separate, digital Gaelic television channel be established with resources amounting to £44 million a year, secured under a funding formula. The report recommendations have not as yet been adopted and a new commissioning body, the Gaelic Media Service - was established in January 2004. In Scotland, legislation for all broadcasting, is a reserved power and within the province of Westminster. However, the Scotland Act 1998, made the Scottish Parliament responsible for funding Gaelic broadcasting. This anomaly is harmful to securing a coherent and cohesive Gaelic broadcasting service.

THE GAELIC ARTS

The Gaelic arts have flourished in the past few years, with recognition that there are added economic benefits to the cultural ones, with the Gaelic arts contributing over £10M annually to the Scottish economy (Sproull 1996) and are widely appreciated and supported throughout Scotland and overseas. In Scotland, Feisean nan Gàidheal is the umbrella organisation for the locally based Feisean, the first of which was held on the Isle of Barra in 1981. Proiseact nan Ealan, the Gaelic Arts Agency was set up in 1987 to promote, co-ordinate and develop Gaelic Arts Initiatives. Links with Gaelic-speaking Ireland have been a feature of recent initiatives with Leabhar Mòr na Gàidhlig (The Big Book of Gaelic) winning particular acclaim in the past year or two.

THE LEGAL STATUS OF GAELIC

At present Gaelic is effectively excluded from public administration and enjoys no meaningful protection in the law. Since 1997, when CNAG first submitted a report to the Scottish Office recommending measures to secure the status of Gaelic, progress has been slow.

GAELIC AND THE 'NEW SCOTLAND'

Though a recent survey indicated that there were around a million people interested in learning the language, Gaelic is still peripheral to many in Scotland and the most basic fact about the place of Gaelic in Scottish political life is its extreme marginality and perceived lack of importance.

GAELIC LANGUAGE ACT - 2004/05

In April 2005, the Scottish Parliament passed the Gaelic Language Act, with the new legislation designed to promote the use of Gaelic and the secure status of the language. Under the Act -

- Bord na Gàidhlig was recognised as a corporate body.
- Secure status given to Gaelic as an official language of Scotland, commanding equal respect to the English language. (UK already signed the European Charter for Regional and Minority Languages in 2001).

- Bord na Gàidhlig are to prepare and submit to the Scottish Ministers. A National Gaelic Language Plan
- Public Bodies required to produce Gaelic Language Plans
- Bard na Gàidhlig may prepare and submit to the Scottish Ministers-guidance in relation to provision and development of Gaelic education.

Weaknesses:

- Demands for Equal Status between Gaelic and English ignored.
- How government will regulate compliance of Public Bodies with the proposed legislation is not clear?
- Language Plans to 'be developed within 2 year period - Public Bodies will leave matters to the last - resulting in heavy workload for the Board.
- Need for clearer strategy in relation to Gaelic Education
- Funding of Gaelic broadcasting not being addressed
- No provision in relation to certain Courts allowing Gaelic for civil proceedings
- Bord na Gàidhlig - the Government can abdicate responsibility for the continued promotion and support of Gaelic. Ultimate responsibility must lie at ministerial level!



(L – R) Alba delegate Les Mac an Ultaigh, Rob Gibson SNP. MSP, Guest Speaker J. N. MacLeod, Head of Studies at SMO and Alba Branch Secretary, Iain Ramsay .

INDEPENDENCE FIRST

The Celtic League AGM 2005 passed unanimously a resolution to support the aims and objectives of Independence First, the campaign for a referendum on Scottish independence. (See pg. 21)

The campaign is both non-party, and transparty, and has received supportive messages from Scottish Green Party, Scottish Socialist Party and Scottish National Party MSPs and from the Free Scotland Party and the Scottish Independence Party.

Neil Caple, honorary convenor said:

"Recent polls suggest that a majority of the Scottish public support independence. Independence First wants to give the people the opportunity to express that support in a referendum."

Former leader of the SSP, Tommy Sheridan, sent the following message of support to Independence First: "As a socialist I believe passionately in genuine democracy and the right of nations to self-determination."

"My party's vision is of an independent socialist Scotland but we absolutely endorse and promote the right of citizens in Scotland to democratically decide now via a

referendum if they wish an independent country."

"I see the British imperial union as a reactionary barrier to social progress and want that British union dismantled to encourage progressive and democratic ideas to flourish in the individual entities of Scotland, England and Wales. The campaign for an independence referendum deserves support from all socialists and democrats alike."

Sandra White SNP MSP said "I'm happy to get behind anything that advances the cause of Scottish independence. I definitely support this grassroots movement, Independence 1st, in their demand for a Scottish referendum on independence. Please keep me informed of any further developments."

Stewart Maxwell SNP MSP said "I support the holding of a referendum on Independence as the Scottish people have never had the opportunity to express their opinion on this option."

The Campaign has also had official support from the Scottish Green Party. MSP Shiona Baird, said: "This is a cause that the Scottish Green Party has long supported, and



Neil Caple, honorary convenor of Independence First campaign.

one of the reasons for our friendly separation from the English and Welsh Green Party was to campaign for a Scottish Parliament. Our vision is for independence for Scotland, when the people of Scotland choose it"

Mr Middleton, Press officer for IF commented "We are basically trying to achieve as broad a consensus as possible for independence. Under our plans secondary issues like republicanism or EU membership would be left up to the people of Scotland after the initial objective of breaking up the UK through a straightforward 'yes or no' referendum."

Website: www.Independence1st.com

MI5 watched MacDiarmid

Recently declassified MI5 files, reveal debate amongst the British authorities over whether to arrest Hugh MacDiarmid as a subversive or even a Soviet spy. The files, which cover the years 1932 to 1943, tell how MacDiarmid, was monitored by the British secret police because of his strong Scottish nationalism and his brief membership of the Communist Party.

"This man is a menace," wrote one army major, while an informer wrote of



Hugh MacDiarmid, 1892-1978, Scottish poet and critic.

MacDiarmid and his second wife, Valda Trevlyn, a Cornish woman: "This man and his wife are dangerous to the state."

An informer then attended a meeting of the National Party of Scotland, where MacDiarmid was quoted as saying: "It is time that we in Scotland put England in its proper place. We should lean and turn to Europe, for it is there that our future prosperity lies."

MacDiarmid, his wife and young son, Michael, moved from London to the island of Whalsay, Shetland. In 1940 MacDiarmid organised a meeting to try and interest the local men in the workers' struggle. News of the meeting reached a Sergeant R Stuart Bruce, who wrote to the home secretary: "This man and his wife are dangerous to the state, and should be prevented from tampering with the loyalty of young men called to the colours."

MacDiarmid (1892-1978), whose real name was C.M. Grieve, is often considered to be the greatest Scottish writer of the 20th century; he proposed a "Celtic League" decades before one was set up, was noted for his revival of Lallans and also produced some acclaimed translations of Gaidhlig poetry. Valda Trevlyn was also a strong character in her own right, and a great Cornish patriot.

Labour Lord Resigns in Disgrace

Mike Watson, the Labour peer, has been forced to resign after he was filmed setting fire to curtains in a posh hotel in Edinburgh. Watson, initially denied the allegations, but was caught on CCTV in the act. Staff at Prestonfield House Hotel said that Watson had been abusive and demanded drink. After this it appears he went on a rampage of arson and vandalism.

Watson attracted controversy and protest when he was invited to open the Mod in Largs, a few years ago. At the time he was minister with responsibility for the language, but was felt to have done little or nothing for it. It was only after he left that job significant progress was made.

Despite his resignation, he is still entitled to £190 expenses per day in the House of Lords.



Website:
www.scotsindependent.org

Breizh

An treuzkas e Bro-Gembre

An treuzkas (devolution) n'eo ket an emrenerezh (Home Rule). Galloudoù pe gwirioù a vez treuzkaset eus un eil den d'egile, eus un eil strollenn d'eben. Goude un nebeut skouerioù a dreuzkas, ez eus bet kroget e 1997 gant un treuzkas hollek da Vro-Gembre.

War wel e teu Bro-Gembre er seizhvet kantved pa vez dispartiet diouzh rouantelezhioù Bretoned an Hanternoz hag ar Mervent gant ar Soazon oc'h aloubiñ Breizh Veur. Gounezet e vez Bro-Gembre gant Edouarzh ar Iañ, roue Bro-Saoz e 1282. Gant statud Rhuddlan e vez staget ar briñselezh ouzh rouantelezh Bro-Saoz e 1284. Da get e ya an holl stummoù a zizalc'hidigezh. E 1536 hag e 1543 e vez embannet ar Skridoù a Unaniezh gant Herri an VIIIvet, eil roue ar riez Tudor, kembread hec'h orin. Dont a ra ar c'hembraeg avat da vezañ lec'h-gwriziañ idantelezh Bro-Gembre gant troidigezh ar Bibl en e bezh gant William Morgan e 1588, gant diorren ar skolioù kembraek hag ar gredenn vetodist e-kerzh an trivec'hvet kantved. E-pad an naontekvet kantved e ya an troc'h war ledanaat etre ar "rummadoù uhel" saoznekaet hag anglikan hag ar beisanteg hag ar vicherourien, digenilizourien anezho,, o sevel a-eneb an direizhdedioù. Dont a ra Bro-Gembre da vezañ bro ar Frankizourien, leviet gant David Lloyd George. Goude bezañ dilennet da gannad frankizour e 1890, e klask hemañ e 1893 krouiñ ur strollad kembreat hag e kinnig e 1895 un danvez-lezenn emrenerezh evit Bro-Gembre. War raok e ya an emsav kembreat gant krouidigezh an Eisteddfod broadel e 1860 ha "Cymru Fydd" (Kembre Yaouank) e 1886. Un nebeut gwirioù a vez roet: krouet e vez Skol-Veur Bro-Gembre e 1893; troc'het e vez an Iliz diouzh Iliz anglikan Bro-Saoz e 1914.

Goude ar Brezel-Bed kentañ e vez dilezet menoz an emrenerezh gant ar Strollad frankizour ha gant Lloyd George, deut da vezañ e penn ar gouarnamant. Gant tu al Labour e vez adkemeret azgoulenn an emrenerezh. Met an danvez-lezennoù a-du gant-se ne vezont ket votet e Kambr ar C'humunioù. E 1925 e vez krouet koulskoude Strollad (Broadel betek 1990) Bro-Gembre, ar Blaid (Gendelaethol) Cymru gant tri fal: ur Parlamant evit Bro-Gembre, dileuridi da Gevredigezh Ar Broadoù (SDN), ar c'hembraeg da yezh vroadel. E-barzh ur vro taget gant an enkadenn ekonomikel e

chom dister niver ar mouezhioù dastumet da vare ar votadegoù. Met krog eo dija amzer nevez ar c'hembraeg: digoret e vez ur skol gembraek e 1939; gant ul lezenn votet e 1942 e vez aotreet ober gant ar c'hembraeg dirak al lezioù-barn. E 1945, a-raok dilennadeg ar gannaded a viz Ebrel, ec'h embann Strollad al Labour ur manifest ez eus meneg ennañ eus ur vroad gembreat hag eus ur gouarnamant emren, met goude bezañ bet trec'h er votadegoù e vez dilezet o fromesaoù gant tud. al Labour.

War-raok e ya koulskoude ar vroadelourien. Gwirioù nevez a vez roet: e 1964 e vez krouet ur Sekretouriezh-Stad evit aferioù Bro-Gembre. E miz Gouere 1966 e vez dilennet Gwynfor Evans da gannad da vare votadegoù a-zarn. E 1970 e vez danveziou-kannad ar Blaid Cymru war ar renk en holl bastelloù-votiñ; dastum a reont 11,4 % eus ar mouezhioù, met hini ebet ne vez dilennet. Da vare votadegoù miz C'hwevrer ha miz Here 1974 e vez dilennet 2, ha da c'houde 3 c'hannad. E 1978 e kinnig gouarnamant tu al Labour e vefe treuzkaset galloudoù 'zo da Vro-Gembre, gant ur vodadenn zilennet evit 4 bloavezh, 80 kannad enni, o tivizout penaos lakaat al lezennoù votet e Westminster da vezañ sevenet. Da vare referendum ar Iañ a viz Meurzh 1979 e vez distaolet ar c'hemm-se (80 % eus ar voterien a vot a-eneb). Da choude e teu ar Virourien e penn ar gouarnamant. Echu eo da vat gant ar raktresoù treuzkas. E miz Gouere 1967 eo bet votet lezenn ar c'hembraeg, a zeu da vezañ par d'ar saozneg; e 1981 e vez krouet ur chadenn skinwel gembraek, S4C; E 1993 e vez votet ul lezenn nevez evit ar c'hembraeg, lakaet da yezh ofisiel ha krouet e vez Ofis ar C'hembraeg. E 1997 e teu Strollad al Labour, leviet gant Tony Blair, e penn ar galloud endro. Adlañset e vo neuze raktres an treuzkas.

Summary

Devolution is different to Home-Rule. In 1997, devolution gave some rights, as a whole to Wales. Wales appeared during the 16th Century with the "union act". Therefore, Henri VIII (Tudor) make decisions which expressed the welsh identity. Elisabeth 1st asked for the translation of the bible by William Morgan (1588). After the creation of the Eisteddfod (1860), the liberal MP David Lloyd George proposed devolution for Wales. In, 1925 Plaid Cymru had 3goals:

A Parliament for Wales and recognition for the Welsh Language .In 1939, the 1st Welsh school was opened. In 1942, Welsh was allowed in the courts of Law. In 1978, the Labour Party promised devolution for Wales. Then in 1997 devolution became a reality for Wales with Tony Blair's government granting some real powers....

Yves Jardin

Breizhiz ar Bed: 1st DATABASE on the WEB

Breizhiz ar Bed... that's to say "Bretons du monde", also known as O.B.E. (Organisation des Bretons Expatriés), had their summer school, in Kleder north Breizh in August. The good news came from a new database for their members and relations all over the world, on: www.bretonsdumonde.org

The web changes the way people contact each other and stay in touch. After two years they produced 800 addresses. A lot less than before, but at least with up-to-date information of all kinds. About 500 persons are in the organisation outside of France, mainly in North America; the second main group is in Europe and the third in Asia. That's the case for the OBE's President, P-Y. Conan who lives in Shanghai, China. The second advantage of the WEB for the OBE is to be in touch with different Breton lobbies, like "an tour tan" or "Lokarn - Institute". The third one came from the fact that it is not confined to the business field or the musical one; they're open to all kinds of exchanges.

'A lot of Breton people feel homesick abroad and need to show their Celtic roots and flag ...the Gwenn ha du...' said Xavier Bellanger, secretary of Breizhiz ar Bed.

Gi Keltik

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Summer School e-Breizh for E.F.A.

The regionalists parties, members of "Regions & Peoples Solidarites" (R&PS) had their summer-school in Brittany (LEON-N.) in 2005. R&PS are green allies in the EU parliament. They have five MEPs, including Nelly MAES (Flanders) the president of European Free Alliance (EFA/ALE). She is really convinced that the future of our Regions & People will come from Europe. Therefore the federation of R&PS restate their commitment to more federalism in EU whatever happens to the treaty under ratification right now...

Well, like UDB or Frankiz Breizh, the 31 members of EFA/ALE are progressives, moderates and modern parties. On Human Rights goals they are next to the left wing. In order to develop the strong identity of our Regions, they believe the future requires strong political action and not violence. Gustave Alliol, from Catalonia, the president of R&PS firmly condemns violence and thinks that in south Europe like in Ireland the Peace Process will go on and on and like Sinn Fein will change slowly but

surely. Francois Alfonsi from the Corsican National Party agrees.

On the challenge of Devolution in the French state as well as in our Euro-community the answers were not as clear. The diversity of situations makes it more difficult to get a single answer. Therefore, they were not ready to say publicly that four million people from Brittany should have €18 - €20 billion budget, in order to be at the same level of money per inhabitant as the others regions or lander in Europe. Remember that the Breizh-Budget is under one billion euro...

On the one hand EFA held the summer school in Breizh where culture and identity are strong, where (3+1) members of UDB succeeded to be elected as MEPs for the Breizh-Council, in 2004, on the other hand they invited Janet Davies, a Welsh MP, in order to show the way towards Devolution (with a budget 24 times bigger than ours). For the moment the main goals are to develop the political conditions through federalism in Europe. Nelly Maes developed

the idea of "loyalty" at all political levels. That is to say village, county, region/lander, state & EU community. In her native Flanders, more and more parties pick up their ideas on Devolution, at all levels. In the Latin state of France democracy does not mean the same for our Jacobin-republicans (UMP) on the right and the communists (PC & MCC +) on the left. "The Republique" is a religious concept - that's, why, even if the Breizh Council voted unanimously in favour of a Breton the language policy, they have no real chance of achieving this goal. The state school system (E.N.) and the communist trade unions are very conservative and opposed to any kind of devolution.

Democracy and Loyalty to the people does not mean the same thing all over Europe, The French state asked to the ten new accession countries to the E.U to sign and respect the Charter for Lesser -Used Languages, but France refused to sign it themselves. Breton people remember that Alain Juppe's best friend (J.C) refused to recognise these Human Rights a few years ago. To move forward, Nelly Maes thinks that we need a strong minority who have a good knowledge of devolution.

Gi Keltik

Status for the Breton Language?

At the time of the press conference held on the 12th August in Lorient, the representatives of the association Askoll denounced the lack of status for the Breton language and the place which it is given in the summer festivals.

Jean-Pierre Pichard, the charismatic director of the Interceltic Festival of Lorient often says that Brittany is thus (with Britannic or insular Cornwall) the sole Celtic nation represented in Lorient, which is neither independent nor autonomous. One might add that it is the only one whose language does not have a legal status.

It is to denounce this situation, and at the same time demand a more important place for Breton in the assembly of festivals of Brittany, that the representatives of Askoll (Association of Breton Representatives for Democracy) had come to organise a press conference at the Mercury Hotel, on the 12th August last.

At a time when the collection of languages of the people who make up the European mosaic is receiving recognition and being considered as part of the rich heritage, after several months of acceptance of Irish Gaelic as the 21st official language of the EU, and the entry of Basque, Catalan and Galician as working languages in these same institutions, the situation with the Breton language throws up for discussion the fact of its extremely precarious situation.

The Example of Democratic States

Breton, spoken in 1905 by 1,332,000 has today only around 300,000 speakers, according to the most optimistic calculations. Furthermore, it is spoken only by the older members of the population. Quite the reverse of countries like Wales or Galicia where the youth are largely reclaiming the language of their ancestors. "A good example," highlights Yann Jestin, "is that in the Basque country an opinion research institute has recently established that 85% of the population are setting themselves to learning

the language and enrolling their children into Basque-language schools." In Brittany it is far from the case, in spite of the signed wishes of 96% of the local authorities for the obtaining of a status for the language. "The only thing", concludes Yan Jestin, "is to know if the democrats of Brittany and around Brittany want to stand there with their arms folded in the face of the disappearance of the richness of Humanity. We have the rights, we must take them, for the Breton language is not only the concern of the Regional Council, but all Bretons. We need to know how to mobilise ourselves to attain this essential objective: the survival of the Breton language.

Thierry Jigourrel
(Translator Arthur Taylor)



Yann Jestin with Jean-Claude Rivallain.

Lorient Intercelctic Festival: The Triumph!

The 35th session of the Lorient festival, created in 1971 by Polig Monjarret and Pierre Guerdiac, attracted more than 600,000 people this year.

It started in the Seventies - A period when Brittany was reawakening and looking to throw off its chains. A period also, according to Jean -Pierre Pichard, where "one wouldn't bet a kopek on Breton culture!" A period when the town of Brest discretely got rid of the International Festival of Bagpipes, which was enlivened by BAS since 1953 (*Bodadeg Ar Sonerion: organisation of Breton bagpipe players*). A time when it was necessary to persuade the general public that the culture of the present had a value to pass on to the future equal to that of the past; that rural music could, in the wake of Alan Stivell, urbanise, electrify and mix all the sounds of the Celtic galaxy, it needed oratory talents to persuade the Gaels of Ireland and their cousins in the Highlands to play the bagpipes, side by side, in a stadium, in front of thousands of Bretons.

35 years and some barrels of stout later the gamble is won! Brittany is exporting itself! Brittany triumphs! From Paris, in the grand Stadium of France, where the band of Pichard sets the Parisian night on fire each St Patrick's Day Festival to Glasgow, where, thanks to the enterprise of Colin Hynd, the great Celtic tribute is recreated.

The great Celtic tribute, (proud and spruce) strikes up on the first Sunday of the Lorient festival, going down majestically for three hours, the cause of the Bóve and the black Chazelles of the world, going on to receive a



Susana Seivane performing at the festival.



A musical group of young Palestinian refugees called Ghirab (meaning bag pipes in Arabic) was the toast of this year's festival.

standing ovation in the Stadium of Moustoir.

One has seen in the same place after the final of the 56th National Championship of Bagpipe players of the first class the levels of which never cease to increase over the years, of the *Bagad of Auray*, directed by the master's hand of Fabrice Lothodé after the great Roland Becker. One has seen the beauty of five Magical Nights and the great Interceltic Night when there is a son et lumière festival ending with a fireworks display worthy of 14th July, pipe bands and violins uniting their talents to keep the public under their charm for 2 ½ hours. At the fishing port where 10,000 chests have swelled with one voice to the songs of *Soldats Louis* in which ideas of independence flirt lightly with the aroma of fish and young girls in flowers.

A place of fertility, creativity, a window on Celticism at ease in its clogs and open to the world, Lorient is all that, with its ultramarine dreams in its heavy concrete head. All the more after the financial deficit, caused by the movement of its on-off spectacle, the festival has found a financial balance and is busily filling in the gap. All the better for us! With a paying audience growing by 20% we believe it has got out of the financial mess over recent years. That too is always a challenge, to function as 75% self financing and with public aid reduced to an acceptable level! But it is still the strength and pride of an authentic and popular culture regenerating itself without the intervention of a State more ready to put its hand in its pockets for export festivals, keys in the hands of Paris towards the "Province" which maintains "regional" institutions.

Some people regretted that the year of Ireland has not materialised in the coming of legendary groups like the *Wolfe Tones* seen

on the way to Guincamp. But it is a matter of appreciation

Between the Alléede la Perrière and the Palais de Congress, in the great Atlantic port musical, literary, plastic or cinemagraphic Celticism is decidedly on the move! It is a sacred challenge to the bad winds of history.

Thierry Jigourrel

[Translation: Arthur Taylor]



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Appeal for the Breton language. All contributions welcome, however little.

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Plaid Cymru yn dathlu 80 mlynedd

Dathlodd Plaid Cymru ei phenblwydd yn 80 oed ym mis Awst ac er mwyn nodi'r achlysur hwn cynhaliodd y Blaid barti ar ei stondin ar faes yr Eisteddfod Genedlaethol ar y dydd Gwener (5 Awst). Yn ystod y dathliad soniodd Llywydd Plaid Cymru, Dafydd Iwan, am lwyddiannau'r Blaid a'i chyfraniad i wleidyddiaeth. Pwysleisiodd y Llywydd hefyd ran allweddol Plaid Cymru wrth adeiladu Cymru newydd. Dywedodd:

"Mae Plaid Cymru wedi bod wrth galon y newidiadau ar lwyfan gwleidyddiaeth Cymru dros yr hanner canrif diwethaf a mwy. Heb fodolaeth Plaid Cymru, ni fyddai datblygiad Cymru fel endid gwleidyddol erioed wedi digwydd.

"Mae'r datblygiad hwn wedi bod yn allweddol i barhad hunaniaeth cenedlaethol Cymru, ond hefyd wrth gwrs, wedi gwella llywodraethu yng Nghymru er budd y bobl ac er budd cymunedau. Er yr holl rethreg, ni fyddai'r pleidiau Prydeinig wedi rhoi blaenoriaeth i Gymru oni bai am bresenoldeb a pholisïau Plaid Cymru.

"Yn dilyn datganoli, rydym wedi gweld y pleidiau eraill yn symud yn raddol tuag at y syniad o wleidyddiaeth Gymreig. Ni fyddai hyn wedi digwydd oni bai am Blaid

Cymru, yr unig blaid sydd â'i bodolaeth yn deillio o fodolaeth Cymru fel cenedl.

"Yr hyn sydd angen ar Gymru ar fyrdwr ydyw cwblhau'r broses o greu Senedd go iawn gyda phwerau go iawn, a llywodraeth sydd â gweledigaeth glir ar gyfer y dyfodol. Plaid Cymru yw'r unig blaid all ddarparu gweledigaeth o'r fath a sicrhau hunanlywodraeth i'n cenedl, er mwyn galluogi Cymru i chwarae ei rhan mewn creu byd mwy diogel a heddychlon."

Summary

The 80th anniversary of the founding of Plaid Cymru was marked at a ceremony during the National Eisteddfod in August.

Ysgoloriaeth i'w sefydlu er cof am Gwynfor

Cynhaliwyd cinio yng Nghaernarfon er cof am gyn-Lywydd Plaid Cymru, y diweddar Dr Gwynfor Evans, lle cafodd Cronfa Goffa Gwynfor ei lansio. Un o brif amcanion y gronfa fydd sefydlu ysgoloriaeth yn enw Gwynfor Evans.

Dywedodd Llywydd Plaid Cymru, Dafydd Iwan:

"Un o brif amcanion y Gronfa fydd sefydlu ysgoloriaeth i Brifysgol Cymru ond



Former Plaid Cymru leader Gwynfor Evans who died in April.

mae nifer o gynlluniau eraill ar y gweill gan gynnwys gosod carreg goffa ar y man y gwasgarwyd ei lwch ger Llangadog.

Unwaith i'r manylion pellach gael eu cytuno gyda theulu Gwynfor byddwn yn gwneud cyhoeddiad pellach.

Pan fu farw Gwynfor ym mis Ebrill, soniais am ei gyfraniad unigryw ac amhrisiadwy wrth ddatblygu Plaid Cymru i'r blaid y mae heddiw. Rhaid i ni nawr sicrhau ein bod yn adeiladu ar lwyddiant Plaid Cymru er mwyn creu Cymru deg, cyfiawn a ffyniannus."

Summary

A scholarship at the University of Wales is to be founded in memory of former Plaid Cymru leader Gwynfor Evans who died in April.

Ymateb i Ganlyniadau'r TGAU a'r Fagloriaeth

Mae Gweinidog yr Wrthblaid dros Addysg, Janet Ryder AC o Blaid Cymru, wedi llongyfarch myfyrwyr yng Nghymru am eu cyraeddiadau TGAU, ond wedi rhybuddio bod angen arolwg o'r gostyngiad yng ngraddau pasio TGAU a'r tueddiadau negyddol yn y Fagloriaeth Gymreig.

Dywedodd AC rhestr Plaid dros y Gogledd, Ms Ryder:

"Er bod y gyfartaledd o'r myfyrwyr sy'n derbyn graddau A* i C wedi codi rhyw fymryn, a bod hyn i'w groesawu, y mae'n destun pryder i weld bod graddau pasio Cymru yn is eleni na chyfartaledd Prydain. Bydd rhaid i ni edrych ar y gostyngiad yn y graddau pasio hyn mewn yn fwy manwl er mwyn gwybod beth yw'r rhesymau.

Mae canlyniadau Diploma Canolradd y Fagloriaeth Gymreig yn codi cwestiynau.

Dim ond hanner y myfyrwyr a gwblhaodd y rhaglen a dderbyniodd y diploma canolradd llawn, ac y mae'r canlyniadau hyn a chanlyniadau wythnos diwethaf y Fagloriaeth Uwch yn dangos arwyddion o dueddiadau negyddol. Pan grëwyd y Fagloriaeth Gymreig, dewisodd Llywodraeth Lafur y Cynulliad beidio ag edrych ar y Fagloriaeth Ryngwladol a'i haddasu yn ôl gofynion Cymru, ond yn lle hynny dewiswyd i greu cymhwyster newydd. Y mae'n ddyletswydd arnynt yn awr i arolygu'r cymhwyster a'r sefyllfa."

Summary

Plaid express concern that worrying tendencies in exam results in Wales may be due to Labour policies.

Trafodaeth gyda Mwslemaid: Plaid yn galw am Gronfa Ddiogelwch

Wrth i garfan o ferched Mwslemaidd ymweld â'r Cynulliad Cenedlaethol i fynegi pryder am eu diogelwch, galwodd yr AC Plaid Cymru Helen Mary Jones ar Lywodraeth y Cynulliad i sefydlu 'cronfa ddiogelwch' er mwyn cynorthwyo sefydliadau addoli i gymryd y camau angenrheidiol i'w hamddiffyn eu hunain rhag troseddau casineb.

Mae Ms Jones wedi ysgrifennu at Lywodraeth y Cynulliad yn gofyn iddynt "sicrhau bod gan synagogau, mosgau, eglwysi, a phob man addoli arall ar hyd a lled Cymru y cyllid angenrheidiol i wella eu diogelwch fel bo'r angen." Daw'r alwad wedi cynnydd mewn ymosodiadau hiliol yng Nghymru ac ymosodiad ar fosc yng Nghaerdydd.

Yn sgil 9/11, cyhoeddodd Llywodraeth yr Alban y byddai'n sicrhau £1 miliwn ar gyfer gwella diogelwch lleoedd addoli ethnig yn yr Alban. Mae Ms Jones yn awr yn galw am ysgogiad tebyg i ddiogelwch leoedd addoli yng Nghymru.

Dywedodd Ms Jones, AC rhestr Plaid Cymru dros y Canolbarth a'r Gorllewin:

"Rwyf heddiw yn annog Llywodraeth y Cynulliad i sefydlu cronfa ddiogelwch a rhoi'r cyfle i leoedd addoli ddefnyddio'r arian i wella diogelwch.

Wrth ystyried y digwyddiadau diweddar yn Llundain, yr ymosodiad ar y mosg yng Nghaerdydd, a chynnydd yn y nifer o fygythiadau yn erbyn grwpiau lleiafrifol yng Nghymru, mae'n amser i ni weithredu.

Ni fydd Llywodraeth y Cynulliad yn llwyddo i amddiffyn dinasyddion Cymru os na fydd yn gadael i leoedd addoli gael gafael yn y fath gyllid."

Summary

Helen Mary Jones AC of Plaid called for a fund to be set up in Wales for places of worship to protect themselves from violence, as has been done in Scotland, following an increase in anti-ethnic violence.

CYMUNED annual conference condemns Gwynedd council about marina extension

Cymuned, the anti-colonization movement for Welsh-speaking Wales, held their annual conference in Porthmadog on June 11th. A motion was passed condemning Plaid Cymru controlled Gwynedd council for passing a proposal to extend the marina (parking place for yachts) at Pwllheli. The motion praised those councillors who were opposing the development, including council leader Richard Parry Hughes.

'The decision of the Council committee is a very bad one and we support the councillors who are calling for the decision to be referred to the full Council', Cymuned's chief executive, Aran Jones, stated beforehand. 'Report after report has shown that not many jobs will be created by this plan, and most of the few jobs that will come will have a wage insufficient to obtain a mortgage in Pwllheli. Work of quality is needed in Llyn, not attending a boat car-park for rich people.'

(Subsequently, the proposal to enlarge the marina was rejected by a meeting of the full council, largely because of local pressure led by Cymuned. While it may seem surprising that protests were needed to persuade a nationalist-controlled council to reject a plan that would have resulted in increased colonization, the success of the campaign

against goes down as one of Cymuned's most prominent victories so far.)

The conference was addressed by Emyr Llywelyn, a leading member of the former organization Adfer who were active in the 1970s and 80s and promoted the idea of recognition of a Bro Gymraeg in Wales, distinguishing between the areas where Welsh was still a community language and the rest of Wales. This idea was rejected at the time by the rest of the national movement, notably Plaid Cymru and Cymdeithas yr Iaith, but there is now a growing realization among those concerned with Welsh having a future as a natural community language that the whole of Wales is now too big to be controlled by the Welsh-speakers and that recognition of and the development of politics within the Bro Gymraeg is essential for its survival.

The first draft of Cymuned's map of the Bro Gymraeg was distributed at the conference. It marks the Bro Gymraeg as areas where at least 50% of the population born in Wales can speak Welsh, and at least 33% of the total population, according to census figures. The area concerned still runs continuously from the north to the south coast on the west side of Wales, and in one area extends east to the English border.



*Plaid Cymru council leader
Richard Parry Hughes.*

Other motions passed at the conference included a decision, given that there were present those interested, to set up a limited company aiming to build affordable houses. Another motion called for language organizations to come together to discuss the possibility of employing a full-time lobbyist for the language at the Assembly, while both the National Assembly and Westminster were called on to recognize the existence of the Bro Gymraeg.

R ap Tomos

Cardiff Council asks Cymdeithas to stop defacing their signs!

The Council for the City and County of Cardiff have sent a letter to Cymdeithas yr Iaith chairman, Steffan Cravos, who is based in the capital, asking Cymdeithas to stop campaigning against English-only road signs in the city! The letter, in the name of a Councillor E. Morgan, accuses Cymdeithas of 'defacing' road signs and other signs with stickers saying 'Ble Mae'r Gymraeg?' ('Where is the Welsh?'). The letter continues (translation):

"this vandalism (sic) is costing the Council thousands of pounds to repair every year... so I am asking you to stop producing these stickers and to ask your members to stop vandalizing public property... in places like Cardiff with a large non Welsh-speaking population it is difficult enough to persuade people to accept bilingualism in the first place."

Of course, the 1993 Welsh Language Act, limited though it is, obliges councils to comply with their own Welsh Language Plans



and so they do not have to 'persuade' non Welsh-speakers to accept bilingualism.

In response Cymdeithas chairman Steffan Cravos said:

"The battle for bilingual road signs was won in the

60s by Cymdeithas yr Iaith but Cardiff Council are still erecting English-only signs across the capital and thus breaking the law.

"Cymdeithas are completely unapologetic about these stickers. It is the responsibility of the council that serves the capital of Wales to keep to its Language Plan that says 'All new public signs for which the council is responsible, as well as those that are being replaced, will be bilingual'.

"We are willing to discuss the matter further with the council but really the only thing they need to do is to keep to their word and put up bilingual signs."



Capel Celyn was lost 40 years ago – now it's the rest of our Welsh-speaking communities!



*Protesters in 1960
Cofia Dryweryn - Remember Tryweryn.*

In a rally held on June 11, on the shore of Llyn Tryweryn near Bala, where the Tryweryn valley and the village of Capel Celyn were drowned to make a reservoir for Liverpool in the 1960s, Cymdeithas yr Iaith Gymraeg (The Welsh Language Society) warned that we now face the last real chance to sustain viable Welsh-speaking communities. Cymdeithas yr Iaith believe that if the present mewnlfriad or immigration continues, no natural Welsh-speaking community will be left by the year 2020. The rally called on people to join Cymdeithas yr Iaith in their campaign to reverse this serious threat. Considering such a message, the rally was held in a particularly apt location. After all, the history of drowning Capel Celyn is possibly the most poignant example of a Welsh-speaking community losing the right to control its own future.

In particular, the rally called on people to support the demand for a Property Act for Wales. This measure offers solutions to the housing crisis that is undermining so many Welsh-speaking communities. Huw Lewis said on behalf of Cymdeithas:

“This is our final practical chance to secure a viable future for our local Welsh-speaking communities. This is a task of importance for everyone in Wales wherever they live. If present trends continue, no natural Welsh-speaking community will be left by the year 2020. At the moment, many of our communities are on the brink. Over the coming years, they are in danger of losing their most important resources – their local shops, their schools, and, of course, their houses – leaving them in a totally unsustainable situation. We have little time and urgent political action is needed.

“In order to secure a future for our communities, it is vital that we deal with the present housing crisis. Cymdeithas yr Iaith’s answer is a Property Act for Wales – a measure that deals with every part of the crisis – be that unreasonable house prices, large-scale housing developments and the lack of rented accommodation.”

The rally was the climax of a week of campaigning for a Property Act. During the week, members of Cymdeithas yr Iaith took the campaign on tour, visiting many towns across Wales and collecting signatures on a petition calling for a Property Act. In addition, members of Cymdeithas yr Iaith spent the night ‘sleeping rough’ on the streets of these towns, in order to highlight the seriousness of the housing crisis.

Robot ap Tomas

Brits say No to EU status for Welsh:

SNP MP Angus MacNeil (Na h-Eileanan an Iar), having asked whether the English government had any plans to request for Welsh (and other indigenous languages) the status in the EU that the Spanish government has obtained for Catalan, was told by Douglas Alexander (Minister of State (Europe), Foreign & Commonwealth Office) that there was no intention of seeking status for any language other than English. An illustration of the hard unionism of New Labour.

Robust New Language Act imperative for parity between Welsh and English

During the National Eisteddfod, Plaid Cymru called for a new, robust Welsh Language Act, with the National Assembly becoming the responsible legislative body. The party believes also that there should be parity with Irish at European Union level and Welsh should become an official language.

Alun Ffred Jones AC (Caernarfon) said:

“There is more to a bilingual Wales than forms and documents in two languages. We wish to see an increase the use of Welsh in all walks of life, and especially in securing continuity of Welsh-medium education from Nursery level to Universities. All citizens must have the right and opportunity to use either English or Welsh.

“At a time when there is deep concern about the European Union being remote, I am proud that it is Plaid Cymru MEP Jill Evans who is leading the campaign to enable people to communicate in their own language with European institutions – something which can only help to remedy that.”

Plaid Cymru President Dafydd Iwan said:

“The present act is weak and ineffective in ensuring equal status for Welsh and English, stating that the Welsh and English languages are equal under certain circumstances only.

“The recent failure by the DCMS to prepare documents in bilingual form under the New Licensing Act is a blatant example of the weakness of the present Language Act, and of the cavalier attitude of government.

“We also need to involve the private sector in a meaningful way, and I believe the private sector would welcome robust and clear guidance in the use of the Welsh language”.

Caernarfon MP Hywel Williams said:

“Our aim is to make Wales a model of functioning and sustainable bilingualism and make it possible to live every aspect of life naturally in the language of your choice. This aim permeates every one of our policies, be that in education, in securing affordable homes or care for the elderly.”

Robot ap Tomos

CYMRU IN BRIEF

‘Boring Boring’ says Morgan, but NOW is the opportunity:

First Minister Rhodri Morgan, while once again dismissing the calls for a new Welsh Language Act, described the debate about the language as ‘Boring Boring’. He went on to describe Cymdeithas yr Iaith as ‘a handful of bullies’ in response to their protest when he appeared on the National Eisteddfod field in August. Cymdeithas, however, reiterated that now, with the coming abolition of the Welsh Language Quango, is the opportunity for introducing a proper language act to meet the needs of the new century. This autumn Cymdeithas’s campaign will involve putting a series of prominent notices in the Welsh press listing those who support the campaign, and there is to be a national rally outside the Wales Office in Cardiff.

Action on signs in Clwyd:

In July members of Cymdeithas yr Iaith Gymraeg plastered ‘Give Way’ signs in western Clwyd with an equivalent translation in Welsh -

‘Ildiwch’. They are protesting as part of a large-scale campaign to highlight the need for a new Welsh language act, an act that is relevant to Wales in the 21st Century.

“Signs such as ‘Give Way’ signs should be bilingual under the current Language Act 1993 and we aim to prove that the Act is no longer effective or relevant to this day and age. The authorities have an obligation to provide bilingual road signs. We will be continuing to target this type of sign while the situation remains the same”, said Dewi Snelson, Cymdeithas’s officer in the North.

The campaigners will continue to target road signs in the area to raise awareness of the need for legislative powers over the Welsh language in the Assembly.

Eisteddfod language status:

The National Eisteddfod was held in the Bro Gymraeg this year, between Bangor and Caernarfon, and a great improvement was noticed in the status of the language on the field in comparison with last year’s Anglicised event in Newport, both in visible signs and as the medium of activities. It was expressed to Cymdeithas that last year’s Eisteddfod, with its excessive emphasis on ‘catering’ for non Welsh-speakers, did not have the same effect on local people (in increasing awareness, encouraging people to



Protesters gather around R. Morgan’s car when he appeared on the National Eisteddfod field in August.

learn Welsh etc.) as did the previous Newport National Eisteddfod in 1988.

Cardiff Council asks Cymdeithas to stop defacing their signs!

The Council for the City and County of Cardiff have sent a letter to Cymdeithas yr Iaith chairman, Steffan Cravos, who is based in the capital, asking Cymdeithas to stop campaigning against English-only road signs in the city! The letter, in the name of a Councillor E. Morgan, accuses Cymdeithas of ‘defacing’ road signs and other signs with stickers saying ‘Ble Mae’r Gymraeg?’ (‘Where is the Welsh?’). The letter continues (translation):

“this vandalism (sic) is costing the Council thousands of pounds to repair every year... so I am asking you to stop producing these stickers and to ask your members to stop vandalizing public property... in places like Cardiff with a large non Welsh-speaking population it is difficult enough to persuade people to accept bilingualism in the first place.”

Of course, the 1993 Welsh Language Act, limited though it is, obliges councils to comply with their own Welsh Language Plans and so they do not have to ‘persuade’ non Welsh-speakers to accept bilingualism.

In response Cymdeithas chairman Steffan Cravos said:

“The battle for bilingual road signs was won in the 60s by Cymdeithas yr Iaith but Cardiff Council are still erecting English-only signs across the capital and thus breaking the law.

“Cymdeithas are completely unapologetic about these stickers. It is the responsibility of the council that serves the capital of Wales to keep to its Language Plan that says ‘All new public signs for which the council is responsible, as well as those that are being replaced, will be bilingual’.

“We are willing to discuss the matter fur-

ther with the council but really the only thing they need to do is to keep to their word and put up bilingual signs.”

Proper parliament the only way forward – Plaid Cymru

Plaid Cymru leaders launched a campaign for a real parliament for Wales at the National Eisteddfod on the Faenol estate near Bangor in August.

The Leader of the Opposition in the Assembly, Ieuan Wyn Jones AC, along with Parliamentary Leader Elfyn Llwyd MP launched a petition to secure a real parliament for the people of Wales. This coincided with the submission on the same day of the party’s detailed paper in response to the Government’s White Paper ‘Better Governance for Wales’.

Ieuan Wyn Jones AC said:

“Today we launch a petition calling on the Government to establish a proper Parliament for Wales, rather than the second rate fudge which New Labour proposes in its White Paper. We are calling for a full law-making Parliament and we make this clear in our response to the White Paper consultation, which we are publishing today.

If we want a better health service, or an education system based on the needs of Wales, then we need the tools to do the job. The current Assembly’s powers are too weak and confusing and the plan to use ‘Orders in Council’ as proposed by New Labour retains many of the deficiencies of the current settlement.”

Plaid Cymru’s Parliamentary leader Elfyn Llwyd MP commented:

“We call for a referendum at the earliest opportunity, so that the people of Wales can vote on the need for a proper Parliament. We are confident of a yes vote given that public support for a Parliament is at an all-time high.”

Robot ap Tomos



Éire



Féile na nOileán / I Measc na nOileánach

Tháinig cultúr na hÉireann agus pobal na Briotáine le chéile ar dhá mhórócáid an samhradh seo. Go luath i mí Lúnasa, d'fhreastail na céadta mílte cuairteoirí ar imeachtaí ceoil is damhsa ag an bhFéile Idircheilteach i Lorient, a thug túsáite i mbliana d'aoianna na hÉireann. Agus ag deireadh na míosa, rinne míle nó breis cuairteoirí a slí go hoileán beag ar chósta thiar na Briotáine, chun freastal ar fhéile leabhar is litríochta a mhair ceithre lá agus a d'fháiltigh i mbliana roimh dream scríbhneoirí de chuid na hÉireann.

'Salons Levriou an Inizi' as Briotáinis, nó 'Salon du Livre Insulaire' as Fraincis, atá mar theideal ar an bhféile, a bhí ar siúl don seachtú huair. Blianta eile, bhí aird an tionóil ar litríocht de chuid oileáin atá nó a bhíodh faoi smacht na Fraince, leithéidí Háití, Guadeloupe agus an Chorsaic. Bhí an spot-solas ar thraidisiúin liteartha na hÉireann an babhta seo, agus léachtaí, seiminéir is go leor eile ar siúl, mar aon le mórhaispeántais leabhar.

Tá saothar ilghnéitheach le maíomh ag na scríbhneoirí a bhí i láthair. Ar na scríbhneoirí Gaeilge, bhí Micheál Ó Conghaile, gearrscéalaí, úrscéalaí, drámadóir agus foilsitheoir; Dara Ó Conaola, Árannach a bhfuil filíocht, gearrscéalta agus tuilleadh lena ainm; agus Diarmuid Johnson, a bhfuil Briotáinis is Breatnais araon ar a thoil aige, agus ar foilsíodh a chéad chnuasach filíochta, 'Súil Saoir', anuraidh. Ar na scríbhneoirí Béarla, bhí Jennifer Johnston, a bhfuil mórchlú ar a cuid úrscéalta; Dermot Healy, úrscéalaí agus drámadóir aitheanta atá lonnaithe i Sligeach; agus Desmond Egan, file a bhfuil iliomad duaiseanna idirnáisiúnta buaite aige.

Maidir liom féin, seans nár bh é m'úrscéal mistéire aonair ('Bás Tobann', a foilsíodh anuraidh) amháin a mheall spéis an lucht eagraithe. Ouessant atá mar ainm Fraincise ar an oileán a d'fháiltigh romhainn; ach an bunainm Briotáinise ná Enez Eusa (nó Eussa), a chiallaíonn 'Inis Uachtair', agus is cosúil go raibh mo shinsear Briotánach in uachtar ann mar thaoisigh sna meánaoiseanna! San 18ú céad atá an taifead deiridh ar mhuintir Heussaff san áit, agus faoin am sin, ní raibh fágtha againn ach dealbhghobail na huaisleachta. Mar sin féin, tá mana nó rosc Briotáinise na sinsear úd fós mar mhana ag an oileán féin, agus é péinteáilte ar fhalla an stáisiúin tarrthála mara: 'Mar kouezh en em sav' atá air, ionann is 'má thitimid, éirimid

arís'. Arsa an fear áitiúil a thaispeáin é dom féin is do mo dheirfiúr Kintilla: "Fáilte romhaibh chun bhur n-oileáin féin!"

Bhí an-bhéim le linn na féile ar chaidreamh idir cuairteoirí, aoianna agus pobal an oileáin, ar ghlac go leor acu páirt ghníomhach san fhéile. Tá Enez Eusa féin méid áirithe níos mó ná Inis Meáin, Árann, agus thart ar 900 duine ina gcónaí ann i rith na bliana. Is beag feirmeoireacht a déantar ann inniu, agus tá raitheach is driseacha le feiceáil go forleathan, chomh maith le fraoch is aiteann. Tá sé lom, sceirdiúil, agus tithes solais ollmhóra ar a chóstaí creagacha. Is léir go bhfuil an t-oileán ag brath cuid mhaith ar na mílte turasóirí a théann ann ar thóir suaimhnis is cúrsaí spóirt farraige. Níl Briotáinis á labhairt ach ag corrdhuine aonair, agus bhí an Fhraincis in uachtar le linn an Salons Levriou.

Mar aon le hÉireannaigh, bhí Briotánaigh is Francaigh i mbun léachtaí lena linn: ina measc, an t-údar Briotánach, Hervé Jaouen, a bhfuil iliomad scríofa aige faoi Éirinn; Roger Faligot, a labhair ar an litríocht do pháistí in Éirinn; Jennifer Heurley, staraí agus tíreolaí óg ó Pháras, a thug cur síos ar theorainní polaitiúla is intinne araon in Éirinn; agus Jacqueline Jeunet, acadúlaí mórcháilithe, a

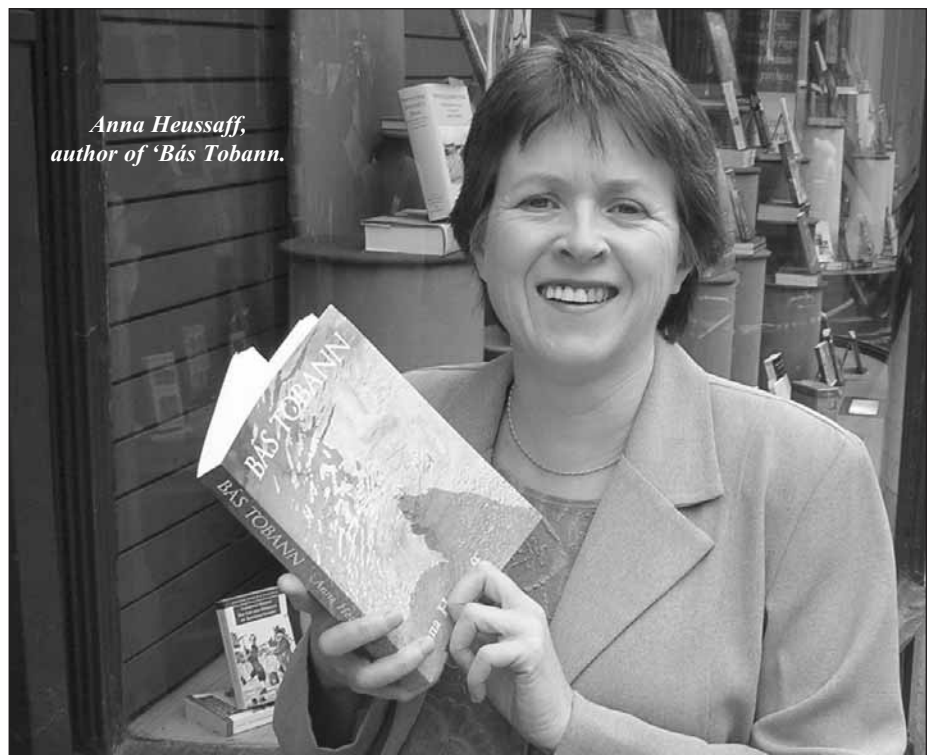
phléigh filíocht agus drámaíocht Yeats. Lean ceisteanna is comhphlé bhríomhar gach seisiún acu, agus idir shaineolas is a mhalairt le cloisint ón lucht éisteachta.

Bhí drámaíocht, scannáin, calaíon físe is go leor eile mar chuid den fhéile freisin. 'Le Pleure-misère' an teideal ar sheó aonair sármhaith a bunaíodh ar 'An Béal Bocht', le Myles na gCopaleen. Déanadh comparáid idir dhá sheanscannán, 'Finis Terrae' agus 'Man of Aran'. Bhí taispeántais ghrianghrafanna ar siúl, chomh maith le comórtais do pháistí agus seisiúin cheoil; agus le linn na féile, bhí halla mór an phobail lán go doras le daoine ag féachaint ar na seastáin leabhar ó chian is ó chongar, ó fhilíocht Háití is ó sheandálaíocht na Corsaic go haistriúcháin Fraincise ar shaothar Mhaeve Binchy agus Pháraic Uí Chonaire.

Ceiliúradh idirchultúrtha, más ea, agus é spreagúil agus síorspéisiúil dá réir. Fuair na cuairteoirí spléachadh ar an litríocht sa dá theanga in Éirinn, ach fuair muide, Éireannaigh, léargas éigin ar conas mar a léitear ár gcuid leabhar i gcéin. Tuiscint chultúrtha eile a fuairamar ag am béilí: chuir foireann dheonach béilí breátha trí chúrsa romhainn faoi dhó gach lá, agus gan aon rian le feiceáil den rubarshicín leamh a bhíonn ar fáil ró-mhinic do lucht féilte in Éirinn!

Anna Heussaff, whose first novel was published in Irish last year, took part in a major book fair and festival on the Breton island of Eusa (or Ouessant in French), where her father's ancestors had ruled the roost several centuries ago. Ireland's literature, both in Irish and in English, was the focus of this year's 'Salon du Livre Insulaire'.

Anna Heussaff



*Anna Heussaff,
author of 'Bás Tobann'.*

ÓGRAS WELSH LINKS



There is an ongoing project now between Ógras (The Irish Language Youth Organisation) and Urdd Gobaith Cymru (The Welsh Language Youth Organisation). The name of the project is 'Bendigeidfran' and it will last three years. Bendigeidfran was a character from the Mabinogi who formed a bridge between Wales and Ireland. The project is funded by Interreg IIIA. There will be 5 courses in each country making a maximum of 10 courses in which the two groups from each country will be taking part learning about their respective Celtic cultures. The project was launched on Saturday 30th July at the Eisteddfod in Bangor, Wales. A group from Ógras went over to Wales during the August Bank Holiday weekend. As well as the launch the first of the courses was run. This course was on the Welsh language. The young people learned a few words of Welsh over there. Indeed I myself learned a few words. It is great to hear the Welsh language being spoken. The language is a community language over there and not just in the Welsh speaking regions. Compared to Ógras, I have to admit the Urdd have much better facilities.

When we were over there we travelled all over the country. We started out in Llanchrannog, which is in the south of the country. There Urdd had a hostel in which they had an Astro Turf pitch. I have to say when I arrived there the place reminded me of the Dingle Peninsula in Kerry. It had a lovely view out to the sea. At the Astro Turf we showed the Welsh how to play Gaelic Football. The Urdd members must be good at Rugby because they used their skills to beat us in the Gaelic Football Match, amazingly. We won't let that happen again. After the match the young people had built up a hunger and we had a Barbeque. The next day we headed to Machynlleth in which Owain Glyndwr's Parliament is situated. We learned a lot about how the Welsh defended themselves against the English for a period. After lunch we headed to the Sain Recording Studios, which Catatonia used when she was starting out. It was interesting finding out how an album is made. Later that evening we headed to Bangor in the North of the Country.

The next day we went to the National Eisteddfod to launch the project. Urdd had its own tent at the event. There we had speeches

by the Regional Director of Urdd and the Chairman of Ógras on their respective organisations. There were speeches also by the project coordinators of the different organisations explaining what the project entailed. We had a dance display by members of Urdd and Ógras. It was very enjoyable.

When the launch was over we had a Welsh Language course. In it we learned about the history of the Welsh language and its status today. As well as that we learned about the differences and similarities between the Irish and Welsh language. Our teacher was teaching in Welsh, but we had a translator to translate to Irish. We had a chance to look around the Eisteddfod. It was similar to the races. There were marquees everywhere in which different organisations were situated. These organisations weren't limited to Welsh language organisations – a sign that the language is strong. There were organisations like Urdd Gobaith Cymru, S4C, Cymdeithas yr Iaith Gymraeg, Cymuned and Plaid Cymru. But you had a science centre (with an ongoing science show which was very interesting), Oxfam and a lot of different shops as well which showed the wide range of organisations participating. Of course the Eisteddfod wouldn't be complete without the choral competition. All in all a very interesting and enjoyable experience from which I think the Irish could learn a few things.

The next day we went to the Welsh Language and Heritage Centre in Pwllheli in the Welsh hills. I have to say the scenery was breathtaking. There we learned a few words of Welsh and we learned about the surrounding area. It was a mining area. The way we learned about this area was through a treasure hunt. After we finished the language course we went to Caernarfon Castle. It is an impressive sight. This was the place where Prince Charles of Wales was inaugurated. It was a huge complex. It is a tourist site at present. There was even a military museum in there in which there was memorabilia from the troubles like An Phoblacht to make me feel at home! I never thought I would see Irish Republican items in a British Military Museum. Being at the castle reminded me how the English managed to keep a hold of Wales. Wales has a maximum of 400 castles in its country.

The next day we went to the Marquee of Anglesey's Column. We were able to see the whole of Anglesey from the top of it. It is another sign of English dominance. It was built in 1817 to commemorate the Battle of Waterloo. On our way to the boat back to Ireland we stopped in – hold on, this will take a while – LLANFAIRPWLLGWYNGYLLGOGER YCHWYRNDROBWL LANTYSILIOG



Bendigeidfran – a bridge between Wales and Ireland.

OGOGOCH. There was a train station in there. It is a tourist venue basically for its name.

This was my first time in Wales and I enjoyed it thoroughly as did the rest of the group. It really opened my eyes to the state of the Welsh language and what the Irish language can aspire to. The next course will be in Ireland at the Scléip na hÓige at the Oireachtas in Cork from the 2nd to the 5th of November. Ógras hopes to make the Welsh as welcome as they made us in Wales. We will give them a good taste of Irish culture. Our course will consist of teaching them about Irish sports like Hurling, Gaelic Football and Handball. Caoimhín Ó Cadhla is the project coordinator for Ógras and Nia Meleri Roberts is the project coordinator for Urdd Gobaith Cymru. If you wish to know more about this project you contact either project coordinator at the details below.

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A Tribute to the Late Frank Harte

by Pat Burke

“Those in power write the history, those who suffer write the songs, given our history, we have an awful lot of songs”. Frank Harte.

Frank Harte was born in Dublin on May 14th 1933. He grew up in Chapelizod, where his father owned ‘The Tap’ public house. A Traveller singing the ‘Valley of Knockanure’, on a fair day in Boyle, Co. Roscommon was what first sparked his interest in Irish traditional singing. It was an interest that became lifelong. By the end of last year, his database of Irish songs had reached over 15,000. An architect by profession, he managed to find time to record a number of albums. ‘Down Dublin Streets’ first appeared on Topic Records in 1967, followed by ‘Through Dublin City’. His songbook, ‘Songs of Dublin’ appeared in 1978.

His first collaboration with Dónal Lunny was on the album, ‘And Listen To My Song’ and following this, on ‘Daybreak and a Candle-End’, which was released in 1987. In 1998, the 200th anniversary of the 1798 Rebellion saw a number of books and CDs launched to commemorate the Rising. ‘1798-the first year of Liberty’ was Frank Harte’s major contribution. This excellently produced album on Hummingbird Records is distinctive in having copious sleeve-notes



Frank Harte, R.I.P.

and includes many of the forgotten songs of ‘98. In 2001, he launched a CD of songs of the Napoleonic period, ‘My Name is Napoleon Bonaparte’. This highly acclaimed double album has a total of 26 songs, as well as a 56 page booklet of sleeve notes.

Over many years, Frank Harte travelled

widely promoting Irish traditional singing. He was a much sought after guest at folk clubs, seminars and festivals. He sang, taught and lectured at workshops throughout Ireland, Britain, Europe and North America. His talks though, were never boring or academic, but rather in the mould of a fireside storyteller. One such story was of an Appalachian fiddle player, who played a lively march in Frank’s company. Frank enquired as to the name of the march only to be told it was known as ‘Napoleon crossing the Rockies’. When Frank said that he was unaware that Napoleon had ever set foot in North America, the old fiddler looked at him quizzically, before replying at length.....”Scholars differ!”

Frank’s contribution to Irish traditional song was such that his life and times featured in an hour long programme on the ‘Sé mo Laoch’ series on TG4 in 2002. In 2003, he received the Gradam TG4 traditional singing award. At 71 years of age, and despite ill health, he continued to record. The Hungry Voice, an album of songs of the Great Famine was launched last year, and just prior to his death he had completed recording a CD of Irish labouring songs; ‘There’s Gangs of Them Digging’.

Frank Harte is survived by his wife Stella, his sons Darragh and Cian, and his daughters, Sinéad and Orla.

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Irish Language for Entry to Gárda Abolished

Michael McDowell, Irish Minister for Justice, has effectively abolished the entry requirement of basic Irish for the Garda Síochána. He announced this move along with plans to recruit new immigrants into the Gárdaí. Commenting on the move **Conradh na Gaeilge** and **iMeasc** (the organisation of Irish speaking immigrants) commended the Department of Justice’s initiative to recruit Gardaí from the ethnic communities in order that the force may be representative of all the people of Ireland, and stated that this approach showed a linguistic and cultural awareness which will augment policing in general.

The statement went on to say “**NUI Maynooth** has developed **Teastas Eorpach na Gaeilge**, a curriculum and an assessment system linked to the Common European Framework of Reference which is most appropriate to upskill and assess garda recruits realistically and scientifically as part of their training. This approach can be used for recruits who attended school here as well as abroad. (www.nuim.ie/language/irishexams.html)

It is manifest that not every garda need be an “authority” on Irish, however, in the

legal and constitutional context, it is essential that every garda have a working communicative command thereof in order to deal effectively with the public through Irish: to give and receive directions, to take names and addresses, to take a sample of a person’s breath, to give a caution, etc., and to converse freely on duty related topics.

This level of proficiency is B1 on the Common European Scale, and easily achieved over the 2 year training period. Higher levels of competence may be required for postings through Irish or in the Gaeltacht.

If every Garda cannot communicate with the public in Irish, the language will be marginalised. For example, a person who speaks Irish could be ordered to speak English on pain of arrest.

This new recruiting initiative presents a great opportunity to carry into effect on a practical and realistic basis Government and Garda policy on the Irish language. Irish presents us with an opportunity to promote an Irish identity beyond creed or skin colour. Recruits should not be shut out from Irish because of their ethnic background.”

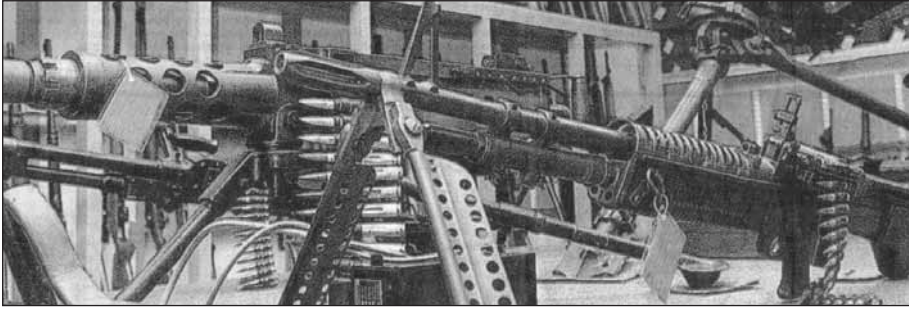
Tuilleadh eolais/Further Information:

Dáithí Mac Cárthaigh,
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087-2368364

Ariel Killick, Cathaoirleach/Chair, **iMEASC**
086-3440668



IRA Stands down and decommissions



On the 28th July in a move which had been hinted at for some time the leadership of the Irish Republican Army issued a statement indicating that it was formally ending its armed struggle. The statement read "The leadership of Óglaigh na hÉireann has formally ordered an end to the armed campaign. This will take effect from 4pm this afternoon. All IRA units have been ordered to dump arms. All Volunteers have been instructed to assist the development of purely political and democratic programmes through exclusively peaceful means. Volunteers must not engage in any other activities whatsoever.

The IRA leadership has also authorised our representative to engage with the IICD to complete the process to verifiably put its arms beyond use in a way which will further enhance public confidence and to conclude this as quickly as possible. We have invited two independent witnesses, from the

Protestant and Catholic churches, to testify to this."

At end of September the pledge made in regard to decommissioning and the IICD (Independent International Commissioning on Decommissioning) was fulfilled when the Chairman of the IICD, Canadian General John de Chastelain, announced on Sept. 26th that the IRA's arsenal had been put beyond use. Over the preceding weeks the IICD in the presence of two independent witnesses, Fr. Alex Reid of the Clonard monastery (who had been at the centre of the peace process for years) and Protestant clergyman Rev. Harold Good, witnessed the decommissioning of machine guns, rocket propelled grenades, ground to air missiles, mortars, grenades, rifles, pistols a wide range of ammunition and Semtex high explosive. The General confirmed that the inventory closely matched estimates from the British and Irish government's estimates of the IRA's stockpiles.

There was a general welcome to this highly significant event from the British and Irish governments and politicians in the north and in the Republic. However the Rev. Ian Paisley of the majority Unionist party the DUP expressed scepticism, questioned the integrity of the independent churchmen and re-iterated the DUP would not share power with Sinn Féin. Meanwhile the DUP makes no attempt to influence loyalist paramilitaries to disarm and the Catholic population endures a high level of continuing sectarian attacks. Both governments have now to increase pressure on the recalcitrant DUP. It is ironic that having persistently made IRA decommissioning their major demand the DUP cannot now come to grasp with it and find themselves wrong footed. While meetings of the two governments are to take place to review the activation of the Local Assembly some observers feel that the DUP have no intention of sharing power until after the next Assembly elections when they would hope for a different outcome.



Independent witnesses, Fr. Alex Reid and Rev. Harold Good.

Trial by Jury and the Presumption of Innocence threatened by EU Court judgement

Readers of CARN may care to note that one implication of the EU Court of Justice's rejection of the Irish and other EU Governments' positions in the Luxembourg court judgement of early Sept., is that it could threaten trial by jury and the presumption of innocence until proven guilty in EU criminal cases at some time in the future.

This EU Court judgement not only opens a legal way for the establishment of an EU criminal code and common criminal sanctions for serious breaches of EU law IN ANY AREA OF EU POLICY, but it also opens the way for HARMONISING CRIMINAL PROCEDURE AT SUPRANATIONAL LEVEL ACROSS

THE EU. Such harmonisation was actually mooted in the proposed EU Constitution which French and Dutch voters rejected this summer, BUT UNDER THE EU CONSTITUTION IT WOULD HAVE REQUIRED UNANIMITY amongst all 25 EU States.

This recent judgement however opens the way for crimes against EU law to be established BY MAJORITY VOTE OF THE EU MEMBER GOVERNMENTS, together with harmonised penalties and criminal court procedures. In other words, they could be imposed on Irish citizens at EU level even though the Irish Government and people were quite against them, as long as the Brussels Commission proposes them and a qualified majority of other EU States agree. Trial by jury and the presumption of innocence until an accused person is proven guilty are features of Anglo-Saxon legal systems and do not exist in most continental EU States.

Most EU States permit detention without trial and preventive arrest, have inquisitorial magistrates and place the burden of proof on the accused rather than the accuser. The way to a supranational EU criminal law system

that has been opened by last Tuesday's hugely important EU Court judgement would undoubtedly be based on continental practice rather than on court practice in English-influenced countries such as Ireland, Britain, the USA, Canada, Australia, India etc.

Thus for example it was the ECJ that laid down the principle in various judgements in the 1960s that European law should override national law; for this principle has never been stated in any EC/EU Treaty. It was the ECJ that decided in other important cases that European laws had direct and immediate effect once they were adopted, which made National Governments liable to legal action for retrospective damages if they failed to implement supranational EU laws in time. Now the ECJ has given the EU the power to establish a supranational criminal code and harmonised penalties and legal procedures by majority vote, even if individual governments and countries and their peoples may be quite against that.

I trust readers of CARN will agree that this is a major blow to what is left of Irish democracy and national independence in face of the EU.

Anthony Coughlan



Kernow



Devedhys an prys dhe woslowes

Devedhys yw an termyn pur wir dhe wul diwedh a'n governans yn dann Toni Blair.

Dhe voy ha moy efan yth yw kemmys dell wr skonya bodh an bobel. War nivel an bys bras, yma hwath ow klena orth lystenn Bush, prest yn unn hwilas heb mar neb fordh dhe dhiank Irak. Pur sertan ny allas y wasonieth uvel ha lel trelya dhe les, naneyl dhodho-ev na dhyn-ni. Y hyll bos Katrina dhe gavoës gwell sowyna orth y warnya bos gwir peryl toemmehans an norvys.

Sowedhny wrug Kernow namenowgh sevel yn y vrys: gesys yw 'ranndiryow' dhe Jowan Prescott. Henna yw ervirys (praga? ny yllyn marnas desmygi) dhe wul ranndir an Soth West, an brassa yn ystennans tir yn 'Pow Sows. Na nys eus y'n governans ranndiryel-na tyller vydh dhe levow poblans

an tiredh: pubtra yw desedhys yn kessedhek pynag hag ogas di yn kevrin. Marth o genen klywes yn kever unn 'kwango' a'n parna, neb a biw restrichow le kostek dhe bobel le-el, (ha meur edhomm yw henna), dell wrug gorra a denewenn peswar milvil a beunsowrag prena kampvaow dhe'n 'dremenysi'. Yth hevell dhe nebes ahanan bos an sommenn na pur hel pan vo hevellys orth an myns y'n bojet.

Hwath, awos oll Prescott dhe dhasleverel na yll nevra hwarvos, an movyans a bes ow pysi agan ranndir agan honan.

An yeth, a'y wosa, a wel termyn owrek dhe vos! unnnweyth mar kylllyn ni, gernewegoryon dos ha bos unys y'gan gorholeth ha towlennow. Yma lemmyn war an voes £200,000 pub blydhen (rag pub a'n

nessa teyr dhe'n liha. Gwren ni hedhi ha kana 'Gwynn agan bys!'

We wonder if Katrina will have more success bending Bush's ear to the reality of global warming than Blair's devotion and faithful obeisance.

This Government has to go; more and more it shows itself completely unwilling to listen to the people. Locally John Prescott and his minions absolutely refuse to consider Cornwall's case for a regional assembly. They are fixated on creating, with no democratic consultation, this fictional and unwanted South-West region. There is no democratic input into this regional se-up; everything is decreed by quangos, working pretty much in secret. One example: it came as a surprise that £4 million of funding for local needs housing had been diverted to provide camp-sites for 'travellers'.

The campaign continues for a Cornish Assembly. Maybe we should be encouraged by the language movement's success in achieving, for the next few years at least, £200,000 per year – if, a big 'if', only we can settle our internal differences.

J. Holmes

Critics call for a single Cornish standard

Critics of the way the Cornish language has developed, with several different spelling systems appearing over the years, has led to calls by some to agree on a standard orthographic (spelling) system. At a public meeting in Truro, to debate the recently published Cornish language strategy, many people aired their anger and frustration at the apparent reluctance of some Cornish linguists to decide on a single written form of Cornish.

Professor Keith Atkinson, provost of the University of Exeter in Cornwall and Chair of the meeting, agreed with the critics. Prof. Atkinson argued that a unified Cornish language was needed and that this could not be achieved internally.

'If you get the right people, you have a chance. Otherwise you are still going to be here in 20 years time arguing the toss.'

It has been two years since the Council of Europe Charter for Regional and Minority Languages placed an obligation on the Westminster Government to take 'resolute action' to protect and promote the Cornish language.

However, only a few thousand pounds has so far been spent on the Cornish language and language promotion and protection is still heavily reliant on volunteers.

George Ansell, one such volunteer and Chair of the Steering Group behind the Cornish Language Strategy, commented that, 'At the moment we have a lot of hearsay, incomplete information and very

little hard fact on the current number of Cornish teachers and classes.'

'The ownership of the language lies with the people of Cornwall. People using words like 'corrupt' and 'pure' is not helpful. We should value all versions at this stage.'

John Angarrack, spokesperson for the Cornwall 2000 Civil Liberties/Civil Rights Group, said after the meeting, that the panel 'were not dealing with the 'elephant in the room' that is orthographic factionalism.'

Recently a number of criticisms have been levied at the Cornish language, most notably from James Staughton of St Austell's Brewery and one of Cornwall's leading businessmen who complained that he 'didn't think this is a good way of spending public money.'

'We have got to appear modern, forward looking, innovative and be looking at the world in 20 years time rather than 20 years backward.'

Mr Staughton's words came in the wake of Kerrier District Council's decision to adopt a bi-lingual Cornish/English language policy for use with public signs

The Cornish Branch of the Celtic League are currently writing to all the Town and Parish Councils in Cornwall encouraging them to promote the Cornish language on public signs and to support the Cornish language where ever possible. Rhisiart Tal-e-bot, Chair of the Branch, said, 'on the whole the responses that we have received have been very positive and our campaign have



George Ansell, Chair of the Steering Group.

promoted many Cornish Councils to debate the issue, with the majority promising to do all they can. Only a handful of councils have written back to us so far saying that they will not do anything until a standard orthography has been decided upon.'

A Cornish Church for a Cornish People

Is there a gap opening up between Cornwall and its Church? While Cornish identity strengthens, is that of our Church in decline?

The Archbishop of Canterbury once harshly said of his church that it was like an old woman mumbling away to herself in a corner in some strange language. The Church of England (and the Methodist Church too for that matter) does seem to be totally preoccupied with eternal, internal squabbles and structural reorganisation. As a result, the Church can appear inward looking and self-obsessed. It is certainly difficult getting its attention if you are "out there" and not on some internal committee.

As a campaign group calling for the disestablishment of the Church of England here to form a Church of Cornwall, Fry an Spyrys has to engage with it. As we would like to see Cornwall's Methodist District in full control of its own affairs, finances and chapels, we need to gain its interest as well. When the church roof is falling off or chapel bills are mounting up, our campaign must seem just another annoying problem rather than a solution. Maddeningly, when the ship has sprung a dangerous leak, the crew have little time for lifeboat salesmen.

For it seems to me that the Church of England and Methodist Church here are having an identity crisis, the Church of

England as it is starting to be seen as an alien usurper undermining our identity and aspirations, the Methodist Church because of de-industrialisation and social fragmentation. They are becoming ever more distant from us as all their outward attention is increasingly demanded by centralising authorities based in London and Manchester.



The campaign for self-government for the churches of Cornwall.

We each need an identity which has to be rooted in a place and community - hence the current Cornish Revival. But if the identity of a church is not rooted in that of the community it serves, it risks becoming an inward looking and unloved holy club, even a sect. Our aim is to encourage the Church in Cornwall to deepen its roots in our soil and not let others rip them up. We want it to feel

more in tune with us as our identity strengthens, as our history, culture and language are reclaimed.

But the great difficulty is, when you want to talk to the Church, you have to speak to it in its own language, a language called "Theological." You must present your case using the Bible, references to Church teachings and appeals to historical precedent. There is no point just shouting at it "You shouldn't be flying the Flag of St George from our church towers," as it just can't understand what you are saying.

That is why Fry an Spyrys has drawn up the first ever Theology of Place for Cornwall to present our case to the Church in "Theological." We are years behind Wales in all this, but academics there are enthusiastically supportive and delighted we are now in the game.

Places such as Cornwall are important - they can give our lives meaning and a sense of belonging and purpose, all things held in common with a faith or church. Places can and do spiritually sustain people and the spiritual is a fundamental part of our identity. A people, their spirituality and their place of belonging are inseparably linked and mutually supporting. In short, a place, its people and their Church need each other.

The Church may be too self-preoccupied to listen, but at least we are talking the same language now.

Andy Phillips is the author of "Lan-Kernow: A Theology of Place for Cornwall." A copy can be obtained by sending a large SAE to Fry an Spyrys, 6

Rhisiart Tal-e-bot

Campaign for Inclusion of Cornish on all Public Signage

In May 2005, An Scoren Kernewek/The Cornish Branch of the Celtic League began a Cornish language campaign, the first step of which has involved writing to all the town and parish councils in Cornwall, including Truro City Council. Our aim was to raise awareness of Kernewek (the Cornish language) among local councillors and to assess the position of each council regarding the inclusion of Kernewek on signs.

In addition, we listed a series of 5 questions that we asked each of the Councils to address in a debate on the language. These were:

1. Have you debated any aspect of the Cornish language at a full council meeting since 2003?
2. Do you have a policy on the use of the Cornish language on public signage and if so when and where from was the content compiled?
3. What provision have you made for the Cornish language within your council since 2003?

4. Did you know that town and parish Councils have the right to debate and decide whether to include the Cornish language on place name signs within their area?

5. What other factors would help to facilitate and/or encourage your Council to include the Cornish language on public signage?

From this information and assessing the response of the Councils, it is our intention to develop the campaign further. We will do this by firstly addressing each of the concerns that the Councils raise and by chasing up the Councils that have not replied to our letters. It will then be possible to draw a map of Cornwall where we will be able to assess which Councils are for, against and/or unsure about the use of kernewek on public signage.

This knowledge will then be used to campaign more effectively to try to persuade those Councils who are unsympathetic

and/or unsure to the inclusion of Kernewek on public signs within their boundaries. In addition, we will try to build measures of support between those Councils who are fully sympathetic to the aims of our campaign and those bodies that are able to help them further.

An Scoren Kernewek have so far received responses from about half of all the Parish Councils written to and about three quarters of the Town Councils that we have contacted. We have also received a response from Truro City Council, Cornwall's only such council. On the whole the responses have been fairly positive and all the Councils who have written back have assured us that they debated the issues as a consequence of our letter.

A resolution at this year's AGM was adopted (see Celtica section) in support of this campaign, which also sees An Scoren Kernewek extending its campaign to liaise with the Breton Branch for Breton road signs to be used throughout Breizh.

R. Tal-e-bot

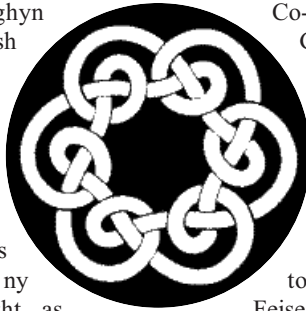


Mannin



Aavioghey Chengaghyn Liorish Ellyn

She aavioghey chengaghyn liorish ellyn va'n ard-chooish ec y Chohaglym Celtiagh syn Oban ayns Nalbin ayns Jerrey Souree. Loayr chaghteryn veih ny shey cheeraghyn Celtiagh mychione y chooish shoh. Ny chaghteryn veih Mannin as Nalbin, loayr adsyn mychione ny h-aghtyn oddys kiaulleaght as arraneyn cooney lesh chengaghyn t'ayns stayd faase. Loayr chaghteryn veih cheeraghyn elley mychione ellyn reayrtagh, thieyn-cloie son feallagh aegey, as lettyraght.



Loayr Anne Kissack ass lieh Vannin as ish cur magh fys mychione goaill arrane ayns Gaelg er y gherrid. Erskyn ooilley, v'ee loayrt mychione ny sheshaghtyn-arraneys Caarjyn Cooijdagh as Cliogaree Twoaie, as possanyn-kiaullee myr Mactullagh Vannin, y Mollag Band, King Chiaullee as Moot. Chamamah as shen, hug ee magh sampleyryn jeh ny daanyn Gaelgagh yindyssagh ta goll er croo ec paitchyn aegey sy Ghaelscoil ec Balley Keeill Eoin. Agh ooilley cooidjagh, ren Anne goaill rish dy vel Mannin foast beggan moal bentyn rish y Ghaelg as ny h-ellynyn, tra ta Mannin goll er cosoylaghey rish ny cheeraghyn Celtiagh elley. Agh ta'n Ghaelg cheet neese voish stayd injil as nee reddyn sharaghey son shickyrys. Va chaghteryn veih ny cheeraghyn elley goaill tastej dy vel sleih cadjin gobbraghey son y Ghaelg ayns Mannin - she cooish y theay t'ayn son y chooid smoo. Arthur Cormack, ren loayrt son Nalbin, t'eh ny arraneagh veih'n Ellan Skianagh as ny stiureyder jeh Feisean nan Gàidheal. Shoh sheshaght t'er ve feer speideilagh as ad greinnaghey feallagh aegey dy ghoaill arrane ayns Gàidhlig as dy chloie kiaulleaght Albinagh. Hie Arthur dys scoill ayns Purtree tra va'n coarys-ynsee noi'n Ghaelg Albinagh - begin da reih eddyr Frangish as Gàidhlig! T'eh slane bwooisal nish dy reih eh yn chengey ghooghysagh, ga dy row e phaarantyn noi shen. Cha row Gàidhlig ayr Arthur feer vie, agh haink ee dy ve mie erbaghtal er y fa dy row eh eginit loayrt ee rish custymeyryn ayns Gaelg Albinagh ayns buill fadaneagh syn Ellan Skianagh as eh gimman mygeayrt gobbraghey son y

Co-Op. Hirr Arthur er e yishag Gàidhlig y loayrt rish as haink Arthur dy ve flaaolil. Va ny possanyn-kiaullee Runrig as Capercaillie niartal as ad cur er Arthur dy ve smoo graihagh foast er y chengey. Hug eh shapp-chiaullee er bun ayns Purtree as ghow eh toshiaght d'obbraghey son Feisean nan Gàidheal. Ec y traa t'ayn, ta mysh queig meeilley dy leih aegey goaill ayns ayns feaillaghyn ta goll er reaghey ec y cheshaght shoh. As ta mysh hoght meeilley dy leih aegey elley er chemmalyn y cheshaght. Ta Arthur



Arthur Cormack, who represented Alba at the Congress as guest speaker and singer.

Cormack lane shickyry dy vel shoh cooney lesh aavioghey yn chengey.

Coardail rish towse-barel va jeant feiy Nalbin er y gherrid, ta 71% dy leih smooingaghyn dy lhisagh caa ve currit da gagh Albinagh Gàidhlig 'ynsaghey. Shoh caghlaa mooar. Va reddyn grait ec Arthur nagh geayll mee rieu roie, ga dy vel mee er chredjal ad rish bleeanyn. Dooyrt eh dy nhegin da'n Ghàidhlig croghey er sleih t'er nynsaghey'n chengey sy traa ry heet. As veagh blass y chengey goll er caghlaa. As, ny sodjey, t'eh ro anmagh berchys y chengey y hauail. Adsyn va geaishtagh rish Arthur Cormack, foddee dy row kuse jeu nyn gadley, agh cha ren peiagh erbee

gaccan mychione ny reddyn shen va grait echey. Er lhiam pene dy vod oo sheeyney ny dooyrt eh gys Yernish as Britaanish - as eer gys Bretnish, foddee. Agh cha nel mee ro hickyry dy vel berchys ny chengaghyn caillt son dy bragh. Foddee dy jig sorchyn noa dy verchys rish.

Son Bretyn, va Jeremy Turner credjal dy lajer dy vel ellyn ny aght niartal ry hoi aavioghey chengey. T'eh gobbraghey marish y ven echey lesh dramaghyn as cloieyn ayns Bretnish son sleih aegey fud ny cheerey. Shegin cochiangley tradishoon lesh reddyn noa, as shegin jeeaghyn er reddyn ta goll er ayns ymmodee cheeraghyn. Jeih bleeaney as feed er dy henney, va thieyn-cloie ayns Bretyn geiyrt dy chionn er thieyn-cloie ayns Sostyn. Agh nish ta daanys dy liooar ec Bretnee (erskyn ooilley ec Bretnisheyryn) dy ghoill gys cheeraghyn elley dy ynsaghey reddyn noa oddys ny Bretnee goaill ymmyd jeh. Cosoylit rish ny cheeraghyn Celtiagh elley, ta Bretyn foddey ny stroshey ayns cooishyn ny thieyn-cloie sy chengey ghooghysagh. Va'n loayrtys voish Nerin slane anchasley. V'eh er ve reaghit dy beagh peiagh ennagh voish Thie-cloie yn Abban ayns Divlyn, dy beagh eshyn loayrt son Nerin. Agh cha dod eh cheet gys yn Oban kyndagh rish boirey ayns cooishyn-reirey yn thie-cloie. Myr shen, loayr leaghteyr ollooscoil, Daithi O hOgain, syn ynyd jeh. Vrie eshyn y feysht 'C' red ta ellyn?' S'doillee freggyrt y chur. Gyn ourys erbee, va Daithi er chur yn olk er politickeyryn, sharvaantyn theayagh as ellyneyn ayns Nerin as eshyn briaght jeu 'C' red ta ellyn?' roish my row ny politickeyryn stowal toyrtysyn er ny hellyneyn. Cha dod eh rieu ansoor kiart y gheddyn - cha nyrrys noadyr. Ta Daithi O hOgain smooingaghyn dy vod ellyn ve gaueagh my she impiroilaghys cultooroil t'ayn. Foddee cruinneydaght (globalisation) cur sorchyn ennagh dy h-ellyn er sleih er egin. Cha nel Daithi coontey monney jeh 'far-ellyn' - Britart as y lheid, raad nagh vel yn ellyneyr agh cur magh hene-hoilshagh (self-expression). Ta far-ellyn vrisht myr shoh mie dy liooar son cultoor mooar lesh chengey lajer, agh cha nel ee cooie da mynchultooryn lesh chengaghyn ta fo vaggryt. Coardail rish Daithi O hOgain, sleih ta gearree aavioghey chengaghyn, she sleih quaaq t'ayn er y fa dy vel ad ayns stayd quaaq. Y red smoo, t'eh gra, shen dy livrey yn poble veih cruinneydaght. Ta ny chengaghyn hene nyn ellynyn, as cha nel eiraght as crootaght scarrit veih my cheilley. Dy ve ynydagh, shen dy ve cochadhin (universal). Shegin jeeaghyn y berchys jeh cultoor tradishoonagh da feallagh aegey. Shegin cultoor elley y lhisaghey. As she shynyn ta gra quoi shynyn, cha nee sleih elley. Erskyn ooilley, sleih ta gearree aavioghey chengaghyn, shegin prinsabyllyn baghtal ve oc.

Va'n Cornagh Paul Hodge loayrt mychione y scansh jeh lettyraght. Cha nel eshyn ayns coardailys roosyn ta gra nagh dooar Cornish baase. T'eh credjal dy row ee marroo as dy vel ee goll er aavioghey nish. Haink cragh er y Chorn kyndagh rish yn Aachummey-credjue. Sy cheyoo eash jeig, va'n Lioar-phadjer Vaarlagh currit da ny Cornee er egin. Dirree ad magh as ayns 1549 va'n jehoo aymn jeh poble y Chorn marrooit. Va'n Baarle currit stiagh ayns kialteenyn y Chorn, ny kianglaghyn eddyr y Chorn as e co-heer, y Vritaán, v'ad giarrit, as va Colleish Glasney currit mow (she sy cholleish shen hie ny Cloieyn Mirril Cornagh er screeu). Coardail rish Paul Hodge, va'n sharmane s'jerree ayns Cornish er ny phreachail ayns 1670, y Cornagh s'jerree nagh row Baarle echey, hooar eh baase ayns 1676, y screeuyn persoonagh s'jerree ayns Cornish, v'eh scrut ayns 1776, as hooar ny loayrtee dooghysagh s'jerree baase mysh 1800.

Va'n aavioghey currit fo raad ayns 1904 ec Henry Jenner, y fer ren crearey jeh Gaelg loayrit ayns 1874. Eisht, chroo Robert Morton Nance Cornish Unnaneysit lesh aght-screeuje jeianagh as haink yn aavioghey dy ve ny smoo niartal. Ta Paul Hodge credjal dy vod y Chornish goll er aavioghey dy kiart liorish daanyn, skeealyn, thieyn-cloie, kiaulleeaght as filmyn. Loayr eh ram mychione fir-screeuje as possanyn-kiaullee. As yeeagh eh sambil jeh filmyn Cornish da chaghteryn. Ta ny Cornee er yannoo dy mie mirrilagh as ad jannoo filmyn sy chengey oc hene - t'ad cur nearey er ny Manninee. She Fanch An Hennaf hug y loayrtys ass lieh yn Vritaán. T'eh ny ellyneyr graafagh as studio echey ayns Locronan. Yeeagh eh posteyryn va jeant echey hene da ny chaghteryn, posteyryn as Britaanish orroo. Smooainaght va ry gheddyn ayns gagh nane jeh ny shey loayrtyssyn: shegin da'n ellyn ve mie erbaghtal as shegin jee ve yn chield red - cha nhegin da'n ellyn ve ny red taghyrtagh ta ny s'inshley na'n chengey.

Summary

Delegates at the recent Celtic Congress at Oban listened to lectures from the six Celtic countries on language revival through the arts - singing, music, theatre, literature and the visual arts. A common theme was that the art has to be very good indeed and not just some incidental thing involved with language revival. One speaker emphasised the risk to threatened languages and cultures from forms of art imposed by globalisation - art as cultural imperialism.

Brian Stowell

The Parish Walk

I have been intending to write something about this unique event, in general terms, for some time. I have been stimulated by the publication, recently, of a book giving the history of it, with a comprehensive account of the event from 1852 and statistics from the time of its revival to the present day. Now I can do it in greater detail.

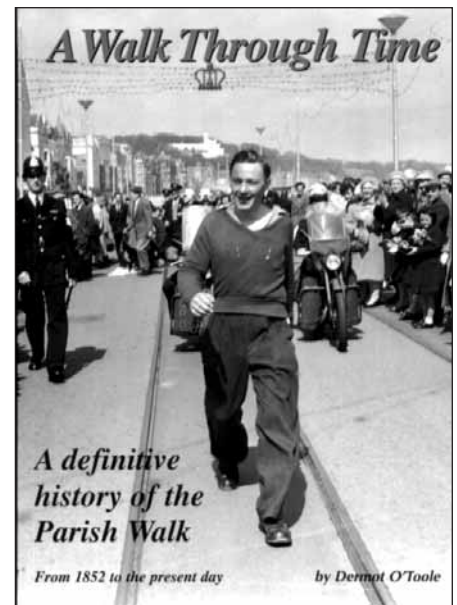
The notion that it was possible must have had a long history. In a book published in the late 19th century, there is a short legendary tale about Alswith the Swift in the time of the Viking period on the Island, who attempted to visit each of the parish churches in one day. He failed, but that, basically, is the challenge as it now exists. On an 85 mile route, the participant must visit 17 churches within 24 hours. Even on the flat this would be daunting, but the Island is hilly, to say the least and that adds a further dimension.

At first, it was individual people who made the attempt. However, in 1913, "The Parish Walking Match" took place. Twelve entrants started and three of them completed the task in less than 24 hours. It was not until 1960 that the Parish Walk was revived on a formal basis in its present form. With only one two year break, it has taken place each year since. To start with, it would be attempted by fewer than 100 entrants. Today, the brave participants number more than 1500 and the numbers continue to grow each year: A truly national event.

The actual number of people involved must be a lot larger. The really serious contenders have mobile supporters supplying drinks and snacks for those whilst still on the move. However, many people on the route cheer the



The modern pack, two miles from the start.



Front cover showing Stanley Cleator winning the revived event in 1960.

walkers on and set up tables with food and drinks for those with no organised support. Even the supporters in cars find it taxing: My wife and I have sometimes acted in support of our daughter and her husband, and it is surprisingly hard to keep up with their needs.

The race for ladies, juniors and veterans stops at Peel, a distance of 32.5 miles. To be in contention for winning at that distance, one must complete it, up hill and down dale, in something like six hours. The full course (85 miles) has to be completed in 24 hours and anybody with no chance of completing is taken off by marshals. To win, one has to be looking at a time of 17 hours or less. Some of the women continue after Peel. Just to be a finisher is enough of an achievement and some entrants have finished more than a dozen times with no object in mind of winning.

The fastest time so far was by Derek Harrison at 15h 20m 51s, in 1979. The first winner in 1960 was a postman, Stanley Cleator, with a time of 19h 50m 30s. He was wearing everyday clothes and shoes, as all did in those days. His round as a postman was 16 miles daily, so he was well prepared compared with others. Indeed, postmen generally have been prominent amongst the winners. That said, this event is supported by a broad spectrum of the population and is closely followed by many who have never competed.

The book is: "*A Walk Through Time*" by **Dermot O'Toole**, printed by Mannin Media Group Ltd., Media House, Cronkbourne, Douglas, Isle of Man, IM4 4SB, Price £19.99. It is a stunning piece of research with many photographs. The Parish Walk takes place on the Saturday / Sunday nearest to the summer solstice.

Colin Jerry

Manx Government looks for Full Control over fishing rights

The Isle of Man's Department of Agriculture, Fisheries and Forestry (DAFF) is currently consulting on taking full control over fishing rights out to a 12 nautical mile limit. Currently, the Island is allowed by the UK to legislate and enforce fishing laws up to a ludicrous three nautical mile limit.

Although DAFF has long expressed a desire to acquire greater control, the UK has abused its constitutional position to prosecute its own traditionally aggressive fishing policy by operating a sanction upon the region from 3 nautical miles to 12 nautical miles from the Island's coastline. This limit, itself, was established by the UK "over the heads" of the Manx in a 1964 agreement with several western and north-western European states. The only reason that the UK is now willing to revisit the issue is because it is withdrawing from the EU's Common Fisheries Policy. When this is enacted (scheduled for January 2006) the existing UK legislation over Manx waters will be obsolete and renegotiations with new

"regional" authorities are necessary (Scotland, Wales, England and Northern Ireland).

The UK has shown its hand early on this matter and is pushing for a transferable licence system so that UK fishing operations can acquire and retain fishing rights to the detriment of the Manx industry.

The Isle of Man is not part of the UK or the EU. The EU's Common Fisheries Policy has taken full advantage of the United Nations Convention on the Law of the Sea (UNCLOS) to establish a 200 NM fishing limit. Russia has had a unilaterally declared 200 NM limit made in the 1990s internationally recognised. Iceland's own unilaterally declared 200 NM limit has been recognised (even, eventually, by the UK) since 1973. The UK has extended its fishing rights, in certain instances, to 200 NM around the Falkland / Malvinas islands. These are just a few examples of how the world's oceans are getting carved up.

On top of European agreement, the UK, Denmark and the Faeroe Islands have, after

long dispute, drawn up agreement, so how has the Isle of Man been so badly abused? Quite simply, because it has allowed itself to be. Unless the government in the Isle of Man asserts our rights, and lodges them with the UN, the UK will ride rough-shod over our rights for its own benefit. The UK has already been found guilty of breaking EEC / EU law after unilaterally redefining its fishing limits in 1987. Even now, despite the facts, DAFF is talking in terms of "how should we manage a 12 NM limit?" rather than, "We want our rights under international law: Control to the median line."

Mec Vannin, the Manx Nationalist Party has always advocated median line territorial waters (since a 200 NM limit would go beyond the median line) and will be making that view clear in its submission. This should not simply be to allow its exploitation, but to manage them and maintain them in line with the Kyoto Agreement. If the Island's fisheries department does not take this opportunity to assert our rights, the only national interest it will be serving is England's.

Mark Kermode

Rebranding Mannin

Two years ago, some unidentified person or persons working for the only newspaper in the Isle of Man started pushing something called re-branding. Very quickly, the government had been sucked into this and the off-island consultants had their wages for the next few years guaranteed.

The very term, "re-branding" rankles with many Manx people as it smacks of the same "new-speak" mentality as another buzz-phrase, "IoM plc", a far-right vision of an island as a simple economic entity where economic under-performers are weeded out and expelled, where "good for business is good for the Isle of Man," where justice and law is made and dispensed with economic expediency as the primary consideration and the term "Manx" has negative connotations.

I know some people have advocated "climbing on-board" to get some recognition for the rapidly dwindling Manx people and Manx elements within the Island. Such participation can only serve to implicitly endorse the project and will quickly be used to undermine the position of those of us who want it exposed for what it is: A private enterprise project launched with the sole intention of making a certain group of people richer at the expense of Manx people.

The movers behind the project found it

easy to sell to the government. The populace is proving a harder task, however, and in an attempt to get support, a fully equipped and funded mobile display and staff team have been going around the various summer fairs and shows that occur around the Island. This has included a questionnaire entitled, "Why do you think the Isle of Man needs branding/promoting?"

The result has just been published (September 2005) and a brief breakdown follows:

There was total of 43 responses.
10 of these were from visitors.

Most of the comments followed the line of "We need more advertising / public image" or, "too much emphasis on TT / car rally / finance (delete as appropriate). The government in the Isle of Man has been paying long thousands of pounds to English PR and marketing firms over the past two decades to address the very concerns of most of the respondents. The question, therefore, is not what to do but to identify who has been taking a lot of money to do nothing.

Of course, if all the comments are followed, it means that we increase our advertising of our total nothingness.

The most telling single comment came

from a person describing themselves as a Manufacturing Consultant from Port St. Mary: "I do not see anything which singles out the IOM from elsewhere - no image!"

I think that the writer has revealed themselves in that line, since it is implicit that they mean "elsewhere in England".

At the end of the day, an image forms itself and disproportionate efforts to shake off a particular image can quickly become damaging, stereotypical distortions in themselves. The Island has earned its TT motorcycle image. It has earned its tax-haven image. It has earned its shoddy, seen better times, Victorian sea-side resort image.

None of this matters to those behind the re-branding project, of course: The longer people run around and subscribe to this nonsense is the longer they can sit back and let the money roll in to their own accounts.

Mark Kermode

Sign the Petition

6 Moore Street, Dublin, was the final HQ of the Army of the Irish Republic in 1916. Plans are afoot to convert it into a supermarket.

There is an online petition at:

<http://www.PetitionOnline.com/1916loz/petition.html>

Celtica



Celtic League AGM 2005

This year's AGM, hosted by the Alba Branch, was held in the Gaelic College, Sabhal Mòr Ostaig, on the Isle of Skye.

The following Resolutions were adopted.

ALBA

1. This AGM:

- Proposes that the Celtic League generally supports the aims and objectives of Independence First, the Scottish campaign for a referendum on national independence, and notes that the organisation is both non-party and trans-party.
- Recognises that the UK has never given the people of Alba or Cymru the opportunity to vote in such referenda, contrary to UN self-determination guidelines.
- Reaffirms its support for Scottish independence and opposes British moves to hinder its coming about.

2. This AGM:

- Condemns the Scottish Football Association for refusing to put the old name of the country, "Alba" on the national strip.
- Recognises that David Taylor, chief executive of the SFA, has publicly voiced his opposition, but that his attitudes are symptomatic of more widespread, deep-set prejudices against the language.
- Calls on politicians to intervene in this situation, and encourages all sympathetic parties, wherever they may be, to lobby the SFA on this matter.
- Recognises that placing "Alba" on the shirt is a very minor change, with no great financial cost, but also a massive gesture from a bastion of popular Scottish culture.

3. This AGM:

- Congratulates the Scottish parliament on passing the first Scottish Gaelic Act.
- Expresses regret at past inaction by Westminster and Holyrood, but also hopes that the language be further

consolidated into law and protected from discrimination and neglect.

4. This AGM:

- Demands that Berwick upon Tweed be reintegrated into Scotland.
- Notes that Britain itself recognised the town's unique position up until 1885 when it was illegally incorporated into Northumberland, that Berwickshire is considered part of Scotland, the football team plays in the Scottish league and that the River Tweed falls under Scottish law from end to end.
- Considers Berwick upon Tweed to lie entirely to the north of the Tweed and not to incorporate the neighbouring towns to the south such as Spittal.

BREIZH

1. This AGM calls on the French government to:

- Sign the Charter for Lesser used Languages (Karta Europa) and recognise the Breton language as a working language in the EU, like Basque, Catalan etc.

- Allow tvbreizh to be on the TNT (Télé Numerique Terrestre) in BZH5 (4 million subscribers).

Background

TV Breizh is a private TV, like Sky News or ITV. It has the will to develop news and films in Breton as much as they can financially. It is possible to look at it on Canalsat or TPS; as well as on the net. Unfortunately, Breton people behaved like French people and considered that TV is for "FREE". Therefore, the Breton people did not buy the right to watch TV Breizh and the audience went down for the Breton programmes... Before being 'Beljinised' Rozenn Milin, the former manager, worked hard to promote those Breton programmes.

In 2005, there are less and less programmes in Breton. In 2004, TV Breizh worked hard to gain the right to be chosen by the TV Broadcasting state body (C.S.A.), in order to be on the TNT (TV Numerique Terrestre). That is to say a high quality system using masts, on the land, all over the French state. At the end of the day the Breton people must buy a satellite dish to get TV Breizh as well as one hundred channels instead of 24 on TNT. Today most of the Breton people think that TV Breizh should be on TNT, in their minds TNT means 'for free'. That's wrong. It's the advertisements who pay the programmes on TF1 and on the other private channels, on TNT. In fact, it does not make much difference... you have to buy a dish!

ÉIRE

1. This AGM congratulates Stádas and the Irish Government on their successful campaign in achieving full EU working language status for Irish.

2. This AGM calls on the British Government to grant political status immediately to the republican prisoners being held in prisons in the North of Ireland.



Rob Gibson, SNP MSP, who gave the introductory speech at the AGM..

KERNOW

1. This AGM of the Celtic League supports the current campaign for Cornish and English signs to be used throughout Kernow and for Breton road signs to be used throughout Breizh.
2. This AGM of the Celtic League supports the aim of establishing a Celtic Environment Council that aims to campaign, on behalf and in association with the Celtic League, in matters that affect the environment in and around all the Celtic countries.

Background

The sudden death of forty-four year old Paul Smales in 1990 meant that the recently formed Celtic Environment Council (CEC) that Smales was instrumental in forming went into haemorrhage and quickly died. The CEC was established to consolidate the League's long term ecological involvement in the environmental well being of the Celtic countries.

It is the opinion of An Scoren Kernewek that a regeneration of the Celtic Environment Council takes place and that it works closely in association with the Celtic League in forwarding its specific environmental aims and concerns.

For organisational purposes, research into the how the CRE will now develop will take place over the coming months. All those members and readers who are interested in getting involved and carrying the development forward, in these crucial first steps are asked to contact the Cornish Branch on celticleaguekernowbranch@hotmail.com

MANNIN

1. This AGM

Mindful of the more open attitudes to the release of official information by the introduction of a freedom of information Act in the United Kingdom, urges the Manx government to seize the opportunity that this presents to obtain greater information about incidents / events that have occurred at British nuclear installations around the Irish Sea in the past five decades.

2. This AGM calls upon the public authorities in all the Celtic countries to:
 - recognise their duty to protect and promote their national languages through the use of them in signage
 - reject the reactionary and discredited argument that signage is in any way confusing
 - resist the insidious translation and renaming into English and French of place names

3. This AGM calls on the UK government to force the BBC to implement its obligations under the European Language Charter and broadcast in the native languages of all the countries it takes fees from.
4. This AGM believes that the acceptance of British Imperial Titles is, by definition, incompatible with the notion of furthering the culture, history, independence and government within the Celtic countries

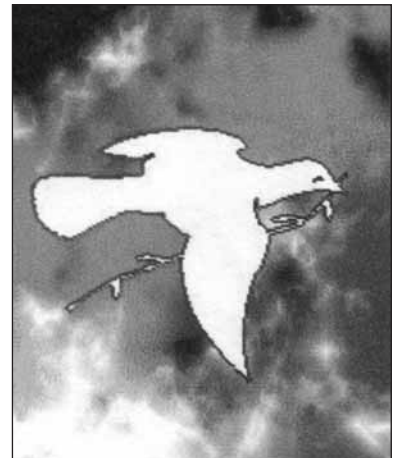
ENGLAND

Governments throughout the Celtic countries have a duty to provide cheap rented social accommodation to local people in their locality.

GENERAL SECRETARY

1. This AGM
 - expresses its concern at the imprisonment of five landowners from County Mayo because of their opposition on environmental and safety grounds to the construction of a gas pipeline across their land.
 - pledges support to the community of North Mayo to ensure that any development associated with off-shore gas deposits is safely exploited and is of benefit to the local economy.
2. This AGM expresses concern at the failure of the Manx Government to provide detention facilities at police stations and prisons that comply with international standards.
3. This AGM support calls from political leaders and community groups to extend all Irish TV broadcasting to the substantial Irish expatriate community in Britain.
4. This AGM
 - calls upon the British Government (NIO and MoD) to publish the results of any land quality assessments undertaken at military facilities (both operational and disused) in the north of Ireland.
 - urges the British Government to carry out full environmental assessments and remedial work at sites which it is decommissioning to restore them to their former condition.

Celtic Art Christmas Cards



Celtic Art Christmas cards are now ready. All designs are individually designed in the Celtic Art style, full colour and totally unique. All greeting are in Irish and English. This community arts project, specialising in Celtic art and design, has been publishing for over 25 years .

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THE CELTIC CALENDAR LOOKS BACK

CELTIC CALENDAR 2006



AN HISTORICAL AND MYTHOLOGICAL CALENDAR REPRESENTING THE
CELTIC YEAR: NOVEMBER 1, 2005 TO OCTOBER 31, 2006

Marking over 25 years of publication, the 2006 Celtic Calendar is a special retrospective edition, featuring thirteen favourite and classic illustrations by eleven contemporary Celtic artists, reaching back through the entire history of the Calendar. Depicting themes from Celtic mythology, each illustration comes with an explanatory caption.

Keeping with its traditional format, the Celtic Calendar follows the course of the Celtic year, beginning with the feast of Samhain on November 1st, and continuing on to the old Celtic New Year's Eve on October 31st. The names of the months and the days of the week are each rendered in one of the six Celtic languages, along with an authentic Celtic proverb. In addition the Calendar commemorates over 1000 anniversaries of people and events from the histories of Ireland, Scotland, Wales, Brittany, Cornwall and the Isle of Man. Bonus pages include information about the Celtic feast days and other information, making the Calendar a virtual *almanac of Celtic history and culture*.

The Celtic Calendar may be found in gift shops and bookstores or directly from the Celtic League for \$10 postpaid per copy: Celtic League Calendar, c/o Tom Cullinan, 14 Whistler Road, Scarsdale, NY 10583. Additional information about the Celtic League and the Celtic Calendar may be found by logging on to www.celticleague.org.

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celtic league press releases

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

http://groups.yahoo.com/group/celtic_league

Membership and Subscriptions

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

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

Material for the next issue of *Carn* should reach the Editor no later than 1st November 2005. Articles sent for publication in *Carn* must relate to our aims. All materials copyright © *Carn* unless otherwise stated. The views expressed in *Carn* are not necessarily those of the editor or of the Celtic League.

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