



KUZUL ETREVROADEL EVIT KENDALC'H AR BREZHONEG

INTERNATIONAL COMMITTEE FOR THE DEFENSE OF
THE BRETON LANGUAGE

U.S. Branch

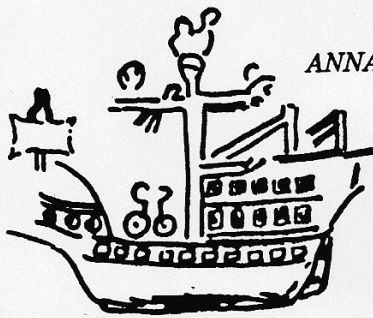
Newsletter Number 12 August 1984

Dalc'homp sonj!
souvenons-nous

"hep istor, Breiz ebet"



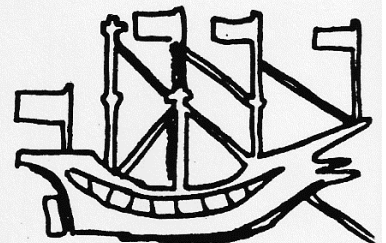
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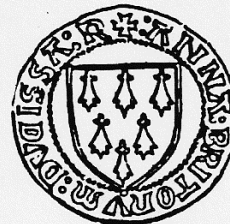
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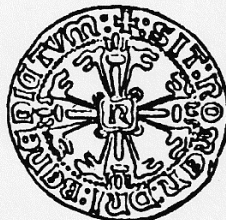
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Institut Culturel de Bretagne

INTERNATIONAL COMMITTEE FOR THE DEFENSE OF THE BRETON LANGUAGE
U.S. BRANCH

NEWSLETTER 12 - AUGUST 1984

The Newsletter of the U.S. Branch of the International Committee for the Defense of the Breton Language is published quarterly. Contributions and ideas are welcome from all readers, and letters to the editor(s) will be printed upon request.

Ideas expressed within this newsletter are those of the authors, and not necessarily representative of ICDBL thinking. Please see the back cover for details on subscription and back issues.

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INTRODUCTION TO THIS ISSUE

Lois Kuter, Editor

Bretons have stated over and over again that to understand who they are today and where they may be going tomorrow, it is necessary to look at Brittany's past.

In the limited pages of this newsletter we cannot do more than scratch the surface of an extremely rich past. This issue is certainly not meant to "say it all". We introduce just one part of Breton history in an article by Nathalie Novik focusing on Franco-Breton relations in the 16th through 18th centuries. If there is any event of the past which has caught the attention of Bretons, it is the treaty of 1532 which Nathalie discusses in her article.

Despite the solid appearance of the history we have all received in school textbooks, histories are constructed from incomplete bits and pieces of evidence, interpreted by a researcher who selectively presents his or her findings, which is in turn filtered through our 20th century minds. Our interpretation of the "Facts" is always subjective. The controversial nature of history insures that it will never be dull. New evidence should have the potential to turn our thinking around. There is still a lot of exploration to do of the Breton past, and no one knows this better than Breton historians themselves. They are busy exploring, and have used a variety of media--from technical scholarly articles to comic books and movies--to make their findings known. This issue will present some of the work Bretons are doing, and ideally readers will have a good idea of where to start their own exploration of Breton history.

Hopefully history will be a topic found in future newsletter issues . . . it's up to you!

Don't stop reading this newsletter after the history feature. Also included are a number of other articles and notes which deserve a quick mention here:

In the Breton language column (which has an English summary) Reun ar C'halan announces the "discovery" of a treasure trove of manuscripts by a very important Breton writer, Meven Mordiern, stored at Harvard University. Also included in this issue is a report on a new bill on regional languages and cultures presented in the French Assembly, and an update on the situation of the Diwan schools. In a new column called "The Breton Connection" you will meet some U.S. ICDBL members and in the newly revived column on non-Celtic languages, Paul Nedwell presents the Ukrainian language. We also introduce readers to InterKelt 85, a very exciting annual Celtic festival initiated by the Society for Inter-Celtic Arts and Culture in Boston.

I thank all contributors to this issue and hope for continued input. Keep up the good work. For anyone "thinking about it", stop thinking and send in your contribution.

THE FRANCO-BRETON TREATY OF 1532

Nathalie Novik

When you are taught history in France, you learn that the French and the Bretons signed a treaty in 1532, by which the Bretons gave their country to the King of France. This version is denied by those Bretons who stand for the autonomy of their country, and they say the treaty recognized the independence of Brittany. The importance of this question is growing everyday, as the claim for regional power, if not autonomous decision-making, is becoming a key issue in the relations between Brittany and France. But was there a treaty? and was it signed in 1532? Let us take a closer look at this intricate and dark period of Breton history.

From the dawn of its history and until the Middle Ages, Brittany was a powerful kingdom, coveted by its French and English neighbors. The king carried both Latin titles of "rex" (king) and "dux" (chief of the armies). For various reasons, the most obvious one being the pressure exerted by the King of France, the title of Duke (dux) started being used more often, until it became the hereditary title of the ruler of Brittany. Nevertheless, it was still mentioned in the 15th century that Brittany was a kingdom--a sea-oriented kingdom, with a fleet eight times more powerful than the French fleets, and a flourishing economy. Such a wealth provoked over the centuries numerous attempts from the English or the French side to annex Brittany, but the valor of the Breton warriors prevented either of them from prevailing on the battlefield.

Then, the French came up with a brilliant idea. If they could not defeat the Bretons in battle, why not try diplomacy and intrigue. Louis XI had just died, and his reign had been a festival of perjury and treachery, the lessons of which the French had quickly understood. A party of French diplomats managed to buy some Breton nobles with huge amounts of money provided by the King himself and led them to sign a treaty giving Brittany to France. The terms of the treaty were that if the old Duke of Brittany, Francois II, were to die without a male heir, then the crown of Brittany would go to France. The Duke died without a male heir, and the French invaded Brittany in a merciless and savage conquest.

But the Duke had a daughter, Anne. She was very young when this happened, but showed great determination for her age. She immediately took the title of Duchess, and, to counter the pretensions of the French crown, she proposed marriage to the Emperor of Germany, Maximilien, who accepted. The marriage act recognized the sovereignty of Brittany and treats Anne as a sovereign of a rank equal to that of the German monarch.

Unfortunately, war was raging in Brittany, and the young Duchess could not leave her country. Outraged by what he considered to be disobedience from his wife, the Emperor had the marriage dissolved by the Pope. Alone, without support, Anne decided to put an end to the war . . . and what other way to do so, but by marrying the King of France? The latter, Charles VIII, was delighted by this decision,

which seemed to put Brittany into his hands in the most legal way. In 1492, each party to the marriage signed a contract, confirmed a few months later by a royal edict, confirming the Bretons in their rights. The terms had been dictated by Anne, and expressly mentioned that Brittany would not be subject to excises or taxes, and would retain its judicial sovereignty. In 1493, a second ordinance signed by the King was aimed at putting a term to the exactions committed by the French soldiers on Breton territory. The only disadvantageous term of this marriage contract is the obligation for the Duchess to marry the closest heir to the throne of France in case the King dies. And this happened, sooner than she thought, when Charles VIII hit his head on a door in 1498. She was forced to marry his cousin, Louis XII, who had been already seduced by her intelligence and her beauty. By this time Anne had regained her authority and was reigning in Brittany, bringing back peace and wealth to her country.

The terms of the second marriage contract are entirely to the advantage of Brittany. They retain its title of kingdom, with an independent sovereign--the second child born to the royal marriage between Anne and Louis (the first one to reign over France). Just after the wedding in Nantes, in 1499, the King signed another convention confirming the independence of the country: Brittany will have its own courts, its own mint, will keep its Parliament and Assembly of Estates; it will levy its own taxes, will name Bretons in official and high-ranking ecclesiastical duties, and noblemen will not be called for war outside of Brittany without the agreement of the Assembly of Estates (this Assembly gathers representatives of the three orders: the nobles, the clergy and the commons, and has legislative and judicial powers, and the Parliament is the Court of Justice).

Anne and Louis had two daughters, Claude and Renée. Therefore, under the terms of the contract, Renée was to inherit the title of Duchess of Brittany after her mother's death. Anne dies in 1514, and the next year, Claude marries her cousin, François, who becomes King of France. In 1515, jeopardizing all of her mother's work and depriving her younger sister of her rights, Claude writes a donation act by which she gives Brittany to her husband. Then, further breaking the contract, the King names his first-born son Duke of Brittany in 1524.

Of course, such decisions were met with great hostility in Brittany, as it was the equivalent of breaking an international convention. The Duchy was very reluctant to go to war against France, as the memory of the long and bloody French occupation was still fresh in memories. The representatives of the eastern half of Brittany, who had suffered more than the rest of the country wanted to enter negotiations, and some of them were ready for capitulation, aided by the fact that their way of life and the proximity of France had made them more French than Breton. Secret negotiations took place between the King of France and some influential members of the Breton Parliament to buy their agreement to a modification of the marriage contract. Finally, in 1532, a long and hot debate took place at the Parliament between the traitors and the partisans of independence.

As a result of the debate, a motion was taken to the King of France which included the following points:

- The first son of the King was recognized as Prince and Duke of Brittany;
- Brittany would be united to France forever to prevent any further armed conflict;
- All the rights and privileges of Brittany would be maintained and only the Assembly of Estates would be able to modify them.

All of these terms were agreed upon by the King when he signed the so-called Edit d'Union, and were further confirmed in another edict signed a few days later, whereby, among other conventions, no taxes could be levied, except the ones agreed upon by the Assembly, justice would be rendered by Bretons and in Brittany (except for appeal cases in Paris), and ecclesiastical positions would be given exclusively to Bretons.

From then on, the major differences with the contract marriage signed between Duchess Anne and the King was that France was to nominate magistrates and civil servants, who would be in most cases foreigners to Brittany. It is to be remembered, however, that the power shared by the Parliament and the Assembly was strong enough to resist the French invasion, and had those two bodies been more conscious of their possibilities, they would not have given in to the French king as they did over the years.

Confirmed in its sovereignty and its rights, Brittany was expecting a lot from the expansion of trade and the rise of its economy at the start of the 17th century. Perhaps this sense of well-being caused the Bretons to relax their watch and let the French insidiously take more ground over the years. They woke up a first time to protest the nomination of French ecclesiastics as bishops, but the French merely told them not to worry, Bretons were given bishop positions in France. . . Then, with the costly expansion of the French colonial empire during the reign of Louis XIII, his minister, Colbert, tried to levy new taxes in Brittany without the consent of the Assembly. This led to a strong rebellion in 1674, which the French repressed in blood. They took advantage of this repression to greatly diminish the powers of the Assembly, and all through the 17th century, the despotism of the French Kings, Louis XIII and then Louis XIV, grew stronger and its shadow threatened more and more the autonomy of Brittany.

Facing this threat, the Assembly learned to manoeuvre and obtained in 1735 the creation of financial commissions, thereby giving Brittany financial autonomy. But the system had a flaw: there was a great disproportion in the amount of taxes paid by the nobles and that paid by the commoners, even though the latter were much better off than their French counterparts, who were at the same period paying up to twice as many taxes as the Bretons. In 1788 the American Wars were used as a pretext for the French to try to levy taxes in Brittany and this was met with total opposition. In the democratic fashion which had until then prevailed in Brittany, the commoners brought their complaints to the session of the Assembly in 1788, asking for an equanimous system to be implemented before any further subject would be discussed during the session.

As the nobles argued that more important matters had to be discussed, dissensions occurred which gave the King of France the pretext to suspend the session. And so, it was the last time that the Assembly of the Estates of Brittany was to meet, and it has not gathered since. The nobles went on meeting separately without any representative from the commoners. But the Bretons still had to elect their deputies to the General Assembly of France which was to take place. Unable to have their deputies elected by the Assembly, as was the tradition, the Bretons broke up, with the nobles and clergy refusing to send delegates and the commoners selecting their own representatives among lawyers and civil servants, who were totally unaware of the problems of the peasantry and Brittany as a whole.

One of them, Le Chapelier, was nothing less than a "jacobin", totally hostile to the autonomy of Brittany and won to the cause of the French "Bourgeois" revolutionaries. This delegation arrived in Paris to represent Brittany during a crucial session of the General Assembly, as, following the Breton example, most French provinces were rebelling against the taxes. Le Chapelier was presiding the French National Assembly on the night of August 4, 1789, when a few deputies asked for the abolition of the exorbitant privileges conceded by the king to the nobles and the clergy. Carried away by this generous idea, the Assembly immediately voted for it and went further, requesting the abolition of the privileges (or rather, autonomous status) of the provinces.

At that point, the Breton delegates became very cautious, probably feeling that they were not representing the whole of Brittany. But, badly informed and possibly naive, they believed the new French constitution would provide more equanimity and would not jeopardize the status of Brittany. They asked Le Chapelier for his advice, without understanding that what the "jacobins" stood for was the elimination of the provinces and the centralization of power in Paris. He persuaded them to vote for the new Constitution, although he knew perfectly well it would have to be ratified by the Breton Assembly. Acting very lightly, the Breton deputies assumed their Assembly would soon be in session and gave their agreement. Even though they refrained from signing their names on the report of that night, the French Assembly nevertheless voted the new constitution, whereby a number of provinces totally relinquished their rights and their own government to recognize the central authority of Paris. Next day, an incendiary pamphlet was written by Count de Botherel, accusing the Breton delegates of treason and reminding them that democracy still prevailed in Brittany. It was immediately seized and burned.

Acting unilaterally, the French Assembly suspended the Breton Parliament. The Rennes branch of the Breton Parliament refused to disperse and its president was summoned before the French Assembly. In a very strong speech, he reminded the French of the difference between the privileges of an individual and the rights of a nation, but the French went ahead. Some consultations occurred in Brittany, but without the rigor necessary to determine the fate of the country. Out of 138 parishes consulted, 65 were for maintaining the Breton privileges, 53 were against and 19 had no opinion. But in most cases, the towns were simply notified that a new constitution had been adopted.

As could be expected, the Bretons reacted against this abuse of power. A veteran of the American wars, Marquis de la Rouerie, managed to gather a number of rebels, both nobles and peasants, but his endeavor had no result, probably because of a lack of funds. But as the French revolutionaries invaded Brittany and forced the clergy to give up religion and take an oath of allegiance to the revolutionary ideals, the Breton peasantry started rebelling. The Bretons have always been deeply religious, and this attempt to destroy what was sacred to them was more than they could bear. In a spontaneous surge, Breton peasants took to arms, often helped by the nobles, and went into a revolt known as the Chouannerie, fighting hopelessly the contingents sent by Paris. They were eventually defeated and the repression was terrible. Immediately after the massacres ended, another catastrophe hit Brittany: the Napoleonic wars took their ghastly toll on the Breton population, sending thousands and thousands of young recruits to their death at the four corners of Europe. Weakened and helpless, Brittany almost died during the 19th century.

The intensive acculturation effort led by the French left very few Breton patriots still aware of how their country had been betrayed. It took another century before the first voices were heard, asking for the recognition of the rights of Brittany, and they were immediately silenced by the French. But, little by little, the veil covering the French Revolution and the Treaty of 1532 is being lifted, and Bretons are asking for a reconsideration of their status by the French authorities without fear or shame, in a world where the fate of minorities seems to be more and more considered.

Whereas the date of the treaty poses no problem in Europe, some American voices might say that a four-century old treaty has no reason to be respected, as the Americans themselves have denounced treaties signed only two centuries ago with the Indian nations. The answer is that there is no treaty that is too ancient to be taken into consideration. As an example, a decision on the Channel Islands was reached in 1953 by the International Court of Justice of the Hague, Netherlands, by consulting treaties signed in 1022, 1066, 1204, etc. . . . No treaty is too old and no treaty can be denounced unilaterally.

The French official position on the terms of the 1532 Treaty are rather vague, perhaps because it is, after all, only the confirmation of the contracts signed by the French Kings which recognized the sovereignty of Brittany. France tries to maintain a position that all treaties signed prior to the French Revolution by the monarchy are no longer valid because they have been denounced by the revolutionaries. However, this position is rather weak. In most cases the revolutionaries did not denounce anything, being too busy cutting heads off. Also, old treaties which are to the advantage of France, like the cession of Burgundy, have never been questioned. But, on the other hand, in order to oblige France to stick by the terms of the contracts or the treaty, Bretons would probably have to take some very radical steps, and perhaps use violence. After so many revolts have been crushed in Blood, they are very reluctant to take any steps in this direction. The example of Corsica which has finally been granted an autonomous status

by France, after two decades of bombings and gunnings, could perhaps encourage some extremist elements in Brittany to do the same. But it seems that a majority of Bretons prefer to negotiate than to fight. The treaty gives them strong legal ground for discussion with France, and now that the country has overcome years of hardship and poverty, it is in a better position to bring France to a negotiating table. International opinion will of course be crucial in forcing the French to respect the terms of an international treaty signed in good faith by two sovereign nations.

In conclusion, it is clear that there is a French myth of the "Treaty of 1532" giving Brittany to the French crown. The myth pervaded still in 1932 when ceremonies were held in Rennes to commemorate the cession of Brittany, which was symbolized by a statue in front of the Town Hall representing Brittany kneeling in front of France. On the day the ceremony was to be held, the statue blew up and the bombing was claimed by Gwenn Ha Du, a secret society fighting for the independence of Brittany. All through the day, the ceremonies were disrupted, the railway between Brittany and France was cut, and several "dangerous individuals" were arrested. After 143 years of silence, France suddenly discovered that some Bretons do not agree with the official version that, as President Herriot put it, "in the magnificent spiritual garden of France, Brittany is one of the flowers"! The school books have not much changed, but the mentality in Brittany has surely evolved from the times of repression, and with the help of all their friends, the Bretons might be able to bring a change in the French mentality as well.

Bibliography: Histoire de Bretagne. Y. Brekilien, Paris 1977.
Le Grand Traité Franco-Breton, M. de Mauny, Paris 1971.
Dalc'homp Sonj! Number 2, August 1982.

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HISTORY FOR AND BY BRETONS - A REPORT ON WORK IN BRITTANY

Lois Kuter

For as long as Bretons have demanded that their language and culture be given more place in the schools and public institutions of Brittany, they have also been conscious of the need for a more visible place for Breton history. If you read through Bretons' reminiscences of how they first became conscious of being "Breton", you will find that more often than not it was the shocking discovery that Brittany had a history of its own that sparked them. Bretons have always had a strong interest in history, but the history they were taught in school was usually the history of France. Times are changing and Bretons have become extremely active as scholars and on a more popular level in helping people in Brittany discover their own past. It is impossible to list all the organizations active today in researching Brittany's past, but the following pages present a few major projects.

DALC'HOMP SONJ!

Dalc'homp Sonj (literally in Breton, "Let us remember") has been active since 1981 in various actions to bring Breton history to the attention of Bretons. Central in their work is the publication of an excellent quarterly magazine called Dalc'homp Sonj!, which includes 30-40 pages of carefully researched articles and notes on Breton history, including maps, photos and very useful bibliographical notes. Members of Dalc'homp Sonj are honest in stating from the start that their interest is in presenting a Breton perspective of history, but this does not mean that they present a romanticized or propagandistic anti-French version of Brittany's past. The pages of Dalc'homp Sonj! present ancient and contemporary history of an independent Brittany and a Brittany within the French state--a Brittany which has fought against France and also for France. Also presented is a history of Bretons pitted against each other. You will also learn a lot about Brittany's relation to the other Celtic nations and the rest of the world. Readers of Dalc'homp Sonj! are given the benefit of the doubt that they are intelligent enough to deal with the details and with all sides of a story. Contributions come from some of the finest historians of Brittany and the journal serves as a forum for debate and the presentation of new interpretations and research from all kinds of contributors.

But Dalc'homp Sonj does not stop with a quarterly magazine. Work also includes extensive local activity through small committees who sponsor conferences, museum exhibits and tours of historic sites to involve communities in their own history.

At the end of 1983 Dalc'homp Sonj was also successful in bringing together scholars and teachers to work on the problem of getting Breton history into the school programs. A listing of the four major points of discussion at this working meeting will give readers of this newsletter a good idea of problems Bretons continue to face in "officializing" Breton history.

- What is currently in official educational Policies?

Official policies suggest that local history be integrated into general history teaching and advise that educational services, scholarly societies and archives be used by teachers.

- What is currently happening? (in secondary and primary schools in particular)

While official policy allows for incorporation of Breton history into more general programs, it is difficult to judge whether this is happening or not since this depends on individual teachers and the resources they may have available to them. Teachers are beginning to take a stronger interest in Breton history, but its incorporation is far from general.

Dalc'homp Sonj - continued

- Problems

There is a lack of information for teachers and few practical examples to follow. Existing materials are not budgeted and time is not available for their inclusion. Teachers consider Breton history to be difficult to teach and politically sensitive. The biggest problem is simply a lack of materials developed specifically for students and teachers.

- Some directions to follow

Need to better inform teachers of possibilities and get those who have made some efforts together to exchange ideas and work out specific problems. Aim to create a commission to specifically work on problems and the creation of curricula and teaching materials.

ICDBL members and newsletter readers who are interested in learning more about Breton history are urged to subscribe to Dalc'homp Sonj!. Subscriptions are currently 50 francs (60 to show support beyond the minimum). Address any inquiries about subscriptions or any other activities of Dalc'homp Sonj to:

Jacques Yves Le Touze
Dalc'homp Sonj
36, rue Emile Zola
56100 Lorient
FRANCE

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SKOL VREIZH SERIES ON BRETON HISTORY

Histoire de la Bretagne et des Pays Celtiques
(History of Brittany and the Celtic Countries)

Vol. 1: Des Megalithes aux Cathédrales (Megaliths to Cathedrals) 248 pp. 1st edition 1970; new, completely revised edition 1983.

Vol. 2: L'Etat Breton de 1341-1532 et les Pays Celtiques au Moyen Age (The Breton State from 1341-1532 and the Celtic Countries in the Middle Ages). 136 pp. 1st edition 1973; 4th edition 1984.

Vol. 3: La Bretagne Province (1532-1789) et les Pays Celtes du XVIe à la fin du XVIIIe siècle. (The Province of Brittany (1532-1789) and the Celtic Countries from the 16th to the end of the 18th centuries). 240 pp. 1978; 2nd revised edition 1980.

Skol Vreizh - continued

- Vol. 4: Histoire de la Bretagne et des Pays Celtiques de 1789 à 1914 (The History of Brittany and the Celtic Countries from 1789 to 1914). 280 pages. 1981
- Vol. 5: Histoire de la Bretagne et des Pays Celtiques de 1914 à nos jours (History of Brittany and the Celtic Countries from 1914 to our days). 288 pages. 1983.

This series of five books is an outstanding introduction to Breton history. Each book is remarkably clear and honest in presenting Breton history. For those who may struggle through French, there are abundant illustrations, photographs and maps which add to the information presented in the text. These volumes are recommended without reservation. They are the collective work of university and high school teachers in Brittany, based on serious and continuing work by Breton scholars. Fourteen reeditions of the volumes show the concern with keeping "up to date" with new ideas and discoveries about the past. The recent reedition of the first volume on pre-history clearly exemplifies this constant refinement and improvement in these volumes. From the 1974 edition of 134 pages, this reedition has grown to 248 pages with the addition of many new illustrations and photographs and greatly improved maps.

The most interesting aspect of all the volumes for many readers of this newsletter is likely to be the efforts made to tie the history of Brittany to the history of other Celts. The authors never isolate Brittany from the rest of the world--both France and the Celtic world are a part of ancient and contemporary Breton history, and both are present in the pages of these books.

The following description by one of the authors of the group responsible for the Skol Vreizh series will give you a good idea of how these books have come about and the spirit behind them.* Jean-Jacques Monnier, whose description follows, is a history/geography teacher in the high school of Lannion and has been involved with all five publications.

"The project was started in 1969 when a teacher of Ar Falz, Per Honore, decided to give teachers and students a clear text book on the beginnings of Breton history (to 1341) to be used in the 6th and 5th levels of school along with general history texts. To forward the work, a team was put together around Honore, which put out a second volume in 1973, a third in 1978, a 4th in 1981 and the 5th and last in 1983 along with the reedition and total replacement of the 1st volume in that same year.

The work plan was collectively done and each chapter was the object of a working meeting where everyone's comments were considered. Despite the absence of financial means and promotional publicity, the printings and sales passed 70,000 copies. The fact that each author--18 in all--volunteered all work, allowed for the reinvestment of sales from each volume into a new edition or reedition. In April 1984 a 4th edition

Skol Vreizh - continued

of Volume 2 (1341-1532) appeared. But the increase in production costs and technical improvements (colored pages, finished cover) necessitates increasing financial investments which means more sales... done without advertising! The future of our project thus rests with an ever-increasing number of Bretons who take an interest in their history. Thus our new Volume 1 "Des Megalithes aux Cathédrales", far from a reedition, is a whole new book, up-to-date with new research. It should be of interest to all who are interested in the origins of Brittany.

History is never perfect. It must aim to be more and more the history of people--the history of the Breton people. But an "Association 1901" (equivalent to a non-profit group in the U.S.) has only one real source of support to count on--that of all Bretons. The work of militants is indispensable but not sufficient in itself. As coordinator of the team, I can affirm that the work of my colleagues and friends is a "Work of science, conscience and militance". All help will be precious to them to continue.

Jean-Jaques Monnier
(extracted from: "Skol Vreizh"
Dalc'homp Sonj! No. 8, hanv 1984,
pp 26-27)

Skol Vreizh is a branch of the Breton organization Ar Falz which was founded in 1933 by Yann Sohier and other public school teachers to work on the development of a "Breton content" for schools in Brittany. Ar Falz continues to be very active today in work to develop teaching materials on all aspects of Breton culture and is a major organization acting to teach Breton in and outside of the schools of Brittany (See our note in Newsletter No. 3, May 1982).

As a division within Ar Falz working specifically on pedagogical materials, Skol Vreizh is perhaps best known for the history series, but other books and booklets have also been published as part of the Skol Vreizh series and have the same high quality:

Geographie de la Bretagne. 240 pages.

L'Agriculture en Bretagne, dynamisme ou domination? 130 pages (1976).

Maisons rurales de Bretagne. by Patrick Hervé. 79 pages (1981).

Ar Boued - Pratiques alimentaires de Bretagne. by Patrick Hervé 36 pages (1982).

Ar Falz and Skol Vreizh have also published a number of books in Breton and for learning Breton and have established an ongoing correspondence course for Breton learners (see U.S. ICDBL Publication "Guide to Breton Language Learning Materials").

Skol Vreizh - continued

Ar Falz is also the name of an excellent quarterly magazine which the U.S. ICDBL receives in exchange for our newsletter. This publication reports on the activities of Ar Falz as well as other events and developments concerning the Breton language and Breton education. But, the list of activities for Ar Falz does not end there. They also publish a literary magazine in the Breton language called Planedenn.

For information on any of the above activities and to order the history books, contact the following address:

Skol Vreizh (or Ar Falz)
6, rue Longue
29210 Morlaix
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FRANCE

Note:

- * Because they are rarely mentioned by name, it seems only fair to give some credit to some of the people who have generously donated their time and talent to the Skol Vreizh history series: Jacques Briand (CNRS researcher), Corentin Canevet (Université de Haute-Bretagne, Rennes), Jean-Christophe Cassara, Léon Fleuriot (Université de Haute-Bretagne, Rennes), Patrick Galliou (Université de Bretagne Occidentale, Brest), Claude Geslin (Université de Nantes), Pierre-Rolland Giot, P. Grall, Jean Guiffan (Université de Nantes), Per Honoré (high school of Lannion), Yves Jezequel (high school of Lannion), Pierre-Yves Le Rhun (Université de Nantes), Jean-Jacques Monnier (high school of Lannion), Alain Pennec (high school of Quimperlé), Yann-Ber Piriou (Université de Haute-Bretagne, Rennes), M. Prigant, Ch. Robert, J. Tanguy, Jean-Yves Veillard (Curator of the Musée de Bretagne, Rennes).

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TUD HA BRO - SOCIETES BRETONNES

History cannot simply be a listing of dates and events in the lives of kings, church bishops, or military heroes, but must concern the lives of people and their everyday world. A very important contribution to the history of the Breton people is found in the work of an organization called Tud ha Bro--Sociétés Bretonnes (People and Country--Breton Societies). The central figure in this group of Breton scholars is Fanch Elegoet, a professor of Sociology at the Université de Haute Bretagne in Rennes, who feels that history must belong to the Breton people. Elegoet and a number of other Breton university professors and students from various disciplines and universities have successfully combined the use of oral history and thorough archival and library research to explore the past of everyday people of Brittany--the important people who have created Brittany: farmers, fishermen and factoryworkers among other occupations.

Tud ha Bro - continued

"Oral history" is one of the most direct approaches to the past where researchers simply ask living people about the past. Life history collection--which is the specialty of Tud ha Bro--focuses on peoples' ideas about their own life. Setting people in front of a microphone may provoke a few tall tales of the "good old days", but life history collection does not involve haphazard collection of anecdotes. A thorough and interested researcher works with people, giving them the role of scholar, to bring out a past that is extremely rich in descriptive detail. Oral history allows for a new perspective of the past and allows for a whole new interpretation of the past we have known to be populated primarily by the rich and famous.

The researchers of Tud ha Bro and the people they work with have produced hours of documentation on tape, but their work does not stop at simply archiving information. Since 1979 Tud ha Bro has regularly published an excellent series of volumes to present the history of and by the "silent people of Brittany". A quick summary is given here to introduce readers of this newsletter to the important and very interesting work of Tud ha Bro:

"Nous ne savions que le Breton et il fallait parler Français"--Mémoires d'un paysan du Léon. by Fanch Elegoet. (La Baule: Editions Breizh hor Bro) 1978.

This volume is not really a Tud ha Bro publication, but the forerunner of this series. Titled, "We only knew Breton, but we had to speak French"--Mémoires of a Peasant from Léon, this life history eloquently presents the feelings of a Breton from northwestern Brittany--the area where the collector, Fanch Elegoet lives and has grown up. Breton is the native language of Elegoet and was the language of the original publication titled "Un den, ur vro" (Hor Yezh 101-102, 1975). Although all the Tud ha Bro volumes are in French, Breton is the language used in collecting when it is the native language of the people involved. This volume by Elegoet is particularly interesting in presenting the problems of being a Breton speaker in a French-dominated society. The document clearly expresses this and Elegoet's 34-page postface is useful in giving some background to better understand the thoughts and feelings of the life history subject.

L'Homme et la mer (Man and the Sea). Tud ha Bro 1. 1979.

Presents short accounts of people of maritime Brittany--sea-weed collection, fishing off the southwestern coast, cod fishing in the banks of Newfoundland, and the life of a shopkeeper in the port of Douarnenez.

Les Paysans parlent (The Peasants Talk) Tud ha Bro 2. 1979

The lives of farmers--men and women--who talk of childhood, school, farmwork, local economy, technological change and many other things. Also included is a 30-page guide to life history collection by Fanch Elegoet.

Tud ha Bro - continued

Paysannes du Léon. (Peasants of Léon) By Fanch Elegoet.
Tud ha Bro No. 3-4, 1980.

Presents a good balance of background commentary on rural northwestern Brittany by Fanch Elegoet and accounts by three different women, all born in the late 1800's. Different individual perspectives on a wide range of topics: farm work, childhood, school, music and dance, festivals, the Church, language, medical practices, politics, poverty . . .

Pêcheurs de Douarnenez (Fishermen of Douarnenez). By Gwendal Denez. Tud ha Bro No. 5, 1982 (due to printing problems, this volume appeared later than numbers 6 and 7

Overview of the fishing industry incorporating accounts by eight men and women of Douarnenez. Material is presented under four major headings: the boat (building and equipping it); fishing (jobs, types of fish, techniques); life on land (industries associated with fishing such as canning); the wind and sea (wind and water conditions).

Sociétés paysannes et dépeasantisation - les usages de l'histoire de vie en anthropologie et en sociologie. Tud ha Bro no. 6, 1981.

Titled "Peasant societies and de-peasantization--the uses of life histories in anthropology and sociology", this volume collects shorter articles by scholars who met at a colloquium in Rennes. Authors are from all areas of France and articles generally focus on social change in rural France. Of interest to scholars of oral history and anyone interested in a brief view of research on peoples of the rest of France.

Changer du Monde. Tud ha Bro No. 7, 1982.

This volume focuses on rural change with material from three different areas of Brittany:

- The Tregor area presented by Christian Brunel through material collected from the poet Anjela Duval.
- Léon of the 1945-1962 period by Fanch Elegoet from his ongoing work in that area.
- Limerzel, a town of central eastern Brittany (the department of Morbihan), presented by Yves Lambert with a focus particularly on the role of the Catholic church.

Villermé, Benoiston de Chateauneuf--Voyage en Bretagne en 1840 et 1841. Presented by Fanch Elegoet. Tud ha Bro No. 8, 1982.

Presents an earlier period in Brittany through the documentation of two visitors--Villermé and Benoiston de Chateauneuf. They were members of the French Academie des Sciences Morales et Politiques given the task to report on the economy and state of the working classes throughout France. This reports their trip to Brittany in 1840 and 1841. An introduction by Fanch Elegoet is helpful in interpreting the document.

Tud ha Bro - continued

Mondes Paysans (Peasant Worlds). Tud ha Bro No. 9-10, 1983.

This volume focuses on changes in rural Brittany, including ten short contributions by various researchers at the universities of Brest, Nantes, and Rennes. Economy and technological change is a strong focus, but the material includes cultural and social change also. Articles range in topic from a journal kept by Francois Madec, a Prisoner of War in World War I, to an interview with Alexis Gourvennec, a major figure in the formation of agricultural organizations and cooperatives in northwestern Brittany in the past 25 years.

The work of Tud ha Bro will continue with new volumes that give the people of Brittany a central role in presenting their own past. And, this work surely gives us some new tools to understand the present just a little better.

For information on the work of Tud ha Bro or subscription to their publication series, contact:

Tud ha Bro
Sociétés Bretonnes
B. P. 25
29232 Plouguerneau
Brittany FRANCE

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SKOL UHEL AR VRO
INSTITUT CULTUREL DE BRETAGNE

The "Cultural Institute of Brittany" is not focused exclusively on history, but this is certainly part of the work of this important grouping of Breton scholars established in 1981 by the Conseil Régional de Bretagne.* By 1983 the Institute was under way in its work to promote and develop Breton culture. The mission of the Cultural Institute is to coordinate serious research on all aspects of the Breton culture and to make this research accessible to the public through publications and audio-visual projects. The aim is to involve Bretons in their own culture by promoting a serious study of it and encouraging people to simply be active creators and do-ers.**

The work of the Cultural Institute is carried out by sixteen Sections which focus on different topics for research, problem-solving, or promotion of public activity:

SKOL UHEL AR VRO - continued

Prehistory and Archeology	Art & Architecture
History	Sports and Games
Geography	The Land and People
Ethnology	The Sea and People
Languages & Linguistics	Religion
Written Literature	Protection of Nature and the Environment
Oral literature, Drama and Audio-Visual Expression	Pathology (Psychology)
Music and Dance	Interceltic Relations

Overall, activities are directed by the Conseil Scientifique et d'Animation which includes two delegates from each Section, the president of the Conseil Culturel,*** and the Presidents of the four universities of Brittany.

In its short existence the Cultural Institute has so far published three interesting works in collaboration with individuals and organizations in Brittany:

Les Biens de la Couronne dans la Sénéchaussée de Brest-Saint-Renan, d'après le rentier de 1544. (Collection "Histoire de Bretagne"). (Jean Kerherve, Anne-Francoise Peres, Bernard Tanguy; in collaboration with the Centre de Recherches Bretonnes et Celtiques, Brest). 16th century document full of details for historians and linguistics.

Rencontre de cultures et pathologie mentale en Bretagne. Etudes d'ethno-psychiatrie. (Cahier No. 1 de l'Institut Culturel). Collection of articles by a historian, ethnologist, psychologist and four psychiatrists exploring the psychology of Bretons and specific personality traits (and their mythology).

Histoire du théâtre populaire breton - XVe-XIXe siècles. Gwennole Le Menn (Cahier No. 2 de l'Institut Culturel, with Skol and Dastum). Fascinating and rich documentation on popular theater in Brittany from the 15th to 19th centuries.

For further information on activities and publications, contact the Cultural Institute of Brittany directly:

Skol-Uhel ar Vro
B. P. 66A
35031 Rennes-Cedex
Brittany, FRANCE

Notes:

- * For specific details on the History Section of the Cultural Institute, see an article by its president: M. Roger Dupuy, in Dalc'homp Sonj! No. 8, hanv (summer) 1984. p. 26.

Notes:

** The aims and structure of the Cultural Institute resemble an organization from Brittany's past--Framm Keltiek Breizh, or, l'Institut Celtique de Bretagne, founded in 1941. Like other Breton cultural organizations, this was to be a victim of the post-war purge of all individuals and activities vaguely connected with "Breton Nationalism" (see Reun ar C'halan's article "The Breton Struggle for National Survival" Keltica 2, 1983, pp. 21-30 for a good presentation of this very complex period of Breton history). Like the present Cultural Institute, the Celtic Institute regrouped the foremost scholars of Brittany for research and work towards public involvement in a variety of realms:

Letters	(language and literature, education, libraries, architecture, fine arts, religious art, popular and industrial art, music, dance, theater, film, radio)
Science	(history, geography, ethnography, natural sciences, biology and medicine, law, museums, historical sites and monumanets)
Economy	(agriculture, industry and commerce, crafts, maritime activity, tourism)
Social Organization	(charitable works and aid, war prisoner aid, sports, youth, spiritual life)
Propagation of Information	(information, the press, publishing, clubs and organizations, conferences and meetings)

Exterior Relations

*** The Cultural Council is a parallel group (somewhat overlapping in personnel) to the Cultural Institute. Its existence is linked to the Charte Culturelle. Signed in 1978 by the then-president of France Giscard d'Estaing, the Cultural Charter marked an official recognition of the Breton culture and offered financial aid to a variety of Breton organizations (6 million francs each year--3 from the state and 3 from regional government). To insure that monies were distributed appropriately, a committee of Bretons called the Conseil Culturel was established. This was made up of elected representatives from various organizations, departmental level government agencies and larger cities. The Cultural Charter ran out in 1981, but the Cultural Council continues to function as an advisory committee for decision-making bodies to protect Brittany's cultural patrimony and suggest steps to encourage creativity and further cultural development. Its role as an advisor for political action in favor of general cultural development in Brittany is different from the more scholarly and action-oriented role of the Cultural Institute which works on specific projects.

(continued next page)

SKOL UHEL AR VRO - continued

*** (continued)

Just as the Cultural Institute can be compared to the Celtic Institute of the 1940's, the Cultural Council can be compared perhaps to the Comité Consultatif de Bretagne which was set up in 1942. The parallels which can be drawn between these short-lived Breton institutions of the World War II period and today's programs are perhaps limited, but it is important to note that precedents exist.

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SOCIÉTÉS SAVANTES

The following groups publish Annals, Memoires and Reports regularly which include excellent articles. They are called "Scholarly Societies" because their work is indeed scholarly. If you want details of ongoing work on Breton history, these names and addresses will serve you well.

Société d'Histoire et d'Archéologie de Bretagne
(20, avenue Jules-Ferry, 35000 Rennes)

Société d'Emulation des Côtes-du-Nord
(9, rue du 71e Régiment d'Infanterie, 22000 Saint-Brieuc)

Société Archéologique du Finistère
(Hotel de Ville, 29000 Quimper)

Société d'Etudes de Brest et du Léon (Les Cahiers d'Iroise)
(11, rue de Royan, 29000 Brest)

Société Archéologique du département d'Ille et-Vilaine
(20, avenue Jules-Ferry, 35000 Rennes)

Société Archéologique et Historique de l'Arrondissement de Fougères
(Bibliothèque Municipale, 2, rue Pommereul, 35300 Fougères)

Société d'Histoire et d'Archéologie de l'Arrondissement de Saint-Malo
(5, rue du Pellicot, 35400 Saint-Malo)

Association Bretonne
(30, place des Lices, 35000 Rennes)

Société Archéologique et Historique de Nantes et de Loire-Atlantique
(Manoir de la Touche, Place Jean Jean V, 44000 Nantes)

Société Polymathique du Morbihan
(2, rue Noe, 56000 Vannes)

MUSEUMS

Museums are extremely active in Brittany in research and public activities for Breton history. Readers interested in museums are urged to consult an excellent listing published in Breizh 248 (August-September 1978). This gives a very complete guide to museums throughout Brittany with a brief description of their specialties. It may be outdated, but only because new museums have opened. This listing was originally put together by the Centre Nantais de Culture Celtique (1 rue de Gretry, 44000 Nantes). Tourist bureaux are also good sources for information on local museums and activities, for anyone travelling to Brittany.

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BIBLIOGRAPHY

FOR THOSE WHO WANT MORE . . .

There is no lack of good reading on Breton history. The following listing is a very brief one which will be useful in getting started. As is true for any subject on Brittany, most materials are in French. I have tried to list a few English language books, but if you stick to English, you are likely to miss out on most of the best material. I would be happy to receive suggestions from readers to make this a more complete and useful guide to reading on Breton history.

General

Brekilien, Yann

Histoire de la Bretagne. Paris: Hachette, 1977.

Brekilien, Yann and others

La Bretagne. Paris: Editions d'Organisations, 1982. (excellent collection of contributions on all subjects by leading Breton scholars. History is given 136 pages of the total 691).

Dalc'homp Sonj! (36, rue Emile Zola, 56100 Lorient); quarterly magazine of Breton history.

Delumeau, Jean and others

Documents de l'histoire de la Bretagne. Toulouse: Privat, 1973.

Histoire de la Bretagne. Toulouse: Privat, 1973

Prehistory

Chadwick, Nora

Early Brittany. Cardiff: University of Wales Press, 1969

Giot, Pierre-Roland, Jean l'Helgouac'h, and Jean-Laurent Monnier
Préhistoire de la Bretagne. Rennes: Ouest-France, 1974.

Giot, Pierre-Roland, Jacques Briard and Louis Pape

Protohistoire de la Bretagne. Rennes: Ouest-France, 1979.

Skol Vreizh

Des megalithes aux cathédrales. Histoire de la Bretagne et des Pays Celtiques 1. Morlaix: Skol Vreizh, 1983.

BIBLIOGRAPHY - continued

Early Brittany (to 1341)

Fleuriot, Léon

Les Origines de la Bretagne. Paris: Payot, 1980. (excellent bibliography; contrast to Loth's ideas on settlement of Brittany).

Giot, Pierre-Roland, Léon Fleuriot, G. Bernier

Les Premiers Bretons. Chateaulin: J. le Doare, 1982.

Loth, Joseph

L'emigration bretonne en Armorique. Geneva, 1980 (thesis of 1883; a classic. This version of settlement is disputed by Fleuriot).

Middle Ages to French Revolution (1341 to 1789)

There are many excellent books available on specific personages and events of this period. The best general works are as follows:

Skol Vreizh

L'Etat Breton de 1341 à 1532 et les autres pays celtes au Moyen Age. Morlaix: Skol Vreizh.

La Bretagne Province (1532-1789) et les pays celtes du XVIe à la fin du XVIIIe siècle. Morlaix: Skol Vreizh.

Croix, Alain

La Bretagne aux 16e et 17e siècles: La vie - La mort - La foi. Paris: Maloine S.A., 1981.

Croix, Alain and Fanch Roudaut

Les Bretons: La mort et Dieu, de 1600 à nos jours. 1984.

A few specific works:

Choffel, Jacques

La Guerre de Succession de Bretagne (1341) Paris: F. Lanore, 1975.

Le Dernier Duc de Bretagne. Paris: F. Lanore.

Jones, M.

Ducal Brittany (1364-1399); Relations with England and France during the reign of Duke John IV. Oxford University Press, 1970.

Mauny, Michel de

1532 - Le Grand Traité franco-breton. Paris: Rennes, 1971.

Mercier d'Erm, Camille le

L'Etrange aventure de l'armée de Bretagne 1870-1871. Paris: Perrin, 1937.

Une armée des Chouans. Paris: Perrin, 1975.

Plainol, Marcel

Histoire des institutions de la Bretagne (3 vols.) Rennes: Cercle de Brocéliande, 1953-1955; reprint by Mayenne, 1981.

Rebillon, A.

Les Etats de Bretagne de 1661 à 1789. Rennes, 1932.

BIBLIOGRAPHY - continued

Contemporary period:

Breklilien, Yann

La vie quotidien des paysans bretons au XIXe siècle. Paris: Hachette, 1966 (reedited since).

Deniel, Alain

Le Mouvement breton de 1919 à 1945. Paris: Maspero, 1976.
(probably the best on the Breton movement of this period)

Fouéré, Yann

Histoire resumé du mouvement breton. Nature et Bretagne, 1977.
Problèmes bretons du temps présent. Paris: Les Editions d'Organisation, 1983.

Guin, Y.

Histoire de la Bretagne (1789 à nos jours). Paris: Maspero, 1977.

Laouenan, Roger

Le tocsin de la moisson. Paris: France-Empire, 1981 (WWI period).

Nicolas, Michel

L'Emsav--politique et thématique du mouvement breton. Paris: Editions Syros, 1982.

Poupinot, Yann

L'Histoire de la Bretagne contemporaine.

Skol Vreizh

Histoire de la Bretagne et des pays celtiques de 1789 à 1914.
Morlaix: Skol Vreizh.

Histoire de la Bretagne et des pays celtiques de 1914 à nos jours.
Morlaix: Skol Vreizh.

Tud ha Bro - Sociétés Bretonnes (B.P 25, 29232 Plouguerneau).
Publications based on oral history collections; directed by Fanch Elegoet.

One more source . . .

A Chronology of Breton History. Publication Series No. VI of the International Committee for the Defense of the Breton Language prepared by Lois Kuter.

This 17-page listing of dates and events, focuses on the Breton language--people and events in Brittany and France which have effected the present and will effect the future. It is helpful in sorting out names of individuals and organizations which have had a role in the defense and promotion of the Breton language. It will give readers a very good idea of advances and the lack of advances for the Breton language especially since the 19th century. The chronology also gives a good idea of the attitudes of French officials and their changes over time. The Chronology is available for \$2 per copy.

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UR GAVADENN A BOUEZ: DORNSKRIDOU MEVEN MORDIERN
E SKOL-VEUR HARVARD

Reun ar C'halan

E deroù ar bloaz em eus resevet ul lizher digant va mignon Yann Bouëssel du Bourg. Skrivañ a rae ennañ: "Lavaret en deus din Per Denez e oa dornskrid nemetañ troidigezh vrezhonek romant Jul Vern Les Forceurs de blocus e Harvard University. (lakaet e brezhoneg gant Meven Mordiern). Soñjet am eus ennoc'h diouzhtu. Ha ma vefe tu da lakaat luc'hskridañ an dornskrid-se hag en kas deomp evit ma vefe embannet. En arvar da vezañ kollet emañ. Hag anavezout a rafec'h unan bennak en Harvard a c'hallfe hentañ ac'hanomp?" Eveljust em eus galvet diouzhtu lenndiourien Harvard, ha nepell goude em eus bet ul lizher digant an Itron Falsey. Reiñ a rae din an diskleriadurioù am boa goulennet. Souezhet bras on bet, rak n'eo ket hepken troidigezh Jul Vern a oa miret er Houghton Library: ur bern dornskridoù all ne lavaran ket, ouzhpenn 4000 pajenn en holl.

Meven Mordiern a oa unan eus ar skrivagnerien o deus bet ul levezon vras war lennegezh Vreizh da vare an eil Emsav, etre 1920 ha 1940 peurvuiañ. Embannet en doa an Notennoù diwar-benn ar Gelted koz (Notes on the ancient Celts), ur pikol levr deut da vezañ ul Levr Santel evit brogarourien Vreizh (kv. Yann Bouessel du Bourg, "La littérature bretonne", e La Bretagne (Paris: 1982) p. 371). Savet en doa ivez (gant Fransez Vallée hag Emil Ernault) Sketla Segobrani (Segobranos' Chronicles): livañ a rae enno un daolenn vuhezek eus sevenadur ar Gelted en eil kantved kent Hor Salver, pa oant mestr war lodenn vrasañ Europa. Levezonet eo bet gant al levr-mañ oberennoù ken brudet ha romant Roparz Hemon, An Aotrou Bimbochet e Breizh, ha barzhonegoù Kerverziou evel "Epona" ha "Manos ha Bena". Meven Mordiern en deus embannet ivez danevelloù registorel hag hengeltiek all, Logotigiakos ha Gent Lueez an Doueed. Kalz eus e zornskridoù a oa chomet diembann, ha goude an eil brezel-bed, d'ar mare ma veze heskinet didruez brogarourien Vreizh, e kavas dezhañ, ha ne oa ket hep abeg, e vefent e tailh da vezañ distrujet. Gwall

UR GAVADENN A BOUEZ . . .

glañv e oa pa c'houlennas gant e vignon, ar C'hont Roland a Goedgourhedhen, ma vije roet e zornskridoù da Skol-Veur Harvard: eno e vijent e savete. Ha setu penaos em eus bet tu da deurel ur sell ouzh dornskridoù Meven Mordiern miret er Houghton Library, e Skol-Veur Harvard. Kavet am eus evit gwir troidigezhioù Jul Vern, An dorrerien-vlokus (Le forceurs de blocus), ha Eur gêr war neuñv (La ville flottante), met bez' e oa ivez dornskrid un danevell hengeltiek, Bodadeg ar pevarzekved (The meeting of the fourteen), ha kalz dornskridoù all. An darnvuiañ o deus d'ober gant buhez Meven Mordiern: Istor berr ur c'halvedigez (Short history of a calling); gant e vugaleaj: Enñvorennoù Gwiler (Memories of Gwiler); gant al levrioù o doa stummet e spered: An diou levraoueg (The two libraries); gant e hendadoù war-du e vamm: Tiegezioù bourc'hizienn ar Broioù-krec'h en XVIIIved kantved hag en XIXved (1730-1896) (Bourgeois families in France in the XVIIIth and the XIXth centuries), ha gant familhe dad: Selloù ouz an tremenet (1750-1932) (Looking at the past). Bez' ez eus c'hoazh war dro 300 lizher bet kaset da Veven Mordiern gant e vignon ha kenlabourer Frañsez Vallée etre 1935 ha 1941. Al lizhiri-se a zo a bouez bras evit istor an Emsav sevenadurel. Per Denez a zo prest da embann dornskridoù Meven Mordiern e mouladurioù Hor Yezh. Skoulmet am eus an emzivizoù gant mirour an dornskridoù er Houghton Library evit ma vo roet deomp an aotre d'hen ober ar c'hentañ ar gwellañ. Salv e teuo da wir: re bell ez int chomet dianav e Breizh.

Meven Mordiern was one of the most influential writers in the period of the second Emsav (1920-1945). His missing manuscripts (over 4000 pages of text) have just been discovered at Harvard by Reun ar C'halan. Per Denez had heard that Harvard had the Breton translation of a Jules Verne novel made by Meven Mordiern, and he had Reun check out the information. Imagine his surprise when he discovered not one, but two translations from Jules Verne, and especially when he also discovered the manuscripts of six unpublished original works (one short story, five books of memoirs, plus 300 letters from the Breton scholar Frañsez Vallée). It is hoped that most of this material will be published within the near future.

NOTES ON RECENT BRETON PUBLICATIONS

Reun ar C'halan

Fañch an Uhel. Kontadennoù ar Bobl / 1 (Folk tales / 1). (Brest: Al Liamm, 1984). 300 pages. 85 francs.

Only a small fraction of the folk tales collected by Fañch An Uhel (Francois Luzel in French) over a period of some forty years, from 1847 to 1892 to be precise, had been previously published, most of them in French only. All of the original Breton manuscripts have now been transcribed and edited by a group of devoted Breton scholars. This is the first volume. Two more will follow, hopefully in the near future.

Michel Renouard. Brittany (Rennes: Ouest-France, 1984). 32 pages.

A beautifully illustrated publication. It provides a brief, but well informed introduction to Brittany. The author is Professor of English at the University of Rennes II.

Michel Renouard. A New Guide to Brittany (Rennes: Ouest-France, 1984). 394 pages.

This is the English edition of the Nouveau Guide de Bretagne (1982), which was itself a reworking of the 1978 Guide de Bretagne. It provides a listing, in alphabetical order, of the points of interest in Brittany. A short introduction provides useful information about the geography, the history, and the culture of Brittany. A large number of magnificent color photographs.

Cathal Ó Luain, editor. For a Celtic Future. (Dublin: Celtic League, 1984). 332 pages.

A collection of essays and poems about the six Celtic nations written as a tribute to Alan Heusaff, who served as General Secretary of the Celtic League since its foundation in 1961. The section on Brittany includes two contributions by Jorj Gwegen, one about the Diwan schools, the other about the Isle of Man. Mikael Madeg gives a learner's reading list from Breton books and journals, as well as a brief account of the conflicting spelling systems currently used by Breton writers. Finally, Gildas Durand demonstrates, through the study of iconography, that the bombarde and the biniou were used together as early as the XIVth century, and possibly even earlier.

REPORT ON THE BRETON LANGUAGE - AN UPDATE

Lois Kuter

A Bill before the French government: The Destrades Proposition and grass-roots action in Brittany

In March 1981 Francois Mitterrand declared "the right to be different" (le droit à la différence) in proclaiming:

"The time has come for a statute for languages and cultures of France which will recognize for them a real existence. The time has come to open wide for them the doors of the schools and of the radio and television, allowing their spread, and to accord them the place they merit in public life."

As reports in this newsletter of the continuing difficult situation for the Breton language have indicated, the French government has opened few doors. Cracks have appeared here and there for non-French speakers in France, but considerable action is needed before fundamental rights to be different become more than words.

A new bill placed before the National Assembly of France in late May (to be reconsidered in October) has some potential for door-opening, but like previous pronouncements of good will, it will only be effective if hard action follows. The "Proposition de Loi sur des langues et cultures de France" (Law proposition on the promotion of languages and cultures of France) is a group effort by Jean-Pierre Destrade, Lionel Jospin, Yves Dollo, Louis Le Pensec and Jean-Jack Queyranne with the backing of many other Assembly members. If the names Dollo and Le Pensec sound familiar, it is because these Bretons have been active in drafting and promoting other measures for regional languages and cultures of France.

The Destrade Proposition, as it is called for short, begins with a very interesting introductory "exposé des motifs" which honestly presents the past attitudes of the French government which have blocked the "right to be different" in France, and the slow advances made in legislation for the protection of this right. This introduction gives one the impression that the current Socialist French government sincerely desires to atone for past sins by truly promoting cultural diversity within France. The sane, positive and progressive spirit of this introduction is cause for optimism, but enthusiasm is a bit dulled when the reader finally arrives at the 17 Articles of the proposition.

The vagueness of the articles seem shrewdly tailored for a continued do-nothing policy. All articles are of a very general nature. For example, teaching languages is covered in Article 7 as follows:

BRETON LANGUAGE REPORT - continued

"The State makes possible anywhere within the national territory the teaching of the languages and cultures of France and assures them overall continuity in pre-elementary classes, elementary and secondary levels of general, agricultural and technical training, and at the university level. This teaching is dependent on the voluntary will of teachers and students. To this end the State will organize the training of teachers; it will put bilingual classes in place; and in all exams and competitions candidates' knowledge of the language of their region or another language of France taught in the academy can be counted."

There are certainly no teeth to that article--nothing to insure an advance beyond the pitiful level of Breton and other languages now in the schools. A clever politician or school administrator can claim that all these things are already done! And, in Brittany there are indeed bilingual classes--three of them! And, teacher training has been established--in a few programs for a few days or even a few weeks of the year! The proposition guarantees no more than that.

And for radio and television, Article 10 says: " . . . An important place is reserved for the languages and cultures of France in the programs broadcast by the national and regional radio and television companies, provided the necessary financial resources are available."

The weakness of these two provisions for education and media are in contrast to the fundamental principles drawn up by participants in the colloquium "Langues et cultures minorisées" held in Paris, March 24th and 25th, 1984. Representatives of language speakers throughout France who met at this colloquium stated that for education it was necessary for schools to have a dual bilingual system: one track where the medium of instruction is the language of the region with French introduced progressively; and a second track in French with the language of the area introduced progressively, and effectively, at all levels.

In the realm of media, the colloquium participants stated that nothing less than complete radio and television service in the language of the region was acceptable and that this was quite possible given technological developments. There is no reason to settle for a percentage allocation of programming for these languages--the so-called "important" place that the Destrade Proposition speaks of.

One can imagine that the participants in this colloquium must be quite disappointed to see the contrast between their list of "fundamental principles" and the Articles of the Destrade Proposition.

Not much optimism is really possible based on the Proposition alone, and based on the knowledge of how far such verbal assurances have gone in the past. But optimism is still possible based on the activity of language-speakers themselves. In Brittany, Bretons

BRETON LANGUAGE REPORT - continued

continue work to develop the use of Breton in the schools, media and public places, and continue to put pressure on government representatives such as those who worked to draft the Destrade Proposition to give teeth to words in support of the right to be different. Breton language militants have been quietly, and not-so-quietly, working for years. Their commitment is for life. In acting alone their work has had an understandably limited impact, but signs of new support in Brittany from a broader base are starting to become more visible. No better example of this can be found than the recent organization of local-level Breton politicians to work at the base level for the Breton language.

During the winter of 1984 several Breton-speaking mayors started work to get things rolling among their colleagues (Pierre-Yvon Trémel, Mayor of Cavan; Fanch Le Peru, of Confort-Berhet; Yves Guilloux of Ploerdut; and Roparz Omnes of Plomelin). An association is now established which will provide a forum for the exchange of ideas and practical suggestions based on trial-and-error experiences in introducing Breton to public life--initiating its use on road and building signs, using it in public meetings, and encouraging the growth of educational and cultural activities in local areas in support of the Breton language. The association will also work on putting pressure on higher levels of the political hierarchy for actions in favor of Breton. It is in these grass-roots efforts to make Breton a viable part of everyday public life that one can find good cause for optimism. The work of local officials in both eastern and western Brittany to use Breton and support its use is to be applauded and encouraged.

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Diwan - Breton Language Schools in Brittany

With this newsletter I share with the U.S. ICDBL members greetings and thanks for our work for Diwan from André Lavanant and Patrick Favereau, President and Vice-President of Diwan respectively. With their letters to me (of June 7) they sent some information to bring us up to date on Diwan activities of the past months.

Right now the situation for the Fall is still uncertain and with the change in the French Cabinet it is hard to tell what may happen. The following quick review will show you that Diwan is still hard at work on their financial problems.

As past reports have said, Diwan has requested integration into the French school system as a means of solidifying their existence. In the Fall of 1983 a contract was signed with the French government which recognized Diwan's legal existence, but unfortunately this contract did little to meet financial needs of the Diwan schools. With the contract the government only covers approximately 25% of Diwan's budget--for instance, only half of the salary of 11 out of 32 teachers and teacher's aides are paid under this contract. Diwan has been able to raise the funds to meet approximately 55% of the

DIWAN - continued

budget, but this still leaves 30% which is not met. The debts have built to a level where teachers' salaries have been frozen and one class has now been closed (Ploudiry).

Diwan has continued to work with government officials and local officials in Brittany to find solutions to the financial gap, but so far a solution has not been found. Given the government's bold words about supporting bilingual education and the cultural and linguistic heritages of France, one expects a solution to come. Out of the total educational budget in France, the Diwan schools are not an addition, and support for these schools offers the government the opportunity to literally "put its money where its mouth is." (See news of the new Destrades Proposition on regional languages and cultures).

The latest and most spectacular of Diwan's attempts to bring attention to the situation has been a march to Paris which started in Carhaix (central western Brittany) on April 28. Ten people, including children as well as adults, made the 600 kilometer march to bring the plight of Diwan to the attention of President Mitterrand and the public. The marchers arrived in Paris on May 12 and were joined by an estimated thousand supporters. In Paris they were able to meet with Mitterrand's counselors. This meeting has at least led to agreements for the formation of an inter-ministerial committee to be established to work on Diwan's problems. In the meantime, Diwan parents, teachers, and administrators continue their own work to find long-term solutions to guarantee the future of Breton language education.

YOU CAN HELP . . .

The most effective help Americans can offer is hard cold cash. In past newsletters we have urged readers to send a check to Diwan. We repeat that request here and assure you that even small contributions are appreciated--all the small contributions Bretons have themselves given have made up 55% of a 6 million franc yearly budget.

Send a check directly to Diwan (made out to DIWAN) :
Diwan
29214 Treglonou
France

or send a check to me, made out to the U.S. ICDBL. A separate account will be established for Diwan donations. Be sure to mark Diwan on your check.

WELSH SUPPORT FOR BRETON

The U.S. ICDBL wishes to thank the participants of Welsh Heritage Week for their support of our work. The ICDBL treasury received the proceeds of a raffle held at WHW.

More important in the way of support for the Breton language is the inclusion of a Breton class in Welsh Heritage Week's program this year. Nathalie Novik, a member of the ICDBL Board of Directors, taught seven enthusiastic, and, from Nathalie's report, very gifted students. Congratulations to any of you who may be reading this newsletter. Learning Breton is an obvious way to support it. We hope you can continue your studies. It is obvious to anyone who has tried to find a Breton class in the U.S. that opportunities are extremely rare. We hope that Welsh Heritage Week will repeat the "experiment" of incorporating Breton into its excellent program.

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POETS' BRITTANY

Paul Nedwell is a Ukrainian-American who regularly contributes to the Ukrainian-American press in both English and Ukrainian (his second language). As you will see from pages to follow in this newsletter he is also active for the ICDBL. He has written primarily about Ukrainian history and has become quite interested in the parallels he sees in Breton history. He believes that the survival of Ukrainian and Breton languages depend not on numbers, but on the existence of people who care. Ajela Duval, who inspires his poem, is certainly one of those people. She reminds Paul of Taras Shevchenko, a Ukrainian poet and leading figure in the Ukrainian national revival of the 19th century, who ended one of his poems about Ukraine with the words "I care".

TO THE MEMORY OF ANJELA DUVAL

How deep and undying was her love for her native land!
When others thought no longer of a Brittany
Worth caring or fighting for, she dared to take a stand.
She was for a Brittany in control of her own destiny.
Through her poetry, she spoke of the beauty of her land,
And through her prose, of the heroism of the Breton soul.
Her beloved Brittany was to her a nation grand,
But a nation that on the world's stage was yet to play her role.
She was a giant in spirit, a true daughter of Brittany,
Whose hopes for Brittany yet live in her written words
To nourish a new generation to the nth degree.
May a source of pride and joy for'er be her inspiring words.

Paul Nedwell
May 1984

THE BRETON CONNECTION

Starting in this issue and continuing for future issues, the Breton Connection will be featuring short biographies of the members of the ICDBL and their reasons for joining. I am doing this in hopes that it will bring this very diverse and interesting group of people closer together as a group with a common interest. If you have not already received a letter from me explaining what we are doing, you will be receiving one shortly. If you would like to volunteer a biographical sketch of yourself, that will be fine also.

Three members that we will be highlighted in this issue are: Robert and Mary Kennedy of Williston Park, New York; Paul and Elizabeth Nedwell of Poughkeepsie, New York; and Mr. Morgan Hoover, Jr. of Bethesda, Maryland.

Jennifer Parks

BAIL Ó DHIA AR AN OBAIR

(God's blessing on the work)

Robert & Mary (Forkin) Kennedy

Both of us were born in the Boro of Manhattan of New York City: Robert on December 19, 1915 and Mary on February 3, 1920. Robert is the oldest of the five children of Michael and Margaret (Moran) Kennedy. Michael came from Co. Kilkenny and Margaret from Co. Mayo in Ireland. Mary is the younger of the two children of Matthew and Ellen (Greene) Forkin. Matthew came from West Hartlepool, England, and Ellen from Co. Clare, Ireland.

Robert and Mary were married on October 3, 1942 in New York. They have six children, named, in order of age; Colm, Desmond, Eileen, Niall, Kathleen and Sheila. And five granddaughters. Robert and Mary attended Grade and High Schools in New York. Robert was a surveyor before his retirement in February 1976. He is an Irish speaker who learned that language in classes conducted by the New York Gaelic Society. In his youth he was a piper in the Clann Eireann Pipe Band, of New York. Also, he spent over two years in Iceland, 1943 to 1945, with the Sig. Corps of the United States Army. Both of us visited Ireland in 1978. We have numerous kin there. We reside at 130 Park Avenue, Williston Park, NY 11596. Tel.: 516-746-2085. Willisoton Park is a village in Nassau County on Long Island.

Paul R. Nedwell

I was born in New Berlin, a small village situated in a farming community in central New York State, in 1945. I spent most of my school years in Poughkeepsie, New York, where I attended Dutchess Community College, obtaining a degree in Electronics Technology.

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THE BRETON CONNECTION - continued

Paul R. Nedwell . . .

Through my mother's parents, who were both Ukrainians who had emigrated to these shores at the turn of the century, I gained an active interest in Ukrainian language, literature, music and folk art and in the preservation of the Ukrainian heritage here in America, where there is a vibrant Ukrainian-American community. Other languages which I have also studied are Latin, Spanish and Polish. As a member of a minority group myself, I have come to sympathize with other minority groups in their struggle to preserve their own national languages and cultures.

I also have a goodly number of hobbies, one of which is gardening, with an emphasis on herb growing. I am also into both black and white and color photography, concentrating mainly on nature shots, old barns and other buildings and historical monuments and sites. I have practiced and continued the old Ukrainian folk arts of pysanky (Easter egg) decorating and painting in reverse on glass, both of which are kept very much alive among Ukrainians in America. And, I have also written poetry in both the Ukrainian and English languages, some of which has been published in various Ukrainian-American publications.

I first became interested in Breton culture through my wife Elizabeth who is herself a Breton by birth. However, until I became aware of the existence of the ICDBL, I was only able to locate but a few articles about Brittany in various American publications. Then when my wife Elizabeth and I were up at the International Celtic Festival at Hunter, New York, last year, we came across a pamphlet put out by the ICDBL in 1982. Being both interested in the preservation of the Breton language and culture, we both decided to join as members of the U.S. Branch of the ICDBL.

I also joined the ICDBL because of a deep-seated desire to help at least in some small way in defending the right of Bretons to use their own native language on the radio, on television, in the schools, in the courts and on all levels of government in Brittany. I support wholeheartedly the growing, and I believe unstoppable, movement for Breton national autonomy within a democratic French state, for I believe that then and only then will they be assured of the full protection of their national rights as a minority people in Europe.

Elizabeth Nedwell

I was born on a farm near St. Julienne, halfway between the towns of Gourin and Guiscriff, in the department of Morbihan, Lower Brittany. I came to the U.S. in 1946, arriving and remaining in New York City up until 1960. I attended grammar school in mid-Manhattan and then Charles Evan Hughes High School in lower Manhattan. I then attended the Fashion Institute of Technology, majoring in Textile Design. Upon graduating from FIT, I was employed by the Fuller Fabrics Division of J. P. Stevens as a textile designer, until moving to Wappingers Falls, New York in 1960. I then left the design field and became a quality control inspector for Western Publishing in Poughkeepsie. I later did illustration work and drafting

THE BRETON CONNECTION - continued

Elizabeth Nedwell . . .

for various "job shops" in the area, and I am still occupied in this field at present.

I learned to speak Breton as a baby, mainly because my parents spoke it at home--in fact they speak it at home today among themselves still. (Elizabeth's father's family name is Stephan and her mother's family name is Meillarec). Because of my background, I am fortunate to be fluent in both the Breton and French languages. After leaving Brittany, I and so many other Bretons have come to the realization that ours is an interesting, colorful and unique cultural heritage, and one that should be treasured and preserved.

I met my husband Paul when we were both working for the same "job shop". Through the years, our common interests have kept us from ever having a dull moment. There is always something to get us involved coming along. Discovering the ICDBL last year at the International Celtic Festival at Hunter, New York, is an example. Through such an organization, we hope that more Americans will become aware of the plight of Brittany and the Bretons.

My hobbies are many. Art is my first and main interest, since I have an artistic background. I have been a member of the Dutchess County Art Association for approximately 20 years now. Occasionally I have exhibited my art works in the area, and I enjoy drawing and painting whenever I can find the time to do so. I also enjoy gardening, being mainly interested in flowers. Photography is another hobby of mine, as well as sewing, cake decorating and baking. Cooking, mostly trying out new recipes, is another "fun thing" I enjoy doing. My husband and I both enjoy visiting Amish acquaintances we have in Pennsylvania Dutch Country--I find the Amish very similar to Bretons in many respects.

Both my husband and I of course enjoy listening to Breton folk music old and new. And we are interested in things Breton and Ukrainian.

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Morgan Hoover, Jr.

I am with the ICDBL because Peter Moyle thought that I might be interested in it and wrote to me mentioning it some time ago. I was born in Greenwich, Connecticut, lived in Cleveland 13 years, then lived here in Bethesda 17 years. I studied Irish Gaelic and am now teaching it, and am also studying Scottish pipe music with a band in Oxon Hill, Maryland.

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GARDENS IN BRITTANY

Readers may be interested in keeping an eye out for an article in a forthcoming issue of Country Journal called "Sketchbook of the gardens of Brittany" by an artist named Elayne Sears.

NEWS OF NON-CELTIC LANGUAGES

In this issue of the ICDBL newsletter, I am pleased to print the following contribution--the first response to my request for short, informative articles on non-Celtic minority languages. Paul Nedwell (introduced in previous pages) has provided us with an excellent introduction to the history and current situation of Ukraine.

Roslyn Raney

State of the Ukrainian Language in Ukraine Today

Paul Nedwell

Ukrainians are the descendants of the South West branch of the Eastern Slavs. A fiercely independent-minded people, they have had three distinct periods of national statehood and independence. The first period of national statehood, known as Kievan Rus, lasted from the 9th to the 14th century; the second period of independence, under the Ukrainian Cossack state known as the Hetmanate, lasted from the middle of the 17th to the end of the 18th century. The third, and briefest, period of national independence began with the downfall of the Russian Empire and the establishment of the democratic Ukrainian Central Rada (Council) in March 1917, and ended in 1920 with the division of Ukrainian lands between the Polish Republic and the newly created Soviet state. Each of these fleeting periods of national independence has left a lasting imprint on the Ukrainian language and literature.

Today Ukrainian, an Eastern Slavic language, is spoken by over 45 million people, which includes those Ukrainians living abroad as emigrants in Western Europe (140,000), Canada (500,000), the United States (800,000), Argentina (100,000), Brazil (100,000), and New Zealand and Australia (20,000). It is a very melodious language and has often been called by its admirers the Italian of the Dnieper, the Dnieper being one of the chief rivers of travel and commerce in Ukraine.

We do not know the original Proto-Slavic language, out of which all the separate Slavic languages developed, and hence do not possess any written works on it. Most historians agree that the breaking up of this language common to all ancient Slavs (Proto-Slavic) began with the beginnings of the migration of the various Slavic tribes from their original homeland, which has generally been agreed upon by scholars to have been somewhere between the river Prypiat and the upper Dnieper. Already from the earliest manuscripts from the Kiev and Chernihiv regions, dating from the eleventh century, and from Galicia, dating from the twelfth, we can see the emergence of distinctly Ukrainian characteristics.

By the middle of the 16th century, most of Ukrainian territory had come under Polish rule, with the result that the Polish language was everywhere: in the schools, in the churches, in the courts and in the markets. The use of the Ukrainian language had all but disappeared from the cities and was relegated mainly to the rural areas.

The Ukrainian Language - continued

In 1648, as a reaction against harsh Polish oppression, the Ukrainians in eastern Ukraine, under the leadership of Bohdan Khmelnytsky, rebelled against Polish rule and succeeded in setting up a free and independent Ukrainian state, the Ukrainian Hetmanate. This new state of affairs improved conditions for the development of the Ukrainian language, which became the language of officialdom throughout the Ukrainian Cossack state. Under the Hetmanate, the local vernacular was used in all records and documents compiled in Ukraine at that time. However, with the disintegration of the Ukrainian Cossack state, after the defeat of Hetman (the name given to the head of the Hetmanate) Ivan Mazepa and his Cossack armies in 1709 at Poltava by armies of the Czar, the Ukrainian language seemed headed for decline.

But then, in 1798, a national revival was sparked with the publication of the "Eneida", a travesty of Virgil's "Aeneid", in the Ukrainian language by Ivan Kotliarevsky. From this time onward, Ukrainian literature has not lacked for writers. The most powerful and prophetic voice came from the "Kobzar", a collection of inspiring poems, of Taras Shevchenko, published in 1840. Shevchenko, in his call for a free and independent Ukraine, became the strongest voice of the Ukrainian national revival. Even the Ukrainian Communists of today are forced to recognize the greatness of Shevchenko, though they distort his life and works to try to fit them into a Communist mold. This explosive national revival so frightened the ethnic Russians of the Russian Empire that Count Valuyev, Czarist Minister of the Interior, declared in 1876: "There never was, there is not now and there will never be a Ukrainian language". To this end he issued an order banning the publication of any books in the Ukrainian language.

But the Ukrainian language and culture were not to be erased from the face of Europe. On November 20, 1917, the Ukrainian Central Rada, through its "Third Universal", proclaimed a free and democratic Ukrainian state: The Ukrainian National Republic, with Ukrainian as its official language.

Today, the Ukrainian language still faces discrimination in its native land; and most of those Ukrainian dissidents in the prisons and labor camps of the Soviet Union today are there because they took a public stand against Russification and against the planned destruction of their Ukrainian language and culture. Though larger in numbers than the Bretons, the Ukrainians find themselves in the same boat as the Bretons in respect to language discrimination. This may be one of the chief reasons why Ukrainians in the West sympathize with the Breton struggle for national autonomy within the French state. In Ukraine today, all official and judicial activities of the day are carried out in the Russian language. In all secondary schools and institutions of higher learning, instruction is given in the Russian language; and the Russian language itself is taught as early as feasibly possible in the primary schools. In fact, in some areas of Ukraine, there are no Ukrainian schools whatsoever; for example, in the heavily Russified, urbanized southeast of Ukraine, the last Ukrainian school in Donetsk--a city of well over a million inhabitants--was reportedly shut down in 1979.

The Ukrainian Language - continued

The Ukrainian language is discriminated against in all phases of national life. Although the Ukrainian language is as adaptable to scientific terminology as are most other languages, virtually all of the scientific publications printed in Ukraine are in the Russian language. Also, most of the popular Ukrainian magazines and newspapers are published in parallel Russian-language editions with greater circulation and better layout than the Ukrainian-language editions. As far as broadcasting is concerned, most of the television and radio programs broadcast in Ukraine are in the Russian language, and these are of higher caliber than those in Ukrainian.

But, the Ukrainian language is far from dead, and the struggle for survival of the Ukrainian language and culture continues today as it has down through the centuries. This writer believes that Bretons could very well draw some inspiration and encouragement for themselves in their own struggle for the Breton language, by reading the writings of the Ukrainian dissidents, many of which are readily available in the English language in the West today.

Bretons could take heart in their own struggle by reading the works of such as former Ukrainian dissident Valentyn Moroz, who now resides in the West. Brittany doubtlessly has many "realists" who see the Breton cause as hopeless. In his essay, "Amid the Snows", Moroz has a few words to say to his own fellow countrymen about such "realists". He writes:

"The 'realists' in Ukraine were never Ukrainians; they always became Little Russians. Fear the 'realist', as you fear fire, if you want to remain Ukrainians! From the 'realists' point of view, the Ukrainian cause has always been hopeless. Consequently, it was always espoused by those who 'hoped without hope' by those who were not frightened by 'hopeless' reality and stubbornly followed their dream 'as Israel followed the pillar of fire'."

Later on, in this same essay, Moroz goes on to say:

"It has become a tradition for us to complain about our weakness. But really, Ukraine has been a unique example of strength. And we have survived! What other forbidden language has such a rich literature? The strength of the Ukrainian character must truly be considerable if both the Russians and the Poles came up with the same saying: 'Stubborn as a Ukrainian'. This is the basis of a peculiar Ukrainian firmness--to find strength and hope within oneself, to be independent of outside sources of strength and hope."

So, I end this short article on a note of hope for the future of another endangered national language and culture. What amuses me at times is how some people refer to certain small nations and peoples as "minorities" living within this or that state structure. What they fail to realize is that most, if not all, of these "minorities" are often in the majority in their own native homelands!

INTERKELT '85 - AN AMERICAN FESTIVAL OF CELTS TO START IN 1985

The following presentation of InterKelt '85 has been abridged from materials received from the sponsors and initiators of this exciting new festival, the Society of Inter-Celtic Arts and Culture.

InterKelt '85

America's First Annual Festival of Celtic Art and Culture

From July 22 to August 4, 1985, Boston will host InterKelt '85. Some 80 million Americans claim Celtic ancestors, and no better place exists to celebrate their heritage than Boston, capital of our country's most demographically Celtic state.

However one defines a "world civilization", the Celts have clearly created one whose creativity is matched only in its capacity to endure. And it is this 3,000-year-old civilization that will be celebrated in all of its manifestations at InterKelt '85. All aspects of the Celtic cultural heritage will be explored; every Celtic country, region, and emigrant community will be represented; and each phase in the evolution of Celtic society, from the Bronze Age to modern times, will be examined. By placing equal emphasis on education and entertainment, InterKelt will offer all participants an opportunity to enjoy, learn about, and take pride in the Celtic heritage, and, therewith, the incentive to help keep this heritage alive for future generations.

InterKelt '85 will be held under the auspices of the Inter-Celtic Society, a nonprofit, tax-exempt corporation founded in Boston in 1978 to promote cultural exchange between Celtic Europe and North America.* The festival directors are Margot de Chatelaine and Kevin Gilligan, co-founders of the society, and Sharon Davis, a major agent in America for musicians from the Celtic countries. Collectively, they have more than ten years of experience in developing public arts and educational programs.

The Festival Program:

InterKelt will have five major components: music, art, film, education, and theater arts. To fully develop each component will take years of research, fundraising, and organization. Yet, while we are prepared to scale down the size and scope of InterKelt '85 as cost, availability, and other factors dictate, we are certain that a substantial and balanced program can be developed during the next year. Our chief aim is to establish the festival on a firm annual basis in 1985 and to build and broaden this foundation each year thereafter.

Music: Evening concerts in outdoor settings such as Boston Commons or in large concert halls will involve top folk groups and solo artists from all parts of the Celtic world. Afternoon concerts, dances and workshops will be held daily during the festival at free indoor and outdoor locations throughout the city. Parallel to, but separate from the InterKelt Program classical, jazz, pop and rock performances will be encouraged featuring Celtic music and performers.

INTERKELT '85 - continued

Art: Contemporary works by Celtic artists in all media and traditional craft items will be exhibited at museums, galleries, and other city venues for the duration of the festival. Museums in the Greater Boston area are being approached to mount exhibits of ancient and historic art works and artifacts drawn from the Celtic collections of national and regional European museums.

Film: Commercial films, documentaries, television dramas, short topical features, video and experimental works from and on the Celtic countries will also be part of the festival.

Education: Symposiums will be held during the week in the afternoon at a central Boston university or library lecture hall or auditorium. Short papers will be presented on Celtic art, literature, languages, music, history, religion, government, and emigration, to name a few possible topics. Exhibits ranging from maps and posters to traditional dress and models of ancient Celtic sites will be displayed for the duration of the festival at several venues throughout the city.

Theater: No provision is made yet in the 1985 festival budget for a major theater production, but local university and repertory companies are being approached to present major Celtic works in conjunction with the festival.

Afternoon programs of poetry recitals, dramatic readings, storytelling, and possibly, traditional song will also be held.

Post Festival Productions: Books, films, and recordings presenting the highlights of each festival will include an anthology of symposium papers, a documentary film, and concert recordings. Short films and booklets of topical interest are also anticipated.

InterKelt '85 funding:

The minimum projected cost of the programs outlined is \$300,000, divided more or less equally between performers, staff and operating expenses. Every possible type of funding and assistance is being sought from local, state, national and international sources for the development of InterKelt. Government, corporate, and public support will be sought in more than 20 countries that share a Celtic heritage. Few cash grants are expected from foreign sources, but a variety of contributions-in-kind are feasible. For example, foreign corporations, foundations, art councils, tourist boards, and exchange agencies could defray major portions of performers' travel, transport and accomodation costs. Grants for research, operating expenses, festival programs, and technical assistance will be sought from American foundations and from state and national arts and humanities endowments. Funding and donations of goods, services,

INTERKELT - continued

and technical assistance will be sought from corporations, companies and financial institutions, especially those that have branches in Celtic Europe or that do substantial business in or with Celtic Europe. Celtic organizations will be urged to sponsor specific events and exhibits and to help with fundraising. Revenues from admissions, advertising and sales of festival productions will go a long way to meet minimal budget needs.

The contribution by volunteers of many talents and the cooperation of participating organizations, institutions, and government agencies will be no less important than fundraising in making InterKelt a successful annual event. Already, the City of Boston has shown full support in endorsing the festival and offering city facilities for InterKelt use. Internationally renowned urban festivals such as those held annually in Toronto, Edinburgh, and Berlin have succeeded not because of massive support from foundations, endowments, or patrons, but rather because of incremental support amassed over the years from thousands of people, businesses, and organizations that benefit from the opportunities for increased trade, tourism, commerce, and cultural growth these festivals create. We hope you will join the Mayor of Boston's Office for Business and Cultural Development in supporting America's First Annual Festival of Celtic art and Culture.

Editor's Notes:

- * The Society for Inter-Celtic Arts and Culture does still publish the journal Keltica. The first volume is now being reprinted and a third is in the works.

Readers of the ICDBL Newsletter who might be interested in more details are invited to contact the festival committee. Ideas and practical help with sources for funding for the development of any aspect of this very ambitious and exciting project are especially welcome.

The Inter-Celtic Society
96 Marguerite Avenue
Waltham, MA 02154

Margot de Chatelaine and Kevin Gilligan: (617) 899-2204
Sharon Davis: (617) 648-8204

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A NAME FOR THE U.S. ICDBL NEWSLETTER. . .

So far I have received very few responses from readers as to their preference for a name for the newsletter (see the listing in past issues). Only 15 people have responded so far and no clear preference has emerged. The names chosen in order of preference--the highest receiving only 5 "votes"--are as follows: An Triskellig, An Erminig, Mouezh Breizh en Amerika, Dorn ha Dorn, Brezhoneg Bev (and Brezhoneg Bev en Amerika), Bevet ar Brezhoneg, and Brud d'ar Brezhoneg (several people stated two preferences). Keep your responses coming.

BRETON MUSIC

L. Kuter

Music is one of the strongest parts of Breton culture today, yet the ICDBL newsletter has been weak in its coverage of this realm. . . with the exception of our issue No. 4/5 of August/November 1982, which is largely reprinted in the ICDBL Publication No. VII - A Guide to Breton Music.

Readers are reminded that record reviews, or concert reviews by those lucky enough to catch Bretons who have toured here, are always welcome. A regular record review column would be particularly welcome. Short notes, inquiries, etc. are also very welcome.

Sources for Breton records in the U.S. . . .

I would be particularly interested in hearing from people about sources for Breton records in the U.S. From time to time I get letters or telephone calls from people looking for recordings and it is difficult to know where to send them. So far I have collected only a few sources where more than just one or two Alan Stivell records are available (and even those are difficult to find).

If you already know the name of the recording you want, the best source may be in Brittany:

Coop Breizh
9, av Général de Gaulle
44500 La Baule
France

Coop Breizh prices are very good (especially with the current exchange rate)--roughly \$7 to \$8 per record, including postage, but it does take time to write for current

prices, and it is an extra expense to get an International Money Order from a bank. The Coop Breizh is likely to have any Breton record of any style (old or new) still in print. Of course, if you travel to Brittany, you will be able to find many record stores that carry a good selection of Breton records. But...the various shops of the Coop Breizh (in Paris and Rennes as well as La Baule) are most likely to have the best selection. . . and an extremely large selection of other Celtic musics as well. If you order from the Coop Breizh expect minimally a two-month time span between an initial inquiry and final airmail delivery. There is no way to speed up the postal service. Unfortunately the Coop Breizh does not have a catalog to speak of--although they regularly issue lists of new items available. Most clients are in Brittany, but they are generally good about responding to more exotic inquiries from abroad.

In the U.S. . . .

Celtic Craft Inc.
294 E. 204th St.
New York, NY 10467
(212) 231-1210

They have a very small selection of Breton records (with prices a bit on the high side), but they can help in ordering records if you don't want to deal with the hassle

of correspondence with Coop Breizh and the need for an International Money order.

International Committee for the Defense of the Breton Language

THE ICDBL

The International Committee for the Defence of the Breton Language was set up the Fall of 1975 to support the repeated demands of teachers and the people of Brittany that their language be recognized at long last, taught, and accepted as a fact of daily life by French officials and institutions. This Committee was established and operates today on a volunteer basis primarily by non-Bretons who in this way show that, while the future of the Breton language may not directly concern them, they consider it to be a cause meriting their support. The ICDBL is concerned with the defence of cultural rights; it is non-political, and open to all regardless of race, religion, or heritage. Branches of the ICDBL have been established in Canada, France, Spain, Belgium, the Netherlands, Denmark, Norway, Germany, Switzerland, Austria, Wales, England, Ireland, Israel and Australia. The United States Branch was officially incorporated as a not-for-profit organization on October 20, 1981.

THE U.S. BRANCH OF THE ICDBL

The U.S. Branch of the ICDBL is a non-profit educational organization, exempt from federal income tax under Section 501(c)(3) of the Internal Revenue Code. All contributions to the U.S. ICDBL including membership dues and subscription to the newsletter may be considered tax deductible.

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With the primary aim of promoting education in and about the Breton language, the U.S. ICDBL has initiated the following activities: a bibliography project, the development of a series of "working papers" and informational publications, work to make Breton books and journals better known and more accessible in the U.S., and participation in festivals and conferences.

MEMBERSHIP

Members of the U.S. ICDBL receive the newsletter for the year of their membership. Two membership categories exist:

Voting Members have the right to cast one vote for their membership on all issues brought to vote. Groups or several individuals may hold a membership in common.
Dues: \$7.00 per year.

Non-Voting Members have no voting rights but are welcome and encouraged to be active in all Branch activities. This category is primarily for those who would like to show support, but do not want decision-making responsibilities.
Dues: \$5.00 per year.

Those wishing to join the U.S. ICDBL are invited to contact the Branch Secretary:

Lois Kuter
143 Plymouth Road
Plymouth Meeting, PA 19462

Persons living outside the U.S. are urged to join ICDBL branches existent in their location. The U.S. Branch Newsletter is available to non-members through subscription.

NEWSLETTER OF THE U.S. ICDBL

Published quarterly (February, May, August, November), this 25-30 page newsletter is designed to inform readers in the U.S. and elsewhere about the Breton language and the work of Bretons to support it. Regular features include:

- news of Breton language and cultural organizations.
- a column in Breton.
- short book reviews and bibliographical notes.
- notes on Breton language learning materials.
- news of other Celtic languages and organizations in the U.S.
- news of European and international organizations to defend Breton and other national and regional languages.
- a recipe column.
- an information exchange column.
- various notes and articles on ICDBL activities.

The aim of the newsletter is to be both a source of and a guide to information about the Breton language and culture.

SUBSCRIPTION includes 4 numbers yearly. Subscription rates are \$5.00 for the U.S.; \$6.00 for Canada; \$6.00 overseas (surface mail); \$7 overseas (A.O. printed matter rate). Note: Subscription is included in membership dues. Address all inquiries or subscription requests to the General Editor:

Lois Kuter
143 Plymouth Road
Plymouth Meeting, PA 19462

Back issues of the newsletter are available for \$2 per number (\$4 for double issues; 50¢ for Newsletter number 1).

U.S. BRANCH of the
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INTERNATIONAL COMMITTEE FOR THE DEFENSE OF THE BRETON LANGUAGE

NEWSLETTER OF THE U.S. BRANCH ICDBL

Number 12

August 1984

	<u>Page</u>		<u>Page</u>
Introduction to special History Issue - L. Kuter	2	Report on the Breton Language - An	
The Franco-Breton Treaty of 1532 - N. Novik	3-8	Update - L. Kuter	26-29
History for and by Breton - Report of Work in		A bill Before the French	
Brittany - L. Kuter	8-22	Governemnt	26-28
Dalc'homp Sonj!	9-10	Diwan	28-29
Skol Vreizh Series on Breton History	10-13	Welsh Support for Breton at Welsh	
Tud ha Bro - Sociétés Bretonnes	13-16	Heritage Week	30
Skol Uhel ar Vro - Institut Culturel		Poets' Brittany - P. Nedwell	30
de Bretagne	16-19	The Breton Connection - J. Parks,	
Sociétés Savantes	19	R. & M. Kennedy, P. & E. Nedwell,	
Museums	20	M. Hoover, Jr.	31-33
Bibliography	20-22	News of Non-Celtic Languages:	
Ur Gavadenn a Bouez: Dornskridoù Meven		Ukrainian Language in Ukraine Today	
Mordiern e Skol-Veur Harvard - R. ar C'halan	23-24	P. Nedwell	34-36
Notes on Recent Breton Publications		InterKelt '85 - An American Festival	37-39
R. ar C'halan	25	Breton Music - Records & Radio	40-41