

Pinsiad o Halen

Cwrs Halen y Ddaear – Gorffennaf/July 2012

From Wales to Utah

gan Rick Le Mon

My Welsh ancestry is on my maternal grandmother's side of the family. When I was a child, my grandmother used to tell me that she grew up hearing wonderful stories from her own parents and grandparents, and such songs they used to sing. She didn't remember much about those stories, or which songs they loved so much, only that they were all so beautiful and moving. I remember realizing at a young age that I would never hear these stories myself—they were lost.

Many years later, when I started to learn Welsh and took an interest in the culture of the land, I remembered that long ago feeling when I learned about the beautiful and lost stories and songs. I found plenty of songs to fill that gap. But how could the stories, their personal stories, be regained. I studied what family history I could, but I found nothing more than the superficial facts of names, dates, ships, and journeys.

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A Train Trip Through Utah's Past

gan Sarah J. Stevenson

On Wednesday of this year's Cwrs Cymraeg, students were treated to a tour of This Is the Place. What place? Where is this place? This Is the Place Heritage Park, of course, a historic Old West village where we learned about Salt Lake City's pioneer roots. The park's name was drawn from a quote attributed to Mormon church president and settler Brigham Young upon first sighting the Salt Lake Valley from the back of a wagon: "It is enough. This is the place—drive on."

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Like many other Welsh immigrants to Utah, they joined the LDS church while in Wales. What truths and comforts they found in their new faith I will never know. I can only imagine how life-changing it must have been. Leaving the religions of their births was only the first of two great changes in their lives. They then left the land of their births. Conditions in Wales at the time were desperate. The New World promised prosperity and freedom. Utah, in particular, promised a community built on a common faith. Even for such a better life, I am slightly ashamed to admit that I doubt I could muster the courage required to give up everything I know and everything I have to move to barely tamed wilderness and to face the relentless industriousness needed to survive and succeed. And yet they, and hundreds of others with similar stories, did.

The particular names and dates of my ancestors are nothing more than facts; they contain little of the wonderful and lost stories I heard so much about. But their stories undoubtedly had much in common with the other Welsh immigrants. From what little I've found, I know that my ancestors did not all come from the same town, or even travel on the same boat. Most traveled from South Wales to Liverpool, where they started their long sea journey to New Orleans. From there, they then faced the hardships and struggle of the long overland journey to their new homes in Spanish Fork. It was in this town that what were boys and girls in Wales became men and women. Here they met, married, and had children. I can trace my ancestry to some of these families, and I'm sure many of Utah's other Welsh descendants can as well.

My grandmother, perhaps, marveled at stories of the long trips from Wales to Spanish Fork. She may have heard the tales of boy-meets-girl in the New World. And I'm sure she was told the stories of the hard work and industriousness needed to make the desert bloom. I suppose that in the end, it matters little that I will never know much about what they went through; it only matters that they did. I owe who I am to their courage and hard work. As I sit here at Cwrs struggling with relative noun clauses, I like to think that they would be pleased that, even in this new land of my fathers, I am learning the language of the old land of my fathers.

2013 Cwrs Cymraeg

The venue for the 2013 Cwrs Cymraeg will be Carthage College, Kenosha, Wisconsin.

Carthage is a beautiful lakeside campus about 45 miles from Chicago. The college has hosted two previous Cwrs Cymraeg, the last being in 2003. The nearest airports to the college are O'Hare and Milwaukee. The local sponsor is Dick Myers, who organized both previous courses held at Carthage.



Siop Lyfrau

We sincerely hope everyone enjoyed browsing the Cwrs bookshop this year during the coffee breaks. Many thanks to Rob Davis and Karen Miller for staffing the shop! If you have any suggestions or requests for books in Welsh or about Wales for next year's bookshop, please contact the Cymdeithas Madog Board of Directors at president@madog.org.



A Note From Howard, Nicole, and Alexandra Evans

In Montana there aren't very many Welsh people around. There aren't programs or clubs. We don't have a way to share the love of the culture with others nearby. Coming as a family is a good way to spend time together and make it so we have other people living by us to continue learning with.

It has been a new challenge, but the tutors are excellent. It's amazing to see the dedication of the program and the people, despite obstacles such as distance and finances. Our favorite parts have been quiz night, folk dancing, the informational exchanges, the fellowship, and the friendliness and joy of the people here.

We chose to come to learn more about our heritage. I have found it especially interesting to see how the language, culture, and history intertwine so much. Papa (Howard) said he also came to explore the music and the genealogy. He brought us to introduce us to our heritage. Also, to give us all, including him, a break from the stress and emotional fatigue of multiple health issues in the family, including brain surgeries, an ER scare, mono, pneumonia, joint surgery, and medical trouble with the eyes—what felt like an endless train of health scares and hospital bills.

A gathering such as this, so busy and full of joy, provides a welcome relief. The people who come here are amazing. They are welcoming and friendly. The course is a unique experience, quite unlike any other, and we are grateful to have it. It can change how you look at aspects of life. It's not just a learning experience, it's a growing experience.



Pam Ydw i Yma?

gan Ginny Grove

Pam ydw i yma yn Salt Lake City, yn dysgu Cymraeg? Wel, mae'n stori hir!

Ddeunaw mlynedd yn ôl, roeddwn i'n meddwl am ysgrifenu llyfr ffantasi, ac roeddwn i am ddefnyddio cymeriad Cymreig – yr hen fardd Taliesin. Roeddwn i isio dysgu tipyn bach o Gymraeg i ddefnyddio ei iaith. Wedyn dechreuais i ddysgu Cymraeg. A syrthiais i mewn cariad – gyda'r iaith Gymraeg!

Roeddwn i'n gwybod bod gwaed Cymreig yn fy nheulu i, a phenderfynais i ddysgu mwy am hanes Cymru. Ac wedyn ffeindiais i fy hun yn ysgrifennu llyfr gwahanol – nofel hanesyddol am ei oseddiad yn yr Oesoedd Canol Cymreig.

Ac wrth gwrs, roedd rhaid i mi ddysgu mwy o'r iaith Gymraeg – mwy a mwy o'r iaith Gymraeg! Ffeindiais i Gwrs Cymraeg Cymdeithas Madog. Yn Iowa lle mae'r 'maize' yn tyfu'n hir, ym Merklew niwlog, yn Nhoronto a Kenosha a Stockton, yng Nghaerfyrddin o'r hen ddewin, yn Iowa unwaith eto, yng Nghaerdydd prifddinas Cymru, ac nawr yma yn Salt Lake City, dwi wedi bod yn dysgu Cymraeg ers un mlynedd ar bymtheg. A – diolch i athrawon ac i athrawesau gwych y Cwrs – dw i'n dal i'w mwynhau!

continued from page 1... A Train Trip Through Utah's Past

Drive on we did—but in a train, not a wagon! On our train tour, we passed the Pony Express Monument; toured the Forest Farm Home, where Brigham Young entertained visiting dignitaries; and peeked inside two traditional Navajo hogans. We also learned a number of interesting facts about pioneer life in the 1800s, as well as about Brigham Young and his family. Here are just a few:

- Some of the luminaries who visited Brigham Young at the Forest Farm Home included President Grant, Mark Twain, and General Tom Thumb.
- Utah was the first territory to grant women the right to vote and own property.
- The "oak" trim that graces much of the Forest Farm Home is in fact "Mormon Oak"—white pine carefully hand-painted to look like oak.



Our tour of This Is the Place concluded with a demonstration of traditional Native American dances from Utah and the Southwest, complete with singing, drumming, and beautiful, elaborate costumes, including one meant to represent a prairie chicken. It was a rousing sendoff, filling us with hwyl (or its Native American equivalent) before setting off in the bus for Temple Square. But you'll have to read about that part of the trip in Welsh! Don't worry—vocabulary words are listed below the article.



Darganfod y Mormoniaid yn Utah

gan Sarah Stevenson

Yn ystod gwibdaith y Cwrs ddydd Mercher, ar ddydd heulog a disglair, fe ymwelon ni â Temple Square—calon Eglwys Iesu Grist Seintiau y Dyddiau Diwethaf. Cafodd y daith ei harwain gan bedair chwaer o'r eglwys, pob un o wlad wahanol: un o'r Alban, un o Chile, un o Ganada, ac un o Korea.

Yn gyntaf, gwelon ni'r deml hanesyddol, lle dysgon ni tipyn bach am ffydd, traddodiadau, a hanes y Mormoniaid. Gwelon ni hefyd golofnau wedi'u wneud o bren "Derwen y Mormoniaid"—colofnau pinwydden wedi'u peintio fel pren derwen.

Wedyn, ymwelon ni â'r Tabernacl enwog. Cafodd y Tabernacl ei adeiladu rhwng 1863 a 1875, gyda phensaerniaeth arbennig er mwyn i bobl allu gwrando ar bobl bwysig yr eglwys heb feicroffon. Roedd hi'n bosib clywed pin yn disgyn ar ochr arall yr ystafell!

Ar ôl hynny, cawson ni gyfle i gerdded o gwmpas y sgwâr ac ymweld â'r canolfannau ymwelwyr. Yn y canolfannau, roedd llawer o luniau a gwybodaeth am adeiladu'r deml a'r Tabernacl, a hefyd gwybodaeth am ffydd y Mormonaidd. Ar y cyfan, roedd hi'n daith addysgol a ddiddorol iawn.

darganfod – to discover
cafodd y daith ei harwain – the trip was led
teml – temple
pinwydden – pine

pensaerniaeth - architecture
disgyn – drop
canolfan - center
derwen – oak

Donations / Rhoddion

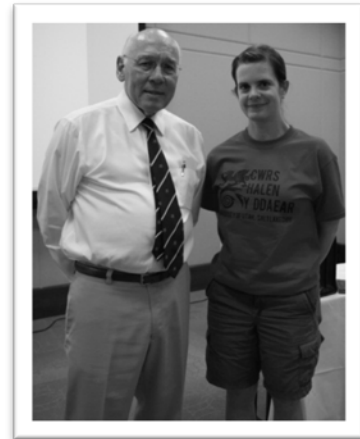
Cymdeithas Madog is delighted to receive a substantial amount in donations this year. The society would like to thank past and present donors for their generous contributions.

Cymdeithas Madog is a registered non-profit organization 501(c)(3) and is able to issue tax receipts for donations. Our scholarships are funded through an endowment fund established by benefactors.

Tiwtors exploring Salt Lake City



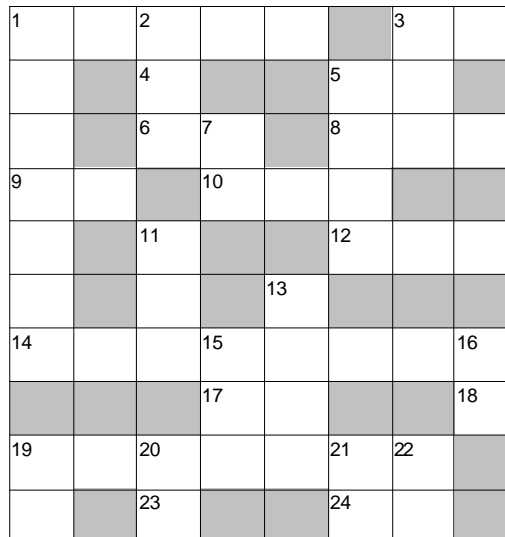
Dr. Dennis and Maegan Langer



Crossword Puzzle / Croesair y Cwrs

AR DRAWS

1. "----- y ddaear"
3. "noswaith --"
4. and
5. "cyn -- hir"
6. one way of saying 'no'
8. temperature of the classrooms
9. breakfast food
10. large body of water
12. your
14. we spend lots of time in it
17. the
18. to
19. what we're learning in 14 across
23. from
24. masculine pronoun



I LAWR

- | | |
|---|-----------------------------|
| 1. "---- ---- fy nhadau" | 2. on the edge of 10 across |
| 3. before today | 5. "---- da" |
| 7. about, for | 11. out |
| 13. when browned, goes well with 9 across | 15. not long |
| 16. she | 19. barks |
| 20. contraction of "dim o" | 21. masculine pronoun |

22. rather, quite

Cwrs Madog Film Stars

gan Vivien Bosley

We know how lucky we are to have some very talented people attending this course. Especially talented is Maria Bartholdi whom some of us remember reading excerpts from her children's book last year. This year she's exercising a different talent, and is actually making a film of the course, which will be aired on S4C in Wales in the fall.

How did this come about? Because Maria had a great idea, that's why. Maria was watching a programme for learners of Welsh on S4C called 'Say Something in Welsh'. She thought it was a great programme and went to their website. She found that the producers were asking for input from the audience. So she sent them an email explaining that there's an awesome Welsh course called Cwrs Madog held every year in North America, and she'd like to show the people in Wales something about it.

Now this wouldn't be your regular home video, of course. Maria works as a producer of documentary films and has plenty of professional experience. At the moment, she is creating a series of four films on the American Constitution, the first of which will focus on 'Federalism' and which will be shown next spring.

Somewhat to her surprise, the producers in Wales jumped at her idea (they obviously recognized a good thing when they saw it) and asked her to make a video of the course, giving her complete freedom to use whatever material she likes. She is trying to convey to the people in Wales, among other things, what kind of course this is; why students come; why they return year after year; where they come from; who are the tutors, what they see as their task. So this is why we see her with her video camera in classes and in workshops and meetings shooting great quantities of film, which she will edit over the summer so that the final result can be shown on S4C in September. Unfortunately, it won't be seen on this continent - so if you get a casting call, only one from Wales will be genuine.



Quiz Night Photographs



How I Spent My Summer Vacation

gan Holly Holst

When I arrived at Camp Wales on Sunday, I found myself wondering exactly who would dedicate a week to studying a language that seemed to me to be quietly disappearing. I knew why I signed up: to support my lovely niece Maegan. For years she had been telling me about the wonderful times spent with her friends in pursuit of mastery of Welsh. Since she was organizing the conference I wanted to help her in any way that I could. As it turned out, Maegan was much too organized to require my help. I found that I was left with the week free to study Welsh myself.

For the last five days I have been surrounded by highly intelligent, gifted and entertaining people. Teachers and students alike speak several languages. I've had many interesting conversations on a variety of subjects with others in attendance. Classes are intense: five hours daily. Class size is small, instruction fun and personal. This instruction is rounded out by nightly seminars and other activities. You want to learn the history of the Welsh language? This is the place. You want to hear about up-to-date political and cultural events in the home country? We've got that covered! You want to sing songs about black pigs and lost loves? It's all here at Camp Wales.

However, the question for me remains: Why do adults gather yearly to improve their Welsh and fraternize with others seeking to learn more and yet more about all things Welsh?

As my tiwtor Robert says about Welsh grammar: don't ask why. Better to just listen and absorb. Tidy!

Cymdeithas Madog Board

Congratulations to the 2012-13 Cymdeithas Madog Board and Officers. A warm welcome to Tracy Burr who joins the Board. New officers elected are:

President: KarenAlice Jones

Co-Vice President: Maggie Dower and Maegan Langer

Co-Secretary: Rebecca Blaevoet and Margaret Scharf



Book Review of Saxons, Vikings and Celts, The Genetic Roots of Britian and Ireland

gan Vivien Bosley

New York, London, W.W.Norton and Company, 2006.

Two disclaimers: first of all, you will realize immediately that this book isn't exactly hot off the press, but (mea culpa!) it came to my attention only recently, and it seems so relevant to some of the things we've been talking about at the cwrs, that I thought you might be happy to know about it, too. Second, my mastery of the mysteries of genetics isn't very secure, so you might be more confused at the end of this review than at the beginning. If you are, then I can only suggest that you beg, borrow or steal the book for yourselves; it's a really good read and is packed with all kinds of information you probably didn't have before.

The author is a human geneticist at Oxford University, and, judging by the task he set himself, must be a man of extraordinary intellectual and physical energy. The task in question was to take blood samples from many thousands of people throughout the British Isles, and examine their DNA so that he could create a map of the origins of the inhabitants of the islands. Naturally the element in the title that caught my eye was 'Celts'. "I'm one of those," I thought. "I'll find out where I really come from." It's not quite so simple, of course, and even after reading the very detailed analyses (perhaps especially after reading the detailed analyses), I'm not completely sure.

Sykes's early chapters have nothing to do with genetics, but reveal the importance of 'human' in his title as 'human geneticist', as he's obviously not a dry scientist who ignores the importance of human history and story. He gives a masterly review of the history of the British Isles, delving into the findings of archeologists, ethnologists, historians and myth-makers. I like in particular his emphasis on the fact that truths about our past can be buried just as persuasively in our myths as in material artifacts. He devotes many pages to Geoffrey of Monmouth's History of the Kings of Britain, which is flimsy indeed in strict historical terms, but when explained as a justification for the royal need to create a mythology that would prop up the power of the rulers, it fits in very nicely into a truly historic dimension. Edward I went to great lengths to disinter the bones of the (mostly mythical) King Arthur and give him a proper royal burial, so that his own prestige would be enhanced by the idea of descent from such a popular hero. We, of course, know the importance of Wales in this story, as some of the roots of the story lie in Carmarthen, with the birth of Merlin.

There are also chapters in the book about the importance of archeological finds. I hope the other people on the course from Swansea feel as smug as I do that the only trace of identifiable pre-Ice Age remains in Britain are those of the Red Lady in Paviland cave in Gower (though it turns out that she was no lady, but a man, and as human settlement disappeared from the Isles during the Ice Age, s/he is irrelevant to the study). And Sykes gives ample credit to his predecessor in the field of racial research by giving detailed accounts of the results of a survey of hair and eye colour made by John Beddoe in the nineteenth century. For his essay on the origins of the British nation, Beddoe won first prize at the National Eisteddfod at Ruthin in 1867. In the central region of Wales he found 'a prevalence of dark eyes beyond which I have met with in any other part of Britain', with the people around Snowdonia also very dark, though with lighter hair and eyes around the coast; and on his map of what he calls, 'negrescence' there is a tendency towards darker colouring towards the west. Beddoe attributes this, tentatively, to a blending of 'Iberians with a 'harsh-featured, red-haired race', and the resulting Celtic 'type' he thinks may be 'only an adaptation to the moist climate and cloudy skies' which they endure." (Anybody recognize the climate?)

Now Sykes, of course, has at his disposal much more sophisticated research tools in the form of DNA analysis. I may not have this right, but I think the gist of what he says is that it is possible to trace the matrilineal line to very, very remote ancestry because the mitochondrial DNA found only in women remains unchanged from mother to daughter into infinity. He has therefore been able to trace the descent of the population of the Isles to what he calls the Seven Daughters of Eve, who were the original

clan mothers and who lived at times varying between 45,000 and 10,000 years ago. There is a parallel tracing of ancestry through patrilineal descent through Y-chromosomes. What this means is that it is possible for geneticists to discover clan relationships by comparing blood samples from various areas.

The results of the complicated survey show that, bloodily speaking, the people of Wales are very closely related to the Irish, with large percentages of people in both places belonging to the same clan, Sykes finds that mid-Wales has the highest proportion of the Oisín clan (86 percent) outside of Ireland. The diversity of different Y-chromosomes, however, is lower in mid-Wales. This would normally indicate recent arrival, but as Sykes points out, 'mid-Wales has been the most stable and longest settled of any region in the Isles'. In fact, he was hoping to find relics of Neanderthals near Tregaron, as he was told of two brothers, unfortunately deceased before he arrived on the scene, who were locally known as The Neanderthals, and who were regularly visited by children on school trips, who observed their exceptional appearance as they ate the cookies provided by the brothers.

The conclusion of all this is the following: we are wrong in thinking of ourselves as 'Celts, if by that we mean a people who arrived in the Isles from the La Tene culture at the foot of the Alps during the first millennium BC. Immigration seems rather to have been from the Mediterranean and up the Atlantic coast. If, however, we define 'Celt' as being those who were there before the Romans and spoke a Celtic language, then the whole population of the Isles shares descent from them. Wales, as Sykes points out, has a particularly ancient population, and, as we know all too well, ours is the only part of the Isles where the ancient language is commonly spoken. As in the rest of the Isles, there is a difference between the matrilineal history of the Isles and the patrilineal, the former being 'ancient and continuous' as opposed to the latter, which has undergone the influence of male invaders or the 'Genghis effect'. This being the case, I wonder if anyone is ready to think of a re-write of 'Mae Hen Wlad fy Nhadau'?

ATEB I'R CROESAIR / SOLUTION TO THE CROSSWORD

1 H	A	2 L	E	N		3 DD	A
E		4 A				5 B	O
N		6 N	7 A			8 O	E R
9 W	Y		10 M	O	R		
L		11 M				12 E	I CH
A		A			13 B		
14 D	O	S	15 B	A	R	T	16 H
			17 Y	R			18 I
19 C	Y	20 M	R	A	21 E	22 G	
I		23 O			24 F	25 O	

More Quiz Night Photographs



Tiwtoriaid Cwrs Cymraeg 2012



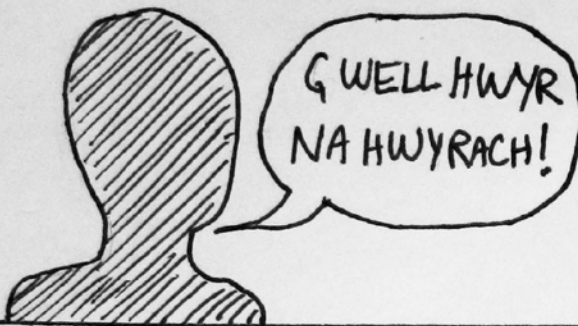
Twmpath



CWRS CYMRAEG'S MOST WANTED

gan Sarah J.
Stevenson

"Y BOS"
STEVE MORRIS



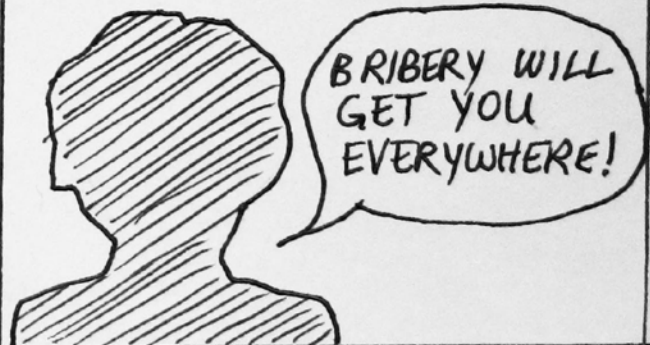
"CAPTEN CANEUON YCWRS"
CHRIS REYNOLDS



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JOHN OTLEY



"CWIS-FEISTRES"
HEFINA PHILLIPS



"Y MAESTRO"
ROB DAVIS



"MERCH Y MYNYDD"
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