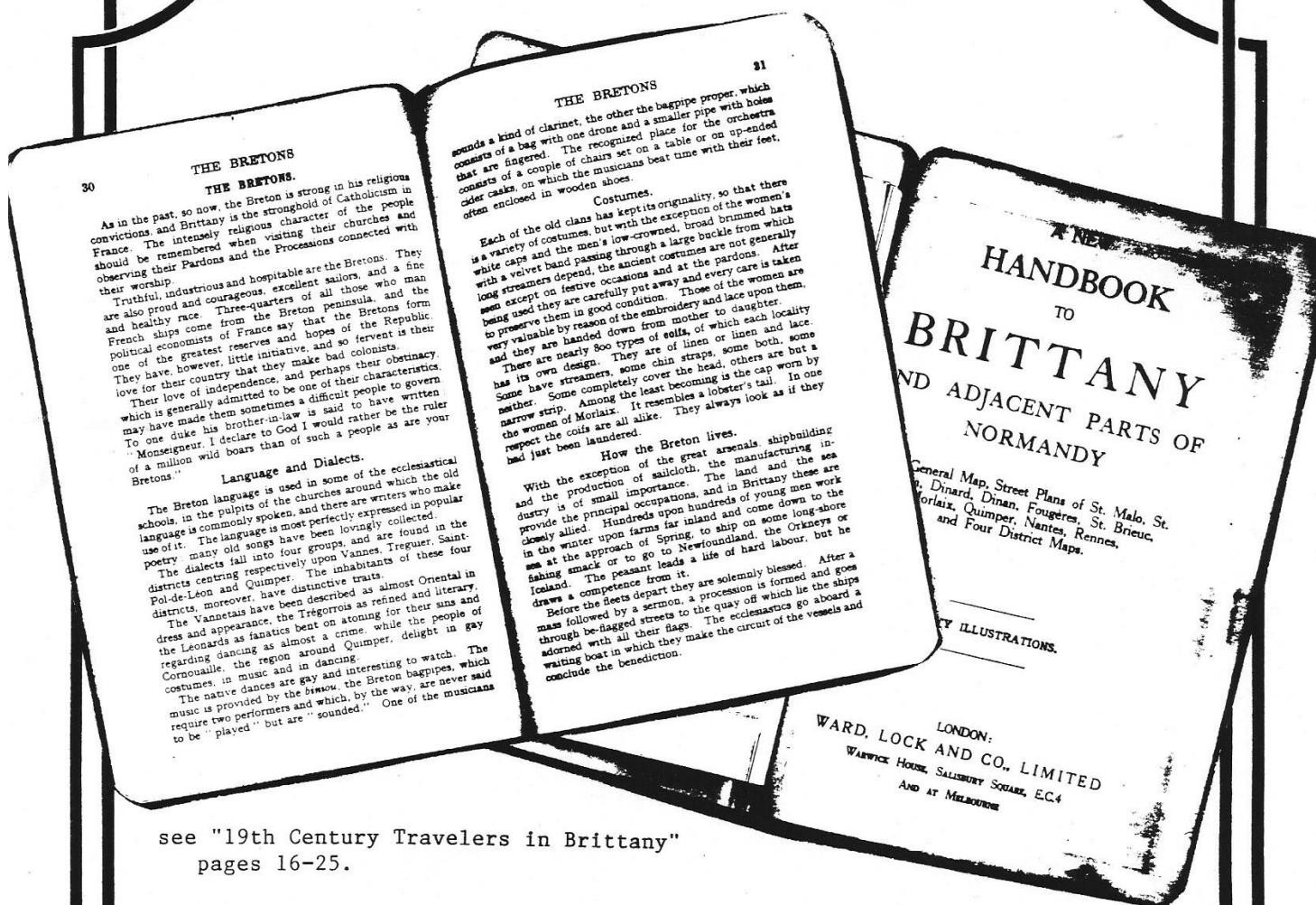


# BRO NEVEZ

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



see "19th Century Travelers in Brittany"  
pages 16-25.

KUZUL ETREVROADEL EVIT KENDALC'H AR BREZHONEG

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# BILINGUAL EDUCATION

## Demands for Teacher Training

Lois Kuter

In order to present information to readers of **Bro Nevez** on the current state of the Breton language, I sift through a number of news clippings sent to me, as well as Breton magazines and newsletter exchanged for **Bro Nevez** or recieved through subscription. It is sometimes difficult to extract enough bits and pieces to form a coherent article that will have meaning for readers in the U.S. or Canada who have no other background information. Often information is best transmitted through the translation of a short article from a Breton publication. Such was the case with the interview with Yannig Baron on bilingual education in the Department of Morbihan which appeared in the February issue of **Bro Nevez** (no. 37).

In that interview Mr. Baron cogently outlined the state of Breton language classes and progress being made in Diwan schools as well as public and private schools. His comments were well thought out and his ideas on future needs were practical and rational. I was attracted to that interview for **Bro Nevez** because of its lack of rhetoric. It was one of the most straightforward statements on the situation of bilingual education in Brittany that I had seen. It appealed to my common sense.

That is why it was so distressing to read in news clippings and articles that arrived after our last issue of **Bro Nevez** was in the mail that this same Yannig Baron was in the midst of a hunger strike. The author of that interview would not begin a hunger strike without clear cause.

President of Dremmwel, a federation of parents of children in Breton classes in Morbihan, Yannig Baron, has kept a close eye on the situation of Breton in public, private and Diwan schools. The demands from students for Breton have grown quickly in this department. The training of teachers has been very slow. The first teacher to complete training through the French education system won't be ready until 1993. In the meantime at least ten teachers are needed by September 1991 for six public and four private schools.

Because the State's system cannot meet an immediate and critical need, the organization Dremmwel worked with a group called Stummdi (a continuing education program which organizes Breton classes and professional training for adults) to design an intensive six-month training program for bilingual teachers. This project was presented to the General Council of Morbihan at the end of January for study. They refused to take a role in supporting it, stating that it was the responsibility of the State and not the Department--despite precedents of support from Morbihan for English language or other educational programs.

All Bretons who have tried to follow the correct procedures of submitting proposals through the proper channels know how many petitions are needed and how much begging and pleading must be done--usually with no results to show for the months of work. Yannig Baron did not believe the excuse from departmental officials that "nothing could be done". His hunger strike began on January 21 and would end when he could be assured that something would be done--a training program for teachers enabling classes to open the Fall of 1991.

Departmental officials continued to remain silent or to find excuses to delay consideration of the training plans. On February 16th approximately 500 people from all over Brittany demonstrated in Vannes in support of Yannig Baron, and petitions with thousands of signatures from people of all political persuasions had been collected as well.

On February 19th the General Council of Morbihan indicated they were ready to study the training plan, but Académie de Vannes (the local branch representing the State educational system) was not ready since some of the staff were on vacation. Finally on February 28th a meeting was held and the training program was accepted pending enrollment by 12 teachers by April 1st. Yannig Baron ended the hunger strike on February 28th, well aware that administrative tangles could still sabotage the training, but satisfied that the government had shown good faith in moving to allow the intensive training program.

The following are some of the news clippings documenting the hunger strike and response by Bretons in support of Yannig Baron.

## Cinquième semaine de grève de la faim de Yannig Baron Cinq cents personnes à Vannes pour des instituteurs bilingues

Ouest France  
18 février 1991

VANNES. — A l'appel de la plupart des associations qui composent le Mouvement breton, une manifestation de soutien à Yannig Baron a réuni 500 personnes, samedi à Vannes. En l'absence d'enga-

gement de la part de l'Etat, de la Région et du Département, M. Baron a décidé d'entamer sa cinquième semaine de grève de la faim pour obtenir la formation d'un nombre suffisant d'instituteurs bilingues à la rentrée 91 dans le Morbihan.

Après des discours trop longs et répétitifs sous « la Cohue », la manifestation, dans les rues de Vannes, a pris l'allure d'une fête carnavalesque avec enfants déguisés en tête du cortège.

Pour Yannig Baron  
et le breton à l'école

Cinq cents personnes  
dans la rue

(Lire page 8)



Mme Baron annonce que son mari continue la grève de la faim.

Environ 500 personnes venues de toute la Bretagne, ont manifesté, samedi, à Vannes, en soutien à Yannig Baron qui fait la grève de la faim, depuis le 21 janvier, pour un plan d'urgence en vue de former des instituteurs bilingues. Environ 400 enfants à Pontivy, Brech, Lanester, Guidel, Carnac, Pluvigner et Lorient attendent d'être assurés qu'ils pourront recevoir un enseignement en breton à la rentrée de septembre 1991. La semaine dernière deux nouvelles demandes de classes bilingues ont été exprimées à Sarzeau, Ploemel et Baud.

Pour assurer les remplacements, renforcer les moyens existants et répondre aux nouvelles demandes, l'union des parents Dremmuel (Horizon) que préside Yannig Baron, estime qu'il faut créer dix postes

d'enseignants. Une quinzaine de candidats se sont fait connaître. L'inspection académique les ignore pour la raison qu'il ne s'agit pas d'instituteurs déjà en exercice et que l'administration ne veut pas créer de nouveaux emplois.

### Des élus et des métallos

Le Mouvement culturel breton, unanime, soutient l'action engagée. Il a le renfort des Verts et de l'UDB. Quelques conseils municipaux (Auray, Brech, Tréfiléan, Languidic) ont voté des motions de soutien. M. Burel, adjoint au maire de Scaër (29), a fait savoir qu'il donnait son indemnité de 3 000 F par mois pour le soutien de la cause défendue par Yannig Baron. Trois cents salariés de la SBFM de Lorient ont signé une pétition en faveur du gréviste de la



La manifestation est venue saluer le gréviste de la faim.

faim. La municipalité vannetaise, quant à elle, est restée sur la réserve: le maire a reçu une délégation mais n'a rien promis.

A la fin de la manifestation, Mme Baron a lu un message de son mari: «Aucun élu ne peut se laver les mains de la situation faite à l'enseignement du breton aujourd'hui... Tant que l'Etat ne fera rien, ou plutôt ne nous laissera pas faire ce qu'il faut, nous devons continuer de nous battre pour la mise en œuvre du plan défini par l'Union des enseignants de breton, c'est-à-dire

la prise en compte de la formation des maîtres dans le futur institut universitaire. Dans l'immédiat, je continuerai la grève de la faim tant que les moyens d'une rentrée correcte dans le Morbihan ne seront pas assurés.»

### Toujours des prétextes

Avant de se disperser, les manifestants sont allés applaudir Yannig Baron qui entame aujourd'hui sa cinquième semaine de jeûne et dont l'état de santé commence à se dégrader.

Commentant la situation, Alan Buhé, président de BAS, a dit: «En 1874 M. Thiers renvoyait les agriculteurs bretons en leur disant que les dettes de guerre ne permettaient pas de leur accorder ce qu'ils demandaient. Aujourd'hui on nous dit que le contexte international est trop grave. Il y a toujours des prétextes à opposer aux Bretons.»

Diverses manifestations culturelles auront lieu dans les prochains jours en faveur de l'action menée par le gréviste de la faim.



Samedi, près de cinq cents personnes ont manifesté à Vannes pour la création de nouvelles classes bilingues en Morbihan. Dans la montée de la rue Thiers, le défilé était imposant.

The following is Yannig Baron's own statement (my translation) following the hunger strike. This was printed in the March 1991 issue of **Musique Bretonne** (no. 109).

It is necessary that the State and its elected officials know that there are more and more Bretons who will no longer allow the denial of their culture and language, and its destruction by conscious will or ignorance.

I am first of all cheered by the strong show of conscience on the part of people from all areas who telegraphed, wrote, and showed their support and desire to see their language taught everywhere by trained teachers.

I thank the sixty or more associations, teacher unions, political parties, well known personalities, Mayors, Municipal Councilors, General and Regional Councilors, Deputies, and 42 European Deputies from different groups, and Ministers of different countries who intervened to help Dremmwel arrive at its demands--the establishment of a training program for Breton-French bilingual teachers necessary to insure a normal opening of schools in Morbihan in September 1991.

It is scandalous that after having exhausted all normal and democratic means of achieving the most elementary right to have teachers trained who will be able to teach our children the language of our country, that one must put one's health and life in danger to bring the State to its reason--a State which willingly gives lessons to others about rights but which remains almost the only one to not apply them to its own citizens.

A survey taken this week indicated among other things that 77.5% of Bretons are favorable towards the teaching of their language. Sadly, we must still fight to see these rights respected.

Right now, after 36 days of absolute silence and two days of contact, the Rectorat (education office) has decided for the first time to establish an intensive three-month training program to start April 1st for twelve teachers.

## La Liberté du Morbihan

4 février 1991

### **POLITIQUE**

## **Enseignement du Breton : la prise de position de neuf députés européens**

VANNES. - Alors qu'il s'apprête à entamer sa troisième semaine de grève de la faim, Yannig Baron, le président de la fédération des associations de parents d'élèves pour l'enseignement du breton dans le Morbihan, a reçu, dans son action de protestation contre le manque d'enseignants, le soutien de neuf députés européens parmi lesquels le corse Max Simeoni. Dans leur lettre expédiée de Bruxelles, ils écrivent :

« Nous, députés Européens, tenons à manifester notre soutien à l'égard de M. Yannig Baron, afin que le problème de la formation des maîtres d'école et professeurs en langue bretonne soit pris en compte par les autorités concernées.

Le parlement européen, dans sa résolution du 30 octobre 1987 sur les langues et cultures de minorités régionales et ethniques de la communauté européenne recommande aux états membres de donner dans les régions linguistiques concernées une dimension officielle à l'enseignement des langues régionales et de le placer sur le même pied que l'enseignement des langues nationales, et ce, du niveau préscolaire à l'université et à

l'éducation permanente.

Les états membres doivent accorder une attention particulière à la formation des enseignants et favoriser l'information sur les possibilités d'enseignement. Or, plus de trois ans après l'adoption de cette résolution, poursuivent les 9 députés européens, la France est l'un des rares états membres qui n'ait pas appliqué ces recommandations.

Cela est d'autant plus surprenant que les lois de décentralisation de 1982 auraient dû en faciliter l'application.

Il est surprenant que la France, plus de deux siècles après la révolution, n'ait pu reconnaître ses langues régionales. Les élus européens citent l'exemple de l'Espagne, qui, « 15 ans après la fin de la dictature franquiste » reconnaît l'officialité aux langues catalane, basque, galicienne, valencienne et aragonaise.

« La France serait-elle en panne d'imagination pour faire avancer la démocratie ? » concluent les 9 députés qui ont adressé une copie au rectorat d'académie, au conseil régional, au conseil général du Morbihan ainsi qu'à l'inspection académique du département.

## La Liberté du Morbihan

18 février 1991

## **Enseignement du breton : 300 personnes dans la rue pour soutenir Yannig Baron**



Les sonneurs conduisaient la manifestation qui a réuni 200 personnes

VANNES (J.P.L.).-Ils étaient venus du Pays Vannetais, de tout le Morbihan, du Finistère et de Rennes. Trois cents personnes se sont rassemblées samedi après-midi devant la cathédrale en soutien à leur ami Yannig Baron, le président de la fédération des associations de parents d'élèves pour l'enseignement du breton dans le Morbihan.

Le parent d'élève de Brech entame aujourd'hui sa cinquième semaine de grève de la faim pour la création de 10 postes d'instituteurs ou institutrices bilingues à la rentrée 1991.

« Cela faisait longtemps qu'on avait pas vu pareille mobilisation du mouvement breton dans le Vannetais », notait Daniel Carré, enseignant de breton dans un lycée de Lorient et membre du comité de soutien.

Plusieurs associations culturelles bretonnes étaient représentées

notamment Kendalch, Warl leur, L'Union Démocratique Bretonne, l'association des élus bretons, les Verts, Diwan, le Sgen-Cfdt avaient également tenu à

apporter leur soutien à Yannig Baron et à sa cause.

Le cortège des manifestants, avec en tête les sonneurs, les parents d'élèves et les enfants, a défilé dans l'après-midi dans les rues de Vannes.

« C'est un réel problème, solutionnable avec un peu de bonne volonté. La demande des familles pour ouvrir des classes bilingues est forte », expliquait un parent d'élève. « A quand un vrai débat sur le devenir de la langue bretonne, qui fait partie de notre patrimoine ? » interrogeait un militant culturel.

Une délégation de cinq personnes parmi lesquelles, l'épouse du gréviste de la faim a été reçue à la mairie de Vannes où le maire, Pierre Pavec, s'est dit d'accord pour appuyer la tenue, le plus vite possible, d'une concertation conseil général, régional et inspection académique.

La grève de la faim de Yannig Baron, dont la santé se dégrade, a démarré depuis maintenant 28 jours.

The aim of my hunger strike was the formation of such a program; thus, I am ending my action. There are numerous and important problems that still need to be resolved: training of teachers in private schools, the creation of new teaching positions, the permanent establishment of bilingual training, etc. Nevertheless, the advances we have made are significant. It is a victory for the parents of students in Morbihan and beyond and for the Breton population as a whole who have shown the will, vitality and desire to live during these 38 days of the hunger strike.

Spent, but content,

Yannig Baron

Association Dremmwel

Kergouarec

56400 Brec'h

## Enseignement du breton Le oui du rectorat

Ouest France

1 mars 1991

## Yannig Baron cesse sa grève de la faim

VANNES. — Yannig Baron a cessé hier soir la grève de la faim qu'il avait entreprise voici trente-huit jours. Il a pris sa décision après que le rectorat ait rendu public un texte dans lequel il annonce la formation d'instituteurs bilingues dès le début avril.

Dans un courrier adressé hier soir à l'association Dremmwel, le rectorat écrit :

« Depuis plusieurs années, l'inspection académique du Morbihan suit attentivement la question des classes bilingues. »

« Ainsi, des classes bilingues ont été ouvertes dans les écoles de Brech, Lanester, Pontivy, un poste d'instituteur itinérant a été créé, ainsi qu'un poste de conseiller pédagogique. »

« Cette année, d'ores et déjà, afin que ces classes puissent être créées dès la rentrée, l'inspection académique étudie très attentivement les demandes d'ouverture de classes. Les décisions d'ouverture de postes seront prises d'ici la fin de l'année scolaire. »

Par ailleurs, afin de confier ces classes à des maîtres motivés et formés, une enquête a été lancée auprès des personnels titulaires de l'enseignement public pour connaître les instituteurs intéressés par une formation professionnelle intensive. Dans la mesure où cette enquête sera dépouillée le 22 mars, cette formation commencera dès le début du mois d'avril. Ce stage pourra concerner jusqu'à douze stagiaires.

« En cas d'insuffisance de candidatures de titulaires, il pourra être

fait appel, à titre dérogatoire, à des suppléants. Ce stage se déroulera à Vannes. »

« Par ailleurs, le plan de formation continue des instituteurs pour l'année scolaire 1991-1992 comprendra des stages réservés à l'enseignement bilingue. »

« D'autre part, dans le cadre de la mise en place des IUFM, une réflexion est engagée pour y inclure une formation à l'enseignement bilingue. »

### « Une victoire pour le peuple breton »

Yannig Baron a immédiatement arrêté sa grève de la faim et déclaré notamment ceci : « Il faut que l'État et les élus sachent que de plus en plus nombreux sont et seront les Bretons qui n'accepteront plus que leur culture et leur langue soient niées, détruites par volonté consciente ou par ignorance. »

« Je me félicite en premier lieu de l'importance prise de conscience de milliers de personnes de tous milieux qui ont télégraphié, écrit, manifesté leur soutien et exprimé leur désir de voir leur langue enseignée partout par des enseignants formés. »

Je remercie tous ceux qui l'ont encouragé. Puis, il ajoute : « Il est parfaitement scandaleux qu'après avoir épuisé tous les moyens habituels et démocratiques pour réclamer le droit le plus élémentaire d'avoir des maîtres formés capables d'enseigner à nos enfants dans la langue de notre pays, il faille en arriver à mettre sa santé et sa vie en danger pour ramener à la raison l'État. »

« Dans l'immédiat, après 38 jours de silence absolu, et deux jours de contact, le rectorat vient de décider pour la première fois la mise en place d'une formation accélérée de trois mois qui commencera le 1<sup>er</sup> avril et ceci pour douze maîtres. »

Il conclut : « Les problèmes qui restent à résoudre sont encore nombreux et importants : formation des maîtres de l'enseignement privé, création des postes nécessaires, mise en place pratique de la formation. »

« Il n'en demeure pas moins que l'avancée réalisée est importante et significative. C'est une victoire pour les parents, d'élèves du Morbihan et au-delà pour le peuple breton tout entier.

While the Department of Morbihan has taken a step forward in meeting the needs of students, the case is not the same for the Department of Loire-Atlantique.

In news clippings received just recently, I have learned that another Breton began a hunger strike shortly after Yannig Baron ended his. On March 1, 1991, Michel François began a strike to bring attention to the need for government response to Bretons in the Department of Loire-Atlantique who would like the chance to learn the Breton language. Mr. François is the departmental president of the APEEB (Association des Parents d'Elèves pour l'Enseignement du Breton), a parents' organization for Breton teaching, and he is also a Municipal Councilor of Nantes. He has long been active in trying to improve access to Breton classes in Loire-Atlantique, and his request is certainly a modest one: just four teaching positions for Breton to be created over the next 18 months.

Currently, classes for Breton are given by teachers who volunteer for such duty and who are resourceful enough to get a class scheduled in their school. Understandably, there is no continuity from one year to the next. In 1979, 124 students in seven secondary schools were able to take some Breton. In 1991 only a hundred have been able to take Breton in secondary schools of Loire-Atlantique. An estimated 500 families have requested classes and more would be sure to follow if teachers were hired on a full-time basis to do the job more competently.

(Unfortunately I do not have news beyond March 12 concerning this second hunger strike.)

## Ouest France 11 mars 1991

Pour un enseignement du breton

Un Nantais au 11<sup>e</sup> jour d'une grève de la faim

Michel François, conseiller municipal UDB de Nantes, observe une grève de la faim depuis le 1<sup>er</sup> mars. But de l'opération : contraindre les pouvoirs publics à créer, dans les deux ans, quatre emplois d'enseignants bretons en Loire-Atlantique. Samedi, Michel François a reçu le soutien de son parti, l'Union démocratique bretonne.

Michel François est aussi président de l'association des parents d'élèves de breton de Loire-Atlantique (APEEB). C'est le troisième militant à mener une grève de la faim « en faveur des droits culturels du peuple breton ».

Aujourd'hui, Michel François entame son 11<sup>e</sup> jour de grève de la faim. Samedi, il a reçu le soutien de son parti, l'Union démocratique bretonne, dans les locaux du centre nantais de culture celtique. Patrick Pellen, responsable de la fédération pour la Loire-Atlantique, devait « dénoncer l'attitude du gouvernement français qui oblige les dirigeants du parti à mener des actions extrêmes, mettant leur santé en danger ». Et d'appeler à une manifestation le 23 mars prochain.

Par ailleurs, Christian Guyonvarc'h, responsable du groupe Arc en Ciel au Parlement européen, a rappelé que les quinze partis autonomistes réunis au sein de ce groupe « accordent un soutien total » à l'action menée par Michel François.

Pour un enseignement du breton

Michel François au 11<sup>e</sup> jour de sa grève de la faim

Jean-Claude Demaure, adjoint au maire de Nantes, Jean-Yves Corbier, Marc Ellison, Patrick Pellen, François Preneau, conseillers municipaux membres de l'intergroupe écologiste alternatif régionaliste démocrate au sein de la majorité municipale, apportent « leur soutien total à Michel François, Président de l'association départementale des parents d'élèves pour l'enseignement du Breton, Michel François défend ainsi le droit des enfants du département de suivre un enseignement du Breton. » Ils poursuivent : « Cela fait maintenant deux ans que nous travaillons quotidiennement au sein de la municipalité de Nantes avec Michel François. Homme de conviction, militant passionné,

Michel a choisi en dernier ressort, cette forme extrême de protestation pour tenter de bloquer une situation de plus en plus absurde et répondre ainsi aux attentes et à la confiance des parents et famille qui l'ont élu à la tête de l'association. » Et d'ajouter : « Nous demandons au ministère de l'Éducation nationale de s'engager sérieusement et sans délai à ouvrir les quatre emplois d'enseignants de breton nécessaires pour l'enseignement de cette langue dans les lycées et collèges du département. » Les cinq élus ont adressé un courrier à Lionel Jospin, au président de Région ainsi qu'au recteur.

La grève de la faim de Michel François

### De nouveaux soutiens

NANTES. — Le MIB (Mouvement indépendantiste breton) exprime son « soutien total » à Michel François — président de la fédération nantaise de l'APEEB — en grève de la faim depuis le 1<sup>er</sup> mars pour la création de postes d'enseignants de breton.

Les indépendantistes considèrent cependant que « ce qu'il est susceptible d'obtenir ne peut pas se substituer à une politique globale d'éducation bretonne. »

« Celle-ci, dans un premier temps vers l'indépendance, devra incomber à un exécutif et un législatif bretons élus par les habitants de la Bretagne intégrale. »

Le Mouvement indépendantiste appelle à participer à la manifestation de soutien à l'action de Michel François le 23 mars à Nantes.

Soutien également de la Ligue communiste révolutionnaire qui estime que « les luttes des Bretons, des Basques ou des Corses ont permis l'entrée à l'école des langues minoritaires, mais on essaie de restreindre le plus possible cet enseignement. Le rattachement de la Loire-Atlantique à la région des Pays de Loire semble

même interdire pour le moment tout enseignement véritable du breton dans le département. Pour tant reconnaître des peuples divers, aux cultures différentes dans le territoire français, passe aujourd'hui par le droit de toute communauté qui le désire de voir sa langue étudiée à l'école. »

La section nantaise de Dazont-UEB (Union des étudiants de Bretagne) apporte son soutien à l'action entamée par Michel François (conseiller municipal de Nantes et responsable fédéral de l'APEEB. Association des parents d'élèves pour l'enseignement du breton) en grève de la faim depuis le 1<sup>er</sup> mars.

Dazont estime en outre « que la création d'un ministère breton de l'Éducation — similaire à celui de la Catalogne — permettrait d'apporter la stabilité et la sécurité nécessaires à l'enseignement de la langue, de la culture et de l'histoire de Bretagne, de la maternelle à l'Université ainsi que de gérer plus équitablement et plus rationnellement les moyens matériels et humains nécessaires à l'éducation dans la Bretagne réunifiée. »

Dazont sera donc présent à la manifestation de soutien à Michel François le 23 mars.

Après Jean-Marc Ayraut, député-maire PS de Nantes, Edouard Landrain, député-maire centriste d'Ancenis, vient d'adresser un télégramme à Lionel Jospin, pour soutenir la revendication du conseiller municipal UDB de Nantes d'obtenir la création, sous deux ans, de quatre postes de professeurs de breton en Loire-Atlantique.

Par ailleurs, le Cercle breton de Nantes soutient la grève de la faim de Michel François.

BRETON. — Les parents d'élèves de la FCPE regrettent que « les postes d'enseignants du breton dans les établissements publics n'aient pas encore été créés pour la prochaine rentrée malgré les demandes répétées ». La FCPE, qui soutient l'action de Michel François, estime que « l'enseignement du breton comme discipline en option est un moyen d'identité pour un certain nombre d'élèves du département ».

Ouest-France 12-03-91 p. L-A.

# THE BRETON LANGUAGE: SUPPORT FROM FINISTERE

The following articles reflect a more positive progress on the departmental level-- in this case the Department of Finistère (where most Breton speakers are found). Although there is strong support for Breton on the part of local officials who are taking practical steps to promote Breton in Finistère, Breton is certainly seriously threatened. The following articles which I have translated are interesting and give cause for both optimism and pessimism concerning the future for Breton. L.K.

"Breton Language -- A Push on the Accelerator"  
Jean-Laurent Bras. **Ouest France** 30 mars 1991.

QUIMPER. "There aren't any opponents anymore ... there are only people who drag their feet." Convinced that the Breton language is no longer a subject of argument, Jean-Yves Cozan, who has made himself a champion of bilingualism, wants to move into high speed. The Department of Finistère is going to propose to its neighbors, Côtes d'Armor and Morbihan, the establishment--with the Region--of a political policy fully encouraging the Breton language. The financial means to follow are promised.

The "Regional language and culture" commission of the Department met yesterday in Quimper. The 30 General Councilors (of all political parties) who are members of this group had before them the results of a survey and study, "La pratique du breton," conducted under the direction of journalist Fanch Broudic sampling 1,000 people west of a line between Paimpol and Vannes.

They read, without displeasure, that 77% of the inhabitants of Lower Brittany--whether or not they speak Breton--declared themselves favorable to the teaching of this regional language. They discovered from the study that 60% of car drivers like the bilingual road signs. "Wonderful" rejoiced Jean-Yves Cozan, who could not have hoped for a better legitimization of his political action. But, the Vice-President of the General Council also saw in the "Broudic dossier" other more troubling elements; for example, "the practice of Breton is found principally in populations over 60 years of age"... or, "the number of people who understand Breton has dropped 12.6% in seven years."

There is, thus, an absolute urgency to assure a "transmission" to young generations. Jean-Yves Cozan believes it cannot happen unless there are bilingual schools of all kinds--public, Catholic, or Diwan schools. The General Council of Finistère would be ready to supply enhanced financial support to communities which want to have such schools, "so that the question of cost is not just an excuse to prevent the growth of bilingual teaching." Jean-Yves Cozan says he is not dreaming in hoping that by the year 2000 there will be 10,000 children in bilingual French-Breton classes. Today there are 1,200 (an increase of 30% each year).

Convinced that Finistère, the only department entirely "Breton-speaking", has a particular responsibility to promote the regional language, but that it can't do it alone, Jean-Yves Cozan will propose holding a sort of "general congress on the Breton language" to Morbihan and Côtes d'Armor, as well as Ille-et-Vilaine and Loire-Atlantique.

It's a question of putting into place for the whole area a common action for Breton language expression, and to offer a common front to the National Education system (for opening classes, training teachers, etc.), and, if one can even suggest it, to push the Regional Council to take a path which it seems hesitant to take right now with any enthusiasm.

The first base for this "Regional charter" will perhaps be laid down this next Thursday (April 4) in Rennes. There, the annulment of Diwan's well known debt will be negotiated. "It is an opportunity" in Jean-Yves Cozan's opinion "to start with a clean slate to prepare the future". In the next months, Finistère will launch a public campaign to favor "the Breton language and those who speak it." Television spots, posters, newspaper ads, and publicity gadgets are under study. One the model of the initiative by Côtes d'Armor: "Brezhoneg evel just!"

## Langue bretonne

Ouest France 30 mars 1991

# Le coup d'accélérateur

QUIMPER. — « Il n'y a plus d'opposants... il n'y a que des gens trainant les pieds ». Convaincu que la langue bretonne n'est aujourd'hui plus sujet à polémique, Jean-Yves Cozan, qui s'est fait le champion de la défense du bilinguisme, veut passer à la vitesse supérieure. Le Finistère va proposer à ses voisins des Côtes d'Armor et du Morbihan la mise en place — avec la Région — d'une politique d'encouragement du Breton tous azimuts. Les moyens financiers suivront promet-il.

La commission « langue et culture régionale » du Département s'est réunie hier à Quimper. Les trente conseillers généraux (toutes tendances confondues) membres de ce groupe avaient devant eux les résultats de l'étude-sondage « La pratique du breton » réalisée sous la conduite du journaliste Fanch Broudic auprès d'un échantillon de 1 000 personnes à l'ouest d'une ligne Paimpol-Vannes.

Ils y ont lu sans déplaisir que 77 % des habitants de Basse-Bretagne, qu'ils parlent ou non le Bre-

ton, se déclarent favorables à l'enseignement de la langue régionale. Ils y ont découvert que 60 % des automobilistes apprécient la signalisation routière bilingue. « Sympathique » se réjouit Jean-Yves Cozan qui n'attendait pas meilleure légitimation de son action politique. Mais le vice-président du conseil général a aussi vu dans le « dossier Broudic » d'autres éléments, plus inquiétants. Comme celui-ci par exemple : « la pratique du breton se retrouve principalement dans les populations de plus de 60 ans ». Ou encore : « le nombre de personnes comprenant le breton a baissé de 12,6 % en 7 ans ».

Il y aurait donc urgence absolue à assurer une « relève » par les jeunes générations. Elle ne peut venir, estime Jean-Yves Cozan, que des écoles bilingues, quelle que soit leur chapelle, publique, catholique ou Diwan. Le Conseil général du Finistère serait prêt à apporter un concours financier encore plus significatif aux communes qui souhaitent accueillir une telle école. « Afin que la question du coût ne soit plus un faux-justifiant empêchant l'éclosion d'un enseignement bilingue ». Jean-Yves Cozan dit ne pas rêver en espérant en l'an 2 000 un effectif de 10 000

gosses dans des classes bilingues Français-Breton. Ils sont aujourd'hui 1 200 (progression de 30 % par an).

Convaincu que le Finistère, seul département entièrement « bretonnant », a une responsabilité toute particulière dans la promotion de la langue régionale, mais ne peut assurer à lui-seul toute la tâche, Jean-Yves Cozan va proposer au



Maryvonne, hôtesse de la Maison du Département : bilingue, évidemment.

Morbihan, aux Côtes d'Armor, ainsi qu'à l'Ille-et-Vilaine et la Loire-Atlantique, la tenue d'une sorte d'états généraux de la langue bretonne.

Il s'agirait de mettre en place des actions communes à l'ensemble de la zone d'expression bretonne, d'offrir un front commun face à l'Education nationale (ouvertures de classes, formation des maîtres, etc) et, même si ceci est de l'ordre du non-dit, de pousser le Conseil régional à s'engager dans un voie qu'il hésite pour l'instant à emprunter avec enthousiasme...

Les premiers jalons de cette « charte régionale » seront peut-être posés dès jeudi prochain à Rennes. Il s'y négociera l'apurement de la fameuse dette Diwan. « L'occasion, estime J.Y. Cozan, de mettre tout à plat et de préparer l'avenir ». Dans les prochains mois, le Finistère va lancer une campagne d'opinion destinée à valoriser « le Breton et ceux qui le parlent ». Spots télé, affiches, encarts de presse, éditions de gadgets publicitaires sont à l'étude. Sur le modèle de l'initiative des Côtes d'Armor : « Brezhoneg evel just! ».

Jean-Laurent BRAS.

The following article which appeared in mid-January describes action on the part of Finistère to increase bilingual road signs.

"Bilingual Road Signs--The Department Wants to Invest a Million Francs"  
Jean-Laurent Bras. Ouest France 12 janvier 1991.

QUIMPER. During its next meeting, Louis Coz, President of the Public Works Commission of the General Council will propose the investment of one million francs for the purchase of bilingual signs for the entrances and exits of towns in Finistère crossed by departmental roads. This could end the war waged for many years between Breton militants and public officials.

"We don't want to impose anything; we will just propose". Louis Coz remained prudent in an area he knows is sensitive and quickly subject to passion. The General Councilor of Plabennec, leader of the Public Works Commission, wants to offer bilingual signs for the entrance and exit of towns in Finistère crossed by departmental roads. So that those that don't have this privilege won't be jealous, they are offered a bilingual directional sign on the nearest departmental road to them. Estimations

show that this would cost nearly a million francs (Editor's note: approximately \$200,000) for each Department. This looks expensive at first glance, but may be "saleable" if this allows Public Works to sign an armistice with militants of Stourm ar Brezhoneg. The cleaning of monolingual road signs regularly tarred also costs a great deal of money.

Yesterday the Public Works Commission of the General Council and the group on place names led by Lukien Kergoat, Director of the Celtic Department at the Université de Rennes II, borrowed the plans for the new superhighway Quimper-Ports bigoudens. Since June, the General Council has led a new initiative on 3-1/2 kilometers for bilingual signs. All directions, indications for activity zones, etc., are found in French and Breton. The driver going to the airport of Pluguffan can also read "Aerborzh" or the VRP looking for the industrial zone of Plomelin can find "Takad Labourerezh Plovelin". After several months, both Louis Coz and Lukien Kergoat feel satisfied with the experience. "The feedback we have gotten has been on the whole favorable." The choice of a different type style for the French and the Breton seems to prevent confusion, even if Lukien Kergoat admits that some time for adjustment is necessary "for the eye to adjust automatically to the print." The abbreviations in Breton leave numerous drivers perplexed, including native Breton speakers. For example, the "T.L." for Takad Laourerez. But, Mr. Kergoat feels that "after all, people don't always know what ZAC, ZA or ZI on French signs mean!"

New signs will be installed on the road toward Pont l'Abbé as the work progresses on this new four-lane highway, and other departmental roads can also be equipped in the future. "That will correspond to the linguistic reality of this area" assures Lukien Kergoat.

## Panneaux routiers bilingues

Ouest France 12 janvier 1991

# Le département veut investir un million de Francs

QUIMPER. — Au cours de sa prochaine session, Louis Coz, président de la commission des travaux du Conseil général proposera d'investir 1 million de Francs dans l'acquisition de panneaux indicateurs bilingues signalant entrées et sorties de bourgs finistériens traversés par une route départementale. Voilà qui va peut-être mettre un terme à la gué-guerre que se livraient depuis des années militants bretons et collectivités publiques.

« Nous ne voulons rien imposer, nous proposerons ». Louis Coz reste prudent sur un terrain qu'il sait délicat et vite sujet aux passions. Le conseiller général de Plabennec, responsable de la commission des travaux, veut offrir aux communes finistériennes traversées par une route départementale, des panneaux d'entrées et sorties bilingues. Celles qui n'ont pas ce privilège, et afin de ne pas faire de jaloux, se verront proposer des panneaux indicateurs de direction sur la départementale la plus proche. Une estimation permet de penser que l'opération coûtera autour d'un million de F. au Département. Cher à première vue. Mais peut-être « rentable » si cette initiative permet à l'équipement de signer un armistice avec les militants de « Stourm ar Brezhoneg ». Le net-

toyage des panneaux monolingues régulièrement barbouillés coûtait en effet, lui-aussi beaucoup d'argent.

Hier, la commission des travaux du conseil général et le groupe de toponymie animé par Luckian Kergoat, directeur du département de celtique de l'Université de Rennes II ont emprunté le tracé de la nouvelle voie express Quimper-Ports bigoudens. Là, sur 3,5 km, le conseil général mène, depuis juin dernier, une autre expérience de signalisation bilingue. Toutes les directions, indications de zones d'activités, etc. y sont portées en français et en breton. L'automobiliste se rendant à l'aéroport de Pluguffan peut ainsi lire « Aerborzh » ou le VRP cherchant la zone d'activité de Plomelin « Takad Labourerezh Plovelin ». Au bout de quelques mois, Louis Le

Coz comme Luckian Kergoat estiment l'expérience satisfaisante. « Les échos qui nous remontent sont dans l'ensemble favorables ». Le choix d'une typographie différente pour le Français et le Breton évitent semble-t-il les confusions, même si Luckian Kergoat reconnaît qu'un temps d'adaptation est nécessaire « pour que l'œil fasse une analyse automatique des graphismes ». Les abréviations en breton laissent perplexes de nombreux automobilistes, y compris bretonnants. Ainsi les « T.L. » pour Takad Labourerezh. Mais, estime M. Kergoat « après tout, les gens ne savent pas toujours ce que signifie ZAC, ZA ou ZI sur les panneaux en français ! ».

De nouveaux panneaux seront installés en direction de Pont-l'Abbé au fur et à mesure de l'avancement des travaux sur cette



Un graphisme différencié et une seule indication de direction par panneau pour ne pas perturber l'automobiliste.

nouvelle quatre voies et d'autres tronçons du département pourraient aussi à l'avenir être ainsi équipés. « Cela correspond à la vérité linguistique de cette région » assure L. Kergoat.

Jean-Laurent BRAS

# AN DIVINADENNOU HA KELENNADUREZH AR VUGALE

Reun ar C'halan

Per Jakez Helias en deus displeget penaos e veze implijet rimadelloù a bep seurt evit kelennadurezh ar re vihan d'ar mare ma ne veze ket a skolioù-mamm evito. Evel-se e veze desket dezho deizioù ar sizhun, lodennoù ar c'horf, al lizherennoù hag ar sifroù<sup>1</sup>. Per Jakez Helias ne ra ket meneg eus an divinadennoù savet gant tud ar vro, kouerien dizesk anezho, met gouest da bakañ barzhoniezh e-leiz e rimadelloù berr-tre, evel m'eo bet diskleriet brav gant Maodez Glanndour<sup>2</sup>. Houmañ he deus d'ober gant al loar: Rouanez da noz / Intañvez d'an deiz / Bliñgerez er poull / Nijerez er gwez. Hag houmañ a zo bet savet diwar-benn an heol: Me 'meus ur moutig brav / Na gar nag an noz nag ar glav / Kement a sked a zo dezhañ / Ma n'hellan ket sellout outañ. Gant divinadennoù seurt-se e teske an dud da veizañ kevreoù kuzh an traoù ha da zisplegañ trivliadoù o ene.

An divinadennoù a veze implijet ivez, eveljust, da ziorren ar vugale, da lakaat anezho da sellout pizh ouzh ar bed, da zigeriñ o spered ha da lemmaniñ o ijin. Setu un nebeut divinadennoù bet dastumet gant Jul Gros<sup>3</sup>.

A ya souz d'e labour hag a deu d'ar ger en ur ouelañ? -- Ar c'helorn da dennañ dour eus ar puñs.

Ur paotr bihan reud / Leun e gorf a neud? -- Ur c'houlouenn-soav.

Mil doull war un toull? -- Ur veskenn.

Un tiig bihan gwenn / N'en deus na dor na prenn? -- Ur vi.

Ul laouer vud / Leun a eskern tud? -- Ur votez-koad.

A ra furch-furch dre an ti / Hep daoulagad na fri? -- Ar skubellenn.

Peder dimezell war ar blasenn / Ma 'n em dapfent en em lazfent? --  
Divaskell ar vilin-avel.

Dre belec'h e vije aet e-barzh an iliz ma ne vije na dor na prenestr warni?  
-- Dre doull an nor.

Gouzout a rez petra a vez graet e Pariz pa ra dour? -- Leuskel anezhañ d'ober.

Petra a rez a-raok antren en ti? -- Tostaat dezhi.

Petra 'zo kaoz d'ar saout da dostaat ouzh ar c'hleuz da beuriñ? -- A-toue,  
ar c'hleuz n'hall ket tostaat outo.

Pet lost leue a zo a'chann da Venez-Bre? -- Unan, mar bez hir a-walc'h.

Peder dimezell wenn / Ha pa rafe glav kement ha mein / Ne rafe takenn war  
o c'hein? -- Bronnoù ar vuoc'h.

Uhel a dron / Graet gant priañ ha mason / N'en deus na feson ti na feson moger /  
Na feson den ebet ouzh hen ober? -- Un neiz-pig.

An divinadennoù ...

Alies a-walc'h, ret eo hen ansav ivez, ne veze savet an divinadennoù nemet diwar c'hoarziñ, ha neuze e c'hall c'hoarvezout ganto bezañ dizereat-kenañ:

Rontig ha sontig (evit: sonnig) / Ha blev war e dontonig? -- Ur penn-ognon.

A deu war douar hep kroc'hen / Hag a varv en ur ganañ? -- Ur bramm.

Kaerañ delienn a zo er c'hoad na dorchfes ket da revr ganti? -- Un delienn kelenn.

N'ouzout ket pelec'h emañ toull ar c'hi e ti ar person? -- Dindan e lost.

Ha setu unan all, kavet ganin e romant diwezhañ Yann Gerven:

Pegoulz e vez ar muiañ a c'hloan war an dañvadez? -- Pa vez ar maout warni<sup>4</sup>.

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1. Per Jakez Helias, **Marc'h al Lorc'h** (Paris: Plon, 1986), pp. 69-72.
2. Maodez Glanndour, **Komzoù bev** (La Baule: Skridoù Breizh, 1949), pp. 121-122.
3. Jules Gros, **Le Trésor du breton parlé** (Lannuon: Barr Heol, 1974), pp. 328-334.
4. Yann Gerven. **Bouklet ha minellet** (Brest: Al Liamm, 1990), p. 21.

(As was noted by Per Jakez Helias in his celebrated book on Breton traditions, **The Horse of Pride**, rhymed verses were commonly used to teach young children such elementary notions as the days of the week, the parts of the body, the letters of the alphabet, numbers from one to ten, etc... He makes no mention of riddles, which also played an important role in the oral tradition. For the most humble people, riddles were a treasured poetical form. They also served to sharpen the children's wits, to develop their capacity for clever reasoning. Finally, they were a source of humor, often of a rather bawdy nature.)

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# New Breton Language Publications

Reun ar C'halan

Yann Gerven. **Bouklet ha minellet** (A ring in the ear, a ring in the nose). Brest: Al Liamm, 1990. 200 pages. 72 francs.

The Action of Yann Gerven's latest novel takes place in the future, at a time when Brittany is controlled by a coalition of the State, the Church, and the media. The title refers to the ear ring (Breton "boukl") which each inhabitant must wear and on which an identifying number is prominently displayed for the benefit of ubiquitous TV cameras. The ear ring serves as a "minell", a Breton word which refers to the metal ring inserted in a pig's snout to keep the animal from digging up potatoes, carrots, or turnips. The situation is somewhat reminiscent of Aldous Huxley's **Brave New World** or George Orwell's **Nineteen Eighty Four**, but the tone is more comic than threatening.

Youenn Drezen. **Sizhun ar Breur Arturo** (Brother Arturo's Week). Brest: Al Liamm, 1990. 50 francs.

This is a welcome reprint of Youenn Drezen's novella about a young Breton who has been sent to prepare for the priesthood in a Spanish seminary. At a time when laws about the separation of Church and State were strictly enforced by French anti-clerical government, bright children from areas where the Catholic faith remained strong were sent to foreign seminaries, especially in Belgium and Spain. This is what happened to Youenn Drezen and to his friend Jakez Riou. Both later discovered they had no true religious vocation. This is also what Brother Arturo discovers during the week when he is given the responsibility of sweeping and dusting the church next to his seminary each afternoon. A young Spanish girl comes to the church every day precisely at the time when he is taking care of his duties. They talk and he finds out that he likes the girl too much to ever take a vow of celibacy.

Frañsez Kervella. **An ti e traoñ ar c'hoad** (The house below the wood). Lesneven: Mouladurioù Hor Yezh, 1990. 200 pages. 90 francs.

Frañsez Kervella's contribution to Breton studies has been a major one. His Breton grammar, **Yezhadur bras ar brezhoneg**, is the recognized authority in the field. He has also written the most important work on Breton versification, **Diazezoù ar sevel gwerzioù**, as well as an excellent study of traditional Breton hymns, **An den etre an Anken hag an Ankou**. His collected poems were published in 1982 under the pen name Kenan Kongar. They were followed, in 1985, by his autobiographical work **Dindan Gouriz ar Bed** (Under the Equator), which tells of his experience as a geologist looking for oil in the former colonies of French Equatorial Africa. In **An ti e traoñ ar c'hoad**, he turns to the memories of his childhood years, from 1913 to 1925, between his birth on the farm of Mesnot (Maez an Aod), on the bank of the Elorn estuary, and the time when he won a scholarship to pursue his studies at the Lycée of Brest. These were the years when only Breton was spoken in the countryside, and the traditional way of life, although it was already suffering from the destructive effects of the French school system and of the mass media, from a declining economy which forced thousands of young Bretons to seek a living elsewhere, not to mention the thousands of Bretons who fell in the trenches fighting for a cause which, ultimately, was not theirs, still retained a good deal of strength. Frañsez Kervella gives a detailed picture of what life was like for a poor family eeking out a precarious living on their tiny farm.

Short book notes - continued

Arzel Even. **Istor ar yezhoù keltiek** (History of the Celtic Languages). Lesneven: Hor Yezh, 2 volumes; Vol. I, 1987. 244 pages, 100 francs; Vol. II, 1990. 256 pages, 120 francs.

This volume completes the publication of the third, revised, edition of Arzel Even's monumental history of the Celtic languages. The first volume followed their development from their Indo-European origins through Old Celtic, Italo-Celtic, Gaulish, and Brythonic to Breton and Cornish. The second volume is devoted to Welsh, Gaelic (Irish and Scottish), and Manx. This is rather a technical work, intended primarily for linguists and philologists.

Reun ar Hir. **Dre hent pe hent** (By one way or another). Lesneven: Mouladurioù Hor Yezh, 1990. 236 pages. 150 francs.

Reun ar Hir has had a long career as an engineer specializing in transportation, both in Africa and in Europe, and he has made excellent use of his professional experience in writing this history of transportation in Brittany from antiquity to the present. He also shows the incredible impact which governmental decisions about the building of roads, bridges, railroads, harbors, and airports have had on the life of the Breton people. The book has just been awarded the Roparz Hemon Prize.

Yann Desbordes. **Petite grammaire du breton moderne**. Lesneven: Mouladurioù Hor Yezh, 1990. Revised Edition. 68 francs.

A welcome reprinting of this most useful handbook, in which Breton grammar is presented clearly and succinctly.

Roparz Hemon. **An Aotrou Bimbochet e Breizh**. Lesneven: Hor Yezh, 1990. 84 pages, 50 francs.

Roparz Hemon's satire of French cultural imperialism had long been out of print, but it has lost none of its bite. The action takes place in the twenty-second century, at a time when Brittany has regained its independence and has forgotten that it was ever joined with France. Bimbochet is the quintessential French university professor. He has been sent to Brittany by the "Society to regalicize the regions lost by France" to look for any trace of the once prevalent French culture: none remains. Back in Paris, poor Professor Bimbochet takes a pair of scissors, cuts Brittany off the map of France pinned to the wall of his study, and dies of a broken heart.

Roparz Hemon. **Geriadurig gallek-brezhonek. An troioù-lavar poblel** (Petit dictionnaire français-breton des expressions populaires). Lesneven: Hor Yezh, 1990. 144 pages. 70 francs.

The third edition of a work first published in 1935. It cannot of course compete with Ronan ar Gléau's monumental **Dictionnaire classique français-breton**, which has now reached the letter P, but it remains quite useful for looking up common idioms.

I have not seen the following works, which are announced in the most recent catalogues sent to me by Yann Desbordes, head of Hor Yezh publications.

Short book notes - continued

Perig Herbert ha Jil Ewan. **Geriadur bihan ar sonerezh** (Short dictionary of music). Lesneven: Hor Yezh, 1990

A reprint of the work first published in 1985, and which was quickly sold out.

Eujen Chalm. **Eñvorennoù ur C'haper droch** (Memoirs of a funny Cape man). Lesneven: Hor Yezh, 1990. 213 pages. 80 francs.

Roperzh ar Mason. **Le Vannetais unifié**. Lesneven: Hor Yezh. 24 pages. 20 francs.

An Aotrou Balanant. **Taolennoù ar Mision**. Lesneven: Hor Yezh. 32 pages. 20 francs.

An explanation of illustrations used to preach a mission in the city of Kemper in 1899.

**L'instruction du peuple breton par le breton**. Lesneven: Hor Yezh. 32 pages. 20 francs.

A reprint of a work first published by **Gwalarn** in 1928.

Frañsez-Vari Klec'h. **Emgann Alre**. Lesneven: Hor Yezh. 112 pages, 55 francs.

An historical poem about the Battle of Auray.

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## EVID AR BREZHONEG

Lois Kuter

Begun in 1974 by Claude Henry **Evid ar Brezhoneg** disappeared in 1986 after 235 issues had been produced. The 2,000 subscribers indicated that lack of interest was not the problem--lack of manpower to put the magazine together proved fatal. The dedicated volunteers who produced this excellent publication simply ran out of time, and had jobs and families that also needed their attention.

In May, number 236 of **Evid ar Brezhoneg** is due to hit the streets of Brittany, and this time paid staff will assure its continuation. This magazine in Breton was unique in its focus on spoken Breton--each issue featured a long interview with a native speaker along with shorter notes on Breton history and culture. Everything was "subtitled" with a literal French translation. This method was particularly attractive to Breton learners since it gave one access to unknown words or expressions, without allowing one to escape to a French substitute text.

Also attractive was the range of subjects--people from all walks of life were featured: farmers, soccer players, historians, foreign exchange students in Brittany, or musicians. Shorter notes included book reviews and reports on a range of cultural events in Brittany.

The 170 or so issues I have collected are an important part of my library and I look forward to renewing my subscription. The subscription for six issues per year is 75 francs (add more for surface mail or airmail overseas).

Evid ar Brezhoneg  
B.P. 41  
29870 Lanniliz

## 22<sup>ved</sup> KENDALC'H-STUDI AR FALZ

Each year Ar Falz holds a week-long session of intensive classes for Breton language and culture. Held in Tregastel this year, September 1-6, the session includes the following schedule of activity:

|                            |  |
|----------------------------|--|
| 9-10 a.m.                  | Songs in Breton  |
| 10 a.m.-noon<br>& 2-4 p.m. | Breton language classes in 6 different levels:<br>beginners; "false" beginners (those with some Breton); those who know Breton well (including native speakers who might not have had the chance to learn to read or write Breton); those with a good grammatical base; theater in Breton; fluent Breton users (for work with computers) |
| noon-1 p.m.                | Breton dances  |
| 5-7 p.m.                   | Workshops on Breton history, place names, science and nature, tours of the region on foot, Breton and the computer, pedagogy and bilingualism.   |
| after dinner:              | evening events include dances, lectures and other celebrations of Breton culture.  |

For more information contact: AR FALZ  
20 rue de Kerscoff  
29600 Morlaix

NOTE THAT THIS IS A NEW ADDRESS FOR AR FALZ & SKOL VREIZH!

## AN HERE

The following note is from **Lizher Diwan**, 2nd semester 1990.

Abaoe miz Ebrel 1990 eo staliet embannadurioù AN HERE e burevioù nevez er Releg-Kerhuon, e-kichen skolaj DIWAN ROPARZ HEMON. Levrioù brezhonek evit ar vugale a vez embannet gant AN HERE. Div gelaouenn a vez embannet ivez: CHOLORI, bep miz, evit ar vugale 4-8 vloaz (Koumanant bloaz 165 lur), ha TALABAO, bep daou viz, evit ar vugale 10-15 vloaz (koumanant bloaz 120 lur). Abaoe 1987 emañ ivez AN HERE o labourat evit sevel ur geriadur hollvrezhonek. Bez 'e vo 10,000 ger ennañ, 2,000 tresadenn gwenn-ha-du, 1,000 pajenn ha 16 pajennad liv.

AN HERE  
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Titouroù/Information: Yvon Raoul

Since April 1990 the publisher AN HERE has been in its new location in Relecq-Kerhuon near the ROPARZ HEMON DIWAN SCHOOL. AN HERE produces Breton language books for children as well as two magazines: CHOLORI, a monthly magazine for 4-8 year-olds (yearly subscription 165 francs) and TALABAO, a bimonthly for 10-15 year olds (120 francs per year). Since 1987 AN HERE has also been involved in the production of the first monolingual Breton dictionary. This will have 10,000 words, 2,000 black and white drawings, and 1,000 pages, with 16 pages in color.

# 19th CENTURY TRAVELERS IN BRITTANY

Lois Kuter

As those who have searched in American and Canadian libraries well know, the material about Brittany available in the English language is quite limited. Outranking all other topics in English is travel literature--with a rich collection from the mid-19th century to the present. While much of this genre is not terribly informative, travel writers provide us with some interesting descriptive details and we can certainly learn something about changing stereotypes and outsiders' first impressions.

My study of travel literature of Brittany is just at a beginning. A bibliographic search has turned up nearly one hundred books and articles published before 1920 in this genre.

To give readers a taste of this literature the following are some excerpts from an article called "Three days in Brittany" published in the **Chambers Journal of Popular Literature, Science and Art** (no. 972, Vol. 19), August 12, 1882. In this short article (approximately 3,000 words), the author (who remains anonymous) shares some impressions of his trip which was based in Douarnenez.

One can get a good idea of style and the author's general conclusion about Breton "character" which flavors his/her writing from the following excerpt which, in fact, concludes the article. The author reflects on a "charming walk" to the Valley of the Riz:

We climb a hill, from which we see the country. There are manor-houses on all sides--Kerillis, Kerdouarnec, Coat-an-aer, buried in groves of oak or chestnut. It would seem as if, like the Breton peasant, the better classes wished to hide themselves from the eyes of strangers; and if you would get nearer, you must plunge into secluded roads, overshadowed by lofty trees, whence you see the gray tower of a pigeon-cot, and hear the inhospitable barking of many fierce dogs. Issuing from one of these, we enter a solemn winding alley of aspen-trees, leading to the church of Ploa-Ré. The grass, strewn with the whitening foliage of the trees, rustles under our tread. It was a quarter of an hour before we reached the end of these severe rows of trees; and the sight of the cemetery made us all melancholy. Upon the whole, that is the impression which Brittany leaves upon the mind. The great silent tracts without culture or villages; the dark deep forests; the brooks, which issue from every quarter, sobbing and moaning; the grave, wild peasants who speak an unknown language, and distrust the stranger--all these things act upon the nervous organization. It is like a melancholy mist falling drop by drop, yet penetrating to the very heart.

A regular feature of the travel literature I have seen so far from the late 19th century is a description of costume--especially women's costume. The following description also includes a discussion of women's work in Douarnenez:

The young people here all get married, we are told, though the girls in every family are numerous. All are workers. From the earliest age, the crochet-hook or knitting needle is put into their hands, and they wander on the sea-shore counting their stitches. At fifteen the poorest go to the friturerie, where the sardines are preserved. It is amusing to watch them when they become sardinières, alert and sharp, ready with their saucy replies. They walk down the street at noon in files of five or six, with wooden shoes sounding on the uneven pavement, and gazing at strangers with bursts of laughter. The daughters

## Travel literature continued

of the next class work as embroiderers of shawls, or the frontals of alters, and execute flower-garlands on muslin or crape of an astonishing and very original colour. Every one is busy, and wants for nothing. Our hostess, who is a buxom figure, has ten children, five of whom are daughters. Three of these are already married; and the other two, fair and slender, are dancing at the party tonight.

On these occasions, the girls empty their savings-boxes for their adornment. In this long whitewashed room there is a display of toilets such as have rarely been seen. The girls are in white dresses, with muslin or China-crape embroidered shawls. The picturesque cap is of light lace, made up with something like a horn at the back of the head. The white dresses are relieved by silk aprons, with bibs of the most delicate colours--pale blue, sea-green, lilac, and gray mingling with charming grace. We especially noticed one young recently married woman, for the almost eastern luxury of her toilet. A dress of white satin, rose-coloured stockings, ribbon of the same colour round her waist, trimmings embroidered with roses, a muslin shawl and apron, lace head-dress, and silver ornaments. She was pretty as well, with a delicate complexion and fine brown eyes.

The men are much less conspicuous. Their coats are of a very sombre hue, and they wear broad-brimmed hats.

The author reports the following about costumes found at the annual boat regatta in Douarnenez:

All the costumes of Brittany are represented--large round hats with velvet ribbon streamers mingle with the muslin coiffes of the sardinières, or the gophered frills of Quimper, the hood-like collars of Chateaulin, or the white-winged caps of Concarneau. Here and there, a man shows his numerous waistcoats embroidered with bright-coloured wools. The women display an oriental love for colour, large yellow or scarlet bodices, sleeves braided with silver, green petticoats bordered with gay flowers. Among them the children swarm, the girls dressed like little women; the boys covering their fair, curly hair with a blue cap, and showing bronze skin through the holes of the waistcoat or trousers; bold, quarrelsome, ragged, but handsome, fresh, smiling, with the agility of squirrels, large blue eyes and rosy cheeks.

Since my particular interest is music, I have been especially interested to see how music and dance is described by travelers. In this 1882 article, a variety of music seems present in Douarnenez for this annual festival time. In a brief description of a party held the evening before the annual boat regatta music and dance is depicted as follows:

The two violinists who formed the orchestra played the old air of the branle. The dancers took each other by the hand in files of twelve, and executed a dance of the country known as the gavotte. Each file, led by a man, gravely described half-circles in the form of the letter S. All these garlands of men and women move lightly, crossing, turning, gliding adroitly around each other, and never departing from the most ceremonious gravity. In this country, manners and customs are deeply rooted; nothing has changed; they dance as they did in the days of Louis XIV.

On the day of the boat regatta one can find music in different locations--of different kinds--according to the following description:

To-day, the fête has drawn all the multitude to the port. The chances of each boat in the race are eagerly discussed. Compact groups of men and women, peasants and citizens, station themselves round the mât de cocagne, or before the orchestra, where the drums are beating their loudest. All the costumes of Brittany are represented ...

The brass band calls the crowd to the end of the jetty, for the boats have returned, amid loud cries of encouragement, clapping of hands, and altercations as to the winner. We leave the port, and visit the field where they are dancing. Two musicians in Breton costume, long hair, and droll countenances, are perched on a platform, playing on the bagpipes with great energy. At their feet, the sailors and peasants are executing a kind of gavotte with great gravity to a monotonous tune. The girls form a circle round them, but do not mingle in the dance; and so the day closes.

#### TRAVEL WRITERS AND BRETON MUSIC AND DANCE

One can only approach the 19th and early 20th century descriptions of Breton music and dance provided by travel writers with a great deal of wariness. Once one has sifted through highly negative judgements as to the quality of music and dance, often there is little left in the way of description. Certain standard descriptive phrases seem to be used by different writers, and dances are very frequently called "gavotte" no matter where the writer finds them and how they are described. But, with patience, one can find odd details that may be of value in piecing together musical practices of those times.

The following description of dance at a wedding was written in 1869. The writer was staying in the town of Vertou, just southeast of Nantes--what the writer calls the "very heart of Brittany". He has been invited to a wedding, and the description he provides of four days of ceremonies related to the marriage is quite interesting. In the following excerpt he describes the dancing just after the wedding ceremony.

"A Peasant Wedding in Brittany" **All the Year Round**, January 16, 1869. pages 151-152.

... The village folk have meanwhile been busy on the lawn outside (the church). The grass has been rolled flat, and tables have been placed, and tents erected; the musicians have arrived, well mellowed with wine, and scratching on their fiddles in their impatience to begin. The wedding party, on emerging from the church, is greeted by a queer shrill yell, not unlike an Indian whoop--the Breton cheer; forthwith the musicians mount the table, take their place on round stools, and strike up. The bride and bridegroom proceed to mount a horse: she seated behind him, and clinging to his waist as prettily as possible: and they gallop around the green, to the great amusement and applause of the spectators, some half-a-dozen times. This traditional custom complied with, the marriage dances begin. Jacques and Nannine are at the head of the first set, opposite the parents; at the sides are the best friends. It is by no means easy to describe this rustic wedding dance. They leap and bound, entering into the sport as vigorously as they do into their daily work. They swing their arms about in ecstatic fury; the hair escapes from beneath hats and coifs, perspiration covers their foreheads, and their heavy wooden shoes

thump on the flattened grass. It was a very ancient dance, mine host told me, handed down from none knew how remote. 'Tis said that this, as well as the other rustic Breton dances, had a religious origin, far back in Druidic ages. The wedding dance is called the "gavotte"; its noticeable feature is, that the most expert dancer leads the rest off into numberless turnings and counter-turnings, then abruptly stops and sets them all a-jigging, then rushes off with a sort of "walk round," then resumes his spiral course with a hop and a skip, the rest imitating his every movement with surprising quickness; the whole apparently, not really, performed at the leader's caprice. The dance is made yet more striking by a continual shouting and laughing, an enraptured throwing up of hands, and individual eccentricities and diversions. It is so exhausting that after a little, even the sturdy sons and daughters of the soil are fain to give up; and for awhile they leave the dancing ring to refresh themselves and rest.

In the next description from 1901, the writer concentrates on describing the biniou, which provides the music for the two dances he recognizes as national dances of Brittany. He describes the biniou as an instrument played by two people--rather than the pairing of a bombarde player with the biniou. The contrast with the Scottish pipes is an interesting one, even if it is not accurate.

Sabine Baring-Gould. **A Book of Brittany**. London: Methuen & Co., 1901. pages 173-174.

The musical instrument in general use among the Bretons is the **biniou**, a bagpipe, but differing in some particulars from the Scottish national instrument. The bagpipe is the most ancient wind instrument in Europe. It was formerly very widely diffused. At Aruns in the Pyrenees is a white marble font, on which is represented in carving a marriage feast of the fifteenth century, and a man is figured thereon playing a bagpipe to the dancers. So also at Mary-church in Devon a bagpipe player is represented; so also on a bench-end of the fifteenth century at Altarnon in Cornwall. The Breton biniou differs mainly from the Scottish national instrument in this, that the former is played by two persons, one with the chanter or melody pipe, the other has a bag with one drone, and a smaller pipe which he fingers to vary the accompaniment.

The Highland bagpipe is played by one person. It has a chanter for the melody, and there are three drones which lie over the shoulder; these produce the note A, the long one an octave lower than the other two.

There are but two dances that can be considered as national in Brittany, the gavotte and the **ping-pong**. The latter consists in the partners holding each other by the little finger in walking up the line of the contre-danse till they find a gap, whereupon they whirl each other round three times, and then saunter forward finger-locked again. It is not a picturesque and pretty dance as is the gavotte.

Breton music is not of a good quality; the popular melodies are poor, miserably so, as compared with those of Ireland, Wales and Cornwall. And the ecclesiastical music in the churches is rendered badly by harsh voices. Possibly the dismal **biniou** has militated against good music.

In the following description, the author tells of his arrival at a village dance in Mellac which took place after the Pardon of Saint-Jean du Doigt. Like other writers of his times, Edwards cites Anatole Le Braz and his book **The Land of Pardons**. Although sometimes borrowings from this book are clearly cited, the standard descriptions found in different accounts by travel writers of the early 1900s can probably be traced directly to this influential book.

George Wharton Edwards. **Brittany and the Bretons**. New York: Moffat, Yard & Co., 1910. pages 235-236.

... At the top of the road shone the white walls of the Mayor's House, the front of which was hung with the tricolor and bunches of ribbons, and beneath the hedge and sitting in long rows upon its top were young girls, their backs to the road. Above their heads rose a cloud of dust and the shuffling of feet sounded louder, but in rhythm with the scream of the pipes.

Suddenly the pipes ceased and the chatter of voices instantly began. From a gap in the wall a group of peasants burst, eyeing us askance.

Behind the wall the scene was like that of some opera bouffe. Here were nearly a thousand peasants in holiday attire, standing, sitting and walking about. Perched upon the heads of two barrels sat the pipers gayly decorated in broad brimmed, black hats festooned with ribbons. Between their feet were huge jugs of cider and thick lumps of freshly cut bread. One was old and one young. The elder had long gray hair and his clean cut face upturned to the leafy trees. He was blind.

All about beneath the large trees were table laden with white china cups of cider from which the men and older women drank, seated upon branches. Carts lined with straw, their shafts tilted, encumbered the space, and the ground was wet with cider drippings from huge oaken casks. ...

... A warning scream from the pipes, and couples began to form for a new dance. ...

... A long line of peasants hand in hand stood motionless before the binious, who droned softly for an interval. Then all at once the tune began, and in a moment the whole line had broken and formed into fours, moving in a stately manner in a sort of polka. The faces of the dancers showed no emotion whatsoever, save that here and there a mischievous gleam or challenge shot from eye to eye. On they moved before binious, down the lane and out into the road before the Mairie, then back again in turning, twisting, shuffling stamping couples.

The striking similarity of the description which follows--borrowing some of the same phrases--leads one to think that travel writers tended to do some borrowing from fellow travelers.

Thomas O'Hagan, "Brittany and its people" **American Catholic Quarterly Review**, 43 (July 1918): 460-74.

The Breton dances are very individual and the Breton, like his brother Celt in Ireland, is fond of celebrating every fête and gathering with a dance. Whether it be in street or field or hall, one sees peasants dancing what is known as the **gavotte**. Two musicians usually supply the music, one with the binion, the Breton bagpipes, and one with an instrument known as the bombarde,

which is a kind of flageolet. At an ordinary Breton country dance the musicians occupy the heads of barrels. the pipers are gaily decorated in broad-brimmed black hats, festooned with ribbons. At a warning scream from the pipes the couples begin to form for a new dance. A long line of dancers hand in hand stand motionless before the binions, who drone softly for an interval. Then all at once the tune begins and in a moment the whole line breaks and forms into fours, moving in a stately manner in a sort of polka. The dancers keep good time, going through a variety of figures, but always returning to the "grand ronde," dancing together hand and hand with great precision and animation and sometimes with much grace. Emile Louvestre has traced this "grand ronde" dance of Brittany to Druidic origin and the movement of the stars. ... (all spellings as the author provided--the "binion" is, in fact the same "biniou" other writers describe.)

Unlike the descriptions which preceeded, the following account of a dance at a wedding feast in 1840 seems to be based on more accurate observation. The author includes his opinions on the aesthetic quality of the dancing, but provides enough detail in his description to allow one to get a good picture of the dance.

T. Adolphus Trollope. **A Summer In Brittany**. Vol. II. London: Henry Colburn, 1840. pages 348-349.

"... When by a last effort, this food or as much as possible of it had been swallowed, those who could still stand came out once more to dance to the sound of the bagpipe. The men always began the dance first. Three or four linked themselves together by their little fingers, the only mode of joining hands ever used in dancing, or in taking the hand of a woman and thus, with a sort of shuffling, jerking movement of the feet, followed each other, keeping time in some degree to the music of the indefatigable bagpipe. The women would then join first one, then another, hooking on with their little fingers to the last of the line. There did not appear to be any partners in the dance; and in the line of dancers, which gradually grew longer till almost all present had joined in it, there were sometimes two or three women or two or three men together. The leader of the file seemed to be the Place of Honour, conceded to the best dancer, and was always occupied by a man.

After continuing this dull and uninspiring dance, occasionally diversified by a somewhat brisker "grande rond," which broke off into a movement, like that of the game called thread-the-needle, till nearly dusk, the guests began to depart, the piper playing before the different parties, as they went, as far as the skirts of the town.

## A Bibliography of Travel Literature 1835-1920

The following citations were drawn primarily from several bibliographic guides to magazine literature: Pooles Index, volume 1 (1802) to Volume 6 (1907) and Reader's Guide to Periodical Literature, volume 1 (1890) to January 1991.

Although many articles about travels in Brittany include a description of weddings or a pardon, a number of travel reports focus on this even in particular. The translations of Anatole Le Braz's writings were also very accessible in the early 1900s--thanks to the translations of Frances Gostling.

Pardons, Weddings, Festivals

- 1854: "Pardons in Brittany" **Household Words** 9: 221.
- 1868: "Peasant wedding in Brittany" **All the Year Round** 21: 150  
"Carnival time in Brittany" **All the Year Round** 20:201.
- 1872: "Pardons in Brittany" **London Society** 23: 509.
- 1889: Emma Pugh. "A Breton wedding" **The Wide World Magazine** II (March): 609-615.  
J. S. Stuart-Glennie. "Where beasts are baptized" **Wide World Magazine** 2  
(February): 446-452.
- 1900: Herbert Vivan. "St. Anne d'Auray's Day" **Saturday Review** 91: 42.
- 1906: Anatole le Braz. **The Land of Pardons**, translated by F. M. Gostling.
- 1909: C. E. Brown. "Pardon of fire" **Travel** 14 (June): 393-395.
- 1910: L. C. Elson. "Pardon in Brittany" **Musician** 15 (December): 798-799.
- 1911: K. Lord. "Quimperlé and its pardon" **Travel** 17 (September): 564-567.
- 1912: Anatole le Braz. **The Land of Pardons**, translated by Frances M. Gostling.  
London: Methuen & Co.. 290 pages. (2nd edition?)  
A. MacMahon. "Pardons of Brittany" **Catholic World** 95 (August): 629-939.

The listing which follows goes only up to 1920, and includes a range of articles and books which are roughly classified as "travel literature". These are in some cases more specifically focused or could perhaps be better described as "ethnography". Without having seen most of the citations, it is difficult to judge content. In all cases they are reports of a descriptive nature by a visitor to Brittany--whether he or she be scholar or tourist.

The citations are listed in chronological order.

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- 1840: T. Adolphus Trollope. **A Summer in Brittany**. London: Henry Colburn. 2 volumes.  
L. S. Costello. "Courting in Brittany" **Bentley's Miscellany** 8: 391.
- 1845: "People in Brittany" **Christian Rememberancer** 11: 130.
- 1854: "Scenes and legends in Brittany" **Southern Literary Messenger** 20: 208.
- 1856: "Weld's vacation in Brittany" **Eclectic Review** 104: 599.
- 1857-59: "Byways of Brittany" **Sharpe's London Magazine** 27 (1857): 123; 28 (1859): 191; 29 (1858): 21, 233; 30 (1859): 18, 289.  
John Kemp. **Shooting and Fishing in Lower Brittany: A Complete and Practical Guide to Sportsmen**. London: Longman, Green, Longman & Roberts. 239 pages.  
John Mounteney Jephson. **Narrative of a Walking Tour in Brittany**. London: Lovell Reeve.
- 1862" "Glimpses of Brittany" **Dublin University Magazine** 61: 286.

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- 1865: E. H. Baker. "Gibraltar of France: Presqu'île de Crozon" **Living Age** 207 (November 16): 440-446.
- 1867: G. M. Trowle. "Brittany and the Bretons" **Hours at Home** 6: 397, 537.  
T. G. Bonney. "To Paris by Brittany" **Once a Week** 17: 130.
- 1868: "Roughing it in Brittany" **Chamber's Edinburgh Journal** 45: 545.  
"Peculiarities of Breton life" **Dublin University Magazine** 73: 540.
- 1869: Fanny Magaret Palliser. **Brittany and its byways: Some Account of its Inhabitants and its Antiquities During a Residence in the Country.** London: J. Murray. 314 pages.  
"Gatherings in Brittany" **Belgravia** 9: 331, 525.
- 1870: G. M. Trowle. "Life in Brittany" **Harper's Magazine** 41: 854; 42: 30.  
"Vacation in Brittany" **St. James' Magazine** 26: 580.  
"Modern Brittany" **Dublin University Magazine** 76: 241.
- 1873: "Peep at Brittany" **All the Year Round** 31: 186.  
"Ten days in Brittany" **Congregationalist** 2: 226.
- 1875: S. G. W. Benjamin. "Wanderings in Brittany" **Harper's Magazine** 51: 205.  
K. S. Macquoid. "Fair of St. Nicodeme in Brittany" **Temple Bar** 46: 386.
- 1876: George Edward Waring. **A Farmer's Vacations.** Reprinted (with additions) from Scribner's Monthly. Boston: J. R. Osgood & Co. 251 pages.
- 1877: "Ten days in Brittany" **London Society** 32: 17.  
Katherine Sarah Macquoid. **Through Brittany (South Brittany).** London: Chatto and Windus. 325 pages.
- 1878: "Salt marshes of Brittany" **Chamber's Edinburgh Journal** 55: 29.
- 1879: "Brittany" **Dublin Review** 85: 111.  
"Life in Brittany" **Cornhill Magazine** 40: 667 (same article also in **Living Age** 144: 99; and **Appletom's Journal** 23: 25).  
Thomas Robert Macquoid. **Pictures and legends from Normandy and Brittany.** London: Chatto and Windus. 370 pages.
- 1880: Charles Bertram Black. **Normandy, Brittany and Touraine: Their Celtic Monuments, Feudal Castles, and Pleasant Watering-Places, With a Visit to the Channel Islands.** 5th edition. Edinburgh: A&C Black. 206 pages.  
Henry Blackburn. **Breton Folk: An Artistic Tour in Brittany.**
- 1881: "Notes from Brittany" **Leisure Hour** 30: 248, 310.  
"Recollections of a tour in Brittany" **Cornhill Magazine** 45: 722. (date unclear)
- 1882: "Three days in Brittany" **Chamber's Journal** 59 (August 12): 511-513.
- 1883: "The Léonais" **Spectator** 56: 1280.
- 1886: F. de Gourney. "Bretons: A Catholic people" **Catholic World** 43: 594.  
H. R. Robertson. "The Côtes du Nord" **English illustrated Magazine** 3: 158.
- 1887: R. Heath. "Lessons from Brittany" **Leisure Hour** 36: 423.  
"A Trip to Brittany" **Chamber's Journal** 64: 600.
- 1889: J. W. Fewkes. "A Corner of Brittany" **American Naturalist** 23: 95.  
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- 1895: "Brittany of cabbages and kings" **Eclectic Magazine** 125: 407.  
A. Hoeber. "A summer in Brittany" **Monthly Illustrator** 4: 74.
- 1896: Douglas Sladen. **Brittany for Britons with the newest practical information about the towns frequented by the English on the Gulf of St. Malo**. 2nd edition. London: A&C Black. 173 pages.  
"Star of the sea: St. Malo: **Living Age** 209 (April 18): 172-79.  
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- 1897: T. P. White. "Brittany" **Scottish Review** 31: 81.  
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- 1898: C. Waern. "Letreis' Brittany" **Scribner's Magazine** 23 (April): 460-69.
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C. H. L. Emmanuel. "Peoples and customs of Brittany" **Idler** 15: 738.
- 1900: I. P. Stevenson. "Around Brittany" **Atlantic Monthly** 91: 542.
- 1901: Charlotte M. Meur. "Notes in a convent in Brittany" **Temple Bar** 124: 238  
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- 1902: A. S. Schmidt. "In Old Brittany" **Atlantic Monthly** 91: 542.
- 1903: A. Saglio. "The Bigoudines" **Century Magazine** 45: 282. (spelling is "Bigoudine")
- 1904: T. O'Hagen. "Brittany and its people" **Catholic World** 79: 222.  
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- 1905: Mortimer Menpes. **Brittany**. London: Adam and Charles. (reedited 1912).
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# SOME SHORT NOTES ON NEW RECORDINGS FROM BRITTANY

Lois Kuter

Notes for the following recordings have been prepared based on reviews found in **Ar Men** 33 (February 1991), **Musique bretonne** 109 (March 1991) and 110 (April 1991), and **Avenir de la Bretagne** 354 (April 1991).

**Deuxièmes rencontres internationales de la clarinette populaire.** Paotred an Dreujenn-gaol/Radio Kreiz Breizh, 1991.

This is a 60-minute cassette including highlights from the 2nd international festival of clarinet players held in May 1990 (the third festival was held May 24-26, 1991 in Glomel). Half of the cassette is devoted to Breton clarinet, or treujenn-gaol, and the other half includes examples demonstrating the world-wide distribution of this instrument: Gypsies from Turkey, musicians from Northern India and the island of Martinique a group from the Basque country and the jazz group of Sylvain Kassap. (See **Bro Nevez** 34, May 1990, for a note on the cassette of the 1st festival in 1989).

**Quintet de clarinettes. Musique têtue.** Silex Y225001. cassette or CD.

The clarinet has undergone quite a renaissance in Brittany--especially in central Brittany where it has been used traditionally for dances and other music-making. This quintet is made up of five exceptional Breton musicians: Michel Aumont (also in **BF15** and **Echo des Luths**), Dominique Le Bozec (a drummer and jazz pianist), Bernard Subert (**Cabestan**), Dominique Jouve (specialist of the **Fisel** and **Fanch** traditions), and Eric Marchand (singer and part of the former group called **Gwerz**). They combine a knowledge of traditional styles with creative flair and a love of jazz to come up with a great new recording.

**Ti Jaz. Rêves sauvages.** Escalibur CD 834, 1991.

Like its first album of 1985, this group combines traditional Breton melodies and rhythms with jazz and rock influences. If the second album is like the first you'll hear lots of *bombarde* with interesting use of clarinets and saxophone as well as some good accordion.

**Djiboudjep en concert.** Escalibur 833 CD ADD.

Djiboudjep is a group which has been performing for over a dozen years--specializing in maritime songs of Brittany. This new CD includes some of their best loved "hits". At the center of a group which has had a changing cast of characters are two old-timers with Djiboudjep: Mikael Yaouank and Patrick Le Garrec. The group communicates a great deal of energy and joy in live performance--if half of this feeling is captured in this recording of a live performance, then this will be a remarkable CD.

**Tri Yann. Belle et rebelle.** Phonogram, 1991.

Tri Yann has been performing in Brittany for 20 years and recently produced a 10th album. This one has as its theme the city of Nantes, home to this group which started with the fuller name Tri Yann an Naoned (the three Johns from Nantes). Of 11 selections on this recording, 8 are composed by the group--a mix of acoustic and electric instruments and vocals with influences from medieval, baroque, Irish, Scottish, rock and jazz added to the Breton.

# European Bureau for Lesser Used Languages

Lois Kuter

I have included information in the past on the EUROPEAN BUREAU FOR LESSER USED LANGUAGES, but it is worth repeating a bit to reintroduce this organization which has served as an effective network for what we call "minority" languages in Europe. Here is how they introduce themselves in their quarterly bulletin called **Contact**:

The European Bureau for Lesser Used Languages seeks to preserve and promote the lesser used autochthonous languages of the European Communities, together with their associated cultures. It is an independent body, registered as a limited company without share capital in Ireland. It works in close cooperation with the Commission of the European Communities and the European Parliament, member state institutions, the Council of Europe and other bodies in furtherance of its aims. The Bureau is funded by subventions from the Commission of the EC, the Irish government, the government of Luxembourg, the Provincial Government of Friesland and the germanophone community of Belgium.

The eight pages of **Contact** include articles about languages, notes on European Community or governmental actions in support of languages, book notes and short notes on activities and organizations. In the Winter 1990-91 issue was a list of some upcoming conferences which seemed well worth reproducing to give an idea of some of the activity in Europe today (unfortunately two of these events are over now, but information could still be obtained from the contacts listed).

## **Sociology of Language and Speakers of Other Languages in the 1990s**

A symposium in honor of Joshua A. Fishman on his 65th birthday: University of California, Sanata Cruz. July 8-12, 1991. For further information contact: Prof. Ofelia Garcia, City College of New York, School of Education, New York, NY 10031, (212) 650-6273.

**International Seminar on Language Planning.** Santiago de Compostela, Galicia, Spain. September 25-28, 1991. Information: I Seminario Internacional sobre Planificación Lingüística, Consello da Culture Galega, Apartado 773, E-15705 Santiago de Compostela, Galicia.

**The 12th International Festival of Film and Television in the Celtic Countries.** March 18-22, 1991. Eden Court Theatre Complex, Inverness, Scotland. Further information from Mairi Nicholson, Festival Organizer, Celtic Film and Television Festival, Culloden Centre, Keppoch, Culloden, Inverness IV1 2LL, Scotland.

**Conference/Seminar on the Maintenance of Gaelic and the Sociology of the Gaelic Community.** Sabhal Mor Ostaig, Sleat, Isle of Skye, Soctland. April 11-13, 1991. Further information: Dr. Kenneth McKinnon, Ivy Cottage, Ferintosh, The Black Isle, by Conan Bridge, Ross-shire, IV7 8HX, Scotland.

For more information on the European Bureau for Lesser Used Languages and its bulletin **Contact**, contact:

European Bureau for Lesser Used Languages  
10 Sráid Haiste Iocht  
Baile Atha Cliath 2  
IRELAND

# Dalc'homp Sonj

from Dalc'homp Sonj ...

The Historical Breton Association "Dalc'homp Sonj" ("Remember") assembled on January 21st. New structures were set up and the meeting agreed on proposals for achieving new aims. The journal "Dalc'homp Sonj" dealing with history in Brittany and the Celtic countries will now be published every two months and we aim at publishing a specially issue in English once a year. Translations of books connected with the people and the culture of Celtic countries are to be developed. So far, cultural visits to Wales (in April) and Scotland (in May) have been planned. The trip to and through Wales has been organized in collaboration with the Brittany-Wales Association.

A new Board was elected at the Annual General Meeting:

in the Chair: Mme Pascale Guillou

Vice-Presidents: MMrs Yvan Guehennec and Thierry Lescop

They will be helped by 7 secretaries and a treasurer. For any international contact you may wish to establish, please write to:

Dalc'homp Sonj  
B.P. 251  
56102 An Oriant Cédex (Lorient Cedex)

Unfortunately the information about the trips to Wales and Scotland were received too late to do anything practical, but these will probably be further developed in future years. Briefly, some of the content was as follows:

## **Wales, April 20-28, 1991**

Stops in Llangollen, Caernarfon, Aberystwyth, Cardiff... with meetings and lectures at the European Center for Traditional Cultures, Nant Gwrtheyrn Cultural Center, University of Wales, National Library of Wales, St. Fagan Open-Air Museum, and the S4C television station.

## **Scotland, May 7-19, 1991**

Stops in Richmond, Edinburgh, Perth, Aberdeen, Inverness, Fort Williams, Glasgow, Dumfries, Chester, with visits to historic and natural sites of the National Trust of Scotland, Angus, Bannockburn, Brodick, Fraser, Cullogen, Culross, Culzean, Falkland...

\* \* \* \* \*

# Cwrs Cymraeg

Every summer since 1977 Cymdeithas Madog has been holding Cwrs Cymraeg, its intensive Welsh-language course, in different locations in the United States and Canada. Expert instructors, including professional teachers from Wales, provide tuition for learners at all levels--from complete beginners to almost fluent. Formal classes are backed by numerous social and cultural activities, making each Cwrs a true immersion in Welshness. For more information about Cymdeithas Madog, contact: Marta Weingartner, 3209 East 10th St., Apt. 4C, Bloomington, IN 47401.

This year Cwrs Cymraeg will be held July 28-August 4 at D'Youville College, Buffalo, New York. For details contact: Mary Ellen Palmer, 108 Hamilton, Snyder, NY 14226. (716) 839-1925.

Return this petition to: Klaod AN DUIGOU, 20 straed Finland, 56100 AN ORIENT (LORIENT)  
(airmail postage is 50ç.

## UR CHADENN SKINWEL E BREZHONEG : UN DRA RET!

Er bed a vremañ e rank ar yezhoù bezañ digoret dezho ar stlennoù a vremañ evit chom bev.

Un torfed kriz a-enep an denelezh e vefe lezel ar brezhoneg da vervel, rak bez' eo ar yezh-se benveg pennañ eztaoladur ene pobl Breizh.

Setu ma c'houlenomp start digant an holl Vretoned prederiet gant dazont o yezh, ha digant an holl re o deus karg pe garg e renerezh ar vro, dilennidi, kuzulioù koulz hag ar stad e vent, embann o youl evit ma vo studiet ha lakaet e pleustr raktal ur raktres evit sevel ur chadenn skinwel e brezhoneg e Breizh, evel ma vez goulennet gant Stourm ar Brezhoneg.

\*\*\*\*\*

## THE BRETON LANGUAGE MUST HAVE ITS T.V. CHANNEL!

In our modern world no language can survive without access to the modern medias.

It would be a terrible crime against humanity to let the Breton language die, for it is an essential factor in the expression of the identity of the Breton people.

This is why we urgently ask all the Breton people concerned by the future of their language, and everyone in charge of this country, be they elected or appointed representatives, to express their will that a project for the establishment of a T.V. channel in Breton in Brittany, as asked for by Stourm ar Brezhoneg, be studied and implemented.

\*\*\*\*\*

Ni, a sin amañ dindan, a sav a-du gant ar galv-mañ evit ur chadenn skinwel e brezhoneg.

We, the undersigned, give our support to the above appeal for a Breton television channel.

ANV/  
NAME

MICHER PE GARG/  
OCCUPATION OR POSITION

SINADUR/  
SIGNATURE

## AN INVITATION TO JOIN THE INTERNATIONAL COMMITTEE FOR THE DEFENSE OF THE BRETON LANGUAGE

The Breton language remains the daily language of approximately 300,000-400,000 people in Brittany, France. But, Breton is threatened with extinction because this ancient Celtic language is denied the resources necessary for the development of a healthy living language.

The ICDBL was first established in 1975, in Brussels, Belgium, to support the repeated demands of Bretons that their native language be given the recognition and place in the schools, media, and public life it needs to survive. This committee was founded by, and continues to count on, non-Bretons who show through their membership in the ICDBL that, while the future of the Breton language does not directly concern them, it is a cause meriting international support.

WE ARE OFTEN CALLED UPON TO DEFEND SPECIES OF ANIMALS OF PLANTS THREATENED WITH EXTINCTION. THE ICDBL WORKS TO STOP THE EXTINCTION OF A LANGUAGE AND ITS RICH CULTURAL HERITAGE.

### What does the ICDBL do?

The U.S. Branch of the ICDBL is a non-profit, educational organization founded in 1981. Our aims are to help people learn about the Breton language and culture, and to support Breton language education in Brittany. Projects include:

**Bro Nevez** ("new Country"), a 30-35 page quarterly newsletter for ICDBL members and subscribers which includes short articles on the Breton language and culture, book and record reviews, a column in Breton, legends, and short notes on a variety of subjects related to Brittany, the Celts and minority language.

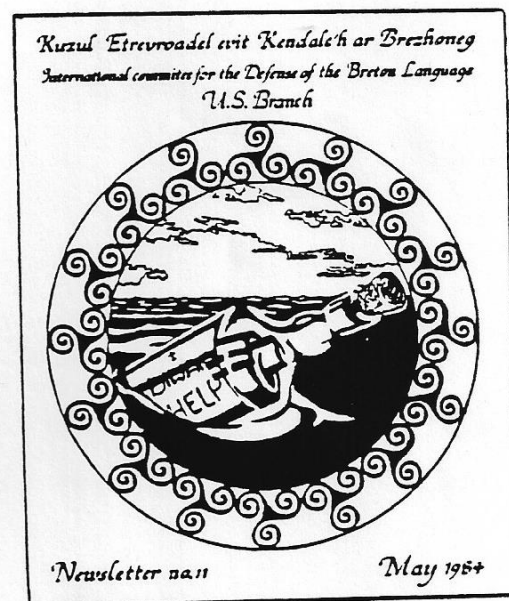
A series of reports and annotated bibliographies and introductory materials on the Breton language, history, music, and culture, distributed at cost.

Provision of information on all aspects of Breton society and culture to individuals throughout North America and the world who request help.

The work of the U.S. ICDBL is funded by membership dues (\$18 for a Voting Membership; \$17 for a Non-Voting Membership), newsletter subscriptions (\$15 per year) and contributions.

YOUR SUPPORT WILL HELP US MAINTAIN A CENTER FOR INFORMATION ABOUT BRITTANY AND THE BRETON LANGUAGE AND CULTURE. YOUR MEMBERSHIP IN THE U.S. ICDBL WILL HELP TO INSURE THE FUTURE OF THE BRETON LANGUAGE.

U.S. ICDBL, c/o Dr. Lois Kuter  
169 Greenwood Avenue, B-4  
Jenkintown, PA 19046 U.S.A.



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