

# BRO NEVEZ

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

**OCTOBER 15th**



**Parisian media not interested ...Few Bretons died**

**RARE PANIC OVER BRITTANY...**



KUZUL ETREVROADEL EVIT KENDALC'H AR BREZHONEG

**Aug. Nov. 87**

**issue 24-25**

## The Cover Story

Hervé Thomas

A very damaging storm of hurricane strength made the whole of Brittany the victim of a terrible beating. It happened the night of October 15th to 16th. On land and sea the turmoil was total. The wind, ranging from 89 to 132 miles per hour, swept the peninsula, bringing chaos in its path. Inland, common occurrences were heavy slate roofs being blown off, century-old trees being unrooted, tractor trailers being thrown off the road, livestock (1400 lob cows) flying through the air after their shelters, and cities being destroyed with flying rubble, glass panels, chimneys, electric and telephone poles. Streets, highways, and railroads were blocked off everywhere, making rescue efforts practically impossible.

At the coast the nightmare was just as hellish. The sea level raising up to six feet above average brought waves up to 40 feet at twelve to fourteen second intervals. This submitted the southern coast to an incredibly strong undertow, sinking or damaging fishing boats and pleasure crafts alike. 80% of the oyster beds were destroyed, and great damage was done to harbor installations.

From the combined strength of the wind and the downpour of diluvian rains, by Friday morning, October 16th, Brittany was in ruins. Efforts to rescue the people and to reestablish communications were slow, and by Wednesday the 21st Brittany was officially declared a disaster area with damages evaluated in billions of dollars.

Yet, despite all this, the Parisian news media all but ignored the disaster. It was treated as a minor event in the newspapers Le Monde and Le Matin. And, when a lady from Finistère called the French national radio network (France Inter) to complain about the lack of coverage normally given to such an incredible happening, she got a rather flippant answer: "Sorry, there is not enough dead in your area; therefore, we feel that our coverage was quite sufficient". And this was the general attitude adopted by all of the Parisian news media. Fortunately, most Bretons know better than to turn to Paris for help, or sympathy.

# BRO NEVEZ

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The Newsletter of the U.S. Branch of the International Committee for the Defense of the Breton Language is published quarterly: February, May, August and November. Contributions, letters to the editors, and ideas are welcome for all readers. See the back page for subscription and advertising information.

Ideas expressed within this newsletter are those of the authors, and do not necessarily represent ICDBL philosophy or policy.



# EDITORIAL

Lois Kuter

For those who have been wondering what happened to the August issue of Bro Nevez, here it is. This issue is, in fact, a double issue combining the August and November newsletters. This has been done because we have run out of money this year and we cannot afford to publish four newsletters.

The officers and members of our board of directors have been in correspondence and have agreed that we must raise the dues for next year to support four newsletters and our other projects (the publication series and service as a clearinghouse for information on Brittany). We have calculated future budget needs based on this year's expenses and the membership statistics. Dues will almost double in the coming year to \$18 for Voting Members and \$17 for Non-Voting Members. We had hoped to make the increase a bit less drastic, but we have no alternatives if we want to maintain a quarterly 30-35 page newsletter.

Bro Nevez is an important publication--one of the few solid sources of information on Brittany and the Breton language situation for those limited to the English language. We continue to get praise from Bretons for our work, and--more importantly--Bro Nevez serves to encourage people in Brittany who are directly involved in work to keep Breton a living language.

Membership dues for the U.S. ICDBL remain a bargain for the quality and quantity of information we provide to members. But, we know that many members have limited incomes with other professional or personal commitments calling for support. There are many critical causes much closer to home that demand attention. Brittany seems far away for most of us and the fate of the Breton language is understandably not at the top of the priority list for most U.S. ICDBL members.

The fact that you have joined the ICDBL means, however, that you feel the future of the Breton language is worth the attention of Americans who have perhaps never even visited Brittany. The cause of linguistic freedom is of international significance. Many ICDBL members know from first-hand experience or through stories passed down in the family what it is like to have one's native heritage denigrated or forbidden.

The fact that dues have gone up will probably not discourage most current ICDBL members from rejoining in 1988. But, I am discouraged that even with low dues we have not been able to attract more than 130 members for the past three years. Dues have nothing to do with our lack of growth. The problem is one of visibility. How can we introduce the ICDBL to more people in the U.S. (and Canada)? There are many simple and inexpensive ways to get word out about our work. But, these all require a bit of work--that means "someone" must take the time to prepare press releases, find publicity contacts and



addresses for mailings. Research is needed to find newsletters or magazines where we can be most effective with the purchase of an ad. The cause of the Breton language does not have the same wide appeal as the cause of baby seals, children in need of heart transplants, freedom for prisoners of war, equal rights for women, or the sponsoring of a child from Northern Ireland to spend a few vacation weeks in the U.S. A large percentage of the U.S. population has never heard of Brittany or the Breton language. With a tight budget we cannot throw out our nets randomly in hopes of catching a few fish. But, money is not our problem.

Our problem--like that of most small non-profit groups--is finding individuals able and willing to invest the time necessary to accomplish the work of the ICDBL. While the work of the many people who contribute to the newsletter is visible, other jobs of a less visible nature need to be done. Work to recruit new members and to get word out about the ICDBL in an effective (yet inexpensive) manner is less glamorous than authoring an article for Bro Nevez. But it is just as important in contributing to the support we offer to Bretons. I believe that there are many people "out there" in the U.S. and Canada who would join the ICDBL if only they knew of its existence. We need your help in finding those people.

The need to raise dues to make up for a lack of membership growth is certainly not good news. But we can be pleased with the work we continue to do in supporting the Breton language and culture. We do have an impact. We could do more, and the situation in Brittany grows more serious every day as native speakers disappear and resources which would allow for the development of Breton (radio and T.V., Diwan schools and expanded bilingual classes, public visibility for Breton) continue to be blocked by the French government.

I thank all ICDBL members for the support you have given, and hope you will continue to offer that support in 1988.

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#### Dues and Subscription rates for 1988:

\$18 for Voting Memberships (including subscription to Bro Nevez)  
\$17 for Non-Voting Memberships (including subscription)

Subscriptions - \$15 U.S. Bulk mailing  
\$20 First Class U.S. & Canada  
\$20 Overseas surface mail  
\$25 A.O. Overseas Airmail

All reports in the publication series will be raised to \$5 (except for the Fact-Finding Report which will remain at \$1).

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Thanks to the work of Bryna Block, an ICDBL member in San Diego, California, Bro Nevez now has an ISSN number from the Library of Congress:

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# How many people speak Breton today?

Unlike the U.S. census which regularly includes questions about ethnicity and languages spoken in the United States, the French census does not include linguistic questions. Thus, estimates of Breton speakers have been based on very small surveys or the educated guesses of Breton scholars. Figures vary radically depending on particular points to be proven by those quoting them, and depending on wishful thinking. Estimating how many people in Brittany speak Breton is a complex task. It is not a "yes" or "no" matter, but a question of "how much" Breton people speak in a society where French is dominant in the media and public life. The following newspaper article reports that Fanch Broudig, who works on Breton language programming for the television station FR3 in Brest, has confirmed some interesting estimations for Breton speakers in Brittany.

Lois Kuter

from: Le Télégramme (date unknown; probably June 1987).

## 24 heures en Bretagne

### 600.000 bretonnants ?

### Fanch Broudig de FR-3 l'affirme

**Combien de Bretons sont-ils aujourd'hui capables de parler la langue bretonne ? Fanch Broudig, notre confrère des émissions télévisées en breton de FR-3, se posait lui aussi la question depuis des lustres.**

Les estimations les plus extrêmes circulaient puisque représentant diverses enquêtes plus ou moins approfondies, on pouvait prétendre en compter entre 100.000 et un million. Un rapport de 1 à 10 qui, de plus, ne recouvrait rien de scientifique.

#### Un échantillon représentatif

F. Broudig a eu accès à un sondage mené, il y a quelques mois par Radio-France Bretagne-Ouest, dans lequel la question bretonne n'était qu'accessoire, mais qui avait le mérite de s'appuyer sur un échantillonnage assez large de la population de Basse-Bretagne : 999 personnes âgées de plus de 15 ans.

Celles-ci avaient été choisies à l'ouest d'une ligne Saint-Brieuc-Vannes en respectant les quotas de localisation géographique, d'âge, de sexe, de catégorie socio-professionnelle, etc.

Bref, un ensemble scientifiquement représentatif.

#### 51,7 % de la population de plus de 15 ans

Et les chiffres qui en découlent

sont pourtant assez surprenants. F. Broudig affirme en effet que 61,1 % de la population de la Basse-Bretagne comprend le breton et que plus de la moitié (51,7 %) le parle très souvent, assez souvent ou parfois. Ce qui représente un peu plus de 600.000 bretonnants sur les 1,5 million d'habitants du Finistère, des pays de Lannion, Guingamp, Saint-Brieuc, Lorient, Pontivy et Vannes, une fois retranchés les 325.000 enfants de moins de 15 ans.

L'étude montre que 240.000 personnes utilisent le breton quasiment chaque jour (très souvent).

#### Portrait-robot du bretonnant

Notre confrère a passé au crible tous les chiffres recueillis pour en faire des ventilations par âge, par profession, par lieu d'habitation, etc. Il en déduit une sorte de portrait-robot du bretonnant.

Ceux qui s'expriment le plus souvent en breton sont des hommes (57,7 % contre 45,4 % pour les femmes), de plus de 50 ans (72 % le parlent contre 20 % seulement pour les 15-24 ans), possédant un faible niveau d'instruction scolaire (75,2 % de ceux qui ont un niveau d'école primaire le parlent, 26 % seulement de ceux qui ont fréquenté l'université), habitant dans une commune de moins de 2.000 habitants (dans ces communes, 69 % de la population parlent le breton, le chiffre tombe



F. Broudig, notre confrère de FR 3, qui a exploité et commenté les déclarations de 999 Bas-Bretons.

à 25 % à Brest), retraités (57,9 % d'entre eux le parlent) ou exploitants agricoles (84 % le parlent).

#### Un bretonnant sur deux est retraité

A noter que les retraités bretonnants représentent à eux seuls près de la moitié de la population parlant breton : 23,4 % sur 51,7 %. Les agriculteurs arrivent en seconde position avec 10 %.

A contrario, le portrait du non-bretonnant est celui d'une femme jeune, ayant fait des études poussées, résidant dans une grande ville et exerçant une profession spécialisée.

#### Encore 250.000 en l'an 2000

F. Broudig a commenté, en breton, les résultats de son étude dans le bulletin de Brud-Névez d'avril 87. Il constate, qu'alors le nombre des nouveaux bretonnants chaque année est très faible, que la langue perd 15 à 20.000 pratiquants par an, il restera encore en l'an 2000, de 250 à 300.000 bretonnants.

« Le problème n'est donc pas près d'être évacué, d'un enseignement de la langue bretonne. D'ici là, il y aura toujours d'actualité dans quinze ans », assure-t-il.

My translation follows for those who have no French, or only a rusty knowledge.

"600,000 Breton speakers? Fanch Broudig de FR-3 affirms it"  
Le Télégramme, June 1987 (translation by Lois Kuter)

How many Bretons are today capable of speaking the Breton language? Fanch Broudig, our colleague for Breton television programming at FR3 has asked himself the same question for years.

Estimations of all extremes have been circulated, drawing from a variety of more or less in-depth surveys which show between 100,000 to one million--a range of one to ten which, in addition, has no scientific basis.

Fanch Broudig had access to a survey made several months ago by Radio-France Bretagne-Ouest, in which the Breton question was just tacked on, but which had the merit of drawing on a relatively large survey of the population: 999 people over 15 years old.

These were chosen west of a line from St.-Brieuc to Vannes with quotas according to geographic location, age, sex, socio-professional category, etc. In brief, it was a scientifically representative sample.

And the figures which come of this are rather surprising. Fanch Broudig affirms that in fact 61.1% of the population of Lower Brittany understands Breton and that over half (51.7%) speak it very often, fairly often, or sometimes. This represents a little more than 600,000 Breton speakers out of 1.5 million inhabitants (not including 325,000 children under 15) of Finistere and the areas of Lannion, Guingamp, St.-Brieuc, Lorient, Pontivy and Vannes. The study shows that 240,000 use Breton just about every day (very often).

Our colleague examined all the statistics collected to separate categories by age, profession, place of residence, etc. He drew from this a typification of the Breton speaker. Those who express themselves most frequently in Breton are men (57.7% versus 45.4% for women), over 50 years old (70% speak it versus only 20% for those 15-24 years old), have a low level of academic instruction (75.2% of those who have only a primary school education speak it, only 26% of those who went to a university), live in a town with less than 2,000 inhabitants (in these towns 69% of the population speaks Breton; the figure falls to 25% for Brest), are retired (57.9% of these speak it) or work in agriculture (84% speak it).

It is notable that retired Breton speakers represent alone nearly half of the population which speaks Breton 23.4% of the 51.7%. Farmers are second with 10%.

In contrast, the portrait of the non-Breton speaker is that of a young woman, having done advanced studies, living in a large city, and working in a specialized profession.

Fanch Broudig recounted--in Breton--the results of his study in the April 1987 issue of Brud Nevez. He verified that while the number of new Breton speakers each year is very low and Breton loses 15-20,000 practitioners each year, there will still be 250-300,000 Breton speakers in the year 2,000. "The problem of teaching Breton is not thus near to becoming irrelevant. Diwan will always be of current interest in the next 15 years," he assures us.



# DIWAN

The following is a response to Lenora Timm's letter of June concerning Diwan, sent to us by the office of the President of France. It is remarkably similar in style to the standard letters used by American politicians in response to letters from citizens--in short, "We got your letter, thanks for your point of view."

PRÉSIDENCE  
DE LA  
RÉPUBLIQUE


Paris, le 17 août 1987

Monsieur,

Le Président de la République a bien reçu votre lettre du 5 juin dernier sur l'enseignement de la langue bretonne et la remise en cause par le Ministre de l'Education Nationale de l'accord signé avec les autorités de Diwan.

Le Chef de l'Etat m'a chargée de vous remercier de lui avoir fait part du point de vue de votre Comité sur ce sujet.

Je vous prie de croire, Monsieur, à l'assurance de mes sentiments les meilleurs.



Frédérique BREDIN

Monsieur LENORA A. TIMM  
Président de l'International Committee  
for the defense of the breton language  
605 Montgomery Road  
AMBLER - PA 19002  
ETATS-UNIS

## DIWAN schools are open again

Diwan is opening its schools again this fall as talks continue with the Ministry of Education to get the funding necessary to function without the accumulation of massive debts. The stumbling block for the French government remains the fact that Diwan schools are Breton language schools, and in the eyes of government officials, French is not given enough place in the Diwan schools. This is a serious point of disagreement and it seems that money will not be forthcoming unless French is used more in the Diwan program (it is now progressively introduced to Diwan children so that they have a balanced bilingualism by the end of primary school.) Compromising the use of Breton as the exclusive teaching medium in the preschool and early primary years will, of course, make the Diwan schools less effective as the only place where children can get a solid education in the Breton language. Not compromising on this point may mean the inevitable closing of the schools due to financial problems. Diwan is clearly between a rock and a hard place in its negotiations with the French educational system. Financial and moral support is still needed from the international community to show that schools where Breton is used as the teaching medium are a necessary part of the school system in Brittany. These schools do not impair childrens' ability to function in a society where French is the dominant language, and, in fact, they help children develop the linguistic flexibility so important to a future where Bretons must be full participants in European and international affairs.

(continued...)

### Diwan

## Le Conseil général à la rencontre des enseignants quimpérois



La commission se fait expliquer le programme pédagogique des CP.

Hier matin, la commission d'administration générale du département, présidée par Jean-Yves Cozan, s'est rendue à l'école Diwan de Quimper.

L'occasion pour les conseillers généraux d'évoquer sur le terrain, avec les enseignants, les graves problèmes que connaît actuellement l'association.

On le sait, Diwan est actuellement en état de cessation de paiement. Le lourd passif de 2,5 millions de francs, constitué essentiellement par les dettes contractées auprès d'organismes sociaux comme l'URSSAF, a entraîné une procédure de licenciement pour les 57 salariés de l'association et la perspective de fermeture des 17 écoles le 15 juin, soit trois semaines avant la fin de la présente année scolaire.

Les négociations avec le ministère, actuellement au point mort,

achoppent sur la place à accorder au français dans le programme pédagogique des classes primaires bilingues. « Depuis cinq ans, nous n'avons cessé d'argumenter avec des gens proches de l'enseignement, pour démontrer que notre démarche est logique. Nous nous sommes toujours heurtés au problème du règlement; or, à l'exception du projet linguistique, nous respectons le programme officiel. Comment ne pas être inquiet face à cette échéance de trois semaines quand nous n'avons pas réussi à obtenir satisfaction en dix ans ? », déclarait hier Yann Guillaumot aux conseillers généraux.

« Si un accord ne se conclut pas avec le ministère de l'Éducation nationale, il faudra que la Région et le département se retrouvent pour affirmer que si Paris ne veut pas de Diwan, nous nous en voulons », devait lui répondre Jean-Yves Cozan.

### Sept millions de francs de budget annuel

Le budget annuel de l'association Diwan dépasse les 7 millions de francs. En 1986, il se décomposait comme suit : dons individuels, 1 million; festou noz et fêtes de solidarité, 700.000 F; subventions de l'État, 1,5 million, plus 1.770.000 F en compensation partielle du non respect de l'accord d'intégration de février 1986, et enfin 200.000 F du Conseil général du Finistère et 33.000 F de celui des Côtes-du-Nord.

La différence, de plus de 2 millions de francs, correspond aux dettes contractées auprès des organismes sociaux.

from: Le Télégramme 27 mai 1987

The following articles will give readers some idea of the continuing efforts made by Diwan, with support from local government officials in Brittany, to find a solution to their financial crisis.

See also Nathalie Novik's article, "The Fight goes on", later in this newsletter for suggestions as to action you can take to support Diwan.

## Diwan sera ouverte à la rentrée prochaine

Les salariés de l'école Diwan se sont réunis hier en assemblée générale, à Carhaix, pour décider de l'avenir qu'ils allaient donner à leur action.

On sait que c'est à cette date du 15 juin que devaient intervenir les licenciements du personnel des écoles en breton. Par la voix de leur président André Lavanant, ils ont tenu à renouveler leur demande d'obtention d'un sursis jusqu'à la fin de l'année scolaire.

« Avec la subvention du département du Finistère (elle est de 500.000 F), Diwan peut ouvrir la prochaine rentrée scolaire normalement. Nous nous étonnons du flou émanant du ministère de l'Éducation nationale après les derniers propos rapportés par M. Bécarn, suite à son entrevue avec MM. Bourges et Monory. Nous pensions qu'il y avait une possibilité d'entente sur la pratique de cinq heures de français

dans nos classes, c'est du moins ce que nous avait précisé M. Bécarn dans un courrier. Or, aujourd'hui le ministère ne semble plus confirmer ces déclarations », précise le président de Diwan.

Cette semaine, une nouvelle réunion est prévue avec le ministère, et André Lavanant souhaiterait y voir participer des élus régionaux témoins des négociations. Un téléx a d'ailleurs été envoyé à M. Michel Rogen, directeur de cabinet, pour appuyer cette proposition.

A propos d'éventuels conflits entre salariés et direction qui pourraient motifier l'avenir des écoles en breton, André Lavanant a précisé « que de toute façon c'est l'opinion des salariés qui prédominera pour que s'établisse une confiance de travail au sein de Diwan ».

Le Télégramme  
1-15 June 1987

## Diwan

### Dernières propositions gouvernementales

A la suite de l'audience à son cabinet, le 2 juin, d'une délégation du Conseil régional de Bretagne, conduite par P. Jary, président de la commission des Affaires culturelles, Michel Roger, directeur du cabinet du ministre de l'Éducation nationale, a adressé la lettre suivante au président du Conseil régional de Bretagne, Y. Bourges a aussitôt transmis ce courrier au président de l'association Diwan, André Lavanant.

Dans cette lettre, Michel Roger précise :

« Je vous redis mon accord pour signer avec l'association des contrats tels que prévus par la loi n° 59-1557 du 31.12.1959 dès lors que les conditions de qualification des maîtres, de contrôle de l'enseignement, d'effectifs des classes et de programme pédagogique sont réunies (...).

« Soucieux de respecter le caractère propre des établissements, je suis prêt à envisager un certain nombre de dispositions particulières. Néanmoins, je ne puis accepter un programme où le français n'est pas enseigné ou l'est insuffisamment. Il n'est pas acceptable qu'il n'y ait pas une seule

heure d'étude de la langue française au cours préparatoire. Il est d'ailleurs abusif, dans ces conditions, de parler d'enseignement bilingue. De la même façon, aux autres niveaux de l'enseignement élémentaire, la place faite à l'étude du français est le plus souvent insuffisante. Je ne vois pas comment, à raison de trois heures en moyenne par semaine d'étude du français, les vingt-quatre autres heures étant (à peu près) réservées au breton, les élèves de ces écoles ne risqueraient pas de subir un handicap important pour la suite de leur scolarité.

« Connaissant néanmoins les efforts des membres de cette association en faveur de la culture bretonne, je puis faire les propositions suivantes :

« 1. Signature immédiate de contrats pour toutes les classes où la place du français est normalement assurée.

« 2. Versement d'une subvention complémentaire de manière que l'aide apportée par l'État à l'association ne soit pas inférieure en 1988 au montant de 1987 (...).

Le Télégramme  
1-15 June 1987

### Diwan : rentrée « normale » mais sous contrats

QUIMPER. — Diwan, avec 430 élèves dans les classes primaires de ses dix-huit établissements (y compris de Nantes qui ouvre à nouveau cette année) annonce une rentrée « normale ». Les effectifs seront en augmentation de 15 % environ. L'accueil a pu se faire dans de bonnes conditions. Des améliorations sont prévues dans les bâtiments servant d'école à Bannalec et Santec.

Restent les lourds problè-

mes financiers auxquels l'association a à faire face. Et qui conditionnent la poursuite de cette expérience pédagogique originale. Jeudi dernier un nouvel entretien a eu lieu entre les dirigeants de Diwan et le ministère. Rien n'a filtré de cet entretien. On sait simplement que le ministère souhaite que les problèmes en suspens puissent se régler avec le rectorat ; et, en particulier, la négociation d'une sorte de convention. Une demande de rencontre a été

faite. On sait que des contrats avec les classes de C.M.1 et C.M.2 sont envisagés. Mais rien n'est encore signé. En attendant cette signature et « des solutions concrètes » pour les autres classes, Diwan devra compter, comme par le passé, sur des subventions diverses. Ses dirigeants se disent « confiants pour l'avenir ».

Même si, pour les enseignants les préavis de licenciement tombent, en principe, le 30 septembre

La Bretagne à Paris  
18 September 1987



La maternelle bretonne « Diwan »

## Une école encore à l'examen auprès de l'Éducation nationale

« Être réunis aujourd'hui dans cette école offre un démenti à tous ceux pour qui Nantes n'est pas en Bretagne. » Une petite phrase comme ça jetée samedi, lors de l'inauguration officielle de l'école Diwan, une maternelle en breton, en fonctionnement à Nantes depuis la rentrée scolaire.

L'auteur de cette allusion ? Un membre d'« Evit Diwan », le comité de soutien à l'école en breton qui tient, grâce à l'aide financière apportée par celui-ci et les parents qui inscrivent leurs enfants à l'école, par ailleurs gratuite. Skol Diwan, située derrière le Centre nantais de culture celtique (3, rue Harrouys), est la 18<sup>e</sup> maternelle en breton ouverte en Bretagne. Il s'agit d'une maternelle classique. Seule particularité, les sept enfants inscrits, âgés de 2 à 5 ans, parlent breton en classe. L'instituteur, Bernard Sautin, les y accueille tous les jours, aidé de deux « tucistes ».

Sur ces sept enfants, deux seulement appartiennent à ce que l'on nomme un milieu bretonnant. Alors pourquoi ce choix de la part des parents ? « Certains ont compris que défendre la langue bretonne, c'est défendre une richesse du pays », explique Jean-François Guillouic, le trésorier de l'école, qui poursuit : « D'autres ont conscience de l'intérêt d'un bilinguisme dès le plus jeune âge. Il est en effet important d'apprendre le plus tôt que les choses qui nous entourent n'ont pas qu'une seule et unique détermination ».

Les enfants du Diwan n'attendront donc pas la 6<sup>e</sup> pour se frotter à une langue étrangère à leur langue maternelle. En atten-

dant à la cantine, ils déjeunent encore en français...

Le trésorier revient à ses comptes : « Les écoles Diwan sont en déficit. L'autofinancement est impossible. On ne recueille aujourd'hui que la moitié de ce qu'il nous faudrait » Diwan est toujours en négociation avec l'Éducation nationale pour obtenir des « subventions normales ». Les dossiers de demandes reçoivent

tous la même réponse : davantage de français ou pas d'argent de l'État.

Par ailleurs, les écoles Diwan suivent strictement les programmes de l'Éducation nationale. De vrais écoles donc, affirment les responsables de Diwan qui ne repoussent pas l'éventualité de l'ouverture d'un cycle secondaire en breton dès l'an prochain.

Congratulations to the newly opened Diwan school of Nantes. Although the largest concentrations of Breton speakers are found in western Lower Brittany, Nantes, the former capital city of Brittany, supports a population of Breton speakers and supporters who have tried for quite a few years to open a Diwan school. Their persistence has paid off and shows clearly that despite its official exclusion from the administrative region called "Brittany", this part of Brittany is very much Breton in spirit.

La Bretagne à Paris  
October 16, 1987

## Breton in Paris

In our May newsletter (no. 23) we reported on the case Serj Richard, a Breton teacher in Paris being forced to take a new job outside of Paris where he would not be teaching Breton ("Breton teachers in exile", p. 27). The situation has not greatly improved for Mr. Richard as the following report from the Association of Breton Professors (Kelennerien war ar brezhoneg en deskadurezh publik) indicates.

### The French Ministry of Education prohibits Breton teaching

(cases of language discrimination in France)

- . Although France has signed the International Covenant on Civil Rights this country has made reservations about Article 27, which deals with minorities' rights, asserting that minorities do not exist in France. This would mean that linguistic minorities do not exist either, and that Breton, Catalan, Basque and Corsican languages, for instance, do not exist because the French government just does not want to recognize them. What if Canada did not recognize the French-speaking minorities?

- . So, like other "minorities" Breton speakers suffer from French discrimination. And here are the latest facts.

Serj Richard had been teaching Breton for four years in Versailles, west of Paris, in various schools to pupils of Breton extraction.

In 1987 the French Education Minister wanted to send him to Lille, in northern France, to teach French.

Then Serj announced he would go on a hunger-strike because he wanted to keep on teaching Breton in the Versailles district. And the Minister agreed to appoint him to teach ...French...in Versailles. Since the Minister refused to appoint any other teacher it was obvious that the teaching of Breton was going to be given up.

Finally, after many protests raised by Breton Parliament Members, Serj has been appointed as a Breton teacher.

Ronan Tremel had been teaching Breton for 12 years in Paris. Every year he would not be allowed to start his teaching in the beginning of the school year. In 1986 he had to wait for four months, and started in January instead of September!

Now in September 1987 he has been appointed as an English teacher although he has not taught this language in twelve years! As a result, the teaching of Breton cannot start since no other teacher has been appointed.

If Ronan still refuses to teach English he may be given the sack. This shows they want to stop the teaching of our language and get rid of him.

About one hundred Parliament Members from Brittany, Paris, and elsewhere in France have raised protests against such discriminations; so have three ministers and the Breton Regional Council.

Serj Richard and Ronan Tremel have passed an M.A. degree in Breton. The number of thier pupils is growing--actually it has doubled--with about one million Bretons living in Paris and the vicinity.

- . Other cases of discrimination have been noted: Breton sneakers are not allowed to speak their language in courts or use it in administration, most Breton pupils cannot be taught Breton in the schools, and the Breton language programs on T.V.--although ridiculously short--are regularly stopped during the summer season while English and German news bulletins can be heard.

Any details from: Ronan Tremel, 13 bis, rue Garibaldi,  
93400 Saint Ouen  
tel.: 46.06.89.67

Serj Richard, 10, rue Poincare  
75020 Paris  
tel.: 43.64.24.47

\* \* \* \* \*

## THE FIGHT GOES ON

A Report from France, October 3, 1987

by Nathalie Novik

I was hoping to have some good news this time, but there is little hope of having the French government modify its negative attitude towards Breton.

### Breton Teaching in Paris

After a summer of struggle after he was notified of his arbitrary transfer to Lille (near the Belgian border) to teach French, Serj Richard was ready to start a hunger strike in early September. The government gave in, revoked the transfer, and told him he could teach Breton in suburban schools, and that he will be titularized next year. The next thing you know, they are sending him another cable enjoining him to teach French instead!

The other teacher, Ronan Tremel, who has been waiting ten years now to be confirmed as a teacher of Breton, is being forced this year to teach English (they even thought of classifying him as teacher of Armenian some years ago...).



Both cases show a total disregard for the real qualifications of our Breton teachers. Both have now rested their case with the Human Rights Commission at the United Nations in Geneva.

### Diwan

The matter is still pending: a meeting is scheduled to take place between Diwan and the Ministry of Education, but the Ministry is not giving any indication as to when it will take place.

In all these cases, the French government is displaying a racist attitude, aimed at destroying the Breton language.

Only strong and determined action can bring these bureaucrats to modify their attitude.

The past few months have show a radicalization of the official French position on minorities: the government is no longer hiding behind a facade of respectability. Peaceful marchers have been clubbed in New Caledonia, a powerful radio-transmitter was installed there to broadcast French radio a few days ahead of the referendum (on autonomy for New Caledonia), the Basques are handed over the border to the Spanish police, the Corsicans are held in fear of French reprisals. Harassment is part of the tactics, as it is in so many other cases of human rights violations (American Indians, South African blacks...).

The Breton language and culture is held in total disregard and contempt by the Parisian administration. Its defenders are treated like would-be terrorists and forced into silence. In Brittany, they are gaining more support every day from the population. In Paris, the largest Breton city in the world (with approximately one million Bretons), their requests are rejected, trampled and ignored by a centralized, bureaucratic administration infinitely more preoccupied with leading the good life. And now, there is an obvious concertation between all sectors of the administration to systematically block any advance of Breton culture.

Please take time to write petitions to the Deputies who are in support of the Breton language at the French Assembly:

Jean-Yves Cozan  
Jack Lang  
Assemblée Nationale  
126, rue de l'Université  
75355 Paris  
FRANCE

Request that they exert pressure on the Ministry of Education to have Serj Richard and Ronan Tremel titularized as Breton teachers in Paris, and to ensure the survival of the Diwan schools.

\* \* \* \* \*

# BRETON ROAD SIGNS

Lois Kuter

As we have reported in these pages, Stourm ar Brezhoneg has led a campaign to make Breton a publicly used language in Brittany. After many years of polite and lawful requests and petitions, members of this organization have decided that illegal actions were the only way left to get public officials to act in favor of bilingual road signs. Since 1984 over 15,000 signs have been tarred or torn down. Stourm ar Brezhoneg continues its action to force some basic, yet very simple and small changes in favor of Breton, and its members continue to go to trial for their actions. The following is a translation of an article from the daily newspaper Ouest France published in May 1987 (exact date not known) which gives an interesting description of one trial and the issues at stake.

"Trial of sign smearers:  
Breton militants present  
a tribunal"

(Ouest France, May 1987)

Guingamp - For more than four hours yesterday afternoon, the correctional court (tribunal correctionnel) of Guingamp served as a forum for Breton language militants--this the occasion of two trials for destruction of road signs. It could not have been otherwise with Mssrs. Choucq and Rossignol of the Nantes bench as the defense lawyers for two of the accused.

But, this was also a veritable judicial battle that these two lawyers and Mr. Blandin, the other defense attorney, led against the procedure and constitution of the public prosecutor, notably the General Council of Cotes-du-Nord. They were aided in this by procedural errors--which, for some, were not small details.

The added length of the discussions were due to the need for an interpreter, since the President, Mr. Ploux, agreed to grant the request of three of the accused who wanted to express themselves in Breton. Add to this the very dignified testimony from the

## Justice

Procès des barbouilleurs de panneaux

### **Les militants bretons s'offrent une tribune**

GUINGAMP. - Pendant plus de quatre heures hier après-midi, le tribunal correctionnel de Guingamp a servi de tribune aux militants de la langue bretonne. Et ce à l'occasion de deux procès pour dégradation de panneaux routiers. Il ne pouvait en être autrement avec Me Choucq et Me Rossignol, du barreau de Nantes, qui assuraient la défense de deux des inculpés.

Mais c'est aussi une véritable bataille juridique que les deux avocats et Me Blandin, autre défenseur, ont mené à la fois contre la procédure et les constitutions de partie civile, notamment celle du conseil général des Côtes-du-Nord. Ils ont d'ailleurs été aidés en cela par les nombreuses erreurs de procédure. Erreurs qui, pour certaines, n'étaient pas de minces détails.

La longueur des débats a été accrue par la nécessité d'avoir recours à un interprète. Car le président Ploux avait accepté la requête de trois des inculpés qui demandaient à ne s'exprimer qu'en breton. Ajoutons-y aussi le témoignage très digne du président écossais du bureau européen des langues minorées, Jack Mac Arthur, qu'il a fallu traduire de l'anglais en français.

#### **« Légalité et légitimité »**

Les faits reprochés aux inculpés étaient simples. Et c'est ce que n'a cessé de rappeler le substitut Blanguernon qui entendait se placer sur le plan pénal, et sur ce seul plan. Dans cette affaire, M. Hervé Le Bec, 36 ans, animateur de radio, demeurant à Guingamp, était inculpé d'avoir dégradé des panneaux routiers en mars 1984, dans la région guingampaise, au cours d'une vaste opération de barbouillage, revendiquée par « Stourm-ar-Brezhoneg ».

Dans la deuxième affaire, le même était inculpé de vol, recel, et dégradation de panneaux (lors de la manifestation de Morlaix du 29 décembre 1985), ainsi que trois autres personnes. A savoir Jean-Jacques Henry, 32 ans, secrétaire de mairie, de La Roche-Derrien ; Michel Corlay, 39 ans, chauffeur, de Guingamp ; et Jean-Yves Le Guern, 36 ans, agriculteur, de Plélo.

Les deux parties civiles, Me Stéphane pour l'Etat, et un représentant du conseil général, dont il est apparu d'ailleurs qu'il n'était pas dûment mandaté pour représenter le département, n'ont pas manqué de souligner que ces barbouillages répétés avaient causé pour 650 000 F de dégâts sur les routes nationales, et 240 000 F pour les départementales. Toutefois, les poursuites ne concernaient qu'un nombre beaucoup plus restreint de panneaux.

Pour la première affaire, Me Blanguernon avait réclamé 4 000 F d'amende contre M. Le Bec. Ce premier procès a été

l'occasion pour Me Choucq et Me Rossignol, outre de rejeter l'accusation de dégradation, de déjà placer cette affaire dans le contexte de la lutte des minorités à avoir le droit de parler leur langue. « C'est tout le problème de la légalité et de la légitimité d'un combat » devra plaider plus tard Me Choucq.

Mais la deuxième affaire s'est réduite comme peau de chagrin. En effet, pour des raisons de nullité de procédure, MM. Le Bec et Corlay n'ont pas eu à répondre des faits qui leur étaient reprochés. Paur M. Henry, Me Blandin a aussi « dégonflé » le dossier, même si le substitut n'avait demandé que 1 500 F d'amende. Et lui aussi, comme le fera Me Choucq, s'étonnera qu'il faille en arriver à des actions à la limite de la légalité pour voir ensuite « des revendications légitimes » satisfaites.

Les magistrats ont mis l'affaire en délibéré et rendront leur jugement le 5 juin.

Scottish President of the European Bureau for Lesser Used Languages, Jack MacArthur, which needed translation from English into French.

The accusations made against the accused were simple, and the substitute (for the prosecution), Blanguernon, insisted on dealing with this exclusively in terms of the penal code. In this case, Mr. Hervé Le Bec, a 36-year old radio producer living in Guingamp, was accused of having destroyed road signs in March 1984 in the Guingamp area as part of a major campaign by Stourm ar Brezhoneg.

In the second case, the same individual was accused of theft, receiving stolen property, and destruction of signs (during a demonstration in Morlaix, December 29, 1985) along with three other individuals: Jean-Jacques Henry, 32-year old secretary for the Mayor's office in La Roche-Derrien; Michel Corlay, 39-year old driver from Guingamp; and Jean-Yves Le Guern, 36-year old farmer from Plélo.

The two civil parties, Mr. Stéphan for the State and a representative for the General Council (who apparently was not duly mandated to represent the Department) did not fail to underline the fact that these repeated smearings of signs had caused 650,000 francs in damages on the national roads and 240,000 francs on departmental roads. Nevertheless, the trials concerned only a much more restricted number of signs.

For the first case, Mr. Blanguernon asked for 4,000 francs in fines against Mr. Le Bec. Besides the chance to reject the accusation, this first case gave Mssrs. Choucq and Rossignol the occasion to place this affair in the context of a minority people's right to speak their language. "It's all the problem of the legality and the legitimacy of a combat" Mr. Choucq would plead later on.

But, the second affair was dismissed. In fact, for reasons of lack of procedure, Mssrs. Le Bec and Corlay did not have to respond to accusations. Mr. Blandin also deflated the case against Mr. Henry, even if the substitute (prosecutor) only demanded a 1,500 franc fine. And he also expressed surprise, as Mr. Choucq had done, that it was necessary to arrive at such actions to see "legitimate demands" satisfied.

The judges put the case in deliberation and will give their judgement June 5th.

\* \* \*

While judging from this article it appeared that the defense lawyers were able to successfully plead their clients' cases, Mr. Le Bec was sentenced June 5th to a stiff fine: a 5,000 franc fine (20,000 francs with 15,000 suspended) and 34,000 francs in damages.

(See the "press-release" which follows on this sentencing)



SEL0383 4 G 0169 FRA /AFP-0687

JUSTICE-BRETONS

UN ANIMATEUR DE RADIO BRETON CONDAMNE POUR UNE OPERATION DE BARBOUILLAGE DE  
Panneaux Routiers

GUINGAMP, 5 JUIN (AFP) - UN ANIMATEUR DE RADIO, AUTONOMISTE BRETON, QUI  
AVAIT PARTICIPE AU BARBOUILLAGE DE PANEAUX ROUTIERS DANS LA REGION DE  
GUINGAMP (COTES-DU-NORD), EN MARS 1984, A ETE CONDAMNE VENDREDI A 20.000 F  
D'AMENDE, DONT 15.000 F AVEC SURSIS, ET 34.000 F DE DOMMAGES ET INTERETS, PAR  
LE TRIBUNAL CORRECTIONNEL DE CETTE VILLE.

L'OPERATION, REVENDIQUEE PAR LE MOUVEMENT DE DEFENSE DE LA LANGUE BRETONNE  
STOURM-AR-BREZHONEG, AVAIT POUR BUT D'EFFACER LES NOMS DE LIEUX EN FRANCAIS  
SUR LES PANEAUX, POUR PROTESTER CONTRE L'ABSENCE DE SIGNALISATION ROUTIERE EN  
BRETON.

L'ANIMATEUR, M. HERVE LEBEC, 36 ANS, ETAIT POURSUIVI POUR COMPLICITÉ DE  
DEGRADATION D'OBJETS D'UTILITE PUBLIQUE.

M. LEBEC DEURA EN OUTRE VERSER A L'ETAT ET AU CONSEIL GENERAL DES  
COTES-DU-NORD DES DOMMAGES ET INTERETS CORRESPONDANT A LA REMISE EN ETAT DES  
PANEAUX (RESPECTIVEMENT 15.908 F ET 18.309 F).

SG/JMS/SBO

AFP 051650 JUN 87

Some Bro Nevez readers may be uncomfortable with what seems like  
drastic steps by Stourm ar Brezhoneg to get bilingual road signs in  
Brittany. The following article (translated from the June 20, 1987,  
issue of Ouest France by M.F.) shows how even legal efforts fail in  
Brittany to get something as simple as a bilingual sign.

## Panneaux bilingues à Landéda

### Ne pas confondre État et Nation

BREST. - Rien ne va plus entre le maire de Landéda et la subdivision de  
l'Équipement de Lannilis. L'objet de la polémique est un panneau de signalisa-  
tion écrit en breton et en français, planté au bord d'une voie départementale au  
lieu dit « Bel-Air » sur le territoire de la commune. L'Équipement l'a fait savoir, il  
ne veut plus de ce panneau, parce n'étant pas rédigé dans « la langue

naionale », il n'est pas « réglementaire ». Le maire a notifié un refus vigoureu-  
sement argumenté à l'Équipement. « Il n'est pas question de les bouger de  
là », a-t-il affirmé. Pour lui, l'attitude de la subdivision tient de « la discrimina-  
tion raciale », « d'un jacobinisme forcé » et de la « provocation »...

Le panneau de la discorde  
trône pourtant au bord de la route  
depuis deux ans. Le maire  
s'étonne que la moutarde monte  
aujourd'hui au nez de la subdivi-  
sion.

Quoi qu'il en soit, il a déve-  
loppé plusieurs arguments écrits  
dans un courrier à celle-ci. L'Équi-  
pement ne veut pas de ces pan-  
neaux. Elle argue du fait qu'ils ont  
été posés sans son accord alors  
qu'elle est compétente sur la voie

rié départementale. Il s'appuie par  
ailleurs sur la convention de  
Vienne qui précise que « l'inscrip-  
tion doit être apposée dans la  
langue nationale ». Or, pour le  
maire, le breton est bien une lan-  
gue nationale. « Il ne faut pas  
confondre État et Nation ! Le  
pays de Galles participe au tour-  
noi des cinq nations. C'en est  
donc bien une, comme l'est  
aussi la nation slove et la Bre-  
tagne qui est comme le veut la  
définition, « une communauté

ethnique qui a sa culture pro-  
pre ».

Donc, les panneaux, à ses yeux,  
n'ont rien d'illégal. Le premier  
édile menace aussi de « porter  
l'affaire devant la cour euro-  
péenne des droits de l'homme ».  
Il l'a dit à l'Équipement : « Con-  
cèdez aux Bretons le droit d'avoir  
des panneaux dans leur langue  
c'est de la discrimination ra-  
ciale ! »

Les panneaux en breton  
ne sont jamais  
barbouillés

Il menace enfin la subdivision  
de « dénoncer la convention » qui  
lie cette dernière à la commune et  
précise qu'il demandera à l'asso-  
ciation des élus bretonnants d'en  
faire de même.

Il suggère aussi qu'il serait très  
facile de « faire appel à un ingé-

nieur privé », si les communes se  
regroupent.

Du fait de la décentralisation,  
l'Équipement est sous les ordres  
du département. Le maire compte  
sur l'intervention de celui-ci pour  
que l'affaire s'arrête là. D'autant  
plus, disait-il, pour conclure hier,  
que « les panneaux en breton ne  
sont jamais barbouillés de col-  
lard, ce qui fait toujours du tra-  
vail en moins pour les nettoyeurs  
de l'Équipement.

M. F.

## "Bilingual Signs in Landéda--Don't Confuse State and Nation"

(M.F., Ouest France, June 20, 1987 - translation by Lois Kuter)

Brest - There is no more agreement between the mayor of Landéda and the subdivision of the Equipment Department in Lannilis. The object of polemics is a sign written in Breton and French placed along a departmental highway of the site of 'Bel-Air' on the commune's territory. The Equipment Department has made it known that it does not want to see this sign because it is not written in 'the national language' and thus it is not in accord with 'regulations'. The mayor vigorously argued and sent a refusal notification to the Equipment Department. "There is no question of budging on this," he affirmed. For him the attitude of the subdivision adheres to 'racial discrimination,' 'fanatical jacobinism' and 'provocation'...

The sign in this disaccord has been found along the road for two years. The mayor is surprised that the 'mustard has risen to the nose' of the subdivision just today.

Whatever the reason, he has developed several arguments sent by letter to them. The Equipment subdivision does not want these signs. They argue that they were put up without their accord since they must decide on all signs on departmental roads. They appeal, in addition, to the Vienna Convention which specifies that 'writing must be done in the national language.' Well, for the mayor, Breton is a national language. "One must not confuse State and Nation; Wales participates in the Tournament of Five Nations. Thus, it is one, as are also the Sioux nation and Brittany which is in line with the definition: 'an ethnic community which has its own culture'."

So, the signs are, in his eyes, not at all illegal. The first town councillor threatens also to "bring the case before the European Court for Human rights." He has said to the Equipment Subdivision that "to contest the right of Bretons to have signs in their language is like racial discrimination." He threatens finally to "nullify the contract" which links the Equipment Department to the commune and specifies that he will ask the Association of Breton Speaking Mayors to do the same.

He also suggests that it would be very easy to "call in a private engineer" if communes would work collectively.

Under the policy of decentralization, the Equipment Department is under the direction of the Department. The mayor counts on the intervention of the Department so that the case stops there. In addition, to conclude yesterday, he stated that "signs in Breton are never tarred, which always means less work for cleaners of the Equipment Department."

\* \* \* \* \*

from: Le Télégramme, June 20, 1987 →

### Guerre des panneaux bilingues à Landéda

**La DDE : « Enlevez-les ! »**

**Le maire :**

**« Discrimination raciale »**

Le moins qu'on puisse dire est que ça chauffe entre le maire de Landéda, M. Jean-François Kervern, bretonnant convaincu, et la direction départementale de l'Équipement. Motif : les panneaux bilingues implantés au carrefour de Bel-Air et mentionnant dans les deux langues : « Centre-ville », « Tous commerces », « Campings », etc.

La DDE n'est pas d'accord sur le libellé de ces panneaux et elle l'a fait savoir à M. Kervern dans une lettre où elle explique notamment que : « La signalisation routière fait l'objet de textes pris en application de l'article R 44 du Code de la route et conformes à la Convention internationale de Vienne (Autriche), à laquelle la France a souscrit : aux termes de ces accords, les inscriptions doivent être apposées dans la langue nationale. »

Conclusion de la DDE : il faut faire disparaître ces panneaux...

**J.-F. Kervern :**

**« Pas question »**

Coup de sang de M. J.-F. Kervern qui, en bon pharmacien qu'il est, trempe sa plume dans un bocal d'acide acétique pour répondre en substance à la DDE que le breton est une langue na-

tionale et que contester le droit d'avoir des panneaux dans cette langue « constitue une discrimination raciale ».

« En conséquence, tonne le maire de Landéda, je suis tout prêt à porter cette affaire devant la Cour européenne des droits de l'homme si vos services enlèvent ces panneaux. Naturellement je refuse catégoriquement de les enlever car ils ont été mis en place en accord avec une délibération du conseil municipal ».

Enfin, M. Kervern menace : « La commune de Landéda, constate-t-il, paie les services de l'Équipement pour être aidée dans les travaux de voirie et non pas pour être l'objet de tracasseries. Si l'Équipement du Finistère persévère dans cette attitude, je demanderai à mon conseil de dénoncer la convention qui nous lie à cette administration et demanderai à l'Association des élus bretonnants d'en faire autant dans leur commune respective. En se regroupant entre quelques communes il est très facile, en effet, de payer les services d'un ingénieur qualifié n'appartenant pas à votre administration qui n'a plus aucun monopole en ce domaine ».

Fin du premier round.

# Terrorism in Brittany?

Lois Kuter

For many years the French military has used Brittany as a site for military exercises and army camps--to the protest of Bretons who view France as a foreign occupier. Although I found it impossible to get used to during my stay in Brittany, most Bretons do not consider the enactment of mock battles in their farm fields to be more than a temporary nuisance. (In the U.S. we certainly have large scale military exercises, but they are generally more out of sight.)

A military exercise conducted this spring in southern Brittany in the region of Vannes was not so easily tolerated by Bretons. From March 23 to April 3, the British Sandhurst Military School went through a training exercise in Brittany which had as its theme: "The encircling and destruction of Breton autonomists". Jointly arranged by the French and British armies, this exercise has been a controversial issue in England where Mrs. Thatcher's government has had to explain itself. In France, only the Bretons are incensed and have written and acted to legally protest what is viewed as an act of contempt on the part of the military.

## Ah ! Ça IRA !

Camouflage et ratissage étaient les deux mameles de l'opération commando menée en début de semaine par les élèves officiers britanniques de la Royal Academy de Sandhurst dans les landes morbihannaises proches de Meucon. Well !

Le plus étonnant, ce n'est pas le nom du responsable de l'opération, un certain major Thompson ! Mais plutôt son objectif : « traquer plusieurs noyaux de nationalistes républicains bretons ».

Pourquoi se compliquer l'existence avec les nationalistes républicains irlandais de la fameuse IRA, quand on peut s'inventer de « very dangerous breton nationalists », n'est-ce pas ? Voilà de very courageous et très inventifs officiers british. Loin des bombes de l'IRA, faire la bombe chez les Bretons, c'est plus cool, boy.

## En bref

■ Curieux exercice anglais à Vannes. — Dans les rues de Vannes, ces deux dernières semaines, on a beaucoup entendu parler anglais. L'école militaire de Sanders — le Saint-Cyr britannique — effectuait en effet un exercice en Bretagne. A cela rien de surprenant : chaque année, les écoles militaires font des échanges. Plus surprenant, par contre, était le thème de l'exercice : rechercher et lutter contre les autonomistes bretons. Le Centre rennais d'information bretonne n'a guère apprécié et a l'intention de se porter partie civile.

Ouest France, 4-5 April, 1987

## « Traquer des autonomistes bretons »

### Les manœuvres britanniques font des vagues

VANNES. — « Traquer des autonomistes bretons », le thème de l'exercice joué en mars dans la région de Vannes par les élèves-officiers britanniques, fait des vagues. En Bretagne, le Centre rennais d'informations bretonnes va porter plainte et se constituer partie civile. En Grande-Bretagne, le ministre de la Défense a eu à répondre à une question écrite d'un député gallois. Informé de la manœuvre — solidarité cette oblige — le député nationaliste gallois Dafydd Wigley a posé une double question au ministre de la Défense George Younger :

est-il exact que le thème était « la poursuite, l'encerclement et l'annihilation des autonomistes bretons » et le gouvernement français l'avait-il approuvé ?

Le ministère britannique n'a répondu qu'à une partie de la question. Il a indiqué que les exercices des forces britanniques à l'étranger étaient agréés « dans leurs grandes lignes » par le gouvernement du pays concerné. Mais il a reconnu que « certains détails n'étaient pas appropriés et ne seraient pas répétés ».

Cet aveu n'apaise pas la colère du Centre rennais d'information bretonne. Emission de trente-quatre mouvements bretons, il a décidé de se porter partie civile et étudie actuellement avec un cabinet d'avocats la forme à donner à son action.

A la III<sup>e</sup> Région militaire, on se contente de dire que « l'armée française n'est pas responsable des éventuelles maladroites de l'armée anglaise ».

Didier AUBIN

Ouest France, 15 May 1987.



# Losses for Brittany

Lois Kuter

Brittany lost three very important people this spring.

Dorig Le Voyer worked to keep Breton music an evolving and modern tradition during the years when this was not a popular thing to do. In the 1930's he cofounded Kenvreuriez ar Vinioerien (KAV) with Hervé Le Menn and Marcel Audic, and in 1945 he was among the founders of the Bodadeg ar Sonerion (BAS). Both organizations were critical in encouraging traditional pipers to pass on their art to new learners and in promoting new contexts for the creation of new traditions... such as the bagad. Dorig Le Voyer was never afraid of innovation and he was a master craftsman of the biniou and bombarde. Without him, the music of Brittany would have a very different sound today--a much poorer sound.

Marc'harid Gourlaouen, like Dorig Le Voyer, was not afraid to take up an unpopular cause. From 1932 to 1977 she directed Skol Ober, which remains today an extremely active correspondence school for the Breton language. In this role she worked directly with students and organized a team of other volunteer teachers to give Bretons the chance denied them in schools to learn to read and write the Breton language. Today Skol Ober is directed by Riwanon Kervella and 49 dedicated teachers continue to volunteer their time to help Bretons (and foreigners) learn Breton by correspondence. In his obituary for Marc'harid Gourlaouen and Dorig Le Voyer (Dalc'homp Sonj 20, Summer 1987), Yann Bouessel du Bourg describes them as "two pioneers of the Breton cultural renaissance". In providing a practical and effective means to learn to read and write Breton, Marc'harid Gourlaouen was indeed a pioneer in giving native speakers as well as non-speakers in Brittany access to their own language. Sadly enough, her desire to have her funeral mass in Breton was denied to her. See page 20A for more...

Léon Fleuriot was a world renowned scholar of early Celtic languages and history. Professor of Celtic Studies at both the Université de Haute-Bretagne in Rennes and l'Ecole des Hautes-Etudes in Paris, he published some key works on Celtic history: in 1964 his thesis on Old Breton, Le Vieux-breton, éléments d'une grammaire and a secondary thesis Dictionnaire des glosses en vieux-breton which has been re-edited in English in 1985 with Claude Evans of the University of Toronto as A Dictionary of Old Breton. Léon Fleuriot's linguistic expertise was strengthened by his knowledge of early history and in 1980 he published Les origines de la Bretagne--a fundamental work read by scholars and the general public alike. He was an exacting scholar who never stopped looking for more knowledge and who made his erudition available to a more general readership through numerous publications as well as conferences and workshops. Léon Fleuriot was not afraid to look for new interpretations of ancient Breton history, language and literature, and he was certainly ready to use his huge knowledge of the past to examine the Brittany of the present. He did not hoard his knowledge, nor did he spend his energy defending pet theories. He was a no-nonsense scholar and teacher--demanding of himself and others, yet open-minded and ready with words of encouragement. Léon Fleuriot was not a highly visible personality, but his

importance as a scholar and as a teacher cannot be understated. He was in the midst of many projects when he died unexpectedly at the age of 64. He leaves a huge void that cannot be filled, but he also leaves to students and colleagues an inspiring example to follow.

Readers interested in learning more about this remarkable scholar are directed to obituaries by Per Denez and Yann-Ber Piriou, Francis Favereau, Pierre Bernard, and Yann Bouessel du Bourg which appear in Dalc'homp Sonj 19, Spring 1987.

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...and a loss for the U.S. ICDBL

Henry V. Martin

One of the pleasures of being the Secretary for the U.S. ICDBL is correspondence with members. Although it has become more and more difficult to find time to correspond, I have learned a great deal from ICDBL members who write to me with ideas and suggestions. One of the most interesting correspondents I have had was Henry V. Martin of Vernon, British Columbia. I was saddened to learn from his niece Ann-Mary Fetz that he died June 23 of his third or fourth heart attack. In his memory and out of their own interest, Henry and Ann-Mary Fetz have joined the U.S. ICDBL.

I will miss Henry Martin's letters. He had a lot of ideas and insight, and too much modesty. I would like to salute his memory by sharing with Bro Nevez readers the first letter I received from him in August 1986.

Dear Madam;

While on a trip to Brittany last year, I dropped into one of the two bookstores I always call at in Quimper. This one being the one that specializes in things exclusively Breton. It had changed hands and now belongs to a young Breton fellow, carrying on and promoting the same idea of preserving Breton literature, culture, etc. as the woman and daughter proprietors before him.

I had been trying the last couple of times over there to find out if they had yet arrived at a point where they were turning out English-Breton dictionaries. I even went up to Lannion searching for this, among other things. The store keeper at Kemper was unable to accommodate me, though he was eager to provide me with any assistance possible, so towards this end and possibly since I had made it crystal clear that I was a Breton with enthusiasm, he gave me your little blue book presentation, while suggesting I write and see what you may be able to do or suggest, regarding an English first Breton dictionary.

On reading about your I.C.B.D.L. explained in the booklet, I was no less than overwhelmed with pleasure, to learn that there was such an association formed to pursue the the activities explained within. To have people from other countries, speaking out in assistance to people being unjustly treated in another given country does not tend to sit well in the showcase of the world, for the country performing the injustices. However, I agree that much of this must be done by the Breton people themselves. Since I am first generation Breton, born in British Columbia, Canada, and to a fair extent acquainted with the plight of the Breton people regarding the preservation of language and culture, I am as it were, gung-ho to assist, first in giving endless moral support to the cause and contributing at least towards joining your organization and sending the membership fee.

It tears me up to have known of the centuries of oppression, abuse and literally the attempt at genocide, of the Breton language, culture and even the Breton people. Reun ar C'halan has stated it well, though I heard it all from my parents many times, particularly the deliberate act of placing the Breton soldiers in the First World War in the most dangerous positions, resulting in many dead heroes and in twice the loss of life per capita of Bretons compared to French soldier losses, and which amounted to the loss of 25% of Brittany's best young manhood. However, in spite of all this it does not result later, with a person of any intelligence, in the hatred of the French people on a one-to-one basis. Since my parents were in Canada during the First World War they received news of the terrible cruel treatment of the Breton soldiers at the hands of the French command and they were very shaken by it though not that surprised. Prior to my parents' leaving Brittany, they were forced by French law to learn French in school. There also was the appalling situation whereon bringing babies after birth to be registered and baptised, the Breton parents were told, in many cases, that they could not have their child registered or baptised unless they took French first names. This eventually became widespread, resulting in fear by threat and then leading to habit. This act of names by fear (F by F) francophonizing by fear or force, take your pick, was well entrenched even by my parents' time. The big push, however, to attempt to literally kill the language came on even more in the twenties and on into the thirties and was further aggravated by the economic circumstances (big world depression) and immigration and abandonment of an economic consideration by the French government.

Contrary to what has been said by the French and the odd-ball Breton people from Arizona, and according to scholars and writers like Yann Brekilien, Renars Hemon, Al Liamm and others, Breton is a language you can explain yourself better in than French. I do know I have cousins in Plounevez-du-Faou, Lennon, Braspartz who speak fluent Breton and French but prefer to speak Breton when another Breton speaker is available and who, by the way, were given beatings in their school if caught speaking Breton.

The officers and directors of your association impress an interest me very much. It would indeed be a pleasure to meet them, though it appears you are all professionals in language, etc., while I am only a layman, though I am sure I would be still welcome to the club as the saying goes.



I am running on here but I will give you a little family history. All the children of my parents were born in B.C. except my oldest sister who was born in Loperoc (Brasnarz, Pleyben area). My father came to Canada in 1906, my mother with a fourteen month old baby girl plus all her family, of her origin, followed in 1907 and met my father who had arrived in Ontario at the home of a much older brother who had come to Canada in 1884 at the age of 18 or 19. During the same year of 1907, they all went (but Michael), to B.C. They were actually pioneers in this area, the region being settled by English, Scottish, Irish and a handful of French Canadians (who, in fact, were the earliest settlers), some Germans, Scandinavians, with Ukrainians, Poles, and other Slavics coming later. We also have Chinese and Japanese...Not unlike the settling across the states and the rest of Canada.

In my travels and search of family it seems my ancestors were mostly from the Monts d'Arée (Menez Arhee) (Breton) area north and south of the highest hills of Brittany in northern Cornouaille (Cerne) (Breton) and eastern Leon, though we did originate centuries before from Devon, Wales and Cornwall.

I have certainly run on a lot, so I will close now, with the hope of hearing from you in the future. Enclosing ten dollars American for membership fee.

I am  
Sincerely yours,

Henry Martin

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## Other ICDBL News

Members of the U.S. ICDBL are people with many talents which they bring to this organization and which they use in their professions and other volunteer work. Members of other branches of the ICDBL are also people with a variety of skills, and I have had the pleasure of receiving a copy of a book recently translated that displays the talents of Jan Deloof, ICDBL representative for Flemish Belgium. For the ICDBL Jan Deloof has published a collection of Breton poetry which he translated into Flemish (Bretanje is weer poezie, N.V. Orbis en Orion, 1981). As secretary of the Executive Committee of N.V. Bekaert, in Belgium, he has written a history of the production of steelcord tires (Steelcord--the Story of a Winner, Bekaert, 1987). This is a fascinating account of an international business and the entrepreneurs who develop products we take very much for granted today. Congratulations to Jan Deloof for this beautifully produced book and for his continued work he applies as well to the ICDBL in Belgium.

## A last minute addition

As noted in the short homage paid to Marc'harid Gourlaouen (page 17), this defender of the Breton language suffered the final indignity of having her wish to have her funeral mass in Breton denied. While many priests and nuns in Brittany have been ardent defenders of the Breton language, the Catholic Church as a whole does not have a good record when it comes to standing up for Breton.

Bretons who were shocked by the refusal to grant Marc'harid Gourlaouen her final wish were joined in protest by the Welsh. The following letter from Delwyn Phillips and Mari Ellis, Chairman and Secretary respectively, of the Welsh Branch of the Celtic Congress, was sent to the parish priest of Douarnenez who had refused to provide the mass in Breton, with a copy to the Bishop in Quimper.

Many of us in Wales were distressed to hear that Marc'harid Gourlaouenn was put to rest without a word of Breton. Marc'harid had worked for fifty years with Skol Ober, her correspondence course for the teaching of Breton.

This course was known throughout the Celtic world and was highly esteemed. This is not the only instance of discrimination against Breton in the Douarnenez parish. Anna Griffon, a well-known trader in Douarnenez and a truly saintly character was treated in the same insensitive fashion.

We think that this treatment is out of character with the stance of the church towards indigenous cultures. Breton is one of the oldest languages in Europe and has enriched the life of Brittany, and one expects it to be respected in Douarnenez of all places.

We trust our protest will lead to a change in attitude towards the ancient tongue of Brittany.

The Catholic Church has been supportive of native cultures in most countries. Is it failing to do this in Brittany and if it is, so is this the reason for the church's decline in this previously devout country?

Yours faithfully,

Delwyn Phillips (Chairman Welsh Branch of the Celtic Congress)  
Mari Ellis (Secretary)

# Legendary Brittany

A Review by Gregory T. Stump

Yves du Menga. Le cordonnier de Guidel. (Peder nec, 1985).

Anyone acquainted with Breton folklore knows just what a rich tradition it is. It not only comprises a huge body of folktales handed down across the centuries, but also serves as a self-renewing source of inspiration for modern storytellers. A case in point is Le cordonnier de Guidel, a lively tale which owes a great debt to Breton legend as to the ingenuity of its author, Yves du Menga.\* (du Menga has, incidentally, produced a number of other works, including Breuriezh Vreizh 1791, which received the ICDBL's Award for Breton Literature in 1977.)

The tale centers around Yann-Fanch, a poor cobbler from Guidel whose biggest sins in life are his attachment to his prized apple tree (and to its hard cider) and his incessant arguments with his wife Perina; as the parish priest says, Yann-Fanch would be a perfect man were it not for these two defects.

One day, the cobbler receives two unexpected visitors--none other than St. Yves and St. Peter. (St. Peter has been granted a well-deserved vacation from his duties as keeper of the Gates of Heaven, and is touring Brittany with St. Yves as his guide.) Having received the traveling saints with his characteristic hospitality, the cobbler is granted three wishes by St. Yves. To the astonishment of St. Peter--who would like to have seen Yann-Fanch use his wishes to guarantee his own eternal salvation--the cobbler makes three rather different requests: that his apple tree should always be laden with fruit; that anyone climbing his tree to pick its apples should be unable to get back down; and that at his command, anyone and anything in his tree should fall right into his satchel.

These wishes serve the cobbler well on two potentially disastrous occasions, and upon his death, he shows up at the Gates of Heaven on St. Anne's day with an unlikely captive bound up in his satchel. In the comic scene which ensues, Yann-Fanch strives doggedly to gain entry into Paradise against the better judgement of St. Peter; all the while, heavenly choirs celebrate St. Anne's day just beyond the pearly gates. (Du Menga's depiction of the angels' multilingual chorus is something of a tour de force, incorporating passages in Latin, Serbo-Croatian, Swedish, Creole, German, Breton, Malagasy, Irish, English, French, Italian, and Portuguese, with a refrain in Esperanto.)

Du Menga manages to capture many of the unmistakable qualities of Breton folktales. As in the most typical Breton legends, beings both divine and infernal enter casually into the everyday lives of mortals, where they are received with disarming familiarity.

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\* Yves du Menga is the pseudonym of Abbé J. Auffret.



Even the most august of saints are portrayed without too much reverence for their status; St. Peter, in particular, is brilliantly rendered as one whose utter saintliness isn't always easily distinguished from utter cantankerousness. Besides drawing upon many interweaving strands of Breton folklore, Du Menga also incorporates a number of traditional Breton folksongs into the story (for which he includes translations and musical notation); several witty illustrations accompany the text as well.

This book can be obtained from Breton book stores that specialize in Breton literature (Coop Breizh, Kornog, or Ar Bed Keltiek, for example) or directly from the author (Abbé J. Auffret, Foyer Logement, 35260 Cancale).

\* \* \*

A question for readers of Bro Nevez on healer saints:

As you may know, many of the Breton saints have traditionally been invoked to heal specific sorts of afflictions. For example, St. Yujan is called upon to cure rabies; in fact, the traditional Breton name for this ailment is droug-sant-Tujan ('Saint Tujan's disease'). Other diseases"

droug-sant-Briag (St. Briag's disease) - insanity  
droug-sant-Kirio (St. Kirio's disease) - boils  
droug-sant-Martin (St. Martin's disease) - alcoholism  
droug-sant-Yann (St. John's disease) - epilepsy

Usually there is some episode in a saint's life which accounts for his/her association with a particular sort of healing: according to legend, St. Herbot was so kind with his oxen that he learned to speak their language; thus, St. Herbot has come to be regarded as the patron and healer of bovines.

An ICDBL Decal will be awarded for the best answer to the following three-part question:

- (i) What is droug-sant-Maodez (St. Maude's disease)?
- (ii) Why is St. Apolline invoked for the cure of toothaches?
- (iii) Which saint is called upon to protect gardens from moles?

Replies should be sent to Greg Stump, Department of English, University of Kentucky, Lexington, Kentucky 40506.

The best answer will appear in this column in the next issue of Bro Nevez.

# An Early Breton Text: BUHEZ MAB-DEN

Reun ar C'halan

Ar barzhoneg anvet Buhez Mab-den a zo unan eus ar re gentañ bet embannet en hor yezh. Moulet e voe e Paris e 1530, met savet e oa bet moarvat ur c'hantved araok, ken abred ha 1430. Kenoad e vefe enta gant barzhonegoù ar barzh gall François Villon. Gwerzaouriezh Buhez Mabden a heuilh reolennoù strizh ar genganez, gant klotennoù-dibenn ha klotennoù-diabarz evel ma vezont kavet e gwerzhoniezh kembraek ar Grennamzer (cynghanedd lusg). 360 gwerzenn ez eus ennañ, rannet e 59 c'hwec'hadenn ha div driadenn e dibenn ar barzhoneg. Setu testenn ar c'hwec'hadennoù kentañ, kement ha reiñ deoc'h un tañvad:

Goude da stad ha da bompadou  
Gwiskamant ha paramantoù  
Ez teuy an Ankou ez-laouen,  
Pan droy ennañ, d'az lazhañ mik,  
Maz teuy da neuz da vout euzhik  
Ha tristidik da virviken.

Pan vezo da gig marv-mik yen  
Ned eus kar war an douar, serten,  
Me 'dest, nag estren ne heni,  
Na tud da di, na da bried,  
Na ve mar dispar e'z karsed,  
En deurfe ket da welet mui.

Ivez d'an pred ma tesedi,  
Ganez war da choug ne zougi  
Nemet heo mui ur c'hozh lien  
Pe 'n heni ez vezi gwriet,  
Tizmat, alum, ha dastumet,  
Tra ebet n'ez vezo ket ken.

Goude-se, e'n douar war c'hwen  
Ez lakaher pan deuy 'n termen,  
Mar kazr ha ken 'oas a gened;  
Eno kof ha kein ez vreini,  
Treid ha penn, hag e tispenni,  
Lagad ha fri ha gwazfed.

Ar pezh a rafe, ur wech troet e saosneg:

After your pride, your vanity,  
Your beautiful clothing and your ornaments,  
Death will come all happy  
Whenever it pleases to kill you  
And your shape will look dreadful  
And sad enough forever.

When your flesh is dead and cold  
No friend of yours, on earth, for sure,  
And I bear witness, nor any stranger either,  
Nor anyone in your house, not even your spouse,  
No matter how much they might love you,  
Will care to take another look at you.

And at the moment when you pass away,  
All you will find to take with you,  
To wear will be the old rag in which  
You will be sewn up, nothing more,  
Quickly, in haste, and carried off:  
You will not have anything else.

Later, in the earth flat on your back,  
You will be put when the time comes,  
No matter how good-looking and handsome you were:  
There, back and belly will rot,  
Head and feet will decompose,  
As will eyes, nose and veins.

Summary: Buhez Mab-den was printed in 1530, but it was probably written one hundred years earlier. The theme and the tone are closely related to such poetic works as Villon's Testament. It is a fairly long poem (360 lines). I have given the original text of the opening stanzas and their English translation.

\* \* \* \* \*

## New Breton Language Publications

Reviewed by Reun ar C'halan

Per Jakez Helias. Marh al Loh (The Horse of Pride) (Paris: Plon, 1986). 540 pages. 140 Francs.

Ten years ago, the French version of this autobiography remained on the list of best sellers for more than a year. It has at last been made available in print in the original Breton version, which makes it possible for readers to enjoy the full flavor and rich texture of the Breton spoken in the heart of "ar vro vigouden", where women carry towers of lace on the top of their heads, and men the sun on the back of their jackets.



Dictionnaire Breton. Edited by Jakez Hélias (Paris: Garnier, 1986).  
818 pages. 280 Francs.

Per Jakez Hélias was the general editor of this new dictionary. His collaborators included a number of well-known scholars and writers: Visant Seite, Jules Gros, Charlez ar Gall, Armand Keravel, Kristian Brisson, and Andreo ar Merzer, among others. The work contains a Breton-French and a French-Breton section, as well as notes dealing with consonantic mutations, word derivation, and verb conjugation. One of the authors' chief purposes was to fill gaps within the Breton language, and to list words commonly used by Breton speakers to designate new concepts or objects. I am not convinced that they have done as good a job in this respect as they might have. The criteria for inclusion appear somewhat arbitrary. It would be easy, for instance, to find good Breton equivalents for such things as erections and contraceptives, which are not provided, whereas the authors had no qualms about giving Breton words for the equally embarrassing whore, ass-hole, and sterilet, nor is there any mention of a Breton word for a fixture commonly found nowadays in the bathrooms of Brittany, the "bidet".

Looking at the first pages of the French-Breton section, I also notice that words have been omitted for which Breton equivalents would be readily available: "abaque", "abdomen", and "alcoolique", to list a few. The main value of this dictionary, in my opinion, is to be found in the abundance of idiomatic constructions and expressions which give the Breton language its color and its vividness.

\* \* \* \* \*

## A New Book for Breton Learners

Reviewed by Lenora A. Timm

Fañses Favereau. Ar Brezhoneg er Skolaj - Etre dec'h hag arc'hoazh.  
Live 3. Montroules: Skol Vreizh, 1987. 200 pages.

Skol Vreizh is a Breton publishing house that has produced a number of excellent works on the language, history, and culture of Brittany. Favereau's work is a very recent addition to that collection, and it is a good one. Completely pedagogical in nature, the book is targeted to adolescent learners, aged 13-14, who are expected to have had two years of prior study of the language.

Although it is labelled Live 3 ('Level 3'), which suggests the existence of other volumes at Levels 1 and 2, there are in fact no other such textbooks in this series. The first two levels are completed in Favereau's method using 40 chapters of Morvannou's Pasenn gentañ ar brezhoneg didorr ('Initiation to Breton without Pain').

The textbook is based on what the author terms "ur brezhoneg bew" ('a living Breton') that is in touch with the pronunciation and turns of phrase of native Breton speakers, with which Favereau is evidently highly familiar, having lived in the Breton-speaking bourg of Poullaouen (9 kilometers northeast of Carhaix) for 12-13 years, and in Carhaix itself for many years before that. This bourg, along with Carhaix, is in the pays known as the Paher, which in turn is part of the larger sub-dialect area of Haut (Upper)-Cornouaillais. Favereau's version of "living Breton" therefore draws to a notable degree on the phonetics and vocabulary current in this area, thereby providing a different slant on the pronunciation and lexical usages of the language typically exemplified by the northeastern "prestige" dialect of Léon. He justifies this saying that "...Upper-Cornouaillais is often a crossroads between northern Breton (Treguier and Léon) and southern Breton (Lower-Cornouaillais and Vannetais above all)--halfway, so to speak, between the language of Léon that has been taken as the literary language K.L.T., and the language of Upper-Vannetais strictly speaking, taken as the literary language by the Vannetias people." (Page 7).

By his own attestation, however, the variety of Breton he uses is not an example of pure Upper-Cornouaillais, but represents an attempt at an interdialect ("etre-rannyezhelezh") compromise that does not lean too heavily on any one dialect, or subdialect, for its expression. At this he succeeds fairly well; but the problem is that he has produced yet another variant of the orthography of Breton that, e gwirionez, needs no more tampering. The result is a cross between "zedachek" and "assimileg", spiced with "gwenedeg" (Vannetais). For some of the less transparent pronunciations based on orthography Favereau offers a phonemic interpretation in the vocabulary lists associated with each lesson. More useful, I think, would have been a grapheme-to-phoneme list at the beginning of the book; he seems to assume, for example, that his readers will know how to interpret a phonemic sequence such as /st̥e:r/ for 'stêr' or /a '4ê/ for 'iwe', which cannot be expected of readers without some training in basic phonology. Had he done this the work would have been more complete, more able to stand on its own without the need for the reader to refer to other manuals for such background information.

Over 50 lessons are organized into six major sections that emphasize different types of linguistic, cultural, and literary materials germane to Brittany. Thus, the book begins with Tud ha Traoù ('People and Things'), consisting of some pieces written by the author as well as by recognized writers or storytellers. Section II consists of 21 lessons on Gwerzioù, Sonioù ha Kanaouennoù all ('Epic Poems, Traditional Songs and Other Airs'), based on the wonderful oral traditions of the Breton language. These forms of the language are surely very old, were collected principally in the 19th century, and are usually anonymous.

The third section Marvailhoù an amzer gozh ('Legends from the Old Days') again reflects the long oral tradition in Brittany. Favereau has transcribed some of the legends from versions given by modern

day raconteurs such as Jean-Louis Rolland and Lomig Donniou, others from the well-known 19th century collection of Fanch An Uhel. Section IV, C'hoari pezh ('Plays') offers five short extracts from familiar theatrical productions of the 19th and 20th centuries. Section V, Pennadoù dibabet ('Selected Passages') includes several extracts from F. Al Lae's famous novel Bilzig (20th c.), and from Emgann Kergidu by L. Inisan (19th c.) as well as a portion of the Vannetais poet Y.-B. Kalloc'h's celebrated poem Me zo ganet e kreiz er mor ('I was born in the middle of the sea'). Section VI Skridoù berr ('Short Pieces') is devoted to some very brief segments on Breton history, including some additional gwerzioù depicting events of historical significance such as the revolt of the Bonedoù Ruz ('Red Hats') of 1675. The author emphasizes that the sections need not be gone through in sequence, but rather a judicious mix of selections from several of them at a time would be preferable.

The main text of each lesson is accompanied by a vocabulary that explains new words and may indicate dialect variants for some of them. There is additionally an Adgwel ('Review') of key words introduced at an earlier point, a Yezhadur ('Grammar'), and, variably, questions to be answered (presumably orally in class), Poelladennoù ('Exercises') invoking the student to translate into French or Breton, change verb tenses, find synonyms, etc. Some lessons also have a dialogue (Divis) to be read or memorized or played out in class. The text is amply illustrated with photos (e.g. of authors studied or of scenes from Breton life of the 19th and 20th centuries), maps (including some very useful ones of the different Breton pays), and drawings and sketches of tools, house types, flora and fauna as well as illustrations from some of the fictional literature.

The book thus avoids being monotonous and benefits from a careful choice of texts that exist in the Breton literary repertoire. With a lively instructor--as Ao. Favereau must be to have created this textbook--it would doubtless be successful with the age group targeted. However, I find it possible to recommend the volume also for the adult learners (knowledgeable of French) who has a basic grounding in Breton grammar. There is much to be learned about pronunciation, grammar, and vocabulary from Favereau's "interdialectal" perspective (absent in most of the existing textbooks). Moreover, the adult will appreciate the fact that the lessons represent real literature, not dialogues created for children or adolescents, which do not infrequently border on the insipid for the mature mind.

The work is not perfect; I've expressed above some of the lacks I perceived. In addition, I must admit to being irked by the cover of the book that shows a traditionally clad (late 19th century) Breton man with his hand on the shoulder of a modern-dressed young man, presumably his grandson or great-grandson, seated in front of a computer. The picture gives the impression that Breton language and culture are uniquely a male preserve and that the challenge of its perpetuation rests on male shoulders alone, obviously contrary to fact. In spite of this flaw (for which the author in all likelihood is not responsible), the book is a solid contribution to Breton pedagogical materials, and I recommend it.



## A Breton Classic

Reviewed by Nathalie Novik

Youenn Drezen. Itron Varia Garmez (Our Lady of Carmes). (Brest: Al Liamm, 1941). 320 pages. 48 drawings by R. Y. Creston.

This novel is considered to be Youenn Drezen's masterpiece.\* The author is an outstanding writer in the Breton language, and his native area Bro Bigouden gives a particular "flavor" to the story. It is dramatically set in pre-World War II Pont-an-Abad (Pont l'Abbé), and has an autobiographical quality to it. The hero of the story, Paol Tirili, a simple shoemaker, has a talent for sculpting stone, and decides to carve a statue of Our Lady for the neighboring church of The Carmes. As his work proceeds, it becomes obvious that his inspiration for the statue comes from the beautiful Bigouden he loves. But the social unrest in the area turns to tragedy and Paol is accused of supporting the rebels. His health declines rapidly, and he dies very young, in a last endeavor to carve out the face of Our Lady.

The backdrop of the novel is the terrible poverty of Bro Bigouden at the time, the social trouble brought by unemployment and hunger, but also the rise of Breton nationalism with movements like "Gwenn ha Du". This is one of the most interesting aspects of the book, as we know Drezen was accused by the French of collaborating with the Germans during World War II because of his strong Breton nationalistic conviction. The other debate in the book takes place around the dilemma facing the local clergy--whether they should support the people in their struggle for a better life or not.

If you find the reprint of the book done by Al Liamm in 1977, you will enjoy the illustrations which are reproductions of the originals by Creston. The book also features a lexicon of local Bigouden terms which is very useful if you are not familiar with Pont-an-Abad's strand of Breton.

\* For a biographical sketch of Youenn Drezen, see Bro Nevez 20, August 1986, pages 7-8.

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wanted...

Book reviews--of old or new books from Brittany or related to Brittany are always welcome from readers. Send your reviews to our Book Review Editor: Amy Varin, 34 Wall Street, Kingston, NY 12401.

The deadline for the February Newsletter is January 10, 1988.

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## BOOK REVIEWS

Lois Kuter

Patrick Hervé. Chevaux de Bretagne. Skol Vreizh no. 6, December 1986.

"The history of humanity is written through the domestication of animal races which furnish nourishment and labor. But if domestication goes just in one direction, that does not in any way mean that relations are not established between man and certain privileged animals: the dog, the falcon, the elephant, and of course the horse." (my translation of the French text).

These opening lines set the scene for a beautiful 83-page booklet on horses produced by Skol Vreizh. We are not concerned here with thorobred race horses, but with horses of a rural society bred for strength and beauty. Using over 80 photographs and a generous dose of maps and illustrations this basic introduction presents both the human and economic side to the place of the horse in rural Brittany.

Subjects include: an introduction to the geographical distribution of horses in Brittany, breeding, the birthing of colts, the sale of colts, dressage (including discussion of different commands in the Breton language), care, horse markets and fairs, criteria for a good horse, the way sales are made, vices of a horse that affect its sale, cleaning and presentation of horses, castration, shipping horses, contests, types of horses and the current state of horse breeding in Brittany. Several long quotations in Breton from horse breeders and owners (with translations in French) are a refreshing addition to the text. A lexicography of Breton terms related to horses is also included.

Like all the Skol Vreizh editions, this book manages to pack a great deal of information into a small number of pages. The maps, illustrations and photos are both attractive and highly informative. Readers should note that Chevaux de Bretagne was produced in conjunction with a 23-minute videotape called "Gwad Keseg" which focuses on the Léon area of northwestern Brittany. Filmed in 1986, this video was conceived by Patrick Hervé and Catherine Nedelec with interviews conducted by Bernez Tangi, through the Atelier de Creation Audio-Visuelle (ACAV) which is based in the village of Saint-Cadou. Additional support was given to the project by the Société d'Ethnologie Bretonne and Skol Uhel ar Vro. Two versions of the video are available--one uniquely in Breton and one in Breton with French subtitles (3/4 UMATIC and VHS). If the film is anything like the booklet produced by Skol Vreizh, it is a beautiful tribute to the horse and its place in rural Breton society.

Jean-Paul Sénéchal. Images du Front Populaire--Finistère 1934-1938. Skol Vreizh no. 7, April 1987.

While few American readers of Bro Nevez will have heard of the "Front Populaire" anyone interested in contemporary Breton history

will find Jean-Paul S  n  chal's study of this social movement indispensable. Focusing on the department of Finist  re during just four years (1934-1938), the author presents a poorly known period of Breton history--a period of economic and political division and unrest. For those totally unfamiliar with French or European history of this period, the wealth of details and descriptions of unions and political parties may be confusing and overwhelming. However, the author provides a very clear presentation of the general economic and demographic situation of Brittany, and links events in Brittany to the wider European scene (for example, a chapter is devoted to reactions and action in Brittany related to the Spanish Civil War).

The title "Images of the Popular Front" is well chosen since this 83-page booklet incorporates close to one hundred photos and reproductions of newspaper headlines, posters or political cartoons to document this period. Maps, tables and graphs are also generously used to supplement the wealth of information found in the text. Once again Skol Vreizh has provided us with a well-written and attractive publication, in this case filling a significant gap of information on contemporary socio-economic and political history of Brittany.

Garmenig Ihuellou. Noms de maisons en breton. Ouest France, April 1987.

The newspaper publisher Ouest France has produced a large series of short pamphlets on various aspects of Breton culture directed primarily to tourists. Some are rather superficial and others are excellent introductions that merit attention by Bretons as well as visitors. In this latter category is a recent publication by Garmenig Ihuellou, a woman who has been active for many years in researching, teaching and publishing studies of the Breton language. She begins this booklet on Breton language house names as follows: "For all people who desire to compose a house name in Breton: don't do it!" She goes on to give a few basic rules and some solid advice about consulting Breton grammars and Breton speakers to correctly name a building. Far from discouraging the practice of using Breton to name a house or business enterprise, this 30-page booklet gets one off on the right foot and presents hundreds of possibilities.

Lists of vocabulary to describe the character of a house include: interior divisions of a house; types of buildings (churches, dog houses, schools, etc.); compass directions; building materials; color; dimensions; age; situation (near a woods, road, hilltop, etc.); relation to the sea, animals, flowers and plants, trees, birds and insects, fruits, and symbolic names (dreams, peace, friendship, etc.). For those who might want to name a business, tips are given for names related to different types of activity (food, hotels, books, crafts, etc.) and occupations.

Some readers are no doubt thinking that there is no likelihood that they will ever have the opportunity to name their own chateau or humble cottage in Brittany. But, this book is certainly of interest to the traveller who may be curious about the meaning



of names for houses and buildings they may find. Attractively and humerously illustrated with designs by Christophe Lazé, this introduction to Breton language house names is a welcome publication for students of Breton or travellers to Brittany.

Guides Bleu - Bretagne. Hachette: Les Guides Bleu. Paris, 1987.

Published in Paris by Hachette, the "Blue Guides" have been around for over 100 years. Like the Michelin guides, they offer foreigners and Frenchmen alike a means to discover France. With a full page of credits to Breton advisors, consultants and contributors, this 1987 guide to Brittany is a gold mine of information for tourists or armchair travelers. Even before one gets to the title page, one can read:

"The affirmation of regional identities, the expansion of the cultural field, the protection of heritage and the decentralization of responsibilities are revealing signs of an evolution which makes it necessary to create a new series of 'Blue Guides' devoted to French regions."

Hachette has fulfilled this new duty beautifully in presenting Brittany--a Brittany which, contrary to official French policy, includes all five departments of historical Brittany.

Breton experts (including Pierre-Yves Le Rhun, André Mussat, Yvonig Gicquel, Léon Fleuriot, Simone Morand, and Jean Cêvaër) contribute over 100 pages on geology, history, economy, art, architecture, language and literature, food, flora and fauna, music, etc. The main text (625 pages) is an alphabetical guide to cities and regions--including succinct descriptions of the sites to see, a few details of history, as well as a guide to festivals, exhibits or other seasonal events. Dispersed throughout are short historical or biographical notes relevant to a particular location. For example, with Callac one finds a note on Brittany spaniels, with the Cote des Abers one finds statistics on the 'Black Tides' or oil slicks that have done so much damage to tourism over the past few decades on this coast, and with Roscoff one finds a note on the 'Onion Johnnies'. Also found throughout the guide are bibliographic notes for those who really want to dig; a four-page bibliography arranged by subject (archeology, Celts, sports, religion, etc.) is also found at the back of the guide. Indexes are very helpful in guiding readers to particular topics, museums, personages, and place names. Supplementing 16 double-page color maps at the beginning of the guide (numbered for easy reference from the text) are numerous smaller maps of regions or cities.

If you will be travelling to Brittany, and you are able to read a bit of French, you are well advised to invest in this guide. Or, if you are an armchair traveller and want to discover back roads and well-travelled routes in Brittany, this is a delightful book.

Marcel Floc'h and Fanch Peru. C'hoarioù Breizh/Jeux traditionnels de Bretagne. F.N.S.A.B. and Institut Culturel de Bretagne (Skol Uhel ar Vro), 1987. 52 pages.

Because they have been such a taken-for-granted part of our lives it is easy to ignore the important place sports and games play in many of the world's societies. A new booklet called C'hoarioù Breizh (Games of Brittany) now makes it possible to get a good idea of the unique sports Bretons have developed in their history and still practice today. Written by Marcel Floc'h and Fanch Peru, this 52-page booklet starts with a brief history of outdoor sports in rural and urban Brittany. Sports to test strength and sports to test aim are briefly described and well illustrated with photographs or drawings. Also interesting are descriptions of the context for sport--the village 'pardon' or larger festivals such as the C'hoarioù Langonned begun in 1974 and the Interceltic Festival of Lorient where sports shared by the Celtic countries such as wrestling are featured in competitions. Inspired by the Highland Games of Scotland, competitions for traditional Breton sports have been reinvigorated and given more prominence in recent years. C'hoarioù Breizh gives Breton readers an introduction to their sporting traditions and gives outsiders a rare insight into unique games that one might be fortunate to see practiced when travelling in Brittany. For those who might be tempted to participate in or organize competitions, some basic rules are included and championship results and records are listed for 1978 through 1986 for various events. A bibliography is also found for those who want to learn more. And there is more to be learned... One is left with many questions after examining this thumbnail sketch, such as where are the womenfolk of Brittany? Did they ever or do they today participate in sports? Women are conspicuously absent in this booklet. But, the 52 pages of C'hoarioù Breizh include a lot of interesting information. The Fédération Nationale des Sports Athlétiques Bretons (F.N.S.A.B.) and the Cultural Institute of Brittany are to be congratulated for producing this interesting and useful introduction to Breton sports.

For other articles on Breton sports (wrestling in particular), readers are referred to the following notes and reviews which have appeared in Bro Nevez:

Book review: Ar gouren--la lutte bretonne des origines à nos jours. Bro Nevez 14, February 1985, pp. 26-28.

Gouren--Breton and Celtic Wrestling. Bro Nevez 15, May 1985, pp. 22-24.

International workshop for Celtic wrestling. Bro Nevez 19, May 1986, pages 12-13.

The First International Championship of Celtic Wrestling. Bro Nevez 21, November 1986.

# RECORD REVIEWS

Gwerz. Au-dela. 1987

Reviewed by Nathalie Novik

What is striking, as usual, with Gwerz is the unbridled fantasy they apply in the use of traditional instruments. This one album is again proof that there is room for a perfect rendition of "gwerzioù" and dances, with a totally new approach to the tonalities and colors of the instruments.

The first piece, "Coté pile, is a good example: the vocals are the well-known love song "A la cour du Palais," which is sung all over the western part of France. Gwerz uses two different versions, one after the other, both sung in alternating fashion (not quite kan ha diskan). Both melodies are of great interest and beauty. The violin and guitar dominate, with small interventions of the biniou and bombarde until the end of the second version, when they in turn become dominant with a gradual shift to a third version of the melody which is totally instrumental and so rhythmic that it sounds like rock music (without the drums).

After that, Gwerz tackles one of the monumental "gwerzioù" of Brittany: "Ar sorserez" ('the witch'). They start in a rather conventional manner with a vocal solo sustained by guitars, but the other instruments intervene between verses until the tune shifts gradually into something completely different with a syncopated beat reminiscent of Rumanian or Bulgarian music--the treujenn gaol (clarinet) taking the place of the torogoata.

"Sandizan", based on Soig Siberil's composition, is a lulling piece, two guitars competing with each other or trying to sound like harps. The thing with Gwerz is that you might think at first they like repetitions and you are going to be bored with this one motive repeated incessantly, but just when you are thinking that, they modify the rhythm and bring relief.

The next piece, entitled "Ar Miliner" like hundreds in Brittany, is a love song with a beautiful melody which starts on a purely instrumental basis and then introduces vocals with discrete support from the guitar and violin. It sounds almost classical.

"Malachappe" is a solid plinn, full of life, the bombarde going wild, the rhythm impeccably sustained for anybody willing to dance...

"Gorsed a Garantez" (The Council of Love) is an arrangement of Yann Fanch Kemener's superb philosophical-religious gwerz, start-in in pure Breton style with a vocal solo almost unnoticeably accompanied by the guitar and violin. The second part, still vocal, is quite different in rhythm, but the modulation from one to the other is very subtle. As it ends, we hear the gradual entrance of the biniou and bombarde which, combined with the other instruments gives us a splendid interpretation of one of the most typical Breton melodies.



"Mr. Kohertz", the last piece, is again somewhat Balkan, with the nervous play of the bombarde. It switches into a dance melody which is very well sung and backed by all the instruments. But, in a manner very unusual for Gwerz, it is not quite clear whether it is plinn or gavotte. By the end, though, it turns out to be a plinn and the instrumental finale is a pure delight of traditional rhythm combined with contrapuntal harmonizations.

The Chieftans. Celtic Wedding. RCA Red Seal, 1987.

Reviewed by Tom Best

The subtitle of this recording is "Music of Brittany played by Irish musicians" and if any record could be called genuinely beautiful, this is it. The music on the album was chosen from a publication called Toniou Breizh-Izel (Traditional Tunes from Lower Brittany) which contains over 3,000 tunes collected by Polig Monjarret who is one of the album's collaborators (See Bro Nevez 13, November 1984 for a review of this book). This album contains definitely some of the best Breton music I've ever heard, including "Dañs mod koh a vaod", "A Breton Carol", and "Ev chistr 'ta, laou!" which interestingly enough I first heard ten years ago on Martin Carthy's 'Crown of Horn' album as the music to the ballad "Willie's Lady". Martin, in his liner notes, gives the song's title as "Son ar Chiste" and he says that a young Breton told him the tune was written in 1930 by a piper who is now a tramp on the streets of Paris. Anyway, it is a wonderful tune and one of my favorites on the album. The most ambitious piece on this recording is the 20-minute "Celtic Wedding" which is a medley of various tunes which are played at a Breton wedding ceremony. One other nice feature of this recording is that it does feature actual Breton musicians which adds a nice touch of authenticity to the whole thing. This is definitely one album that should find its way into everyone's home, especially if you're interested in listening to excellent renditions of traditional music from Brittany.

Scartaglen. The Middle Path. Castle Island CIR001, 1986.

Reviewed by Lois Kuter

This is not so much a record review as it is a review of a musical ensemble--one of the few American bands performing Celtic music that I have been able to rank in the same category as the many bands that tour here from Ireland, Scotland and Brittany.

Kansas City is a long way from Ireland and the major Irish-American urban centers where Irish music flourishes in the U.S. But, the band called Scartaglen is certainly one of the most creative and professional Irish music groups that this country has produced. While the U.S. has fostered quite a few Irish-American and non-Irish-American champions who compete at music and dance competitions in Ireland, there have been few group efforts to match the bands that Ireland has produced such as

the Chieftans, Planxty, Bothy Band, De Danaan or Clannad. The U.S. has produced many "pub bands" and "ceili bands" but very few "folk groups" that can be thought of in the same category as Irish bands that tour here regularly.

Scartaglen is a young band--as its members would be the first to humbly admit--but it deserves more notice than it has gotten so far on the east or west coasts. The appearance of this band from the "middle valley" of Kansas in the Philadelphia Folk Festival this August was a good debut. There are few bands that could have successfully followed the electrifying performance of Steel Eye Span that opened the Festival's Saturday afternoon ceilidh. Scartaglen was not disappointing. They bring to the stage a great deal of enthusiasm and a professional polish that makes their particular arrangements of old and familiar Irish tunes and songs refreshing and interesting. Each member of the band brings considerable talent to the whole. Connie Dover's voice is entrancing and her skill on the keyboards adds a great deal to the harmonizations that characterize this band. Michael Dugger seems unafraid to tackle any instrument and displays a great deal of talent as a singer as well. Roger Landes, who studied classical guitar is a specialist on the strings for the group--playing cittern, guitar and mandolin as well as bodhran. Kirk Lynch studied jazz guitar once upon a time, but those who see Scartaglen perform live or listen to their albums will remember him for his mastery of the uilleann pipes. Rebecca Pringle, a newer addition to the band is a great fiddler and brings a great deal of energy to the group.

A band is only as good as its individual members, but it is the way that the members of Scartaglen work together that makes this band exceptional. What keeps Scartaglen from being "just another band playing Irish tunes" is their interest and skill in arranging and composing. The tradition of unison in Irish music does not make harmonization easy, but these musicians put their classical music training to good use without taking away from the simple purity and power of traditional styles of Irish vocal and instrumental music.

Scartaglen has just begun to create, and they are not afraid to admit that they have a lot more to learn about Irish music. They are eager to move ahead--not to conquer Irish music, but to know more about it and use it creatively to express themselves. When the musicians of Scartaglen talk about music and their future, they talk as serious professionals--musicians with ideas and enthusiasm. They are excited about their work. They have no delusions about rocketing to the top of some hit parade, however. Although it is a cliché in the business world, "the pursuit of excellence" is a good way to describe Scartaglen's progress since their growth from a session group of the 1970's to a professional band in the 1980's. The pursuit is a joyful one for them and the music they produce is well worth a good listen.

Besides their 1986 album, The Middle Path, Scartaglen has put out an earlier album called Scartaglen (Kicking Mule 327). For more information about this band contact their manager: David Brown, P.O. Box 12522, Kansas City, MO 64116; 816-453-7979.

## KORNOG

According to a reliable source,\* Kornog is breaking up. This is perfectly normal in the evolution of Breton bands, where musicians move on to new groups to continue their creative development and to try out new sounds. Readers of Bro Nevez in the U.S. who grew addicted to Kornog's yearly tours here (1983-1986) will miss this band's wonderful music. We got used to seeing Jamie McMenemy, Jean-Michel Veillon, Christian Le Maitre, Soig Siberil, and more recently Gilles Le Bigot. They had made some friends here and certainly they made some good music here. And, they introduced Brittany to a great number of Americans who were enchanted by their sound but knew nothing of its source. They were excellent ambassadors for Brittany. We hope to see them here again sometime in new bands, perhaps, or just as visitors who will have the chance to discover more of our country beyond the airports and highways.

I know I can speak for many others in wishing all the musicians of Kornog well in the new directions they will take.

Lois Kuter

\* One of the band's members.

\* \* \*

## STIVELL

While this issue of Bro Nevez has come out too late to promote his tour, readers may be interested to know that Alan Stivell was in the U.S. at the end of October and the first week of November. He stopped in Cambridge and Northampton, Massachusetts, at the Bottom Line in New York City, and headed south with stops in Alexandria, Virginia, Chapel Hill and Charlotte, North Carolina, and Atlanta, Georgia. Concert reviews from any one who may have had the good fortune to get to one of Alan Stivell's concerts would be very welcome for the February issue of Bro Nevez. - L.K.

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## Wanted

We are looking for a new editor for the Bro Nevez column on "non-Celtic languages". This part of our newsletter has introduced a variety of minority languages as well as organizations to defend threatened languages and cultures throughout the world as well as in the U.S. The editor for this column would insure that we have a regular feature to introduce a language or present issues such as bilingual education. Although the editor could contribute articles for the column, his or her task would be to solicit short articles or notes from a variety of contributors. Since we have a number of well qualified contributors within our membership, this is not as difficult a task as one might imagine. But, it does require some time and imagination to present an interesting column each issue for non-specialists and linguists alike.

Please contact me if you would be interested in taking on this editorial job and I will help you get started for the February issue. - Lois Kuter



# The Douarnenez Film Festival

Each year in the town of Douarnenez film makers and film viewers gather at an extraordinary festival which focuses on the world's "minority" peoples. Films about and produced by minority groups--in all languages--are featured at this week-long event which offers a unique opportunity for film makers and audiences to discuss cinema and to informally celebrate in festival.

Nathalie Novik provides the following summary of this year's Douarnenez festival which was organized by Daoulagad Breizh and the Maison des Jeunes et de la Culture of Douarnenez. With financial support from a variety of local and state cultural institutions, the festival focused this year on peoples of the Arctic.

## 10th Cinema Festival of the Minorities: Arctic People/Breton People

August 28 to September 6, 1987

The 10th edition of the festival had more events than usual, and the following are some of the main ones:

- The Peoples of the Arctic: a selection of films and videos on and by the Inuits, American Indians, Saami and Siberian natives. Among the most interesting were "Inughuit", a very recent account of Greenland's Inuits by S. and Y. Julien, "The White Dawn", by P. Kaufman of Canada, "Dersou Ouzala" on Siberian exploration by Kurozawa, "Nanook of the North", a classic by Flaherty, and "Artisia Matrakuvia" by Finnish ethnologist Sakari Palsi which focused on the history of Arctic exploration. 30 additional films were presented during the festival.
- A panorama of the films presented by those minorities who have taken part in the Douarnenez Festival since 1978. This included, for example, the film "El Norte" (on South American Indians), and films from Quebec, Guadalupe, Catalonia, Armenia, etc.
- Annual show of Breton films and audiovisual productions. This includes an awards competition held in conjunction with the International Festival of Film and Television from the Celtic Countries. In addition to films from Brittany, works from the other Celtic countries (including, for example, "Boy Soldier" from Wales) were shown.
- Colloquium on minorized languages in the audiovisual industry. This was organized by Diwan and the European Bureau for Lesser Used Languages.
- An exceptional exhibit of photographs taken by Flaherty during the shooting of "Nanook of the North". This collection is the property of the Revillon Co. which allowed pictures taken on Baffin Island and in the Northwest Territories between 1910 and 1925 to be displayed for the first time.

Other festival events included:

- An exhibit on the Arctic kayak.
- Kayak races at sea.
- Dogsled races on the beach (including the European champion who lives near Quimper).
- A photograph exhibit of Siberian natives and Siberia.
- An homage to Douarnenez-born actor Noel Rocquevert, who produced 181 films in the 1950's and 1960's, the best known of which include "Fanfan la Tulipe" and "L'Assassin habite au 21".
- The 30th anniversary of the collection "Terre Humaine" directed by the Arctic specialist Jean Malaurie. This collection includes many books on various ethnic topics, including Helias' Le Cheval d'Orgueil.
- various concerts.
- video encounters
- a visit to the festival by many representatives from Arctic populations

For more information on the Douarnenez Festival, readers are invited to contact the following:

Erwan Moalic, Daoulagad Breizh  
and Gilbert Le Guillou, Maison des Jeunes et de la  
Culture, B.P. 121, 29174 Douarnenez-Cedex  
Brittany, France

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**FESTIVAL DU CINÉMA DES MINORITÉS NATIONALES**

**PEUPLES DE L'ARCTIQUE  
PEUPLE BRETON**

**DOUARNENEZ 28 AOUT 6 SEPT. 1987**

**40x**  
FESTIVAL DU  
CINÉMA DES  
MINORITÉS  
NATIONALES  
DOUARNENEZ

# CELTIC NOTES

## BOOK REVIEWS

Paques 1916 - La révolution irlandaise. Dalc'homp Sonj no. 1 hors série. 1986.

Reviewed by Joseph McCloskey

I know a native Irish speaker from the Southwest Donegal Gaeltacht whose involvement in advancing Irish is governed by one driving force: "to make our people see what it is they are throwing away." It is difficult for an observer without any appreciation of the Breton culture to watch the seemingly relentless, grinding submergence of the Breton nation before the pressures to conform to the monocultural, monolingual state, which in this case is French. Fortunately there are many Bretons who recognize the value of what is being "thrown away".

Dalc'homp Sonj! is a particularly well focused attempt to attack the problem of deracination aggressively at the source by restoring a sense of Breton identity through a knowledge of Breton history. The articles in its magazine of the same name strike a good balance, neither propagandistic nor overly academic--just straightforward, solid history. Popular history, to be sure, but it is the average Breton who is the target of this publication, not academic specialists.

Dalc'homp Sonj! is well designed for that kind of target audience. It is handsomely produced with plenty of photos, maps and illustrations. The articles are in French, occasionally Breton, as is right if the purpose of the journal is to retrieve gallicized Bretons for Brittany.

The issue before me at the moment is a special, non-series issue marking the 70th anniversary of the Irish Easter Rising of 1916. Sixteen articles from contributors such as Nollaig Ó Gadhra, Pádraig Ó Snodaigh, and Alan Heusaff, portray the Ireland of the time, from the role of Ulster to that of the Gaelic League. The centerfold is a reproduction of the proclamation of the Provisional Government of the Irish Republic; the foldout, double cover is a reproduction of "Men of the South" by the Irish painter, Seán Ketting. There are 64 pages with a price of 45 francs.

The regular subscription to Dalc'homp Sonj! is for four issues at a rate of 70 francs (100 francs including membership in Dalc'homp Sonj). Articles run from Breton identity in the 14th century, epidemics in Brittany and the feudal castle at Guingamp, to Anjela Duval, Reun ar C'halan ("A poet of the Breton diaspora") and the Bretons in Belgium, in Free France, in the U.S., in Aquitaine, in the Canadian West, and, indeed, around the world. Back issues are also available, and Dalc'homp Sonj also distributes a large number of excellent publications by other organizations and publishers on Breton history and culture. For more information, contact: Dalc'homp Sonj, 36 rue Emile Zola, 56100 An Oriant/Lorient.



Irish Language cassettes with booklet. Educational Services Corp.  
(1725 K Street, N.W., Suite 408, Washington, D.C.). \$14.95.

Reviewed by Tom Best

These cassettes, available from Educational Services Corp. or at book stores, provide an excellent introductory course in spoken Irish Gaelic. Several conversations are recorded between native speakers so that the learner can get the feel and intonation of the language. The rest of the course consists of English phrases or words followed by the appropriate equivalent in Irish. The booklet follows the tapes completely and helps in reviewing the material learned. Also, by following the booklet, the learner can see the words written out and hopefully pick up some of the actual pronunciation from sight, since Irish--like English--is not always pronounced the way it is spelled. Example: 'Dia do bheatha', God bless your life, is pronounced 'jeé-ah duh vâh-hah', not 'dee-a doe b'heeatha'. Now you can see why I wouldn't be without this set of tapes and neither should any one else who seriously wants to learn Irish. Once you learn the pronunciation of Irish, you will find learning the grammatical aspects that much easier.

## Of Welsh Interest

Material of Welsh interest in the Jewish Language Review:

Robert A. Fowkes' "Cambro-Judaica: Welsh-Jewish connections direct and indirect" is in press in Volume 7 of the Jewish Language Review.

Potential contributor to the JLR should request a copy of this journal's style sheet before submitting material. See Bro Nevez 22, February 1987, page 34.

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## Work in Progress

Lois Kuter

It is a pleasure to announce a research project on the comparative history of the Celtic nations by Jakez Gaucher, a writer whose name should be familiar to any one who has subscribed to Dalc'homm Sonj or Breizh. Jakez Gaucher brings his expertise on Celtic history and

culture to a publication called Histoire chronologique des Pays Celtiques (Chronological History of the Celtic Nations). This work is a detailed comparative history of Brittany, Ireland, Scotland, Wales, Cornwall and the Isle of Man which will allow readers to follow the evolution of each of these nations side-by-side on the page. Stretching from 5 BC to the present, this is an invaluable source of information and a very welcome book for anyone who has ever wondered what was happening in Wales at the time of Anne of Brittany, or what was happening in Scotland during the Easter Rising in Ireland. While there are many excellent books on the history of the Celts, there is nothing to my knowledge that allows readers to get a good knowledge of all the Celtic nations in one book.

In preparing materials for classes I have taught on Celtic music (comparing the traditions of Ireland, Scotland, Wales and Brittany) I have spent many hours putting together a very simple chronology. This required consultation of dozens of different books and journal articles. It is about time that someone has published something like Jakez Gaucher's chronological history. This is a challenging project and I can think of no one more qualified to provide an interesting and well-researched work than Jakez Gaucher. I look forward to seeing this important work to be published by Dalc'honn Sonj (with an eventual translation from French to English by the Celtic League--hopefully).

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