

## Grand Bard's Speech at Penryn Gorsedh September 2013

Pur lowen on ni bos omma hedhyw yn Pennrynn rag agan Gorsedh. Avel Bardh Meur, res yw dhymm agas dynerhi dhe'n Orsedh, An Mer, Konseler Beverley Hulme, an kynsa den yn Pennrynn. Pur enorys on ni bos omma ha ni a wor grassow dhis, ow ri kummyas a omguntell omma y'n pras Kolji Glasneth. Pennrynn re oberas pur gales dhe skoodhya agan edhommow yn bledhen ma, gans kuvder ha lowender. Meur ras dhywgh hwi oll orth agan dynerhi fest yn ta. Ynwedh, res yw dhymm dynerhi agan gwestyon erel ha'gan kanasow dhyworth Breten Vyhan ha Kembra. Pur lowen on ni agas bos genen.

Pan virir orth istori Pennrynn dhe gavos y drigoryon a vri yn termyn eus passys, y kevir tus avel Jowan Tucker Williams genys yw yn mil seyth kans naw ha peswar ugens, souder ha politeger yn Canada, Wella Harris Rule, kannas Vethodek genys omma yn mil eth kans ha dew ha Thomas Pellow, genys omma yn mil seyth kans ha peswar, neb o keth gwynn yn Morocco hag y dhe skrifa a-dro dhodho, oll an dus bos gwiw, sur ov vy. Mes dhe Gernowyon, steren istori Pennrynn yw Kolji Glasneth y honan, heb dout.

Y'n vledhen mil dew kans pyp ha tri-ugens, an eglos Kolji Glasneth a veu fondys omma. Dhe drigoryon an dre vyhan o golok vryntin dustuni devedhyans an oberwesyon a vri dhyworth Caen, yn Normandy, dre worholyon, ow lenwel an heyl yn byhan. Dell omguntellyn ni omma hedhyw, y'n pras ma, yw edhomm dhyn gul devnydh a'gan awen dhe weles an drehevyans pur vras, a serthis omma yn termyn eus passyes, testament dhe oberwesyon na, drefenn bos kryllas yw yndan agan treys, dre vras. Yth esa korf hir an eglos gans to pur uhel. Yn kres korf an eglos yth esa tour pur uhel, a yllys y weles a-bell. Yn goles an tour yth esa porth pur vras hag entrans. A-dryv an eglos yth esa korflan hag mayth o ynkleudhys tus posek, wosa kemynna arhans dhe'n eglos rag dendil an enor ma. Yth esa rew an jiow may triga hag oberi tredhek chenon ha drehevyansow usadow ena, may soodhas aga edhommow servysi dhyworth an dre, chi yet, bywder, koskti ha chi kolji. Diwettha, alusenji o keworrys dhe lesranna gweres dhe'n edhommek ha klavji ynwedh. Hemm o kyrghynnys gans fos ha touryow dhe witha an dre. Dres bos kresen gryjyk, Glasneth a gennerthas kenwerth hag an erbysieth teythek.

An drehevyansow o bryntin, mes y gemmynn o fest posekka. Drefenn bos meur a anlettryseth, onan a'n hynsow chyf ow lesa messaj kryjyk o gans hyns gwelese, dre bervethow bryntin yn eglosyow gans kwarel liwek ha liwansow fos hag ynwedh gwariow an hwethlow biblek ha derivadow a-dro dhe'n syns teythek. An gwariow a junyas gans Glasneth o henwys an Gwariow-Merkyl hag a gomprenhenda Gwrians an Bys, Passio Agan Arludh, Resurreksio Domini ha Bewnans Meriasek, sans tasek Kambronn. Mes yth o an dra dibarow a-dro dhe'n gwariow-merkyl ma oll, o aga bos y'n taves kernewek. An gwariow ma re gedhlas an ober yn gerlyvrow,

yn yethonieth ha'ga bardhonieth re gedhlas fatell vedha kewsys geryow. Ha'n taves ow tos pur bosek dhe'n honanieth gernewek, fest kler yw ytho, py wovis uhel usi dhe Glasneth y'n istori kernewek. Y'n vledhen mil pypm kans eth ha dew ugens, Glasneth a veu distruys dre worlinyans Edward VI an chioiw kryjyk. Yth esa towlen Glasneth dhe dhos ha bos skol, mes travyth a hwarva. Drehevyansow o gwerthys ha tamm ha tamm a godha yn magoryow. Yn nessa vledhen, tus o pur serrys a-dro dhe goodh lies chi kryjyk a vas ha revrons, ynwedh kemynneth an Lyver Pysadow Nowyth yn Sowsnek, taves ma na wodhya an Kerneweger, ha hemm o dalleth Rebellyans Lyver Pysadow, ow sywya yn mernansow kemmys a Gernowyon. Arta, Glasneth o pennahel yn istori kernewek.

Ytho, ni a sev omma y'n tyller, poos gans istori, istori kernewek, pur dhelledhek rag synsi an Orsedh. Termyn a wayas yn-rag dhyworth Kolji Glasneth ha pur lowen ov vy derivas le pennskol bos omma arta, tamm pella war an vre. Lemmyn, yma dhe Bennrynn studhyoryon nowyth yn y vysk hag yn Tremogh an seythen ma, ni re ygoras yn sodhogel kuntell bardhek Gorsedh Kernow, ow synsi lyvrow, skrifys gans berdh po a-dro dhe'n verdh, re beu res yn ro gans an verdh gernewek. Adhyskans uhella re dhalathas y'n tyller ma arta, ow komprehendya Studhyansow Keltek. Mes pandr'a hwarva kyns, yn skolyow kynsa ha skolyow nessa. A dhyskens i a-dro dhe'n istori kernewek, istori an vammvro? Yn hengovek, flehes yn skol gynsa re dhyskas a-dro dhe istori an dre po bewnans an tasek teythek, mes esa dhedha istori an Kenedhel Gernewek? Hemma a hwer yn skolyow, mayth eus neb lies dyskador kernewek gans tan y'n golonn ow styrya istori sowsnek dre dharvosow teythek. Mes dres oll hemm ny hwarva. Pygemmys flogh a wor istori Rebellyans Lyver Pysadow? Gans sordyans an akademiow yn Kernow, an skolyow a yll dewis aga steus aga honan; ytho yn teknogel, ni a yll dewis dyski istori kernewek. Mes ni a wel sordyans an steus keswlasak yn skolyow ha pesyans istori sowsnek yn unsel. Istor i a wra kedhla an eur ma ha'n pyth a wren lemmyn a gedhal agan termyn a dheu. Yma edhomm dhyn dyski an fleghes a-dro dhe'n istori an le may trigons i ha ri dhedha 'skians an tyller'. Dre Dhydh Peran yn arbennek, y hwelir seyth kans flogh war stretow Pennsanns ow solempnya agan sans tasek hag an solempnyans ma o daswrys avel gweder-mires dres Kernow oll. Solempnyans aral a'gan 'Kernewegieth' dres an vledhen avel Dydh Maizy a dyv pub bledhen ha pur lowen ov vy gans hemma. Mes istori an Genedhel Gernewek nys yw dyskys lemmyn. Y'n bibel, y klewir Jesus hag ev dewdhek bloodh a dheu ha bos kellys dhyworth y gerens. Ev o kevys y'n tempel gans an tus sans, rabbi yn sowsnek. Y vamm o pur serrys orto mes ev a leveris, "Bysi yw dhymm mos a-dro negys ow thas." Hag yma edhomm dhe flehes kernewek bos a-dro negys aga mammvro, dhe gonvedhes pyth re hwarva yn termyn eus passys, ha'gan gwra an pyth on ni hedhyw. Dyskyn istori kernewek yn skolyow gernewek oll. Yw gwir an flehes kernewek oll. Kernow bys vykken.

We are very happy to be here today in Penryn for our Gorsedh. As Grand Bard, I welcome to our Gorsedh, the Mayor Councillor Beverley Hulme, the first townspeople in Penryn. We are very honoured to be here today and thank you for allowing us to gather here in the Glasney College field. Penryn has worked very hard to support our needs this year, with kindness and cheerfulness. Thank you very much for welcoming us so warmly. Also I welcome our other guests and our delegates from Brittany and Wales. We are very happy to have you with us.

When one looks at the history of Penryn to find its notable residents in the past, one finds men like John Tucker Williams born 1789, a Canadian soldier and politician, William Harris Rule, a Methodist missionary born here in 1802 and Thomas Pellow, born here in 1704, who was a white slave in Morocco for 23 years and wrote a book about it, all worthy folk I'm sure. But to Cornishmen, the star of Penryn's history is undoubtedly Glasney College itself.

In 1265 the collegiate church of Glasney was founded here. It must have been an impressive sight for the residents of a small village to witness the arrival in ships of the famous workmen of Caen, Normandy, filling the little creek. As we are gathered here today, in this field we need to use our imaginations to see the massive building which stood here in the past, a testament to those workmen. For what remains, is mostly under our feet. There was a long nave with a very lofty roof. Halfway down it, was a huge tower which could be seen from afar. At its base was a massive porch and entrance. Behind it was a cemetery, where important people were buried, after endowing the church to gain this privilege. There was a row of houses where 13 canons lived and worked, and the usual buildings of its time, where the servants from the town catered to their needs, also a gatehouse, refectory, dormitory and a chapter house. Later an almonry was added to distribute help to the needy and also a hospital. All this was surrounded by a wall and towers to protect the town. As well as being a religious centre, it encouraged trade and the local economy.

The buildings were impressive, but its legacy was far more important. Because of the general illiteracy, one of the main ways of spreading the Christian message was by visual methods, by impressive church interiors with coloured glass and wall paintings, and also dramatic recreations of bible stories and accounts of local saints. The plays connected to Glasney were called the Miracle Plays and included the Creation of the World, the Passion of Our Lord, the Resurrection of Our Lord and the Life of Meriasek, the patron saint of Camborne. But the unique thing about all these plays was, they were in the Cornish language. These plays have informed the work on dictionaries, on grammar, and their poetry has informed how words would have been spoken. With the language being so important to the Cornish identity, it must be clear therefore, what a high regard Glasney has in Cornish history.

In 1548, Glasney fell victim to Edward VI's dissolution of religious houses. There were plans for it to become a school, but nothing became of it. Buildings were sold off and gradually fell into

ruins. The following year resentment at the fall of so many valued and respected religious houses, as well as the introduction of the new Prayer Book in English, a language which the Cornish did not know, gave rise to the Prayer Book Rebellion resulting in the deaths of many Cornishmen. Again Glasney was pivotal in Cornish history.

So we stand here in a place heavy with history, Cornish history, so appropriate for holding a Gorsedh. Time has moved forward from Glasney College and I am very happy to report that today we now have here a university campus again, a little further up the hill. Penryn now has new students in its midst and at Tremough this week, we have officially opened the Gorsedh Kernow Bardic Collection, which holds books written by bards or about bards, which have been given by Cornish bards. Higher education has started in this place again, including Celtic studies. But what is happening before this, in Cornish primary and secondary schools. Are they learning about Cornish history, the history of our motherland? Traditionally primary children have learnt about the history of their town or village or the life of a local saint, but have they learnt the history of the Cornish nation? This may happen in schools where a few enthusiastic Cornish teachers interpret English history through local happenings. But by and large it is not happening. How many Cornish children know the history of the Prayer Book Rebellion? With the rise of academies in Cornwall, the schools can choose their own curriculum; so technically they could choose to teach Cornish history. But we are seeing the rise of the 'international curriculum' in schools and the continuance of only English history. History informs the present and what we do in the present informs our future. All children should be taught the history of where they live and given 'a sense of place'. On St. Piran's Day especially, we saw 700 children on the streets of Penzance, celebrating our patron saint, and these celebrations were mirrored throughout Cornwall. Other celebrations of our Cornishness throughout the year, like Maizy Day, are growing every year and I am pleased about this. But the history of the Cornish nation is not being taught. In the Bible we hear that Jesus aged twelve went missing from his parents. He was found in the temple with the rabbis. His mother berated him for getting lost but he replied, "I must be about my father's business." And, Cornish children need to be about their motherland's business, to understand what has happened before, which makes us who we are today. Let Cornish history be taught in all Cornish schools. It is the RITE of all Cornish children. Kernow bys vykken.