



**International Committee for
the Defense of
the Breton Language**
U.S. BRANCH

NEWSLETTER NUMBER 9

NOVEMBER 1983

NOTE FROM A BRETON IN THE U.S.

Dear Friends:

At this point in time, there is no place for doubt about the importance of the ICDBL. Bretons like myself are depending on its existence to spread an appreciation of our culture and to convince Americans and others around the world to help us obtain the recognition of our identity from the French State. Our demands to the French state are met with indifference, but at the same time are used by French politicians at election time to gather votes, which clearly shows that those demands are well known to the French State and are ignored by deliberate choice. Therefore, it is important for us to seek help on an international level. The goal we share with the ICDBL is to save our language and have it taught in schools. It is very important to us to be able to communicate with our people in our own language, for our language is our best way to express the uniqueness of our own culture. We cannot see why we should express ourselves using the languages of other nations.

Each member of the U.S. Branch of the ICDBL, by contributing money, ideas and time, helps our cause and the more active members can be, the faster they can help us progress. However, simply being a member is very important. It tells us that we have the friends we need to help us in our quest for recognition and, as a Breton, I thank you all for your interest. The ideal way for each member to help us would be, of course, to bring us new friends. All of us are extremely happy to see people joining our struggle and very saddened to lose friends, as we did in 1983.* It is very possible that some U.S. ICDBL members might think that the U.S. Branch is too remote from Brittany to be effective, and stop participating in its life. But, the U.S. Branch efforts are known and appreciated in Brittany and the Newsletter produced by the U.S. Branch is read in Brittany. It must be kept in mind that the French government is very sensitive to comments and actions coming from the United States.

Again, speaking as a Breton for other Bretons, with the expression of my gratitude for the work already done, I wish to emphasize our need for a greater and wider participation. Every voice from the United States is an important one.

Herve Thomas

* Over one-third of 1982 U.S. ICDBL members did not rejoin in 1983.

The newsletter of the U.S. Branch of the International Committee for the Defense of the Breton Language is published quarterly.

Contributions and ideas are welcome from all readers, and letters to the editor(s) will be printed upon request. Please see the back page for details on subscription and back issues.

GENERAL EDITOR:

Lois Kuter
143 Plymouth Road
Plymouth Meeting, PA 19462

FRONT COVER:

Hervé Thomas

NEWSLETTER EDITORS

I wish to take the opportunity here to thank all those who have worked since the beginning of our newsletter (the first issue tentatively sent out July 1980) as editors for the various regular columns or simply as contributors.

Most of the column editors will continue their work, but we will need a few replacements for 1984. If you are interested in working regularly on the newsletter on any of the following, please contact me immediately:

Editor for DIWAN
Editor for Ar Gegin--
Breton Recipes
Editor for Non-Celtic
Languages

None of these duties require that you be a "university professor" or "expert" on Breton language and culture--only that you are willing to put in a little work.

(continued next page)

BRETON LANGUAGE EDITOR:
Reun ar C'halan (René Galand)
Dept. of French, Box 45
Wellesley College
Wellesley, MA 02181

EDITOR FOR BRETON LANGUAGE
LEARNING MATERIALS:
Lenora A. Timm
Linguistics Committee
University of California
Davis, CA 95616

EDITORS FOR DIWAN:
Laurie O'Keefe and
Barry Vejby
P.O. Box 171
Camp Meeker, CA 95419

BOOK REVIEW EDITOR:
Amy Varin
6915 Rt. 32
Saugerties, NY 12477

CELTIC NEWS EDITOR:
Anne Habermehl
3925 North Main
Marion, NY 14505

EDITOR FOR NON-CELTIC LANGUAGES:
Joseph-Francois du Conroy
Creative Associates
P.O. Box 14439
Philadelphia, PA 19152

THE BRETON CONNECTION
(Information Exchange):
Jennifer Parks
177 Ridgeland Avenue
Decatur, GA 30030

NEWS OF BRETON, EUROPEAN AND
INTERNATIONAL ORGANIZATIONS AND
EVENTS
Lois Kuter
143 Plymouth Road
Plymouth Meeting, PA 19462

AR GEGIN (Breton Recipes)
Laurie O'Keefe Fadave
P.O. Box 171
Camp Meeker, CA 95419

NEWSLETTER EDITORS (continued):

The job of the newsletter column editors is to take responsibility for their particular column for each issue...that is, find something to put in the column if they can. Often editors will write something themselves, but more often they simply introduce a contribution sent in by someone else. The job does not require superhuman knowledge nor a huge time commitment. Putting a column together (usually just one or two pages) should be enjoyable. It is an important way you can contribute to the ICDBL.

As the center of our activity, the newsletter is a sign of our health and its regular appearance is important in our task to help educate people in the U.S. about the Breton language and culture. The newsletter is also important to many people in Brittany working in a variety of ways for their own language and culture. During my trip to Brittany in October/November 1982, I was told on several different occasions that it is very important that our newsletter continue to grow as a sign that the future of the Breton language continues to be of concern to people in America. The newsletter is our means of fulfilling our role as an educational organization, and our means of showing Bretons our support. It has been very successful so far.

However, we have some problems that worry me as the General Editor. The first one is the lack of diversity of contributors. There has been entirely too much "Kuter" in the content of each issue--and unfortunately this one is no exception. I have enjoyed writing for the newsletter, and as Secretary for the U.S. ICDBL I often receive news that should be incorporated into our newsletters--news from Brittany especially that is sent to me to keep readers informed. In my role of Secretary I also have the privilege of getting a much more complete view of our membership and readership. I know there are many people who read the newsletter who are quite capable of contributing something of interest--not necessarily a long and researched article (although there are quite a few who could do that), but simply a short note. What are you waiting for?

A second problem I have noticed is a lack of reaction from readers on the newsletters we have printed. I sometimes have to ask myself if anyone ever reads them. Why don't we ever get letters to the editor? Is the content of the newsletter so perfect?, or is it so bland and tasteless that no reaction is possible? No comments on the quality of content, or even on the format or printing? (Surely someone could grumble about the mimeographing). And doesn't anyone have any suggestions for topics they would like to see included in future issues? What do you want to know about the Breton language and culture? Nothing?

Let's hear a little more from you. Don't be shy. It's your newsletter, and I'd like to see an issue soon that has no Kuter at all in the content!

ADVANCES? FOR THE BRETON LANGUAGE

Lois Kuter

It has been over three years since French President Francois Mitterrand declared (as candidate for the Presidency):

"...to attack their language and culture is to wound a people in the deepest sense. We proclaim the right to be different. The time has come for a statute of languages and cultures of France which will recognize a real existence for them."

And, it has been a year since we distributed our "Fact Finding Report on the Breton Language" (sent with the ICDBL Newsletter No. 6, Feb. 1983 to all members and subscribers) in which the four co-authors* who had spent a total of over four months in Brittany between July and November 1982 stated:

"We regret to conclude with this report that despite continued promises and encouraging statements made by the current French government, serious efforts are not being made by them to insure the future of the Breton language. Inaction on the part of the government is especially critical in the realms of education and public media."

This conclusion cannot, unfortunately, be modified. The French government, which holds the critical power necessary to effect changes in the educational system and major media in Brittany, continues to hold back practical action to take down barriers for the Breton language in the schools and media.

With this newsletter issue we include an update of the situation of Breton in the schools and media and a review of the French government-sponsored Giordan Report. Although I would love to be able to report to you that there is no longer any need for an organization like the International Committee for the Defense of the Breton Language, these brief reports will show that Bretons must still fight to keep their language a healthy one. Our support continues to be needed.

BRETON IN THE SCHOOLS AND MEDIA

Advances tallied by the French Ministry of Education include the development at the pre-school and primary school level of regional language programs thanks to an increase in jobs for traveling instructors and pedagogical counselors. From 18 positions in the 1980-81 school year there has been a growth to 79 in the 1983-84 year. Not bad, but remember that this is for all of France; not just Breton, but also for Basque, Flemish, Alsatian, Corsican, Catalan and Occitan language programs.

BRETON LANGUAGE (cont'd.)

Another positive advance...three experimental bilingual Breton/French classes for Brittany. Just three. . .

Given the total insufficiency of the French school system, Bretons, following the Basque example, have created their own schools through Diwan--schools conducted through the Breton language. Diwan continues to develop and demands continue to be made for government aid to this public service.

Diwan

As we reported in our last newsletter (7/8), Diwan agreed upon a three-year convention as a transition towards incorporating Diwan schools into the public educational system.** The contract was to cover debts of Diwan and pay salaries for Diwan teachers holding the required degrees for substitute teachers normally employed in the school system. This agreement with the French Ministry appeared to offer hope, not just for Diwan, but also for schools established in other languages included in the three-year convention:

Basque--called "Seaska", now more than 40 classes and 700 students, these were the first to become established and served as the model for Diwan and others.

Occitan--The "French" of roughly the southern third of France (Langue d'Oc vs. Langue d'Oïl of the north). Schools established called "Calendreta".

Catalan--Most speakers found in Spain, but some caught over the border in France (far eastern border on the Mediterranean). Schools called "Bressola".

Corsican--Language of Corsica, an island near Italy above the island of Sardinia. "Scola Corsa" is the name for these schools.

Diwan has cooperated closely with these organizations in working towards an agreement with the French Ministry of Education.

But, five months after the February agreement was signed, the proposed contracts that arrived in the hands of Diwan's president, André Lavanant, indicated that French government support would fall far short of expectations. The major points of difference between the February convention and the July contract propositions are as follows:

	<u>February</u>	<u>July</u>
Teachers salaries	All salaries of qualified teachers to be paid by Ministry (included all but 6 or 7 Diwan teachers)	50% of pay as minimum but nothing indicates more than that will be covered.

	<u>February</u>	<u>July</u>
Criteria for schools to qualify.	All schools in existence at that time.	Only schools in existence for more than two years (disqualifies 1/3 of Diwan classes from any aid)
	Classes with a minimum of 8 children (the number used as the cutoff in closing small rural schools)	Classes with a minimum of 12 children (said to be the standard number set for all private schools)

Financially, the contract offers no advance over the current situation where the government--local and regional level subsidies--covers 15%-20% of Diwan's 5 million franc budget. 35% of Diwan expenses are carried by automatic contributions (regular voluntary payroll deductions sent directly to Diwan by approximately 4,000 individuals) and the remaining 45% must be covered by constant fund-raising activities.

This heavy financial burden--80% of the funding basically on the backs of parents and personnel of the schools--continues to limit the development of Diwan schools. The French Ministry of Education appears to have little interest in a "Statute of languages and cultures of France which will recognize a real existence for them."

And at the High School level?

M. Jean-Claude Luc, Chief of the Cultural Action Mission of the Ministry of National Education stated in a newspaper article of October 14, 1983: "Thanks to the attribution of 45 supplementary posts over the past two years one can now say that teaching is organized in all the establishments where a sufficient number of students had expressed a desire." (Ouest France, p. 7).

Statistics, for all of France: more than 20,000 students took regional language courses in 1982-83 as opposed to 15,000 in 1980-81.

But, how can you say that demands are satisfied when a recent survey at the secondary level in Brittany revealed that there are an estimated 20,000 young people in Brittany alone who have expressed a desire to learn Breton. This would require 100 to 150 traveling instructors. The survey indicates that right now there is a need for an immediate 56 to 60 posts for Breton teachers. Only 30 classes are funded by the Rectorat of Rennes (the Brittany-level arm of the Ministry of National Education).

Problems remain the same--students and parents are not made fully aware of their right to request the organization of Breton classes, classes are organized at undesirable times, and, most importantly, there is still no creation of teaching positions for teachers specifically trained to teach Breton.

67 holders of the "licence" for teaching Breton from the University of Haute Bretagne (Rennes) are not hired for the few positions that are open because they do not have the CAPES--a teaching certification based on competitive exams. Passing the CAPES is necessary to be hired in the French secondary school system. So why don't these Breton teachers get one? The answer is simple. The Ministry of Education refuses to create a CAPES for Breton teachers despite demands for many years on the part of Bretons and others (including letters from 50 American University professors).***

Instead of creating the CAPES to certify trained Breton teachers, teachers with a CAPES in some other subject (chemistry, history, math, English, etc.) are recruited for Breton classes in the schools where they are already hired to teach their subject of expertise. In many cases they are excellent Breton teachers; sometimes less excellent. In all cases they are native or fluent Breton speakers who teach because without them no Breton would be taught in their schools.

Kuzul ar Brezhoneg, a federation of Breton language organizations in Brittany, sums up this system in a newspaper article of October 13:

"There is still no creation of teaching positions. To assure Breton courses, teachers already employed through the national education system are chosen through a very restricted procedure and then replaced in their own specialty by auxilliary teachers recruited for one year. Young holders of Breton degrees are thus still excluded from getting jobs teaching Breton. There is no way to end this unacceptable situation except by the creation of the CAPES for Breton, which, through a democratic path of reglemented competition, is the only means of permitting access to teaching positions.

Breton in the media?

Is there hope for the support needed here? One cannot see much sign for optimism.

Radio programming for the two large "regional" stations--Radio Bretagne Ouest (R.B.O.) based in Quimper, and Radio Armorique based in Rennes--remains limited to less than 24 hours per week. Neither station transmits to all of Brittany. No advances are evident.

And what about local radios? Here and there radio programming in the Breton language is being developed by local non-commercial stations--legalized in 1981. Lack of adequate funding for full-time professional staffing and equipment, as well as limited transmittal distances limit

the effectiveness of even the most ambitious of these stations. However, Bretons are taking advantage of this media to serve local communities with Breton programming in both French and Breton.

And television?

Advances for "regional" television programming on the third channel (FR3-Bretagne/Pays de Loire) has been given newspaper attention in the past months, but what does this increase in "regional" programming time mean? A jump from 40 minutes to 3 hours per day should allow more time for self-expression of peoples of France, but one has to wonder when prominent among the new programs to be offered to viewers is the American series "Dynasty". And no wonder people have a strange notion of life in America when we are represented by "Starsky and Hutch", old John Wayne westerns, "Dallas" and "Dynasty". Now if they were dubbed in Breton, that might be interesting...

American programming on all three of the French television stations is but one problem (for everybody in France). An international orientation to the media is welcomed by Bretons (although an overabundance of the worse the U.S. has to offer is not so desirable). The expansion of resources for "regional" programs has not expanded the use of Breton on television. An imbalance of funds continues with 1,600 francs spent for producing one minute of Breton programming in contrast to 3,800 francs invested in a minute of French language programming. Overall there is a relative reduction for the Breton language on regional programming: previously 25% of this programming was in Breton while now only 7% of FR3-Bretagne programming is in Breton. Less than 1% of all programming Bretons receive on all three channels is in Breton.

What can we hope for the future?

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Notes:

- * We need to correct our "count" of Diwan schools. We reported in our last newsletter that 14 new classes would open in 1983. In fact, only 4 new classes opened. There are now 24 Diwan classes (19 pre-school and 5 primary school) including 300 children.
- ** Anyone wishing copies of the proposed contracts and newspaper clippings concerning the July developments is welcome to contact me (they are in French).
- *** The authors are myself, Lenora Timm, Laurie O'Keefe Fadave, and Anne Habermehl. In 1983 the report was translated into French by Claude Sterckx and published by the Executive Committee of the International Committee of the ICDBL in Brussels, Belgium.

THE BRETON LANGUAGE AND THE RIGHT TO BE DIFFERENT:
A REVIEW OF THE GIORDAN REPORT

We have received the following book review/report from Charles Foster. It is worth readers' careful attention and ties in closely with the preceeding report on Breton in the schools and media.

Charles Foster works for the Atlantic Council of the U.S. and serves as a bilingual, international and multicultural education consultant in Washington D.C. He has actively participated in many international conferences and meetings in Europe and the U.S. on the problems of minority languages and cultures and has edited an excellent volume entitled: Nations Without A State (Praeger, NY, 1980) which includes a contribution on Brittany by David Fortier, an anthropology professor at Amherst University.

Henri Giordan. Democratie Culturelle et droit à la différence; rapport au Ministre de la Culture, 1982. La Documentation Francaise. (48 francs, 29 quai Voltaire, Paris 7).

During his presidential election campaign, Francois Mitterrand, speaking in Lorient on March 14, 1981, said: "C'est blesser un peuple au plus profond de lui-même que de l'atteindre dans sa culture et sa langue. Nous proclamons le droit à la différence." Following up on this pronouncement, Minister of Culture Jack Lang, shortly after taking office, asked Henri Giordan, a respected socio-linguist and expert on French minority cultures, to prepare a report delineating the new policy of regional cultural autonomy founded on "the right to be different". This 92-page report is a model of good will and progress, complete with an appendix that includes Resolution 828 of the Assembly of the Council of Europe calling for bilingualism and protection of regional rights in European countries; as well as the Resolution of October 16, 1981, of the European Parliament on local self-government and minority educational rights. Yet, it is interesting to note that of all the minorities in France the Bretons, even in this "progressive" report, come off the worst. They are not mentioned on the back cover of the book (where Alsace, Corsica and Occitania are listed) and on the map of France on the inside cover their area is the smallest possible. Furthermore, when the Breton language is mentioned its main role is listed as an opening to the British universe rather than to autonomy. Nevertheless, in its entirety this report is required reading for every sympathiser of minority national rights and autonomy. France is the key country for achieving a Europe of the Regions and a Europe with full minority rights.

I was in Corsica recently when President Mitterrand visited there. In a sentence of 183 words Mitterrand showed himself to be a master of doublespeak. He told the Corsicans of the importance in believing in the "droit à la différence" but in the same sentence noted that

GIORDAN REPORT (continued)

Corsicans were also Frenchmen and thus the "practical" decisions would be French decisions. Thus, despite this excellent report as well as the Loi relatif aux droits et libertés de communes, des départements et des régions (65 articles) en application de l'article 12 de la constitution du Octobre 1958, there have been only minimal changes in devolving powers to the regions. Plus ça change plus c'est la même chose...

Charles Foster

BREIZH HAG AR BED - AR BED EVIT BREIZH
(Brittany and the World - The World for Brittany)

This is the title of a publication of some 200 pages produced by the Executive Committee of the International Committee for the Defense of the Breton Language in Brussels, Belgium. Included in the book are documents collected by Gerke Somer (the Executive Secretary), Henri Lecuyer and Claude Sterckx, which treat a wide variety of topics in a variety of languages--English, French, German, Dutch, Flemish, Irish, and of course, Breton.

The first 40 pages document the history of the ICDBL including texts of communications with French government officials concerning language policies. The next 20 pages concern the Breton language directly--including a history and bibliography on the relation of Breton to ancient Gaulic and our review of Breton language learning materials (from newsletters 4/5 and 6). The third section of the book includes a variety of short statements and reflections about the Breton language and activity in its support from various parts of the world. The final section includes stories, poems and short essays specially contributed by Breton writers for the collection.

Upon first glance the collect appears to be an odd mixture of anything and everything from anybody and everybody anywhere. But is it so odd that support for the Breton language comes from all types of people all over the world? The title clearly expresses the idea of the book: Brittany and the World, the World for Brittany.

I have several copies of the book on hand at this time and would be very happy to make them available to individuals on a lending basis--for a month at a time. If you are interested in borrowing a copy please send me \$1 to cover postage to get it to you.

Lois Kuter
U.S. ICDBL
143 Plymouth Road
Plymouth Meeting, PA 19462

SANT RONAN

Reun ar C'halan

"Breizh, douar ar Sent kozh...", evel ma vez lavaret en hor kan broadel. Hirio e fell din lavarout un dra bennak diwar-benn Sant Ronan. E Lokorn e vez lidet e bardon; brudet-bras eo e Breizh hed-ha-hed. Ganet e voe en Iwerzhon. Meur a Ronan ez eus bet en Iwerzhon, evel just, ha diaes eo da c'houzout pehini e dreuzas ar mor bras hag a zouaras e Breizh-Izel. Forzh penaos, lavaret e vez e voe aet da brezeg an Aviel e rouantelezh Dál nAraide. Roue ar vro a voe kounnaret ha fellout a reas dezhañ kastizañ ar sant. Edo Ronan gant an ofiz pa ziredas ar roue. Noazh-pilh e oa, hag ur goaf-bann a oa gantañ. Un taol-dorn, ha setu levr ar salmoù e-kreiz al lenn. Diskibl ar sant a reas van da zifenn ar sant: goaf-bann ar roue a doullas e vruched. Milliget e voe ar roue gant Sant Ronan, ha ret e oa dezhañ redek ar vro ken noazh hag ur c'hilhog dibluet, nijal dre an aer evel e c'hoaf-bann, ha mervel evel diskibl ar sant, toullet dezhañ e vruched gant korn ur c'harv. Un nozvezh e voe dihunet Sant Ronan gant un ael a zisklerias dezhañ e oa bet dibabet gant Doue evit mont da brezeg lezenn Doue d'ar Vreizhiz. Sevel a reas e beniti war ribl an Aber-Ildud, ha buan e redas e vrud dre Vro-Leon a-bezh. Neuze e tivizas ez aje da Gerne d'ober e annez, en ur c'hoadeg meur nepell diouzh Menez ar C'houmm, e Koad ar Neved. Eno e kendalc'has gant ur vuhez a bedenn hag a binijenn, ha badezet e voe gantañ ur pagan eus ar c'horn-bro. Se ne blijas ket d'ar wreg, Keben hec'h anv. Ne felle ket dezhi dilezel he c'hredenn d'he fals-doueoù. Tamall a reas d'ar sant

da vezañ lazhet he merc'hig. Ronan a voe kaset d'an toull-bac'h ha barnet dirak Gradlon, roue Kerne. Buan e voe didouellet ar roue gant burzhudoù ar sant: ar chas gouez a oa bet iset warnañ a zaoulinas dirazañ, ha gouest e voe ar sant da zisplegañ e oa marvet ar verc'hig da heul ur gwall gleñved. Ar sant a zaskoras ar vuhez d'ar c'hrouadur. Daoust da se e kendalc'has Keben da noazout ouzh Ronan. Ne oa ket ar sant evit gouzañv he fallagriezh hag ez eus da glask repu pell diouzh Koad ar Neved, en tu all d'ar vro. Eno e varvas ar sant. Divizet e oa gant tud ar vro lakaat ar sant war ur c'harr stlejet gant daou ejen. E-lec'h ma chomjent harzet e vije beziet ar c'helan. An ejened a zalc'has da vale war-du Koad an Neved. War ribl ur poull-kannañ edo Keben oc'h ober kouez. Dilammat a reas gant he golvaz ha skeiñ a reas didruez war an ejened a gase korf Sant Ronan en-dro, ken ma voe torret ur c'horn d'un ejen. Kerkent en em faoutas an douar hag e voe lonket ar vaouez fall gant puñs an Ifern. E Koad an Neved e voe beziet korf ar sant. Eno e vez lidet gouel ar sant a oa bet eskobet gant Sant Padraig e-unan hag a dreuzas ar mor bras da skignañ Aviel ar C'hrist e-touez hon hendadoù.*

* Kavet e vo diskleriadurioù all e levrioù 'zo, da skouer, Ar Gêr Villiget, gant Yeun ar Gow, pe Au pays des pardons, gant Anatole le Braz.

(This column tells the story of one of Brittany's most famous saints, Saint Ronan. It is said that he was born in Ireland, in the fifth century, and made a bishop by Saint Patrick himself. An angel appeared to him and ordered him to go to Brittany to preach the Gospel. He is reputed to have performed many miracles. His pardon, in Lokronan, attracts thousands of pilgrims.) Editor's Note: Readers might be interested in an article by Daniel Melia "The Grande Troménie at Locronan--A major Breton Lughnasa celebration" (Journal of American Folklore 91(359) Jan.-March 1978, pp. 528-42).

BOOK REVIEWS - CELTIC FICTION

Amy Varin

From this issue on, the book review column will occasionally include fiction on Celtic subjects. There is, of course, no shortage of factual material to review, but good fiction is serious reading too. Even simple escapist fiction can arouse readers' interest in a subject to which they otherwise never would have paid any attention; the kind of good fiction that attracts readers who want to be amused does the same thing even more effectively. Children who begin reading Lloyd Alexander sometimes end up with the Mabinogion. Then too, fiction often expresses attitudes towards its subject matter far more clearly than an author would spell out his thoughts and feelings in any other form. Pierre Loti's Breton novels, for example, don't merely discuss the late-nineteenth century intellectual's concept of Brittany: they demonstrate it, and to some extent formed it.

Another reason for this expansion of the scope of the book review column is that this way I hope to attract more contributions. Though fiction reviews are no easier than non-fiction reviews to write, they are, at least in my experience, far easier to sit down and begin writing. If you want to share a favorite book, or to warn people away from a real disaster, write to me at 6915 Route 32, Saugerties, NY 12477.

Marion Zimmer Bradley, The Mists of Avalon (New York: Knopf, 1982), xi + 876 pp.

Since the spring of 1981, when Marion Zimmer Bradley began giving advance readings from the work in progress that she then called Mistress of Magic, fantasy readers have been expecting a landmark book. The Mists of Avalon is almost what they were waiting for. It is, of course, not the first modern retelling of the Arthurian legend, nor is it any competition for the best, T.H. White's The Once and Future King. Even among the more recent books set in the Dark Ages instead of Malory's fifteenth century, I don't think it is as good as Rosemary Sutcliff's unjustly neglected The Lantern Bearers. Yet, at least within the fantasy genre, The Mists of Avalon may become a classic.

The Mists of Avalon is told from the viewpoint of the women around Arthur, in particular his half-sister Morgaine, priestess of the Great Goddess at Avalon and the mother, in this version, of his son Mordred. Morgaine is determined to keep the worship of the Goddess alive; Queen Gwenhwyfar believes that if she can convert the entire kingdom to Christianity God will give her a child. Arthur is caught in the center of a religious and cultural conflict that destroys his kingdom more effectively than Mordred's ambition or the Saxon invasions.

BOOK REVIEWS - CELTIC FICTION - 2

Bradley. The Mists of Avalon - cont'd.

Although many readers, especially admirers of Bradley's Darkover novels, will be attracted to The Mists of Avalon as a study of the role of women in a heroic society, it is the religious aspect of The Mists of Avalon that is its real strength. Morgaine is as essentially a pagan as Charles Williams's characters are Christians: everything she does, even when she fails to live up to her own values, grows out of her belief in the Goddess and her experience of the Goddess's world. If she preached on street corners in twentieth-century America, the unmistakable living, animating quality of her faith would make converts.

Ironically, Bradley can make the cult of the Goddess so real to us because it is not fifth-century British paganism at all. Though Bradley did an impressive amount of research, she naturally selected her sources according to the demands of fiction. There is some evidence that every element she chose to include existed at some stage in Celtic paganism, but the mix is remarkably like modern Wicca, simplified from the belief (a little different in every tribe) in a complicated alternate world of gods and demigods to a neat duotheism: the worship of a single Goddess in her triple aspect of maiden, mother, and crone, and of her far less important consort.

The Mists of Avalon has other flaws. All the characters speak alike, except that Morgaine usually gets the last word because Bradley agrees with her. The mixture of French and Welsh forms of names is annoying, especially when the French form is not the most familiar one--why, in particular, Morgaine instead of Morgan?--and some errors in detail, like Bradley's derivation of Mordred's name from Anglo-Saxon, are enough to make anyone who knows better look forward to long, miserable sessions of trying to explain to enthusiastic fantasy readers that just because Marion Zimmer Bradley read it in a book and got it past her editor, it isn't necessarily true, while the enthusiastic fantasy readers obviously wonder why academics take such pedantic pleasure in blaspheming the Gospel.

Imperfect as it is, I stayed up for three nights running to read The Mists of Avalon, and went to bed feeling that I had encountered something big. Technically, it might have been a better book if it had been less ambitious, but there would have been nothing special about it. There is no shortage either of passably accurate, if accurate is the right word to use for a legend, Arthurian novels, or of feminist heroic fantasy; but even a partially successful treatment of Bradley's theme is rare and significant.

BOOK REVIEWS - SPOKEN BRETON: NICKNAMES AND SPOONERISMS

Reun ar C'halan

Mikael Madeg. Leor Lesanoïou Leon. Who's not who ha piou a zo.
(Brest: Brud Nevez, 1982). 172 pages.

Among the Breton people, the natives of Bro-Leon (the Northwestern quarter of Brittany) are reputed to be rather dour, austere, and puritanical. Their only songs, it is said, are church hymns, and the only dance they ever invented, the "piler lann", represents hard work, the chopping up of gorse to serve as fodder for farm horses. It would appear, however, that the natives of Bro-Leon, the Leoniz, display a good deal of inventiveness, humour, and even bawdiness when it comes to creating nicknames for their neighbors. Mikael Madeg, himself a Leonad, has written a doctoral dissertation on the topic of nicknames in Bro Leon. Leor Lesanoïou Leon is based on his research. It covers Gorre-Leon and Bro-Chelgenn (the areas around Saint-Pol-de-Léon and Landivisiau). A second volume is announced, covering Gouled-Leon and Bro-Bagan (the extreme West and Northwest of Bro-Leon). Further studies are planned on the use of nicknames in other parts of Brittany, in Wales, and in Gaelic Scotland. The nicknames collected by the author are given in alphabetical order with an explanation of their origin. The book also contains a glossary of words unknown in other parts of Brittany, or used in Bro-Leon with a different meaning. The following examples give an idea of the kind of nicknames used by Leoniz:

Cheun al lost hir (Cheun Long Tail): Cheun inherited his nickname from his father, who wore a very long overcoat.

Chob an amiegez (Midwife Joe): Chob was no midwife, but he was married to one.

Naig he gaol houarn (Anne Iron Thighs): Naig's flesh was reputed to be so unyielding that no fellow would ever have been able to have sex with her. A granddaughter of the poor girl could not marry the man she wanted simply because of a nickname which probably was totally unjustified.

Aotrou Kermaria. Treuzviezadennoù. Les contrepèteries bretonnes de Monsieur de Kermaria. (Brest: Brud Nevez, 1982). 32 pages.

According to Webster's, a spoonerism is the accidental transposition of sounds in one or two mute words. The word is of recent coinage, since the Rev. William A. Spooner, of Oxford, England, was born in 1844. Four centuries earlier, Rabelais had already given the "contrepèterie" a place in French literature with such classical creations as "Des femmes folles à la messe" and "A Beaumont-le-Vicomte." These "contrepèteries" are in fact perfect illustrations of what Mikhail Bakhtin, in his celebrated study of Rabelais, has

BOOK REVIEWS (continued)

Kermaria. Treuzviekadennoù...

characterized as the Carnival style. Its practitioners place the body above the spirit, the popular above the aristocratic, the lowly above the sublime, and generally subvert conventional moral, social, and aesthetic values. When Rabelais turns "Des femmes folles à la messe" into "Des femmes molles à la fesse", he allows unbridled sexuality to invade a place from which it is normally excluded, the church. The transposition of M and C in "A Beaumont-le-Vicomte" also introduces into the language words which are banished from polite discourse. Rabelais' "contrepèteries" thus fulfill the basic function which Freud assigned to the joke as well as to art and literature: they enable the libidinal energy to overcome the barriers of censorship erected by the superego. It comes as no surprise therefore that most of the spoonerisms provided by M. de Kermaria stress the triumph of sexual drives over moral, social, and religious obstacles. Here is a typical example: "Feiz tomm ar misioner a roas d'ar vorianez un taol rust." ("The ardent faith of the missionary strongly moved the black native girl."). When the initial letters of "feiz" and "rust" are transposed, the sentence becomes somewhat obscene. It also makes a mockery of white racism, of colonialism, of cultural and religious imperialism. M. de Kermaria claims that "la contrepèterie...est un instrument de défoulement, d'hygiène mentale." His booklet certainly provides a form of intellectual exercise as strenuous as the New York Times crossword puzzle, as well as a lesson in a different kind of Breton vocabulary.

RECENT BRETON PUBLICATIONS

Reun ar C'halan

Per Denez. Evit an eil gwech. Douarnenez: Mouladurioù Hor Yezh. 1982. 128 pages. 45 francs.

A collection of short stories which reveal the sadness and horror which lurk beneath the most reassuring appearances.

Jef Philippe. Telenn ar c'hi (The Dog's Harp) Lesneven: Mouladurioù Hor Yezh, 1983. 100 pages. 30 francs.

This collection of poems was awarded the Xavier de Langlais Prize for Breton Literature for 1982. They express the poet's sensitivity to the beauty of the world and to the suffering of his fellow man.

RECENT BRETON PUBLICATIONS (continued)

Maodez Glanndour. Va levrig skeudennou (My booklet of images).
Brest: Al Liamm. 1983. 56 pages. 28 francs.

Like Saint Francis of Assisi, Maodez Glanndour celebrates the Creator and glorifies his Creation. The humblest creature deserves his attention and his love, for it makes manifest the Lord's power and goodness.

Loeiz Andouard. Brezhoneg ar mor (The Breton of the sea).
Lesneven: Mouladurioù Hor Yezh. 1983. 136 pages.

A French-Breton glossary of words and expressions relating to the life of the sea, sailing, fishing, and boat-building.

Alan an Diuzet. Lenaig. Brest: Brud Nevez. 1983. 68 pages. 20 francs.

The sentimental story of Lenaig, a girl from a poor Breton family, who eventually marries the man who had befriended her when she served as his wife's housemaid.

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WORK FOR THE BRETON LANGUAGE IN BRITTANY: HOR YEZH

Lois Kuter

We continue with this issue our practice of introducing work now ongoing in Brittany to promote Breton. Because of the wealth of activity it will be a long time before we complete this task, but we hope to give readers some idea of the hard work Bretons themselves devote to the development of their language.

In this issue we have included an article concerning the Breton language magazine Hor Yezh -- one of almost two dozen publications promoting Breton by using it. Publications in Breton cover all topics of contemporary (and past) life in Brittany, bearing witness to the fact that Breton has a healthy written literature.

The following article was sent to us by Yann Desbordes, director of Hor Yezh. It describes very well the important publication.

HOR YEZH

Perhaps you don't know Hor Yezh? It is not, however, a brand new magazine. It was founded in 1954 by Arzel Even, at that time a teaching assistant in Breton at the University of Aberystwyth in

HOR YEZH (continued)

Wales. The Secretary at the time was Per Denez. It was he who took over the direction of the magazine after the death of Arzel Even in 1971 and Yann Desbordes at that time took charge of the secretarial position. Consequently, it has been some 30 years that Hor Yezh has been edited, with more or less a happy regularity in its appearance; regular enough that we are now at No. 150.

What does Hor Yezh look like? It's a magazine of a European format (8 $\frac{1}{4}$ " x 11 $\frac{1}{2}$ ") with at least 50 pages per issue. The text is now typed on an IBM and reproduced by offset. The printing is very carefully done and we hope to have each issue contain some illustration.

Hor Yezh (Our Language) publishes articles of all kinds concerning the Breton language. Articles on linguistics or grammar certainly, but also dictionaries of all sorts: lexicons of neologisms adapted to the needs of modern life, dialectal lexicons collected in one corner of Brittany or another. Technical articles, such as a series on music done by a professional--a composer and orchestra conductor. Studies on other Celtic languages (especially, but not exclusively, since we also published a small grammar of esperanto accompanied by two small Breton-Esperanto and Esperanto-Breton lexicons). Middle Breton is not at all ignored. Counsel for Breton teachers and collections of texts for schools. "Life histories," that is, narratives recorded from old people concerning their memories and the way one lived during their times. Articles concerning the Breton cultural movement. Editions of hard to find, obscure, or unpublished texts. In short, nothing that concerns Breton is foreign to Hor Yezh.

Other than regular numbers for subscribers, Hor Yezh publishes issues "outside of subscription," which, as such, must be requested separately. For example:

E Gwiniég an Tad (1981) recounts the surprising history of a Breton who emigrated to Brazil after the war, and who became introduced there to Spiritualism.

Tad-Kozh Ropers-Huon (182) is the last prose work of Anjela Duval. She tells to us the story of her family and especially her grandfather whom she knew only through stories her own mother told to her of him.

Marvailhoù Bro-Leon (1982) forms two issues, 372 pages in all, recounting the life of peasants in Leon between the two World Wars.

Canu Llywarch Hen (1983) is a remarkable translation, thanks to Marsel Klerg of a poem in Old-Welsh...

HOR YEZH (continued)

Finally, to be complete, let us mention that it was also Hor Yezh who published the monumental History of Celtic Languages--Istor ar Yezhoù Keltiek (two volumes of 255 pages each) by Arzel Even.

Hor Yezh: Subscriptions - 60 francs for 4 numbers.

Secretary: Yann Desbordes
1 place Charles Péguy
29260 Lesneven
Brittany (FRANCE)

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ANNOUNCING: A BRETON LANGUAGE COURSE THIS SUMMER 1984

L. Kuter, A. Habermehl

Pending a certain minimum number of students, there is good potential for the inclusion of a beginner's conversational Breton class in this year's Welsh Heritage Week (July 15-22, 1984) at Keuka College, New York.

As you probably know, there is little opportunity in the U.S. to learn Breton. Thus, we hope this class will be the first of future ones. The class for the Welsh Heritage Week will be taught by Natalie Novik, a fluent Breton speaker now living in the U.S. While living in Paris, Natalie (of Breton, Welsh, Russian and Corsican heritage) was responsible for organizing Breton cultural organizations and Breton language classes as well as dance and music activities. She will bring musical as well as linguistic skills to Welsh Heritage Week in teaching Breton dances to participants. (Natalie, by the way, has become a member of the U.S. ICDBL since her arrival in the U.S. and earns her living here selling Breton made Celtic harps (Camac) and will also be working to distribute Breton records--among other projects).

Anyone interested in more details about a Breton class at Welsh Heritage Week should contact Anne Habermehl immediately (address below). The cost for this week of Welsh and Breton cultural activity will be approximately \$240 for room, board and tuition. To include Breton in this year's program, a show of interest (and a minimum number of people showing commitment through a \$25 deposit) will be required. To give you an idea of what this week has to offer to you--even without a Breton component!--the following description has been pulled from the WHW brochure.

Welsh Heritage Week

The Fifth Annual Welsh Heritage Week will be held July 15-22, 1984, at Keuka College on beautiful Lake Keuka in the New York State Finger Lakes, southeast of Rochester, NY. Seven exciting days of Welsh lessons, singing, folk dancing, harp music and traditional events such as the nosen lawen, eisteddfod and gymanfa ganu, under the leadership of qualified, Welsh-speaking staff.

All ages are welcome from young to old, whether you know Welsh or are a fluent Welsh speaker. At Welsh Heritage Week you immediately become one of a family of friendly people who have come from all over North America for a week of traditional Welsh culture. These people are of all ages and backgrounds, but have one common interest: learning about the Welsh language and music and other traditions.

Each day starts with two hours of Welsh language instruction, with classes at all levels. During the day there will be both folk and gymanfa singing, folk dancing, lectures or films and other activities. In addition there will be opportunities to take harp or voice lessons, an intensive folk dancing program, Welsh teachers' training (for Welsh speakers or advanced learners), and training in the unique Welsh art of cerdd dant, also called penillion. In 1984 there will also be a staff member trained in drama and elocution. With it all there will be plenty of Welsh laughter, and the kind of fun that only the Welsh have when they get together. By the end of your seven-day stay, you will know more about the Welsh and their marvelous culture than you had dreamed possible.

About the WHW Music Program...

While the Welsh language stars on the WHW program, the music is not far behind. This is because the Welsh have always been a very musical people, and the language and music have always gone hand in hand. A harpist flown in from Wales is on the WHW staff each year to play, lecture and give private and class lessons in harp and penillion singing. This year there will be voice lessons offered for the first time.

Do you have to be musical to come? -- of course not. The Welsh culture has a great deal to offer in other fields as well, such as language study, poetry, elocution, drama, folk dancing, etc. Welsh Heritage Week offers much in these areas as well.

Staff for 1984 are expected to include:

Merfyn Morgan of Caernarfon (author of "Dysgu Cymraeg") and his wife Edwinia Morgan.

Gwyneth Jones, specialist in elocution and drama.

Hywel Thomas, conductor and folk dancer.

Edward Jones of Anglesey, North Wales, known as a singer (who often performs with Dafydd Iwan) and nosen lawen MC, also an expert on children's songs.

Welsh Heritage Week (continued)

Rev. John Owen, scholar and Welsh teacher.

Joan Owen, his wife and expert in dramatic reading.

Bethan Bryn, harpist and cerdd dant singer of Aberystwyth, Wales.

For details: Anne Habermehl
Director
Welsh Heritage Week
3925 North Main
Marion, NY 14505
(315) 926-5318

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NEWS OF NON-CELTIC LANGUAGES: HAWAIIAN STRUGGLING TO SURVIVE

Dr. William H. Wilson
University of Hawai'i at Hilo

Editors Note: While the main purpose of the ICDBL newsletter is to inform readers about the Breton language, we try to regularly include notes on other languages in the world. The following article will inform you about a language Americans hear very little about--despite the fact that it is a language found in the United States.

Hawaiian is a Polynesian language similar to Tahitian and New Zealand Maori, languages with which it still shares a considerable amount of mutual intelligibility. Hawaiian is the only Polynesian language whose fate lies completely under American political control and also the only one immediately threatened with extinction. There are efforts now being made to increase the population of some thirty children who natively speak the language today, but these efforts are not the result of initiative from institutions of power in Hawai'i or even a mass popular language movement at present.

When Hawai'i was annexed by the United States in 1898, all Hawai'ians (about 35% of a population of approximately 109,000) spoke Hawaiian. The language was also widely used, especially in a broken form, by other inhabitants of Hawai'i at that time (mostly Chinese, Japanese, and Portuguese.) Hawaiian had rapidly adapted to Western civilization in the nineteenth century. In 1898 it was the language of newspapers, the courts, the legislature, and churches. A decade earlier it had been the medium of schools up to a level equivalent to junior college, but a coup in 1893 by American residents eliminated this use of the language and eventually led to political union with the United States.

HAWAIIAN (continued)

Today the Hawaiian population is approximately 20% of a total of some 970,000, with a high concentration among youth. Children of Hawaiian ancestry are in fact the largest ethnic group in Hawai'i schools. Almost none of these children speak Hawaiian. Instead, they and most of the rest of the "local" population (primarily those of non-North American ethnic origin) speak a creole English popularly termed "Pidgin". This creole English derives in large part from a relexification of the broken Hawaiian spoken as a lingua franca at the time of annexation. Examples of the language are: I no more french fry. 'I don't have any french fries.' and Stay hāpai the aunty, 'His aunt is pregnant.'

Hawaiian is today primarily a language of old people with a native speaker population not higher than 1,500. Intense pressure from the schools in the early 1900's led to the abandonment of Hawaiian and other non-English languages in Hawai'i by the young in favor of Pidgin. Hawaiians born after 1920 very rarely have any speaking ability in Hawaiian although many can understand it. The only exception to the rule that all children born in Hawai'i today grow up speaking a form of English as their preferred tongue is the Ni'ihau community. This small community of some 200 people living on the island of Ni'ihau continue to be Hawaiian language dominant at all age levels. Ni'ihau Hawaiian differs from the Hawaiian spoken by the older generation elsewhere, first in its youthful slang and modern vocabulary, and second in its spread of delivery and preservation of northern Hawaiian pronunciation patterns involving t and k.

Since the early 1970's there has been a strong Hawaiian cultural movement. It has focused primarily on precontact culture, rather than language. Significant developments in the area of language have occurred as a result of this movement, however. One is an organization of Hawaiian language teachers and speakers that has worked towards standardization of orthography, printing in Hawaiian, and running language gatherings. Since the seventies a weekly Hawaiian talk show and a weekly bilingual music program have appeared on radio. The traditional bulwarks of the Hawaiian language, the churches, have decreased their use of Hawaiian since the early seventies, however, due to the death of Hawaiian speaking ministers and members.

Support for the Hawaiian culture is considered by many politicians in Hawai'i to be a "motherhood and apple pie" matter. There have, in fact, been, and continue to be, numerous legal efforts to support the Hawaiian language. The difficulty has been with administration. A classic example is a law passed in 1919 which remained in effect until 1968. This law required Hawaiian to be taught in all high schools and the teacher training school. It was never fully enforced and administrators actually encouraged the punishment of children speaking Hawaiian while the law was in effect. More recently a constitutional provision was enacted calling for the promotion of the Hawaiian language and the establishment of a special Hawaiian Studies Program in the public schools. Although a positive move, the D.O.E.

HAWAIIAN (continued)

Hawaiian Studies Program does not include all children in Hawai'i. A notable exception is the Ni'ihau school where instruction is officially monolingual English although there are a small number of suitable Hawaiian materials that could be used. Even where the Hawaiian Studies Program is in effect, principals have been known to hire individuals with no knowledge of Hawaiian as teachers, and the best of programs seldom progress beyond numerals and colors. Similar administrative problems have occurred at the University of Hawai'i where Hawaiian has been taught since the 1920's.

Much of the difficulty in language promotion in Hawai'i is due to linguistic naivete among administrators and an association of things Hawaiian with underachievers. The general administrative attitude is especially vexing in light of the evidence that the social and economic status of Hawaiians has followed the fate of the language. At annexation, Hawaiians had one of the highest literacy rates in the world. They were civic leaders and filled in large numbers positions of respect as teachers, judges, and mid-level managers. Today Hawaiians are at the bottom of the economic, social, and educational scale in Hawai'i. Long-time residents have even remarked that the English speaking abilities of Hawaiians who grew up speaking Hawaiian is superior to the English of current Pidgin speaking generations. In the absence of a positive outlet for linguistic and cultural identity, many young Hawaiians use Pidgin and anti-intellectualism as a means of maintaining and asserting a primary island loyalty.

There are positive efforts being made by a growing number of people in Hawai'i towards true language revitalization and promotion. In this area, contact with other parts of the world has played a role, especially contact with New Zealand where there is a very strong and effective Māori language movement. We now have at the University of Hawai'i Mānoa and Hilo campuses degrees in Hawaiian language and culture and the Hilo campus has developed some Hawaiian medium courses. Hawaiian is offered in several community colleges, private secondary institutions, and high schools as well. Teachers, however, are generally very poorly trained second language speakers, but immersion programs are helping somewhat. Most importantly, immersion centers for preschool children are being organized with the first expected to open within six months. There are also moves to create a Hawaiian medium elementary school and a tiny number of families outside Ni'ihau are starting to use Hawaiian with children at home. Things have been, and continue to be, difficult for the Hawaiian language, but "Aia ka lā kr puka lā." 'There seems to be a new day on the horizon.'

NEWS OF CELTIC ORGANIZATIONS

Anne Habermehl

The Annual Eastern States Celtic Conference (ESCA) is planned for Saturday March 10, 1984, at Marymount College in Manhattan. Papers to be read will be on various subjects with respect to the Celtic nations, and will be announced later. More information on this one-day conference can be had by writing to: Joseph P. Clancy, Professor of English, Marymount Manhattan College, New York, NY 10021. I attended this conference last March in Glassboro, NJ, and met a very interesting group of people. At that conference, I had presented a paper on the harp in Welsh history, and Lois Kuter presented a paper on the Breton language.

Welsh Heritage Week '84 will be held July 15-22 at Keuka College, NY, and plans are for a course in beginners' Breton to be added to the program for the first time (see details elsewhere in this newsletter).

The Cymdeithas Madog course in Welsh will also be held next summer, but I do not yet have details as to when or where it will be.

One of the best ways to find people interested in Celtic affairs is to set up an exhibit at an international Celtic festival and talk to the people who come by. If you have a festival near your place and would like to have a Welsh exhibit, please contact me. Possibly it could be arranged for me to come down and set up some of my things and also take my turn doing a set of Welsh songs on the stage as well. If any of you do this sort of thing, would you write me and I'll put your name in this column next time. I find that there are people out there who are interested, but we haven't yet found them.

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CELTIC LEAGUE AMERICAN BRANCH - CELTIC CALENDAR

The Celts based their year, not on the Julian or Gregorian years as the English or French, but on their ancient culture and agrarian way of life, as do the Chinese or Jews. The Celtic Calendar, which starts 1 November 1983 and runs to 31 October 1984, gives special attention to four quarterly "feasts", each of which represents a different phase of the pastoral year. These four feasts are still celebrated in varying degrees and in various ways in the Celtic nations of Scotland, Brittany, Wales, Ireland, Cornwall and the Isle of Mann.

In addition to listing the quarterly feasts, this wall calendar notes other dates of Celtic significance, plus dates and events of historical and cultural importance to each of the six Celtic nations. Each month also features a proverb in one of the six Celtic languages.

Available by mail at \$5.00 per copy from: Celtic League American
Branch
2973 Valentine Avenue
Bronx, NY 10458



KORNOG
A BRETON SUCCESS
AT
GODFREY DANIELS

The four young musicians who form the group "Kornog" have succeeded in bringing to the United States the best of what Brittany has to offer in the form of music. They played two sessions at Godfrey Daniels, a small coffee house in Bethlehem,* and the audience stayed for both sessions. Godfrey Daniels books the best folk musicians available and everyone who goes there knows they will get a good concert.

It was gratifying to find the audience very receptive to Breton music which Kornog played. Although it is a music easily recognizable as Celtic, it is not very well known in the United States for lack of readily available recordings and the rarity of Breton performers touring the country. It was courageous of Kornog to come here to perform, and perform they did.

The musicians, Jamie McMeneiry (Vocal), Soig Siberil (Guitar), Christian Lemaitre (Fiddle) and Jean-Michel Veillon (Flute, Bombarde), are individually accomplished musicians. They have shown their virtuosity on Godfrey Daniels' stage and thrilled the audience with the large variety of their repertoire, mixing slow airs with highly lively Breton dances. As a group, they could not perform better. When one hears them, one can sense their professionalism by the polish of their performance and their seriousness in presenting the richness and the attractiveness of the Breton music. They have a definite stage presence, and judging from the audience's reaction, it was clear that they will be welcomed back to Godfrey Daniels'.

For those who missed them, you might be able to hear Kornog on your local "serious" folk station. In Philadelphia, Judy Weglarski has and will be featuring their music on her fantastic radio program called "The Unicorn" every Sunday on WXPB-FM from 5-8 p.m. I have heard that Kornog is also featured in other cities, such as Boston and Kansas City.

The musical career of Kornog looks very promising, for they provoke a very enthusiastic response.

Herve Thomas

* Bethlehem, Pennsylvania. During the month they were here in the U.S. Kornog also played in East Lansing (Michigan), New York, Houston, Colorado Springs, Omaha, Kansas City (Missouri), Madison (Wisconsin), Dayton (Ohio), Burlington (Vermont), Woods Hole (MA), Boston, Charleston, Washington D.C., Birmingham (Alabama), Winston-Salem and Carrboro (North Carolina)... They will be back Fall 1984.

SOME GENERAL INFORMATION ABOUT BRETON AND THE U.S. ICDBL

WHAT IS THE BRETON LANGUAGE?

Breton is a Celtic language. With Cornish and Welsh it makes up the Brittonic branch of Celtic languages. Irish Gaelic, Scottish Gaelic and Manx make up the Gaelic branch. Breton is the everyday language of approximately 500,000 to 700,000 Bretons living primarily in western Brittany (Breizh Izel) but also dispersed in Eastern Brittany (Breizh Uhel) and Breton emigrant communities throughout the world. Estimations for the language which include those who know it but do not regularly speak it would include approximately 1,200,000 persons.

WHY DOES BRETON NEED DEFENDING?

Due to Brittany's location in the highly centralized French State, where French nationalism has demanded cultural standardization, the Breton language is today threatened. Schools, military service, and the media in France have worked not only to make French speakers of Bretons, but also to turn them against their own language and culture. Through the long and hard work of a handful of Bretons, attitudes are changing in Brittany, and a growing number of Bretons from all social and economic backgrounds are demanding an end to the destruction of their culture.

The demand for cultural rights is not new. For over 100 years Bretons have petitioned the French government for a place for their language in the schools and media of Brittany. The advances have been tiny. Today some 20,000 young Bretons expressing a desire to learn Breton have no means to do so in their schools primarily because the French government refuses to implement the necessary certification process for hiring Breton teachers. Radio in the Breton language is limited to less than 24 hours per week, reaching only parts of Brittany. Television in Breton is even more limited with less than two hours per week. French government verbal support of "regional" languages and cultures in France has improved and there is no overt suppression of the Breton language today ... but the critical resources for a language to develop in a natural way continue to be denied.

The INTERNATIONAL COMMITTEE FOR THE DEFENSE OF THE BRETON LANGUAGE (ICDBL)

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

The ICDBL is concerned with the defense of cultural rights. It is non-political and open to all regardless of race, religion or heritage. Branches of the ICDBL are found today in Canada, Australia, Greece, Israel, France, Spain, the Netherlands, Belgium, Denmark, Norway, Germany, Switzerland, Austria, England, Ireland, Wales, and the United States.

THE U.S. BRANCH of the ICDBL

The U.S. Branch of the ICDBL is a non-profit educational corporation exempt from federal income tax under Section 501(c)(3) of the Internal Revenue Code. Its aims are to educate Americans about the Breton language and culture and to support Breton language education in Brittany. Some projects include:

- development of a publication series of 20-25 page reports and bibliographies on Breton language, history and culture.
- development of classroom materials about Brittany and the Breton language for use in U.S. schools.
- work to make Breton publications and recordings better known and more accessible in the U.S.
- setting up information stands and educational displays at festivals and conferences.
- support and sponsorship of lectures by Breton and non-Breton scholars of Brittany, and of performances or exhibits by Breton musicians and artists visiting or residing in the U.S.
- service to the general public and a variety of organizations as a "clearing house" for information on all aspects of Breton society and culture.
- fundraising activities to support ICDBL work and work in Brittany for the Breton language (e.g., Diwan schools).

U.S. BRANCH NEWSLETTER

Published quarterly (February, May, August, November), this 20-25 page bulletin is designed to inform readers in the U.S. about the Breton language and culture.

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

One year's subscription to the Newsletter (four numbers) is \$5 for the U.S. and Canada; \$6 elsewhere (surface mail); \$7 elsewhere (air mail/printed matter). Note: Subscription to the newsletter is included in membership dues. Back issues of newsletters are available for \$2 per number (\$4 per double issue).

Address all inquiries, subscriptions or materials to be included to:

Lois Kuter, General Editor
ICDBL Newsletter
143 Plymouth Road
Plymouth Meeting, PA 19462

U.S. BRANCH ICDBL MEMBERSHIP

The basis of financial support for the U.S. Branch is membership dues and newsletter subscriptions. Members of the U.S. Branch receive the newsletter for the year of their membership. Two membership categories exist:

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

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

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

Lois Kuter
143 Plymouth Road
Plymouth Meeting, PA 19462

Please make out checks to "Lois Kuter" with ICDBL and the membership category desired designated on the check. Contributions in excess of the minimal dues are encouraged and necessary for our survival. **Contributions and subscriptions to the Newsletter are tax-deductible.**

YOUR MEMBERSHIP SUPPORTS THE BRETON LANGUAGE.

WILL YOU JOIN US?

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Kuzul Etrevroadel Evit Kendalc'h Ar Brezhoneg

INTERNATIONAL COMMITTEE FOR THE DEFENSE OF THE BRETON LANGUAGE

NEWSLETTER OF THE U.S. BRANCH

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ALAN STIVELL will be in the U.S. and Canada for a 3-week, 15-concert tour --

April 22 to May 19, 1983.

He will bring a 5-piece back-up band and will be presenting everything from solo harp to excerpts from his "Celtic Symphony".

Alan Stivell will be represented in the U.S. by the Hershel Freeman Agency; they are now in the process of finalizing dates and cities. If you want Alan Stivell in your city and know of a local promoter who can insure a high quality concert location and event, you are invited to contact:

Hershel Freeman
4212 Old Chapel Hill Road
Durham, NC 27707
(919) 493-6208 or (919) 489-3898

Specific dates and concert locations are not yet set, but we will try to give you details in the February newsletter. Any questions on the tour can be directed to the address above.