



# Gn Babyr Seyr



The Free Manx Paper

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## Oraïd Ghaelgagh *liorish Christopher Lewin*

Three cheead as jeih as daeed blein er dy henney va Illiam Dhone bio as hooar eh baase ayns earish dy neu-hickyras as anvea. Ga dy vel ymmodee caghlaaghyn ayn eddyr yn eash echeysyn as y laa t'ayn jiu, ta shin keayrt elley ayns earish dy neu-hickyras.

Agh son shen as ooilley fodmayd geiyrt er sampleyr Illiam Dhone, as 'naght myr ren eh hene stiurey yn ellan trooid yn anvea as y laue-lajerys va sluggey seose ny çheeraghyn mygeayrt-y-mooin, as 'naght myr haink eh leshyn dy chosney yn bargane share oddagh eh da Manninee, fodmayd ve twoaiagh jeh ny caghlaaghyn ta fo raad çheu-sthie as çheu-mooie jeh Mannin as stiurey yn ashoon ain dys purt sauçhey, my neemayd agh greme y ghoail er ny caaghyn ta çheet nyn raad.

Ren Illiam Dhone shassoo magh noi pooar çhiarn Sostnagh tranlaasagh, as foast 'sy laa t'ayn jiu ta orrin shassoo magh noi pooaraghyn Sostnagh, ga dy re lesh VAT as cordailys slaynt t'ad molley shin nish. 'Sy laa t'ayn jiu cha nel peiagh erbee currit dy baase er y chrongan shoh, agh foast ta Mannin er ny hinshlaghey as currit fo chosh liorish pooar yoorree. As foast ta rour sleih ayns Mannin geiyrt er sampleyr Illiam y Cowle 'lhig 'sy voayl cair', as cur arrym da Sostyn kyndagh rish aggle ny baggyr—agh 'troo, farg as goanlys ver mow dooinney erbee', as bare da noidjyn Vannin cur tastey da'n raau shen.

Ayns y vlein shoh chaie, ayns ynnyd smooïnaghtyn er oural as onoroilid Illiam Dhone as ayns ynnyd shassoo seose son Mannin, ta ny fir-reill ain er ve cur orrin tastey imlee y chur da feaillaghyn Sostnagh son yn lught-thie reeoil as ny Gammanyn Olympagh.

Ren treanagh Manninagh cosney medal airhey son 'Team GB'. Cre'n fa nagh row team Manninagh ayn? Ta çheeraghyn beggey elley ta fo smaght çheer elley goaill ayns ayns ny Gammanyn. Va ny 'British Virgin Islands' goaill ayns myr çheer er-lheh:

my oddys ny hellanyn shen jannoo eh, cre'n fa nagh vod Mannin? Cre'n fa nagh vel caa ec Peddyr y Kennaugh, as ec Manninee aegey elley nee geiyrt er 'sy traa ry heet, dy chosney gloyr da'n çheer oc hene?

Va'n Jubilee ayn, as heill ny fir-reill creeney ain dy beagh eh cooie dy chur yn laa-feailley jeeragh lurg Laa'l Eoin. Kyndagh rish shen va ram brattaghyn Unnaneyns ry akin er fud yn ellan ayns shiaghtin ashoonagh Vannin. Cre-erbee t'ou coontey jeh reeoilid, she jubilee Chiarn Vannin v'ayn as myr shen she brattagh Vannin va'n vrattagh kiart dy chowraghey shen.

Jir ad dy vel cairys oc dy chur seose brattagh erbee dy nailloo, as dy jarroo ta: agh ta cairys as currym ainyn neesht dy chur Manninee ayns cooinaghtyn dy re Manninee ad, dy vrasnagh ad dy ghoostey as dy irree seose myr Manninee.

Mannagh jean ad geaishtagh rooin as my hed ad er nyn doshiaght cur arrym gyn-thort da pooar Hostyn, wahll, ta shin er n'yannoo nyn gooid share as shegin dooin lhiggey fea daue dy hannaghtyn ayns nyn shaghrynys myr sailloo hene. Ny-yeih, dy shickyr cha nel eh mee-hurransagh ny feohdagh dy chur oghsan sheeoil daue mannagh vel ad cur arrym cooie da'n ashoon oc hene, ny'n çheer t'ad er ghoail myr reih dy chummal ayn.

Foddee nagh row Illiam y Cristeen ny s'ynrick ny ny s'treanee na sleih elley, agh she er coontey shen oddys mayd ooilley geiyrt er: ghow eh ny caaghyn haink ny raad dy chosney cairys da Mannin as fodmayd ooilley jannoo yn chooid cheddin.

Ayns cooish elley, ta ny fir-reill cur ennym noa er scoill Vallaquayle as Raad Vurray ayns Doolish: Scoill yn Jubilee. T'ad geddyn rey rish shenn ennym Manninagh—Ballaquayle—as cur ennym noa lieh-Ghaelgagh urree. Ta shoh soilshaghey dy baghtal dy vel yn Vanninaghys oc ooilley er yn çheu-mooie, agh çheu-sthie t'ad smooïnaghtyn myr joarreeyn.

She yn red smessey ooilley, ny-yeih, dy row ynseyderyn ayns paart dy scoillyn cur er ny paitçhyn goaill ayns ayns feaillaghyn Jubilee as ad jannoo berreenyn as y lheid lesh brattagh yn Unnaneyns orroo: row caa ec ayraghyn as moiraghyn y chloan dy yiooldey rish ny feaillaghyn shoh, va soilshaghey ammyn gyn-thort da çheer elley as oddagh jannoo assee ass towse da tushtey yn chloan jeh cre'n çheer t'ad bentyn da?

Sheeloge ny ghaa er dy henney, ren shin bunnys coayl y ghlare ain, as nish ta ny ta er-mayrn jeh'n chultoor ain ayns danjeyr. Shegin dooin briaght jin hene, bee ashoon Manninagh ayn ec kione sheeloge ny ghaa elley? Bee ellan ayn ta enmyssit 'the Isle of Man', agh bee pobble Manninagh ayn myr ta shin toiggal y fockle nish? Ny-yeih ta treishteil ayn, my ta niart ain dy ghoail greme er yn eiraght ain as dy chummal seose eh.

'Sy laa t'ayn jiu, ta ashoonyn beggey fud yn Oarpey doostey as streeu son seyrnsys. Kione daa vlein bee referendum ec pobble Nalbin as pobble Chatalonia dy reaghey jean ad shassoo er nyn gassyn hene keayrt elley. Ta mee treishteil dy jean shinyn ooilley fakin as goaill ayns ayns lheid y referendum ayns Mannin roish my jig ny voddey.

Ta ram sleih er smooïnaghtyn as er daggloo mychione y chooish shoh ry foddey dy hraa, as ayns ny bleaantyn t'er n'gholl shaghey ta shin er n'ghoail kesmadyn beggey lesh kione y jurnaa, agh ta'n kesmad smoo roin foast. Ta mee treishteil dy jean Manninee jannoo ymmyd jeh'n laa er-lheh shoh dy chur ad hene as nyn naboony ayns cooinaghtyn dy re pobble ad, dy vel cairys oc myr pobble dy ve seyr as dy reill ad hene, nagh der ad nyn dreisht ayns ooashley ny pooar, agh ayns y niart as y schlei oc hene, as dy jean ooilley ny sheshaghtyn as ooilley ny persoanyn er-lheh t'ayns foayr jeh seyrnsys Vannin çheet ry-cheilley ass-y-noa dy ghoail toshiaght er streeu dy chooilleeney yn ashlish shoh.

Aigh vie dy row lhien ooilley.

*Christopher Lewin*

## English Oration by Mark Kermode

350 years ago at this place, shots rang out from a firing squad. Despite being no more than 30ft away, only one bullet found its mark. This was not due to any deficiencies in the power or accuracy of the 17th century musket. Iliam Dhone - William Christian - collapsed. His ribs were broken and he was bleeding internally. He was taken, in agony, back to his house at Ronaldsway, where he died of his injuries nearly two hours later.

Had this man been a sadistic murderer, it may be possible to blind ourselves to such an unpleasant death, but he was not. Without any doubt, his actions in negotiating, rather than being forced into surrender by English Parliamentarians, saved hundreds, if not thousands of Manx lives and ensured this nation's ability to remain distinct. The continued existence of Tynwald can be directly attributed to this negotiated surrender.

This being the case, we would expect his memory to be more respected, that his actions and subsequent murder would be part of the educational curriculum. But it is not. I think it is fair to say that only the actions of we who gather here each year for over thirty years has brought his memory back in a truer light. There is now an official acknowledgement of his contribution: A stained-glass window in the Tynwald building and a block of government offices bearing his name, but these small acknowledgements have been gained grudgingly.

All too many in this Island still seem to find his murder not only acceptable but justifiable and, even worse, right. These people will often describe Iliam Dhone as a slippery, treacherous, self-serving individual who only acted in pursuance of his own material best outcome. This description flies square in the face of recorded fact and his conduct from arrest to execution is not that of a man whose primary concern was his own well-being. Those who prefer the "black history" rely on the received wisdom passed down from those who, in turn, rely upon Victorian fiction for their education, by which I mean the work of Anglo-Scottish romantic fantasist, Walter Scott. The second edition of his fiction "Peveril of the Peak" carried an apology to the

Christian family for his defamation of their ancestor but that is conveniently ignored.

Iliam Dhone's actions were known, understood and acknowledged by the Manx people of the time. The core verses of the ballad "Baase Iliam Dhone" were written and sung in the Manx language in the years immediately after his murder. This would not happen if he was not known and respected by his contemporary Manxmen, yet the myth of Iliam Dhone as an untrustworthy flip-flopper has firmly taken hold since the publication of Walter Scott's fantasy novels. Why? It would not serve a colonising power to allow the colonised to have a unifying focus, our own language, our own identity. We might want our own rights.

We might want our internationally recognised right to control our own sea-bed and fishing grounds. We might want redress for the billions of pounds that were extracted from our economy by the British Crown in mineral duties and income tax from 1765 to the early 20th century. These may still be redressed if we had more politicians who actually understood both our history and current situation, yet I can't think of any MHK in many years who has seriously challenged the legitimacy of the United Kingdom's abuse of this Island and its resources.

Reading hansard records of Keys and Tynwald meetings of the past twenty years makes me wonder what Iliam Dhone risked and ultimately gave his life for, and with the current economic situation set to get a lot worse before it gets better, I fear more than ever for the future of this Island and its people, for our children, for my children. Nonetheless, I believe there is still enough left for us to pull from the ashes but it will require a total rejection of the local authority and little England mindset of politicians and populace.

In that respect, I am not hopeful. Anyone who has read the Mount Murray report will know that our current Chief Minister does not react well to scrutiny and does not actually understand what is and is not proper in relations between government ministers and private enterprises. Nor

is he the only one in who is guilty of that. When aggressive building developers such as Dandara / Heritage Homes write letters that accuse legitimate objectors of putting their employees' jobs at risk, I personally cannot trust the government bodies involved to adhere to the their own rules.

We have a health minister who was returned with less votes than would have put most candidates in last place. A clear case for electoral reform. Despite years of the Keys passing bills to reform the Legislative Council, the Keys continue to populate the body with members who block such reforms. The Legislative Council has an increasing number of members who have absolutely no political background, no stated manifesto and no accountability to the people. The news coverage of the conviction of Charles Lewin for attempted election fraud seemed to concentrate more on the cost of the process rather than the extremely unsavoury crime itself. Who is trying to say what here? Is there someone within power right now who is in someway discomfited by the exposure of this nasty episode?

Was the exposure of former Chief Minister Donald Gelling's involvement in the puppet-master cabal a source of discomfort for other unidentified string-pullers? Who pulls their strings? Central figure in the issue, Mr Kevin Woodford, formerly known for appearances on TV shows such as "Can't Cook, Won't Cook" claimed that the episode had ruined his reputation on the Island. I beg to differ.

I don't have enough time to tell you about the mis-information disseminated by the Department Formerly Known As Tourism about the bus drivers' strike except that they were willing to pay over £19 per hour to strike breakers rather than admit they had a problem. Nor do I have enough time to expand upon the belief that the multi-million pound re-equipping of our bus fleet is to provide a tasty off-the-shelf package for privatisation.

While most departments are desperate to save a couple of hundred thousand pounds here and there, the

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## English Oration (continued)

Department of Infrastructure has a seemingly bottomless pit of money to spend on low-priority projects such as replacing perfectly functional roundabouts and relaying perfectly serviceable pavements with expensive and high maintenance block-work versions. Let's make sure we have our priorities right - forget education and health as long as we have pretty pavements and well kept

roundabouts. But these are short term issues. What is and what should be the objective of the Manx people and the government here? To be an anachronistic tax anomaly of England or a nation with a future?

Illiam Dhone was not a republican. He did not advocate a return to total sovereign independence. He was of a wealthy and powerful family in Manx

terms and was probably content to maintain that position. When in extremely difficult circumstances, when others in his position could have easily flown with a fortune to lands completely remote from the turmoils of the English Civil War, he chose to stay and do his best for his country. For that, some now choose to vilify him. Shame on them.

Mark Kermode

## English Translation of Manx Oration

supplied by and included at Christopher's request.

Three hundred and fifty years ago Illiam Dhone lived and died in a time of uncertainty and turmoil. Though many things have changed since then, we are once again in a time of uncertainty.

Still we can follow the example of Illiam Dhone, and just as he steered the island through the trouble and violence which was devouring the countries around us, and just as he managed to win the best deal he could for the Manx people, we can take heed of the changes which are going on both inside and outside the Isle of Man and steer our nation to a safe harbour, if only we take a hold of the opportunities that come our way. Illiam Dhone stood up against the power of a tyrannous English lord, and still today we have to stand up to English authorities, although it is with VAT and health agreements they trick us now. Nowadays no-one is executed on this hill, but still the Isle of Man is suppressed by a foreign power. And still there are too many people in this island who follow the example of William MacCOWLE who 'shot in the right place', and bow down to England because of fear or threat—but 'envy, anger and malice will destroy any man', and the enemies of the Isle of Man has better take notice of that warning.

In the past year, instead of thinking of the sacrifice and honour of Illiam Dhone and instead of standing up for the Isle of Man, our rulers have compelled us to humbly observe English festivities for the royal family and the Olympic Games.

A Manx hero won a gold medal for 'Team GB'. Why wasn't there a Manx team? Other small non-independent countries take part in the Olympics. The 'British Virgin Islands' had their own team: if those islands can do it, why can't the Isle of Man? Why don't Peter Kennaugh, and

other young Manxmen who will follow him in the future, have the chance to win glory for their own country?

There was the Jubilee, and our wise rulers though that it would be appropriate to put the holiday straight after Tynwald Day. Because of that there were Union flags flying all over the island in Manx national week. Whatever you think of the monarchy, it was the jubilee of the Lord of Man and therefore the Three Legs was the right flag to celebrate that.

They say they have the right to fly any flag they like, and so they do: but we have a right as well, and a duty, to remind Manxmen that they are Manx, to encourage them to wake and rise up as Manxmen.

If they don't listen to us and continue mindlessly venerating the power of England, well, we have done our best and we must leave them alone to remain in their error as they please. Nevertheless, surely it is not intolerant to give them a polite rebuke if they do not give proper respect to their own nation, or the country they have chosen to live in. Maybe William Christian wasn't more noble or more valiant than other people, but that is why we can all follow him: he took the opportunities that came his way to win justice for the Isle of Man and we can all do the same.

In another matter, our rulers are giving a new name to Ballaquayle and Murray's Road school in Douglas: Scoill yn Jubilee. They are getting rid of an old Manx name—Ballaquayle—and giving it a new quasi-Gaelic name. This shows clearly that their Manxness is all on the outside, but inside they think like strangers.

The worst thing of all, however, is that teachers in some schools were making the

children take part in Jubilee celebrations, making cakes with Union jacks on them and the like: did parents get a chance to withdraw their children from these activities, which displayed unthinking submission to another country and which could do untold harm to these children's understanding of their own identity?

A couple of generations ago, we almost lost our language, and now what is left of our culture is in danger. We must ask ourselves, will there be a Manx nation in a couple more generations? There will be an island called 'the Isle of Man', but will there be a Manx people as we understand the word now? Still there is hope, if we have the determination to seize a hold of our inheritance and to keep it up.

Today small nations all over Europe are awakening and striving for independence. In two years' time the peoples of Scotland and Catalonia to decide whether they will stand on their own feet once more. I hope that we will all see and take part in such a referendum in the Isle of Man before too much longer.

Many people have thought and have talked about this matter for a long time, and in past years we have taken small steps towards the destination, but the biggest step lies before us still. I hope that the Manx people will use this anniversary to remind themselves and their neighbours that they are a nation, that they have a right as a nation to be free and to rule them selves, that they will not 'put their trust in nobility or power', but in their own strength and ingenuity, and that all the organizations and individuals that support Manx self-determination should come together anew to begin a campaign to fulfil this vision.

Good luck to us all.

CL

## **Baase Illiam Dhone**

Quoi yinnagh e hreishteil ayns oashley  
ny pooar,

Ayns aegid ny aalid ny ayns kinney  
mooar,

Son troo, farg as goanlys ver mow  
dooinney erbee,

As dty vaase, Illiam Dhone, t'eh brishey  
nyn gree.

V'ou dty Resouyr Vannin, ard-  
ghooinney ny cheerey,

V'ou goit son dooinney ooasle as son  
dooinney creeney,

As jeh dty ghellal vie cha row shin rieu  
skee,

Nish dty vaase Illiam Dhone, t'eh  
brishey nyn gree.

V'ad gra dy daink screeuyn dy choyrt  
oo dy baase,

Lesh feanishyn foalsey va follym dyn  
ghrayse ,

Va'n ving er ny aggle dy belgn dt' aggai  
mooie,

As dty vaase, Illiam Dhone, t'eh brishey  
nyn gree !

For more information about Mec Vannin, go to

<http://mecvannin.im>

Or write to  
The Secretary  
6 Glenfaba Road  
Peel  
Isle of Man

## **Yn Arrane Ashoonagh**

O Halloo nyn dooie

O Chliejeen ny s' bwaai

Ry gheddyn er ooir aalin Yee

Ta dt' Ardstoyl Reill-Thie

Myr Baarool er ny hoie

Dy reayll shin ayns seyrsnys as shee.

Lhig dooin boggoil bee

Lesh annym as cree

As croghey er gialdyn y Chiarn

Dy vodmayd dagh oor

Treishteil er e phooar

Dagh olk ass nyn anmeenyn 'hayrn.

## **The National Anthem**

O land of our birth

O gem of God's earth

O Island so strong and so fair

Built firm as Barrool

Thy throne of Home Rule

Makes us free as thy sweet mountain air.

Then let us rejoice

With heart, soul and voice

And in the Lord's promise confide

That each single hour

We trust in His power

No evil our souls can betide.

The Illiam Dhone Commemoration first took place in 1963 on the 300th anniversary of his execution. The event was revived in 1980 by Manx nationalists and has been held annually ever since. The event is co-organised by the Manx branch of the Celtic League and Mec Vannin, the Manx Republican Nationalist Party. Illiam Dhone (William Christian) was executed for treason after a rigged trial with a replacement, packed jury. He was pardoned by the English King Charles II and his good name restored.