

BRO NEVEZ

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

The torture of the barrel "an" outlined detail of a fresco called "Hell" painted on the ceiling of the church of Kernascleden (1464) depicts the devil having a good time fermenting the souls of the members of the clergy have always tried to keep the people from attending traditional festivities unrelated to their relatively new religion, at which such alcoholic beverages like mead, hard cider and wine were consumed

KUZUL ETREVROADEL EVIT KENDALC'H AR BREZHONEG

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AND EVENTS:

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FRANCE AND THE BRETON LANGUAGE

Lois Kuter

The Minister of National Education - anti-Breton?

Reacting to an observation by a Corsican Deputy that some Corsican children cannot even read a poem in French, the French Minister of Education, Jean-Pierre Chevènement, declared that one "does no favor to young people by teaching them languages which give them no prospects." He was not referring to French!

Reaction from Bretons came quickly to this June statement. In an open letter to Mr. Chevènement, elected officials of Brittany* pointed out that this statement was in total contradiction to previous government policies on bilingualism and the promotion of regional languages and cultures of France. Ironically, they pointed out that the interest of youth in their own local languages and cultures is the best means of resistance against the invasion of North American cultural influences said to threaten the French language.

The following statement (June 20, 1985) by Unvaniezh ar Gelennerien Vrezhoneg (Union of Breton Teachers) clearly expresses Bretons' concern with Mr. Chevènement's attitudes.**

One knows that Mr. Chevènement is ferociously Jacobin, but he has said little up to now on the subject of ethnic languages. He has just come out of his silence to observe that one "does no service to young people by teaching them languages which give them no prospects."

Mr. Chevènement in no way challenges the teaching of Latin or Greek, and one certainly can claim the right to ask what prospects for the future these offer to youth... Additionally, when one knows the small results obtained in teaching modern languages--due to the functioning of the system--so that so few students are capable of using them on an everyday level when they leave high school, one also has the right to ask on what basis of effectiveness the Minister judges prospects. The teaching of ethnic languages--Breton in particular--is just as rich in cultural support and spiritual development, and just as effective as any other

* Sylvain Loguillard, Regional Councillor, St. Brieuc
Jean Normand, General Councillor, Rennes
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** The original texts and newspaper clippings concerning Mr. Chevènement's statement are available from Lois Kuter.

modern language. It is superior in the affirmation of an individual's identity which is echoed in the collective personality of the group which surrounds him, leading him in this way to better know himself, be more at ease, and more self-confident to expand his personality.

Finally, it can be said that the prospects offered at the end of studies depends in great part on the State. If it would offer us the D.E.U.G. and the C.A.P.E.S. for Breton, the possibility for a truly bilingual Breton/French education, room for Breton in examinations, radio and television channels in Breton, the recognition of our language as an official language... then you will see an opening of careers for professors, journalists, artists, secretaries, lawyers, nurses, linotype operators, test evaluators, technicians, designers, etc., for whom the language of work would be Breton. It is hypocritical for the State to denounce a blockage, when it is the State which creates it.

Mr. Chevènement has succeeded Mr. Savary who put in place a three-year plan for the development of teaching of ethnic languages, a plan now coming to a close and for which an evaluation has started. In listening to the recent talk of the Minister, one has every reason to be especially worried for the future of this teaching.

And when one knows, additionally, that the Socialist group to which Mr. Chevènement belongs, has put forward a law proposition on the promotion of languages and cultures of France--the presentation of which before the Assembly gets pushed back from year to year--one cannot help but to question the good faith of the majority party and ask if Mr. Chevènement is not finally expressing the real opinion of those in power.

The Union of Breton Teachers waits for proof of government concern for the assurance of a future for the Breton language and culture.

Whatever happened to the law propositions for the languages and cultures of France?

The continued lack of action on the part of the current government to follow up on the various propositions for official recognition of regional languages and cultures of France has worried Bretons. Various Breton organizations continue to ask why the laws introduced into Parliament have dropped from view. An excerpt from the following open letter from Emgleo Breiz to the French Prime Minister Laurent Fabius expresses growing Breton impatience.*

* Copy of full texts (in French) available upon request.

7 May 1985

Mr. Prime Minister:

It is evident that you have not given your accord for the Parliament to discuss the report on the law propositions for languages and cultures of France during the current session. This is a question which particularly concerns Brittany: Bretons have waited for a long time for recognition of full rights for our language and culture. To be to the point, after the explicit promises of President Mitterrand in 1981 our countrymen were persuaded that a statute worthy of a democratic country would finally be put in place.

In fact, in April and May 1981, François Mitterrand declared that "the time has come for a statute for languages and cultures of France which will recognize for them a real existence" and he assured us that if he were elected to be Head of State, he would recommend that the Parliament study and adopt a law in favor of our languages and cultures to "open wide the doors of the schools, radio and television, allowing their broadcast, and accord them all the place they merit in public life."

In the course of the first years of the Legislature, this promise was recalled to the Parliament's majority which decided in 1983 to start work on a new law proposition. After consultation with cultural groups and concerned unions, a text "on the promotion of languages and cultures of France" was put forward in May last year by more than 100 Socialist Deputies--including all from our five departments of Brittany (the Destrades-Jospin proposition was the 11th presented by the Socialists since the beginning of the Fifth Republic; the 4th by the Parti Socialiste since its creation, but the 1st under a Socialist government).

This proposition was followed in July by that of another text "relative to languages of France and to regional cultures" coming from the Communist groups in the National Assembly and Senate. Additionally, since September 1981, a group of Deputies of the UDF and RPR have put on record a law proposition "relative to a statute of regional languages and cultures" in different areas and has retaken up a text already presented to two Assemblies during the present legislative session.

Thus, texts have been proposed by Parliamentary groups belonging to the four major political parties of the country, showing the possibility of seeing one of those rare consensus-- that you have said is desirable on a series of problems.

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Letter from Emgleo Breiz - continued

Under these conditions, how is it that you are opposed to the discussion of this problem by the Parliament when there is such a unanimity. It clearly appears that you are more than just reserved on the idea of a debate on this issue . . .

. . . Two months from now, all chances to see the Parliament vote on the statute will disappear--a text which would have had the double merit of being true to the idea of decentralization and a European spirit.

You are ignoring, no doubt, Mr. Prime Minister, that in most European states which include populations with different cultural heritages, governments conform to international conventions. President Mitterrand pointed out in Lorient, March 14, 1981, that France has signed but has remained "the last country of Europe to refuse to its inhabitants the elementary rights" which are prescribed....

And what is the French government doing now?

The law propositions on regional languages and cultures remain in limbo according to a newspaper article of July 19, 1985, which reports the concerns of an organization called "Defense et promotion des langues de France." The Bretons are not the only ones wondering about election promises.

Those inclined to be cheered by any movement at all on the part of governments may find optimism in the fact that during the Inter-Celtic Festival of Lorient (August 3-11), the French Minister of Culture, Jack Lang, announced the creation of a Council for Languages of France (Conseil des langues de France). This news has not been met with joy on the part of Bretons who see this as yet one more alibi for doing nothing. Unless the Council includes those who are already working in Brittany (and in other regions of France) to bring about realistic change, such a structure will be just another smoke screen.

Continued action for Breton as an official language

The European Bureau for Lesser Used Languages and its Breton committee: Kenurzhiezh Sevenadurel Breizh

One has heard much about factionalism within the Breton movement, and indeed there has been quite a bit of division among people with the same ultimate goals. But differences of opinion and personal antagonisms seem to have been put aside in the support by 16 different Breton organizations of the European Bureau for Lesser Used Languages, created in April 1985. This Bureau represents some 35 million people of Europe--40 or more different minority peoples. Breton organizations backing the Bureau include:

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The European Bureau for Lesser Used Languages - continued

Unvaniezh ar Gelennerien	Kuzul ar Brezhoneg
Sonerien ha Kanerien Vreizh	Skol an Emsav
Unvaniezh ar Studierien	Association des Etudiants de
Bretaehne Galaese	Gallo
Etude et Recherche Gallèse	Association des Enseignants de
Stourm ar Brezhoneg	Gallo
Diwan	Dastum
Ar Falz	Ar Gelennerien Vrezhoneg
Engleo Breiz	Kelennerien Brezhoneg en
	Deskadurezh Publik (APLB, Paris)

For Brittany, the objectives are basic:

1. Officialization of the Breton language.
2. Promotion of Breton and Gallo in schools from pre-school through the end of studies through a choice of two routes:
 - one teaching in French with progressive introduction of Breton or Gallo
 - one teaching in Breton with progressive introduction of French
3. Creation of an autonomous public service for radio and television which would include an all-Breton language radio and television channel.
4. Administrative reunification of Brittany to include the department of Loire-Atlantique.

In furthering these aims the K.S.B. has made itself visible recently at a rally held June 26 in support of Jil Killévéré, the President of Skol an Emsav. Skol an Emsav has long been active in a fight for bilingual road signs. In efforts to promote action by the French government Skol an Emsav members "rewrote" road signs in Brittany during 1982 and 1983. In absence of specific individuals to charge for "degradation and mutilation of road signs" the president of this organization has been called to appear in court in Vannes. 200 others came to support him and to support the cause of "Brezhoneg Yezh Ofisiel" ("Breton, official language").

Stourm ar Brezhoneg has grown out of the Skol an Emsav road sign campaign and has continued the "desecration" of signs, burning over 2,500 in the past few years. Some 11 other trials have taken place or are scheduled, resulting in prison sentences and fines of up to 5,000 francs for those who claim responsibility for these actions.

The destruction of road signs may seem like vandalism to some, but it has not gone on without some results. Attitudes in Brittany have been shifting slowly towards a local officialization of Breton. Mayors and local officials have put up bilingual signs, and polls indicate that there is little opposition to bilingualism.

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Some causes for optimism.....

In June, the General Council of the department of Côtes du Nord voted for 230,000 francs for "experimental" signs on two major roads of Tregor.

And, during his speech at the Interceltic Festival of Lorient, August 3, Jack Lang, French Minister of Culture, announced that the government has given its accord for road signs in French/Breton. Easier said than done, perhaps, since it is not the Ministry of Culture who is responsible for acting to put up bilingual road signs. But, the expression of official favor for bilingual French/Breton signs is a significant step in advance.

Small advances...and continued work on the part of those in Brittany who insist that Breton be given a chance to survive.

* * * * *

DIWAN ENTERS THE COMPUTER AGE

In May Diwan celebrated the 8th anniversary of the creation of its first school in Portsall. On this occasion the Portsall school showed off its new computer--a Thomson T.O.7, given to Diwan by their support committee in Paris. The computer was acquired through various fundraising activities in the Breton community of Paris, and its presentation to Diwan was celebrated at an April gathering of Breton groups aboard the Belem, a Breton sailing ship. The Belem was built in 1896 in Nantes and served to transport cocoa beans before passing through a variety of hands to be docked along the Seine in Paris. It has been restored and will be making stops in ports of Brittany and Normandy this summer before finding a home in Brittany (St. Malo being a strong candidate).

The Belem will find good use in Brittany and certainly the Diwan computer will get a great deal of use by young Breton speakers of Portsall. Programs in Breton for reading, math, geography and language learning are being prepared by Diwan teachers already skilled in computer uses in the educational field. Hopefully, there will be more computers for other Diwan classes.

...If you have not contributed to Diwan, it is not too late. Send contributions of any size to Lois Kuter, U.S. ICDBL Secretary-Treasurer, for our special fund for Diwan.

A EUROPEAN CONFERENCE ON BILINGUALISM AND BICULTURALISM ORGANIZED
BY DIWAN

Diwan will host a conference on bilingualism, biculturalism and the teaching of minority languages in Europe on October 31-November 3, 1985, to be held in Landerneau. With the co-sponsorship of the Centre Mondial d'Information pour l'Education Bilingue (CMIEB) and the association Europe-Education, along with Breton cultural organizations and universities, this promises to be a very fruitful gathering of scholars, teachers and parents with experience in bilingual education.

The aim of the conference is to look at Diwan's particular experience and evaluate it in light of other European bilingual programs. While in France bilingual schooling has remained largely peripheral to the school system, in other parts of Europe bilingual education is well established. The outline of the provisional program gives a good idea of some of the themes to be explored.

1. Concrete examples of bilingualism in Europe.
 - the situation in Brittany
 - southern Catalonia
 - Wales and Ireland
2. Bilingualism - what values?
 - the psychology of a bilingualism lived difficultly.
 - bilingualism and development (personal, intellectual...)
 - the myth of English
3. Pedagogy - the means to put a real bilingualism in place
 - the Lycée international (Lille)
 - Seaska (Basques schools)
 - the French National Education and "bilingual" programs
 - Diwan
4. Bilingualism in Brittany
 - on the family level
 - actions in the schools
 - actions in public life

Each theme will be presented by different speakers, and will be followed by smaller working sessions.

Anyone interested in a more detailed outline (in French) of the planned program is invited to contact me.

Lois Kuter

THE SUPERNATURAL IN BRITTANY

Nathalie Novik

Like every other Celtic country, Brittany has a very rich tradition connected to supernatural events and creatures. Most of the very early manifestations of man on the Breton peninsula still defy explanation and, as late as the 8th century A.D., natural phenomena have occurred which led to the disappearance of earlier civilizations. Furthermore, Christianity has not really replaced the old religion of the Celts. It has merely baptized or consecrated what was already sacred to the Bretons.

The Druids have probably survived in Brittany much longer than on insular Britain where they were the object of persecution. They ultimately became known as wizards and witches whose powers were enormous. Nine female druids were said to dwell on the island Enez Sun. They were virgins, and could raise sea storms, change themselves into animals and cure terminal illnesses. They gradually became known as witches, and their art was looked upon with suspicion by the Christian authorities.

The line between white magic and black magic is very thin in Breton lore, as the art is inherited from the druids and the same wizard can, at will, destroy or protect you. A good example is the spring called Barenton in the Broceliande Forest, where Merlin is said to have first met Viviane. If you scoop water from the spring and sprinkle it on the stone around the fountain, you will start a violent thunderstorm, which could possibly kill you, but could also save your life if it stopped your pursuers.

We have to wait many centuries to find reference to individuals who practice one or the other form of magic. By the 18th century, a series of Breton laments (or "gwerziou") related the sad stories of women caught practicing black magic ("Janedig ar Sorserez", "Ar bugel koar", "Janed ar Wern"). Generally, they were actually accused of piercing figurines with needles, killing their own babies, or killing cattle with special incantations.

The other heirs to the science of the druids are healers. In the countryside people trust them because they use simple and effective remedies--in particular plants which often bear the name of the disease they cure. Because of the efficiency of these remedies, a Breton has to be seriously ill to go and consult a "paper doctor". Healers can also put bones back in place and take care of the farm animals. They too use incantations, blowing on the disease, performing mysterious rites, as the following formula for getting rid of eczema:

Tilevedenn, tec'h, tec'h,
N'eo ket aman eman da lec'h.
Etre nao mor ha nao menez
Aze eman da weled;
Kerz da repoz breman.

Eczema, go away, go away.
Your place is not here.
Between nine seas and nine
hills
Is where your bed lies.
Go to rest now.

This is followed by the application of a balm made of sulfur and lard for one week.

The ancient sites related to the supernatural world in Brittany are still important today, often Christianized by a cross, a chapel, or a dedication to a saint, who might very well be an old Celtic god, like Saint Ederne or Saint Cornely. Beg ar Raz (or, Pointe du Raz, in French) is traditionally considered as the passage place between this world and the other, and the opposition of the neighboring town of Plogoff to the destruction of the site to build a nuclear power plant goes far beyond ecological concerns. Similarly, the construction of another nuclear plant in the 1960's at Brennelis was doomed from the start: the site selected is called "Yeun Ellez", "the swamps of hell", known to be the entrance to the underworld. After a disastrous record of failures, the plant was recently closed.

Sacred springs are countless in Brittany, and each one is specialized in the cure of a given illness and adorned since the Christianization of the country by a cross or a chapel, and sometimes both. People still derive relief from some of them which have been found to have mineral and chemical properties. Some are used for divination purposes, to foretell a marriage or a death.

The fairies occupy a very privileged place in Brittany. Best known of course is Viviane, who outwitted her teacher Merlin, and held him prisoner in the Forest of Broceliande (and another dozen locations throughout the Celtic world...). She is also said to have raised young Lancelot at her nearby castle, the Château de Comper, a beautiful late medieval manor, set in the melancholy and peaceful scenery of the forest and lake of the same name.

Opposite her, Morgane is certainly the most fascinating character in the legend. In Breton, Morgan (born from the sea) is a name designating male and female creatures of the sea. Northern Europeans call the females mermaids, and envision them with a fish tail. Not so for the Bretons. When the morgan is female (called then "Morganez" or "Mari-vorgan"), she is a beautiful woman with green eyes and long blond hair, holding a mirror and combing her hair as she sits on the shore. She lures unfortunate young men into her kingdom, hoping to keep them as her lovers, but unfortunately, they all die when she gives them a kiss. Fishermen at sea sometimes get a glance of her shiny hair as she swims by, and lose their minds trying to see her again.

Princess Dahud, the daughter of King Gradlon of Kerne, is said to have been a morganez. She stole the keys of the protective dam around the city of Ys from under her father's pillow at the request of one of her lovers (no other than the Devil himself, they say), and the sea rushed over the city... The King escaped at the last minute, warned by the hermit saint Gwenole, but had to throw his daughter into the sea to prevent the waves from catching up to his horse. In the Bay of Douarnenez, where the city of Ys is said to have been, fishermen say

they hear the bells of the doomed city ringing under the sea during the storm season. Several areas of Brittany have been covered by the sea, either by tidal waves or as the result of a slower process. The stone alignments in Carnac are still a mystery today because, since the shoreline has considerably risen since the stones were erected and part of the site is under water, we do not know what the whole pattern looked like 3,000 years ago. On the northern shores of Brittany, the island of Jersey used to be linked to the continent until the year 709 A.D. when a gigantic wave washed away 15 miles of shore, covering several villages and a whole forest, the Fôret de Cissy. The west coast of Brittany has many similar traditions which today sound like supernatural legends, but do have a historical explanation.

If we leave the shores of Brittany, and go inland we find the hills inhabited by "Korriganed", the continental cousins of the Irish leprechauns. Their name means "little dwarf", and they are the last of the small people who lived in Brittany before the arrival of the Celts. They live in rocky areas, and hide their treasures in the cromlec'hs or under the standing stones. They come out at night to enjoy themselves on the "lande", and if you join in their dance and find the words to complete their never-ending song, they will make you rich for the rest of your life; but if they out-smart you, they will tease you mercilessly until you die.

The close relation of Brittany with its Celtic sister countries is probably best seen in the way Bretons look upon the world of the dead--with kindness and familiarity on the one hand, and fear and suspicion on the other. Death is often welcome by the elderly as a deliverance from their ailments, and untimely death is seen by devout Bretons as a sign of God. But, whatever the case, the Bretons believe strongly in warning signs preceeding such an event. Most commonly the relatives or the friends of a person about to die will experience what is called "intersigns", i.e., some unusual sign of the presence of the loved one. Very frequently, if a sailor at sea is dying, some member of his family will hear him walking about the house, or will find some familiar object has been moved; he might even hear the voice of the man calling, or see his shadow in the doorway. In other experiences, a chilly wind will suddenly slam shut all the doors and windows, the animals will behave strangely, etc.... A little later, they will learn the person they thought they just heard or saw has passed away.

The other strong warning of upcoming trespass is an encounter with the character named "An Ankou". An Ankou is the personification of death, represented either as a tall, skinny man whose face is hidden by a large-brimmed hat, or as a skeleton, whose head is constantly turning around like a weathervane to keep sight of all the surroundings. He rides in an old squeaking carriage, "Karig an Ankou", with two horses--a skinny one and a fat one. He holds a scythe, but instead of using it with the inward movement of the harvester, he throws it out to catch the souls of those whose time

has come. You will hear the "wik, wik, wik" of his carriage at night as you walk along the hedges, but don't let him see you. Some Bretons, brave enough to hide and watch him go by, have not lasted very long after they arrived home in the morning. His apparition is not related to the Christian notion of heaven and hell--he is death only, with no judgement, and is thereby close to the great gods of death of the ancient Celts.

The Bretons call the souls "an Anaon", and the term is also used to designate the wandering souls who come back into this world for one reason or another. The most ancient belief recorded in Brittany is that of the passage of the Anaon to the other world. They gather at the Baie des Trepasses (Bay of the Dead) near Beg ar Raz, and get on board a small boat which you can see sinking deeper in the water as they get in. The boat leads them to Enez Sun, and comes back empty, or rather, higher on the water. You cannot see the Anaon, of course, except perhaps on the great night of Samhain on October 30th, the eve of All-Saints Day dedicated to the deceased. One recent account, dating back probably to the 1920's, is the story of a farmer coming back home on his bicycle at night. As it is getting dark he switches on the light on his bicycle and he notices then a great number of people walking on the sides of the road. He switches the lights off and they are gone, not a shadow to be seen. He switches them on again, and the crowd is there, moving silently in the night. There is nothing scary for a Breton in this kind of encounter. The Anaon are harmless, they are just coming back to enjoy the world once more. In the old times, people would leave food for them in the fireplace, or be careful not to broom the house at dusk when the Anaon are trying to come in.

Breton graves are always well-kept, but in some cases, there is no body in the grave. A large percentage of the Breton male population works at sea, and if their bodies are not brought back home, a cross in the cemetery will keep their memory alive. On the Isle of Ouessant (Enez Eussa), west of Brittany, a peculiar ceremony called "proella" replaces a normal burial when the loved one died at sea. The defunct is represented by a wax cross, placed in his house for a wake, and afterwards transferred into a vault in the cemetery.

But, apart from the peaceful return of the Anaon, the departed can reappear as ghosts, and these apparitions are always dreaded, because they signify the dead is not at peace. A ghost could be the victim of an unavenged murder, or a criminal himself, or an apparition trying to communicate a message to this world. The victim of a drowning will be a pale apparition, with white eyes and water running down his hair. Other ghosts will look like very old, very small people, who will change to a skeleton once their mission is accomplished. An encounter with them is generally fatal, even if you have done them some good deed to relieve them.

Naturally, in our era of computers and science, many will consider these beliefs as superstitions and legends. But the sceptic should remember that some of those beliefs are at least 3,000 years old. In most cases, they have been inherited from the Celts and preserved almost intact through the centuries, and therefore deserve our respect. It should also be noted that science is far from having an explanation for all the phenomena which surround us, and it is possible that extremely ancient science and rites correspond to a reality. For the amateurs of spooky experiences though, nothing beats trying to find your way in the vicinity of Yeun Ellez on a foggy night in the middle of the woods... Maybe one day Lois and I will tell you about it...

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LEGENDARY BRITTANY - A NEW COLUMN

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Brittany has an extremely rich oral tradition--stories and legends, proverbs, sayings and songs--which continue to be an important part of the Breton heritage as expressions of peoples' basic beliefs, ideals, and fantasies.

Starting with this issue of Bro Nevez, these expressions will be brought to you. Breton and non-Breton readers are invited to sit by their firesides...air conditioners, fans, or swimming pools...and pull out Breton stories or legends you may have heard. If your links to an oral tradition are not very good, then send along something from the written tradition.

The following is a Breton folktale originally published in Légendes chrétiennes de la Basse-Bretagne, by F. M. Luzel (Paris: Maisonneuve 1881), pp. 144-147. (English translation by Gregory Stump).

"A Short Prayer"

Once upon a time, there was a young Breton girl who had lost her mother and father. Her name was Franceza ar Bail. She had inherited no earthly possessions other than a little thatched-roof house by the side of the road, a cat, a little white hen, and a spinning-wheel.

Though poor, Franceza was always cheerful and content with her lot. She would sing continually on her doorstep, spinning thread, and passers-by would stop to listen and to chat with her. They would say to her, "Hello, Franceza! What a cheerful heart you have! You sing like a nightingale!" and the like.

On Sunday, she would dress properly, with a white coiffe and a clean woolen apron, and she would go to the high mass in town, like everyone else. During the days of summer, there was no dancer more nimble and tireless than she at the pardons and at leur nevez festivals.* When he was alive, her father had been a drunken, dissolute man; and because her mother hadn't been much better, the poor child had been rather poorly raised, and hadn't learned so much as a Pater or a Noster, as they say. And yet, each morning, upon rising, and every evening, before going to bed, she would recite a short little prayer which she had made up herself.

At night, passers-by who had stayed out a bit late noticed twelve men, who they couldn't recognize at all, standing around her doorway as if on sentry duty. As a result, the local gossips said that Franceza was leading a wanton life, and that the men who people kept seeing around her house were her lovers. Nasty rumors about

her spread through the land, to such an extent that the rector of the parish called her to his presbytery and said to her:

"My poor child, they are saying some very mean things about you in the parish!"

"What sorts of things, father?" asked Franceza, astonished.

"They're saying that every night, your house is packed with lovers."

"Dear God, who could say such things? Every evening I close my door at an early hour, and you can rest assured, father, that what people have told you is not at all true."

"Do you say your prayers morning and evening?"

"Unfortunately, father, my parents didn't teach me my prayers; but every morning and every evening, I do recite a little prayer which I made up myself."

"And what is this prayer, my child?"

"Here it is, father:

"Doue da vinnigo ann ti ac ann oaled,
Ha ma gwele d'ar gwerc'hezed,
Toul ma dor d'ann abostoled."

(May God bless hearth and home.
To the virgins, my bed;
to the apostles, my doorway.)

"That's enough, my child. Go back home; continue to recite your prayer morning and evening, and pay no attention to what people say."

When night came, at the hour when everyone should be in bed, the rector himself went alone to Franceza's house. As he was approaching it, he saw twelve men standing at her doorstep. Nevertheless, he came closer, and in the moonlight, he recognized that they were the twelve apostles. Every night, they came to stand watch over the young girl's house.

This shows that even a short prayer spoken from the heart is more pleasing to God than a good many long prayers spoken from the lips alone.

* Unlike the pardon, the leur nevez has more or less disappeared as a popular festival in Brittany, owing to the advent of automatic farm machinery. In earlier times, however, grain was threshed with flails on a flat, open threshing-ground (leur); this technique naturally required a space of ground that was smooth and hard. Thus, to make a new threshing-ground (leur nevez) or to restore an old one a farmer would (after certain preparatory measures) invite everyone

for miles around to come to a Sunday dance at his place; this dance was an incomparably efficient means of packing the new threshing-ground hard and flat, but also provided an opportunity for all sorts of communal merriment. For a more complete discussion of leur nevez festivals, see Yann Brekilien's La vie quotidienne des paysans en Bretagne au XIXe siècle (Paris: Hachette, 1966), pp. 103-106.

Gregory Stump

* * * * *

BOOK REVIEWS

Editor: Amy Varin

Readers are reminded that book reviews are always welcome for books about Brittany--old or new.

Yves Le Berre and Jean Le Dû (eds. Proverbs et dictons de Basse Bretagne. Paris: Rivages, 1985. xxvii, 67 pp.

Reviewed by Gregory Stump

This slim volume from the Rivages publishing house is the latest in their series of books of proverbs and sayings from different regions of France. Included are over 300 proverbs in Breton with French translations. (The Breton orthography is nonstandard and sometimes inconsistent; the extent to which this is a reflection of local variations in the spoken language is, regrettably, not clarified by the editors.)

The book begins with a thoughtful and sometimes very amusing essay by Le Berre on the form, content, and social function of the sayings and proverbs in this collection. It is on the basis of their content that the distinction between proverbs and dictons ("sayings") is drawn. The former prescribe ethical conduct and regulate interpersonal relations (here and below, the English translations are mine):

Barnit ar re all
Evel ma fell deoh beza barded. (p. 27)

Judge others
As you want to be judged.

BOOK REVIEWS - Proverbes et dictons...

Dictons, on the other hand, are practical generalizations about the natural world:

Nedeleg seh, Pask kaillareg
Laka an arh da veza barreg
Hag an ozah da veza bouzelleg. (pp. 7-8)

Dry Christmas, muddy Easter
make the grain-bin full to the brim
and the head of the household potbellied.

In the body of the text, the sayings and proverbs are systematically arranged according to content, adorned here and there with charming woodcut illustrations. Some of the entries (such as the first one cited above) have obvious analogues in the popular speech of other cultures; most, however, have a distinctly Breton ring to them--

Na pa rafe ar vilin nemed eun dro grenn
Ar miliner zo sur diouz e grampouezenn. (p. 19)

Even if the mill makes only a single turn
the miller is sure to get his crepes.

- - - -

Panez! panezenn!
Eul Leonard ne zebr tra ken. (p. 21)

Parsnips! parsnips!
A person from Leon doesn't eat anything else.

- - - -

Trouz arhant ha c'hwez vad
Ne reont yalhad, na kovad. (p. 30)

The sound of money and a pleasant aroma
will fill neither purse nor belly.

This last proverb echoes, faintly but unmistakably, a story about the most popular Breton saint, St. Yves, who served as an ecclesiastical judge in the late 13th century in Tréguier and Rennes (and who is one of the few Breton saints who were actually canonized): It seems that a wealthy townsman filed a suit against a beggar who was always hanging around his kitchen window at dinner time, the better to catch a whiff of the meals being prepared inside. St. Yves, with characteristic brevity--and an even more characteristic concern for the welfare of the poor--jingled a coin and dismissed the townsman, saying "A sound is pay enough for a smell."

Anyone interested in the language and popular culture of Brittany will surely appreciate the wisdom and sly humor contained in this little book.

AR MENOZIOÙ BROADEL E C'HOARIVA TANGI MALMANCHE

Reun ar C'halan

Tangi Malmanche (1875-1953) ez eus outañ un dramaour breizhat, an hini brudetañ en hol lennegezh. Hon dramaourien gozh, e-kerz ar Grennamzer hag an Azginivelezh, ha zoken betek fin an XVIIIvet kantved, o deus savet a-gantadoù pezhioù-c'hoari diwar-benn sent ha santezed hor bro: Sant Gwenole, Santez Nonn, h.a. N'eo ket bet torret ar c'hiz gant Tangi Malmanche. E vister, Salaun ar Foll, a veul ar sant m'eo bet savet evitan iliz-veur ar Folgoed.

Bez' ez eus en hol lennegezh gwerzioù ha pezhioù-c'hoari bet savet diwar-benn tudennoù ha darvoudoù istorel pe damistorel. Evel-se emañ kont gant al lodenn vrasañ eus ar gwerzioù bet embannet gant Kervarker er Barzaz Breiz kerkoulz ha gant meur a bezh-c'hoari savet e-kerz an XVIIvet kantved, evel Santez Tryphine hag ar roue Arzhur. Istor Vreizh a zo bet ur vammenn fonnus evit Tangi Malmanche. Gurvan, Kont a Leon, a zo penndudenn e vister Gurvan, ar marc'heg estrañjour. An drama a c'hoarvez war-dro 900, d'ar mare m'edo Breizh o terc'hel penn ouzh roue Bro-C'hall Louis le Débonnaire, mab an Impalaer Charlemagne. Penndudenn An Antekrist a zo Gi Eder a Fontanella. Ur Brezelour brudet evit e grizder e oa anezhañ da vare ar brezelioù diwar gredenn, e fin ar XVIvet kantved. E servij ar Re Unanet (tu ar Gatoliked) e oa bet, ha barnet e oa d'ar marv gant roue Bro-C'hall Henri IV e 1602. Un drama all, Ar Baganiz, a c'hoarvez e 1681, e-pad ren Louis XIV, d'ar mare m'en doa kaset soudarded e Breizh evit sevel tailhoù nevez.

E lennegezh Vreizh e vez kavet gwerzioù ha danevelloù e-leiz o deus d'ober gant boudoù dreist-natur a bep seurt, korriganed, teuzioù ha tasmantoù. Setu dres danvez Marvailh an ene naonek. Savet eo bet gant Tangi Malmanche diwar-benn ur gredenn gozh: hervezi e tistro an Anaon d'ar bed-man bep bloaz, e deroù miz Du, ha lakaet e vez boued evito: bara, laezh hag un tamm kig war an daol, hag ur geuneudenn en tan.

E lennegezh Vreizh e vez kavet ivez sonioù ha danevelloù o deus d'ober gant buhezegezh ar werin. Tangi Malmanche en deus graet e vad eus danvez seurt-se er pezhioù-c'hoari Greg an toer hag An Intañvez Arzhur.

C'hoariva Tangi Malmanche a zo gwriziennet don e istor hag e sevenadur e vro, kement-se a zo anat. Ne c'hallan ket lavarout en deus roet d'e c'hoariva un dalvoudegezh politikel resis. Awenet eo bet koulskoude gant spered an Emsav. Ur menoz broadel a zo displeget fraezh ha splann en e c'hoariva: ar C'hallaoued a zo bet a-viskoazh enebourien Vreizh. Preizhet o deus douar dizifenn Aziliz, Kontez a Leon (Gurvan, ar marc'heg estrañjour). Roue Bro-C'hall, Henri IV, ez eus outañ un trubard hag un orgeder (An Antekrist). E warlec'hiad, Louis XIV, a wask pobl Vreizh evit kaout arc'hant da zisfoeltrañ "en e vaner bras, / 'kreiz e femelennoù o c'hoari ar brelan" (Ar Baganiz). An traoù n'int ket deut da vezañ gwelloc'h en XXvet kantved: breinet eo bet ar

Vreizhiz gant skouer fall ar vourc'hizien c'hall a foet o arc'hant
o riboulat gant gisti gwisket e seiz, ganto hivizoù dantelez h.a.
(An Intañvez Arzhur).

Summary:

Tangi Malmanche (1875-1953) is the most important playwright in the history of Breton literature. In his choice of plots, characters, and settings, he retains the traditional materials of Breton literature: lives of saints, historical or pseudo-historical figures and events, popular beliefs in the supernatural, and the daily way of life of the Breton people. Although his plays show no definite political orientation, his portrayal of French historical figures and manners is clearly informed by the spirit of Breton nationalism.

Reun ar C'halan

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U.S. ICDBL QUESTIONNAIRES

Thank you to all who have returned your questionnaires. Your comments are very helpful and interesting. I hope to discuss some points brought up in the questionnaires in the next issue of Bro Nevez.

I would greatly appreciate hearing from those who have not yet filled out the questionnaire...and that is most members! Thanks for your cooperation with this.

Lois Kuter

BRETON MAGAZINES AND NEWSLETTERS

Lois Kuter

The following listing is excerpted from the U.S. ICDBL publication No. V--Organizations and Activities to Support the Breton Language (available for \$2).

This listing is by no means a complete presentation of all publications available in Brittany. I have tried to focus on Breton-language publications with a selection of publications in French, which focus specifically on Breton society and culture.

Unless one has the chance to subscribe to publications or to regularly look over the selection sold at book shops in Brittany, it is very difficult to keep up with addresses, or even with the existence or demise of publications! The following list should be up to date, but address corrections or additions to my annotations would be very welcome from readers.

BRETON LANGUAGE MAGAZINES AND PUBLISHERS

An Amzer

c/o M. Decambourg
2, rue de la Richarière
35100 Rennes

General, international and cultural issues; two issues per month of several pages.

Barr Heol

Person Buhulien
22300 Lannion

Quarterly subtitled "War Feiz ha Breiz"

Breman

8, rue Hoche
35000 Rennes
(8 straed Hoche
35000 Roazhon)

Bi-monthly magazine of Skol an Emsav. Began in 1980. Covers a wide range of cultural, economic, social, and political topics, as well as the activities of Skol an Emsav.

Brud Nevez

6, rue Beaumarchais
29200 Brest

Monthly, covering cultural events in Brittany and featuring poetry and literature. Brud Nevez has also published linguistic studies, dictionaries, study materials, and childrens' books.

Cholori

c/o An Here
16 rue de Jules Henriot
29000 Quimper
(16 straed Jules Henriot
29000 Kemper)

Monthly magazine for children produced by An Here--see description which follows.

BRETON LANGUAGE MAGAZINES AND PUBLISHERS - 2

An Douere

La Grande Matairie
56340 Carnac

A magazine in Vannetais (Gwened) Breton covering a variety of topics of local and international interest.

Embannadurioù an Tour-tan

Lein ar Roc'h
Kergrist-Moelou
22110 Rostrenen

Edition of the Old Testament of the Bible in Breton. On-going project, translating from Hebrew to Breton.

An Ero Nevez

Bleun Brug
5, rue Francis Jammes
29200 Brest

Quarterly pedagogical journal of the Catholic organization Bleun Brug.

Evid ar Brezhoneg

B.P. 93
22202 Guingamp
(22202 Gwengamp)

Published twice monthly at origins in early 1970s; now monthly. Interview format treating everyday Breton life, social and political issues, sports and cultural events. French "subtitles" for Breton text.

An Had

A. Lavanant
Diwan
29214 Treglonou

Due to financial problems this magazine put out by Diwan has appeared irregularly in the past. It reports in Breton and French on the activities of Diwan schools and the cultural center Oaled Diwan.

Heklev

23, rue du Châteaudun
35000 Rennes

Monthly, covering primarily Breton language issues and questions; begun in April 1982.

Ar Helenner

A. Le Mercier
6, rue Beaumarchais
29200 Brest

Pedagogical publication of Ar Skol Vrezhoneg and Ar Gelennerien Vrezhoneg. Documents for teachers and students in Breton and bilingual Breton/French. Also edits cassette tapes to accompany study texts, songs, etc.

An Here

c/o Martial Menard
16 rue de Jules Henriot
29000 Quimper

or: Daniel An Doujet
11, rue Alain Fournier
56600 Lanester

Organization to publish books in Breton for children (pre-school and primary school levels). Created by Diwan teachers, but open to all interested and directed to general use by all children. Edition of games, magazines, etc. as well as books.

BRETON LANGUAGE MAGAZINES AND PUBLISHERS - 3

Hor Yezh

Yann Desbordes
1, place Charles Péguy
29260 Lesneven

Quarterly publication of linguistic studies of Breton, grammars, dictionaries, and collections of fiction and non-fiction writing. Major publisher of Breton fiction. Over 200 issues published, including texts by Meavenn, Yeun ar Gow, Goulven Jacq, Per Denez and other contemporary Breton writers.

Imbourc'h

Y. Olivier
2, bvd. Albert Burloud
35000 Rennes
(2 Bali Albert Burloud
35000 Roazhon)

Journal of various topics including philosophical, religious, and political essays, as well as theater, novels, and histories. Imbourc'h has also published a dictionary of over 20,000 modern Breton words.

Kannadig Keltiek

Jorj Abherve Gwegen
9, rue Blons
Plouzeniel
29260 Lesneven

Journal of the Breton branch of the Celtic League.

Kelaouenn

c/o Centre Rennais
d'Informations Bretonnes
30 place des Lices
35000 Rennes

A computerized magazine begun in 1985. Weekly news of events, concerts and festou noz, book and record notes, etc., available by hooking in through a Minitel home computer.

Al Lany

Patrig an Habask
8, rue Ile de Batz
Ar Badenn
29000 Quimper
(8 straed enez Vaz
Ar Badenn, 29000 Kemper)

Published every other month. Includes current political, economic and cultural issues in Brittany. Also publishes comic strips (Koumanant Echu) and bird books (Laboused ar Vro, Laboused an Arvor).

Al Liamm

P. Le Bihan
16, rue des Fours-à-Chaux
35400 St.-Malo
or Ronan Huon
2, venelle Poullbriken
29200 Brest

Both a journal and a major publishing house for books in Breton. As a journal it was formed in 1946, fusing with Tir-na-n-og and Kened. Articles include essays, poetry, studies and notes on people and events in Brittany. Over 200 issues have appeared regularly (bi-monthly) since 1946.

Books have been published since 1950; Al Liamm's catalog includes close to 100 titles: poetry, the theater, novels, bibliographies, dictionaries, childrens' books...

BRETON LANGUAGE MAGAZINES AND PUBLISHERS - 4

Mouladuriou Hor Yezh

Tereza Desbordes
1, place Charles Péguy
29260 Lesneven

Publisher of Breton books including grammars and dictionaries as well as fiction works.

Nevez Hanv

Centre Régional de
documentation Pédagogique
92, rue d'Antrain
35000 Rennes

Aimed as a source of texts and information for teachers and students. Begun in 1984.

Planedenn

Ar Falz
6, rue Longue
29210 Morlaix
(6 straed Hir
29210 Montroulez)

Literary review as emphasis; includes also current events in Brittany. Published by Ar Falz.

Pobl Vreizh

Union Démocratique Bretonne
B.P. 301
22304 Lannion

Journal of the Breton political party: Union Démocratique Bretonne (UDB). Analysis and commentary on social, political, economic and cultural problems in Brittany. This journal disappeared for a short time, but is now being revived as an insert in UDB's French-language publication Le Peuple Breton.

Editions Preder

Penn Menez
Plomelin
29000 Quimper
(Ploveilh
29000 Kemper)

Emphasis on scholarly works concerning a wide variety of topics: psychology, sociology, physics, mathematics, and economics as well as linguistic and literary works. Catalog of publications includes manuals on various school topics (from zoology to the Welsh language), dictionaries, translations (including Euripedes, the Mabignogion, Karl Marx...), literature, memoirs and chronicles, linguistic studies, writings of Breton militants, and diverse works including a Breton language version of Asterix.

BRETON LANGUAGE MAGAZINES AND PUBLISHERS - 5

Skol

Yola Chariou
16, rue Hector Berlioz
22000 St. Brieuc
(16 straed Hector Berlioz
22000 Sant Brieg)

Pedagogical review founded in 1954 by Armand ar C'halvez. Specializes in the publication of books for young people. Works include books by Roparz Hemon, translations of Paul Feval and Charles Dickens, and Dan Breen, as well as linguistic and cultural studies.

Skrid

Gwendal Denez
Ri, Ploare
29100 Douarnenez

Quarterly review for young Breton writers. Poetry, short stories and essays.

Studi hag Ober

Loeiz ar Floc'h
22700 Louannec

Various topics, literature and essays.

A SELECTION OF MAJOR JOURNALS IN BRITTANY (AND ELSEWHERE) IN FRENCH (OR ENGLISH)

The following journals are important sources for information on Breton history, and the current linguistic, social, economic, political and cultural situation. In many cases these publications include columns or a few pages in Breton, but they are primarily in French, unless otherwise noted.

Armor

7 rue Saint-Jacques
B.P. 123
22400 Lamballe

General coverage; strong economic news section and coverage of local business enterprises. Includes several pages on Breton cultural activities.

Ar Soner

c/o Yvon Goarant
62, rue Emile-Zola
56100 Lorient

Publication of the Bodadeg ar Sonerion (BAS). Coverage of bag-piping in Brittany. Emphasis on the pipe bands (bagadou), but interesting material on music in Brittany in general.

Artus

La Bergerie
56200 La Gacilly

"Revue littéraire et artistique bretonne". Literary and artistic journal focused on ancient mythology and today's creativity.

Avenir de la Bretagne

B.P. 103
22001 St. Brieuc
(Dir.: Pol Le Doré)

Journal of P.O.B.L., a Breton political group favoring separatism. Good coverage of political and economic questions as well as cultural issues.

SOME MAJOR JOURNALS ON BRITTANY - 6

Breizh

c/o Jean-Pierre Vincent
26, rue des Gantelles
35000 Rennes

Publication of the cultural organization Kendalc'h. Excellent coverage of cultural events in Brittany. This publication disappeared in 1984 due to financial problems, but is now back.

Bro Nevez

c/o Lois Kuter
143 Plymouth Road
Plymouth Meeting, PA
19462 U.S.A.

Quarterly newsletter of the U.S. Branch of the International Committee for the Defense of the Breton Language. Particular emphasis on the situation of the Breton language; regular inclusion of notes on Breton activities, book and record reviews, news of U.S. Celtic organizations and events, Breton recipes, notes on minority languages and a column in the Breton language. Special features have included Breton history, emigration, Diwan...

Carn

General Secretary:
Alan Heusaff
9 Br. Cnoc Sion
Dromchonrach
Ath Cliath 9
ÉIRE (Ireland)

Quarterly publication of the Celtic League. Includes news on all topics in all six Celtic languages. The bulk of the content is in English. Very good coverage of political, social, economic, ecological and cultural issues not covered elsewhere.

Le Chasse-Marée

Abri du Marin
B.P. 159
29100 Douarnenez

Magazine focusing on maritime culture of Brittany and France. Le Chasse-Marée also publishes books, posters, record albums, and a variety of other products concerning maritime life. The quarterly magazine, like all their other productions is of excellent quality.

Courrier de l'Unité

1 rue Grétry
44000 Nantes

Publication focusing on the area of Nantes with particular emphasis on the problem of the Department of Loire-Atlantique being separated administratively from the region of France called "Brittany".

SOME MAJOR JOURNALS ON BRITTANY - 7

Dalc'homp Sonj!

J.-Y. Le Touze
36, rue Emile-Zola
56100 Loirent

Quarterly journal focusing on Breton history--ancient and modern. 30-40 pages include articles, book reviews, research notes, and good coverage of the controversies in the interpretation of Breton history. Technical and content quality is very high.

Emgann

Le Squern
Plouguin
29262 Ploudalmezeau
(29262 Gwitalveze)

Journal of the political group Emgann which favors separatism. Coverage of political, economic, social and cultural issues and events in Brittany.

Ere

14 rue Pierre-Loti
22580 Plouha

Literary journal edited by Alain Guel and Thierry Gwigourel. Poetry, short fiction works, theater, and the arts in general featured.

Gouren - Informations

Paul le Joncour
Fédération de Gouren
30 av. de la Gare
29100 Douarnenez

Quarterly magazine of the Federation of Gouren of FALSAB...Breton wrestlers. Notes and articles on Breton and Celtic wrestling events, history, tournaments and technical information.

Keltica

Society for Inter-Celtic
Arts and Culture
96 Marguerite Avenue
Waltham, Massachusetts
02154 U.S.A.

Occasional journal covering all aspects of Celtic culture and society--past and present. Two issues appeared in 1983, each over 100 pages. Beautiful artistic quality and high content quality.

Le Lian

Amis du Parler Gallo
B.P. 48
22190 Plerin

Journal of the Gallo organization Les Amis du Parler Gallo. In the Gallo dialect of French and French, covering a variety of topics focused on eastern Brittany.

Musique Bretonne

c/o Dastum
B.P. 164
22604 Loudéac

Monthly magazine of Dastum, focusing on traditional Breton music and culture. Excellent articles and notes on the contemporary vitality of traditional styles of music. Includes book and record reviews, song texts, and substantial content in the Breton language.

SOME MAJOR JOURNALS ON BRITTANY - 8

Le Peuple Breton
B.P. 301
22304 Lannion

Publication of the Breton political party: Union Démocratique Bretonne (UDB). Good coverage of political, economic, ecological and social problems in Brittany, with interesting notes and articles on cultural affairs as well.

Poésie Bretagne
B.P. 860
22304 Lannion

Focus on Breton poetry--in French and Breton. Twice yearly.

Telennourien Vreizh
Francois Hascouet
23 straed ar Prad
29000 Kemper (Quimper)

Publication of Telennourien Vreizh-Harpistes de Bretagne. News on all aspects of Celtic harp playing in Brittany.

Tud ha Bro
B.P. 5
29212 Plabennec

Publication of oral histories and analysis of oral history work in Brittany. Wide range of topics covered in materials presented. Directed by Fanch Elegoet.

Vivre au Pays
Le Combat Socialiste
B.P. 239
22006 St. Brieuc

Publication of the P.S.U., a socialist political party in Brittany. Includes one page in Breton and a variety of articles and notes on contemporary issues in Brittany.

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BRO NEVEZ LIBRARY SUBSCRIPTIONS

Readers may be interested in knowing that the following libraries carry Bro Nevez:

Cornell University Library, Ithaca, New York
University of California Library, Berkeley, California
National Library of Wales/Llyfrgell Genedlaethol Cymru
Aberystwyth, Dyfed, Wales

The Library of Congress, Washington, D.C.

If you know of a university or public library that might be interested in subscribing to Bro Nevez, please pass along subscription information to them.

RECORD REVIEW

Lois Kuter

Dastum No. 8 - Chants et traditions du Pays d'Oust et de Vilaine
Dastum, 1984. 33 rpm record with 102 page book.

Dastum, a Breton word for "collection," is a remarkable organization of individuals intent on developing Brittany's oral traditions. The richness of this heritage is certainly evident in the more than 20,000 songs and melodies in the Dastum archives, not to mention a collection of some 20,000 written song texts--computerized for indexing purposes. And it doesn't stop there. Dastum also includes in its archives over 10,000 photographs and post cards which document Breton culture.

But the impressive aspect of Dastum is not the vast quantity of materials it has in storage, but the quantity of activity it has stimulated. Each reel of tape represents the encounter of performers with collectors who, more often than not, are performers themselves using the collection activity to learn and encourage others to perform. The paper and reels stored in Dastum archives are tools in an ongoing oral transmission process--resources for the development of traditional Breton music and for the creation of new styles which draw from older traditions. Dastum is not an institution for preservation of the past, but an organization that looks to the future.

The archives of Dastum, located in Loudeac, are open to all who want to use them. For those who might not be able to plan a trip to Brittany, Dastum also makes its work accessible through the publication of "Cahiers de musique traditionnelle"--portraits of different pays of Brittany including not only a 33 rpm record of music, but also detailed descriptions of costume, language dialect, architecture and other features of the particular region. Eight such books have so far appeared, and Dastum has also published special books and recordings.*

The latest Dastum study (no. 8) which features the Pays d'Oust et de Vilaine, is a masterpiece. It is a product of love and many long years of work by individuals in this area of Brittany around the city of Redon who did not wait for Dastum to appear before they started work to collect songs or to protect local ecology or architecture. The Groupement culturel breton des pays de Vilaine has combined forces with Dastum to produce a superb album which includes beautifully illustrated articles on history, architecture, furniture, sculpture, costume, dance, song, storytelling and the Gallo dialect of French spoken in this area of Brittany.

* I will be happy to provide details on Dastum recordings and publications to anyone interested.

RECORD REVIEW

Dastum No. 8 - continued

I admit to being just a bit biased towards this particular Dastum publication, since it brings back many good memories of an area of Brittany in which I spent five months in 1978-79. I only regret that such a publication was not available before I traveled to Brittany. It would have given me a much better appreciation for an area which I only discovered slowly and superficially.

Dastum No. 8 is a delightful introduction to an area of Brittany which has one of the most active musical traditions today. The recording includes the best of this pays and some of the best singers of Brittany as a whole. The music is alive--not a recording consciously made for archives storage, but a recording made while people were simply making music. For me, the recording captures the unique spirit of this area of Brittany and the unique styles of some of the particular individuals who are still an important part of an ongoing tradition. Young and old, the voices are powerful--certainly not the voices of a disappearing culture.

But who are these singers? That is a question most people who listen to this Dastum recording--Bretons themselves--might not need to ask. But, it seems peculiar to me that for a 100-page book which gives such details on costume, language or architecture, Dastum No. 8 gives no more than a name and location for the performers on the recording. Why are there no introductions to these people or explanations about the circumstances of the recording--were they done in peoples' homes, at festivals, at concerts...? Are they recordings of the past two years, or the past twenty years?

The lack of information leaves me curious, but certainly does not detract from the high quality of Dastum No. 8. As someone who had the pleasure of an encounter with this pays, I feel it is a fitting tribute to the many people who are building its future. And this album is a fitting tribute to the work of Dastum which continues to serve as a model for scholars and those anywhere in the world working to protect and develop unique and beautiful traditions.

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Note - Record reviews are welcome from all readers. Don't be shy. Send a short note or a longer review of Breton records for Bro Nevez. You need not review the most recent releases--we would love to hear about your old favorites.

Send reviews to: Lois Kuter, Editor, Bro Nevez,
143 Plymouth Road, Plymouth Meeting,
PA 19462

THE INTERCELTIC FESTIVAL OF LORIENT - August 2-11, 1985

An account by John Callahan

Every year for the past fifteen years, a festival of Celtic music known as the "Festival Interceltique de Lorient" has taken place in Brittany in the City of Lorient during the first two weeks of August. As its name implies, it is an inter-Celtic festival. All of the Celtic countries--Scotland, Brittany, Wales, Ireland, Cornwall, the Isle of Man, and Galicia (Spain)--are involved and they send not only musicians, but also dancers, artists and craftsmen to Lorient to participate. Under a large tent in the center of town, these artists and craftsmen display their work, while their fellow-countrymen dispense information about their respective countries. Throughout each day, there are concerts which could include anything from a Breton bagad (bagpipe band) to a Welsh dance troupe. This tent, called the "chapiteau des expositions," is one of the focal points of the festival.

Another focal point of the festival is the "Palais des Congrès." This building serves as an information center during the festival. It is also a meeting place for the various participants, and it is not uncommon to see an impromptu session on the front steps. However, it also seemed to be the center of activity to sensitize visitors to problems of a more political nature. In the lobby, there are various information tables manned by cultural groups such as Diwan, Stourm ar Brezhoneg, Dalc'homp Sonj (a Breton historical society), and CUAB, a group advocating the administrative reunion of Nantes to Brittany.

Even though the emphasis of the Lorient festival is definitely on the music of the Celts, political issues are an underlying theme. This year the Breton focus was on the language and on the administrative reunion of Nantes with Brittany. Problems of teaching Breton have in the past been presented at the festival, but this year I noticed flyers circulating which advocated the establishment of Breton as the "Yezh Ofisiel"--the official language. Printed in four languages--French, English, German and Spanish--this flyer was widely distributed at all events. Another issue brought to the attention of festival-goers was the use of Breton in the postal service. Available at the festival was a 40-page document put together by Stourm ar Brezhoneg illustrating the problems of having your address listed in Breton and having personal checks printed in Breton. The document also showed how easy it was to have the same thing done in Welsh.

However, the postal service hasn't been the only issue. Many people in Brittany, like the people of Wales, want road signs and highway signs to have town names in Breton, or to be at least bilingual. Government refusal to approve bilingual signs has meant that a good number of signs have been painted over in protest. Stourm ar Brezhoneg is not only active in promoting the Breton language, but also stands against oppression of the Basque language, against torture in Ireland, and they have collected money for Welsh miners when they were on strike.

Editor's Note: John Callahan also attended the 1984 Lorient Festival, and his comparisons of the two years are based on experience.

THE INTERCELTIC FESTIVAL OF LORIENT - 2

As I mentioned earlier, there was also evident at the festival an interest in the administrative reunion of Nantes and Brittany. To most Bretons, Nantes is and always was a part of Brittany, but the government reorganized the region and stripped Nantes from Brittany, making the department of "Loire-Atlantique" part of a region called "Pays de la Loire". The group CUAB, Comité pour l'unité administrative de la Bretagne, advocates reunification of Nantes to Brittany. I spoke to a person manning the table filled with literature, buttons and stickers. One in particular says it all: "Pas de Bretagne sans Loire-Atlantique"--no Brittany without Loire-Atlantique.

Stourm ar Brezhoneg and other Breton organizations have helped make the Breton language more evident in Lorient. What of the Celtic languages in general? Last year this same group circulated a petition advocating more use of the Celtic languages during the festival. I don't know how much of an effect they had, but I did notice more use of Breton this year. The stickers that were printed up advertising the festival were in French and Breton. At the various events, official announcements were made in French, followed by English and Spanish. However, I did hear more announcements also in Welsh, Manx and Irish, and there were some events where Breton was the first language with French second. These were the wrestling matches and the Championship of Bagadou. So, perhaps the petition of last summer did at least make some people sit up and take notice.

Throughout the festival the costumes of the various countries turned the streets of Lorient into a kaleidoscope of color. This was never more evident than in the final parade, the parade of the Celtic nations--88 dance groups and bagpipe ensembles. This is pretty much the final event of the festival, and one of the best. All of the countries march together. It is an especially good time to see all of the various "coiffes" and costumes from the "pays bretons". I think I used three rolls of film on this event alone. Different pays of Brittany present other specialties of their area--a group from Nantes carried a barrel of wine, and from time to time they would stop and let someone in the crowd taste "les fruits du pays Nantais".

In this quick report it is impossible to cover all of the Lorient Festival, but I hope at least if you've never been to the festival, you can get an idea of what it's like. It is a Celtic music festival but it is also a chance for the Celts to get together in one place and see what the other has to offer. This doesn't mean that you have to be a Celt to enjoy it. Non-Celts as well will enjoy it and probably come away with a better feeling and understanding of Breton culture and the cultures of the other Celtic nations.

Program note:

An estimated 5,000 people take part in the Lorient Festival and some 250,000 more attend. If you don't like music or dance, you could spend more than 24 hours per day at theater events, conferences on the history and current issues of the Celtic nations, art and book or costume exhibits, feasts of maritime specialties, an inter-Celtic film festival, and equestrian competition, and competitions for Celtic wrestling, darts, chess or other sports.

LORIENT INTERCELTIC FESTIVAL - 3

Just a few of the 5,000 participants in the 1985 festival included:

from Brittany: 40 bagadou, at least as many dance groups, innumerable sonneurs de couple, Youenn Gwernig, Glenmor, Gilles Servat, Tri Yann, Gwendal, Cabestan, Djibout'jeb, Gwenva, Tammles, Gwerz, Manu Lannhuel, Claude Besson, the Ballets Dihun, harpers Dominig Bouchard and Marianig Larc'hantec, storytellers, theater troupes.

from Ireland: the Dubliners, Pat Kilbride band, Gaillimh, Clann Marley, Dealga, uilleann pipers Paddy Keenan, Michael O'Brian, and the performance of Shaun Davey's compositions "The Brendan Voyage" and "Granuaile" with Liam O'Flynn and Rita Conolly.

Scotland: Devinish, The Binious, Ceolbeg, harpers Patsy Seddon and Mary McMasters, champion pipers Robert Mathieson, Fred Morrison, Alan McDonald, Gordon Duncan, a dozen pipe bands and dancers...

Cornwall: Brenda Wooton, Cam Kernewek, Port Isaac Singers, Bagas Tryol...

Isle of Man: Ny Fanee, Buck Yuan Fannee, Ma Tullagh Vannin...

Wales: the choir Cor Alawon Nanai and numerous dance groups...

Galicia: Xorima, Tebra, Coros y danzas, and a half-dozen gaita and dance groups...

From elsewhere: Mory Kanté (cora player from Mali); Maria Carta (singer from Sardinia); Ciapa Rusa (folk group from the Piedmont of Italy); Beleno (folk group from Asturias); Perlinpinpin Folk (a folk group from southern France)

* * * * *

A POET'S TRIBUTE:

ON BRETON SONG

That the small, beleaguered Breton nation should
Have brought forth such colorful and varied song
To warm the heart and please the ear truly is
Amazing, and a reflection of a people strong
In spirit and steeped in a heritage truly rich
And colorful. From folk songs from times past
To modern songs nourished by a Brittany reborn,
I sense that Breton song will not die, but will last.
There are many other nations on the world scene,
But how many of them could be said to have as much
In depth and richness of national song as does
Fair Brittany. Many have far from as much.
How poorer the world today would be if not
For that shinging jewel of Brittany: Breton song.

Paul Nedwell - June 6, 1985

BRETON MUSICIANS IN THE U.S. THIS FALL

This November Dan ar Bras and Kornog will be back in the U.S. Don't miss them if they will be in your area. The following schedules show the tour schedules as they stand right now (August). Note that some dates will be filled in between now and November.

KORNOG

- NOV. 1 (F) The Towne Crier, Hopewell Junction, NY
2 (S) Triplex Theater, Borough of Manhattan Community Col.
6 (W) The Arts School, Carrboro, NC
8 (F) New England Life Building, Boston
11 (M) St. Marks Community Center, Guilderland Center, NY
12 (T) Peopleart, Buffalo, NY
15 (F) Tulsa Performing Arts Center, Tulsa, OK
20 (W) First Unitarian Church, Cincinnati, OH
22 (F) Kentucky Center for the Arts, Louisville, KY
23 (S) Columbus, OH
26 (Tu) The Painted Bride, Philadelphia, PA
29 (F) Friday Musicale, Tampa, FL
30 (S) College of St. Elizabeth, Convent Garden, NY
- DEC. 5&6 Old Town School of Folk Music, Chicago
7 (Th) Our Front Porch Radio, MI (a syndicated radio program heard throughout the U.S.)

For further information contact:

Hershel Freeman Agency (914) 493-6208
4212 Old Chapel Hill Road
Durham, NC 27707

DAN AR BRAS

- NOV. 1 (F) Focal Point Coffeehouse, St. Louis, MO
2 (S) Down Home, Johnson City, TN (tent.)
3 (Sn) Columbia Folk Music Society, Columbia, SC
4 (M) Prism, Charlottesville, NC
5 (T) Duke University, Durham, NC
6 (W) Coffeehouse Extempore, Minneapolis, MN
7 (Th) University of Minnesota, Northfield, MN
8 (F) The Orpheum, Duluth, MN
9 (S) Inn at Stone City, Anamosa, IA
10 (Sn) Aural Tradition, Chicago, IL (tent.)
12 (T) The Ark, Ann Arbor, MI
14 (Th) New Deli, Eau Claire, WI
15 (F) Speakeasy, New York, NY
16 (S) The Closing Circle, Roseland, NJ
20 (W) The Iron Horse, Northampton, MA
21 (Th) The Carriage House, Bridgeport, CT
22 (F) The Folkway, Peterborough, NH
23 (S) Boston, MA

continued next page

BRETON CONCERTS - continued

DAN AR BRAS

- NOV. 24 (Sn) Yale Chapel Museum, New Haven, CT
25 (M) The Alliance Francaise, New York, NY
26 (T) The Eagle Tavern, New York, NY
27 (W) Godfrey Daniels, Bethlehem, PA
28 (Th) The Open Center, New York, NY
29 (F) The Towne Crier, Hopewell Junction, NY
30 (S) Cafe Campus, Montreal (tent.)

addition:

- 11 (M) DePaul University, Chicago, IL

For further information contact:

Dan Behrman (201) 429-2273
Immigrant Music Inc.
25 Windsor Place
Glen Ridge, NJ 07028

While the following musicians are not Breton, their concerts in the U.S. this fall may be of interest to you. I recommend them highly as creative talents who present music from France--music which pulls from traditional sources and non-traditional music.

GABRIEL YACOB

- OCT. 1 (T) The Ark Ann Arbor, MI
2 (W) Dickinson College, Carlisle, PA
3 (Th) Nina Mollica Concerts, Reading, PA
4 (F) Ten Pound Fiddle, Lansing, MI
5 (S) City Folk, Dayton, OH
6 (Sn) Coalition for Better Concerts, Bloomington, IN
8 (T) Alliance Francaise, New York, NY (tent.)
10 (Th) Westminster Hall, Bloomfield, NJ (tent.)
11 (F) Speakeasy, New York, NY
12 (S) The Folkway, Peterborough, NH
17 (Th) Inn at Stone City, Anamosa, IA
18 (F) East Avenue Tavern, Portland, OR
19 (S) McCabe's, Los Angeles, CA
20 (Sn) The Old Time Cafe, Leucadia, CA
22 (T) The Julia Morgan Center, San Francisco, CA
23 (W) Corcadora Center, Santa Cruz, CA
25 (F) Musician's Coffeehouse, Martinez, CA
26 (S) The Century, Seattle, WA
27 (Sn) Cincinnati, OH
29 (T) Club Saba, Washington D.C.
- NOV. 1 (F) Ramblin' Conrad's, Norfolk, VA
2 (S) The Art School, Carrboro, NC
4 (M) Prism, Charlottesville, NC
5 (T) Duke University, Durham, NC (tent.)

continued next page

FRENCH CONCERTS - continued

GABRIEL YACOB - continued

- NOV. 6 (W) The Eagle Tavern, New York, NY
7 (Th) The Carriage House, Bridgeport, CT
8 (F) The Duplex, Baruch College, New York, NY
9 (S) The Towne Crier, Hopewell Junction, NY
10 (Sn) The Iron Horse, Northampton, MA
13 (W) Concord Academy, Concord, MA
15 (F) New England Life Auditorium, Boston, MA
16 (S) The Welcome Table, Burlington, VT
17 (Sn) John Henry's Hammer, Worcester, MA

For more information, contact: Immigrant Music (see above)

LO JAI

Lo Jai is a group of musicians from the Limousin area of Occitanie in southern France. Musicians of this group have been active collectors of traditional music and are very much part of a lively oral tradition in their area. They use their knowledge of traditional styles to create some very exciting new sounds. They combine song with traditional instruments---the cabrette, a bagpipe of Limousin; fiddle, vielle à roue (hurdy-gurdy), fife and accordion--for dance and melodies. The tentative schedule for their first tour here in the U.S. is as follows:

- OCT. 5&6 S&SN) El Paso Border Festival, TX
8 (T) Oklahoma City, OK - Second Fret
9 (W) Dallas, TX - Southwest Celtic Assoc.
11 (F) Houston, TX - Anderson's Fair
12 (S) Austin, TX - Waterloo Ice House (tent. place)
16 (W) Virginia Friends of Folklore, Richmond, VA (tent.)
17 (T) Chapel Hill, NC - Rhythm Alley
18 (F) Winston-Salem, NC - Fiddle & Bow Folk Music Soc.
19 (S) Black Mountain, NC - McDibbs
22/23 Alliance Francaise, Washington, D.C. (tent.)
24 (Th) Godfrey Daniel's - Bethlehem, PA
25 (F) Pinewoods Folk Society, P.S. 41, New York, NY
26 (S) Philadelphia Folk Song Society (tent.)

For further information, contact:

Elaine Weisman
4401 Trancas Pl.
Tarzana, CA 91356

* * * * *

Note that some of the above dates are tentative, and some concerts are yet to be arranged. If your area does not seem to be included in these tours, talk to local people at folk clubs or other cultural centers and let them know you are interested in such music!

AR GEGIN

Nathalie Novik

Two easy recipes with eggs and fish or seafood:

Stuffed Eggs Saint-Suliac

6 eggs
1 1/2 cups of cooked shrimp
2 cups of milk and a little flour,
or ready-made white sauce
2 tablespoons of tomato paste

Hard-boil the eggs, and cut them in two lengthwise. Scoop out the yolks and mix them with part of the white sauce (keep some of the sauce to cover them). Add the shrimp, and mix thoroughly.

Fill the whites with the mixture. Incorporate the tomato paste in the rest of the white sauce, and pour it over the eggs. Place the twelve halves in the oven until they have a nice color. Serve them on lettuce leaves with some extra shrimp.

The Fisherman's Omelette

12 eggs
6 grilled sardines, with the skin and bones removed
1 onion and 1 shallot, minced
Butter, salt, pepper

Mix the flesh of the sardines with the minced shallot and onion. Cook on a mild fire in butter. Pour the omelette on top. Serve in the pan.

* * * * *

Do you have any Breton recipes for Bro Nevez, or for the cook book we hope to print soon? Please send them in . . . or send in news or notes about Breton cooking, eating or drinking. Your contributions are always welcome. Questions are welcome too!

SCHOLARS OF CELTIC LINGUISTICS . . . TAKE NOTE

Gregory Stump is organizing a special session on Celtic linguistics for the 39th Kentucky Foreign Language Conference next Spring (April 24-26). Anyone wanting information regarding this session or the conference is invited to write to Professor Stump: Department of English, University of Kentucky, Lexington, KY 40506.

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NEWS OF NON-CELTIC LANGUAGES

Readers may have noticed that a few of our regular columns are missing in this issue of Bro Nevez. They will be back. Summer is a time to vacation for some--for others it is a time to move to a new job. This is the case for Roslyn Raney who has finished studies at the University of California in Berkeley and is now beginning a teaching job at Northern Illinois University. Please note her new address for contributions to the Non-Celtic Languages Column:

Roslyn Raney
Department of Foreign Languages and Literatures
Northern Illinois University
DeKalb, IL 60115

* * * * *

DONALD E. HARE - 1899-1985

It is my sad task to announce the death of one of our members, Donald E. Hare, of Grand Rapids, Michigan. Born on October 12, 1899, in Grand Rapids, Dr. Hare was proud of his Cornish ancestry and of his service during World War I in Company "D" 27th Engineers of the U.S. Army, a company of miners known as the "Cousin Jacks" in reference to its Cornish content. While in Europe Dr. Hare recalled a visit to "Nantes, the birthplace of Anne of Brittany"--his personal link to Brittany. Donald Hare was one of the founding members of the ICDBL, joining in the Spring of 1981 before we were officially incorporated. A retired engineer and naval architect, Dr. Hare was a prolific letter-writer and through his letters he expressed his passion for numerology and linguistics.

* * * * *

International Committee for the Defense of the Breton Language

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 Bro Nevez are 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 publication, work to make Breton books and journals better known and more accessible in the U.S., and participation in festivals and conferences. The U.S. ICDBL serves as a clearinghouse for information relating specifically to the Breton language and culture and more generally to Breton society and history.

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 of several individuals may hold a membership in common.
Dues: \$10 per year.

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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 existant in their location. A list is available upon request.

NEWSLETTER OF THE U.S. ICDBL - BRO NEVEZ

Published quarterly (February, May, August, and November) this 30-40 page newsletter is designed to inform readers in the U.S. and elsewhere about the Breton language and culture, and the work of Bretons to support them. 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 \$8.00 for the U.S. and Canada; \$12 overseas (surface mail); \$15 overseas (airmail). Note: Subscription is included in membership dues.

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

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Rates: 1/2 page = \$30 for 1st insertion.
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Note that rates go down with repetition of ads. Write for details.

ICDBL members receive a 20% discount on prices; newsletter subscribers receive a 10% discount.

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For information on advertising, subscriptions, back issues, etc., contact:

Lois Kuter
General Editor - Bro Nevez
143 Plymouth Road
Plymouth Meeting, PA 19462

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BRO NEVEZ

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