

# BRO NEVEZ

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



KUZUL ETREVROADEL EVIT KENDALC'H AR BREZHONEG


AUGUST 86

ISSUE NO. 20

## THE COVER: MYSTERY OF THE BRETON "BUNK BED"

The photo on this cover was given to me by an antique dealer and good friend named Jimmy Taner, from Manayunk [Philadelphia, Pennsylvania] who saves and gives me artifacts and informative items pertaining to Brittany, among other things. One morning I walked into his shop and was given the cover for this issue of Bro Nevez in the form of a small glass plate. This old plate to make postcards, which probably dates from around 1920-1930 is losing its silver, and the poor condition made reproduction especially difficult.

This plate was particularly interesting to me, however, because it shows a double-decker bed—an arrangement I have never seen in Brittany. Different than the famous "lit clos" of Brittany which has sliding doors to enclose the bed, this built-in style is also found in Brittany, but with only one level to my knowledge. Having grown up in Vannetais Brittany, I am very familiar with traditional styles of Cornouaille and the Vannetais area; however, the coiffe worn by the woman in the picture seems to point to a Tregorrois setting.

Information on this postcard plate would be very much appreciated. The caption on the plate reads: "Coutumes, moeurs et costumes bretons—un lit à double étage". Can any reader identify the photo or its maker? It has a trademark :  and the number 305. Where and when was the photo taken? Is the double level bed pictured unique, or common to particular areas of Brittany?

Hervé Thomas

P.S.: Any U.S. ICDBL member who might have interesting or unique photos or materials that could be featured on the Bro Nevez cover is invited to lend or give them to me for use.

**BRO NEVEZ - Newsletter of the International Committee for the Defense of the Breton Language**

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

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

## EDITORIAL COLUMN

October 20, 1986 marks the fifth anniversary of the incorporation of the U.S. Branch of the International Committee for the Defense of the Breton Language as a Not-for-Profit Corporation with the purpose of "the advancement of education in and concerning the Breton language." Tax exempt status under the U.S. Internal Revenue Code followed in October 1983. These dates, however, do not mark the beginning of work for the U.S. ICDBL since recruitment of members started with a letter sent out the Fall of 1980, and our first newsletter was dated July 1981.

While the U.S. ICDBL has not grown to be massive in size, we have fulfilled our role as a support group for the Breton language. There is much work yet to be done, but we can look back proudly on our modest accomplishments of the first five years.

The November issue of Bro Nevez (Number 21) will include a special feature on the ICDBL--a bit of history and some thoughts on future directions. Also included will be a special attachment--a subject index to the 21 issues of Bro Nevez which have appeared since 1981.

Contributions from ICDBL members and Bro Nevez readers would be especially welcome for this upcoming anniversary issue. These could include, for instance, your perceptions of progress in the ICDBL over the first five years of its existence, ideas about special projects we might undertake in the future, a statement about why you joined the ICDBL, anecdotes on experiences you have had in talking to other people about the ICDBL and Brittany, personal thoughts on the future of the Breton language.



Lois Kuter

# DIWAN

Diwan's efforts to become integrated into the school system of France continues. For the Fall of 1986, 17 teaching positions will be funded by the French educational system--corresponding to 2 million francs of Diwan's 6 million franc budget. This past year Diwan operated 16 preschool classes and 9 primary school classes, for a total of 27 classes including some 350 children. In September Diwan hopes to open a new preschool class (in Landerneau) and three primary school classes (in Lannion, Carhaix and Commana), serving a total of approximately 400 children in 1986-87.\* Other projects include preparation for Diwan classes at the secondary school level, teacher training, more international colloquiums and workshops on bilingualism, and increased activities for Breton speakers through Oaled Diwan.

In June Diwan launched a particularly vigorous fund-raising campaign to widen public financial support. This campaign was focused on subscriptions where money is regularly and automatically donated to Diwan from an individual's bank account. Called "grand raid Diwan an 2000"--roughly translated as "Diwan's long distance run for the year 2000"--the fund-raising campaign affirmed Diwan's intention to keep growing to serve educational needs in Brittany. Donations--direct from you to Diwan, or through the U.S. ICDBL account--are always welcome, and are invested in the future of the Breton language through Brittany's children.

At the same time Diwan launched its Year 2000 campaign, it also released a video cassette from the international colloquium on bilingualism in Europe held in November 1985 in Landerneau (see Bro Nevez 18, February 1986 for a report). This 52-minute video presents various contributions to the conference by linguists, sociologists, and bilingual education specialists and teachers who attended. Produced by Yann Trélu of the organization "Termaji", the video can be rented or purchased from Diwan (Treglonou, 29214 Lannilis, telephone: 98.04.05.42).

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\* Information for this note is from "Ecoles Diwan--le sursis qui stimule" La Bretagne à Paris (26 juin 1986). An article of June 6 ("Diwan prépare l'an 2000" La Bretagne à Paris) indicates that eight new classes have been planned for 1986. Each year Diwan classes have steadily increased--the demand for classes can be met only with an increase in funds to pay for costs and teachers' salaries.

BRETON IN THE SCHOOLS

Those interested in more information about the situation of the Breton language in schools of Brittany are directed to an interesting report by Mikael Madeg: "Enseignement du Breton dans le Léon: Un constat sévère" (Ar Falz 53/54, 2e trim. 1986, pp. 25-33). This report presents the detailed findings of a survey by l'Union des Enseignants Breton (Union of Breton Teachers) of schools in the Leon area of Brittany. Mikael Madeg examines the results of this survey for Diwan schools, primary schools, and secondary schools, comparing the situation of Breton in public and private schools and showing changes from the 1984/85 school year to the 1985/86 year. The article gives a very good idea of the specific problems which keep Breton in a peripheral place in the schools of Leon--problems which are common to all areas of Brittany.

Note that Ar Falz regularly carries reports on the situation of the Breton language in Brittany as well as many other interesting notes and articles on Breton culture. For information on this publication or other Ar Falz projects (for example, a Breton language magazine called Planedenn and the excellent publications of Skol Vreizh) readers are welcome to contact Lois Kuter. A copy of the above cited article can be sent to anyone interested.

STOURM AR BREZHONEG

The campaign for a public presence for Breton in Brittany continues. As we reported in the last issue of Bro Nevez, the organization called Stourm ar Brezhoneg (SAB) has continued a campaign in particular for Breton road signs. After 27 months of tarring and burning 10,000 road signs in Brittany, 20 signs in Breton have been installed on the departmental road D786 (a road that follows the northern coast of Brittany between Morlaix-Lannion-Paimpol-St. Brieuc). One may question if the destruction of so many signs was necessary. The history of Breton and government actions in its favor seems to clearly point to the sad conclusion that nothing is ever done unless Bretons resort to such actions. In two years of SAB action there have been 15 trials of activists who have been condemned to pay between 2,000 and 10,000 francs each (\$350 to \$1,500). To help cover costs for court expenses and fines, Stourm ar Brezhoneg seeks support from people who are able to share some of the expenses of the road sign campaign trials. Trials continue, and actions of SAB will continue to the extent that Bretons find it necessary to use more "spectacular" measures to win a place for Breton in public life that has not been attained through years of legal requests and petitions to government officials.

## SHORT NOTES ON BRETON - continued

Stourm ar Brezhoneg....

If you are interested in supporting the work of Stourm ar Brezhoneg, contributions can be sent directly to them in care of the following addresses:

Sourm ar Brezhoneg  
c/o Centre Culturel Breton  
21 rue des Tribunaux  
56000 Vannes  
Brittany, FRANCE

Ronan Tremel  
13 bis, rue Garibaldi  
93400 Saint-Ouen  
FRANCE

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## A SHORT BUT INSTRUCTIVE STORY BY PER DENEZ

from Nathalie Novik

In a recent conversation with Per Denez, the dean of the Breton Faculty in Rennes, he related some of his findings from an investigation of the archives of the French government concerning Brittany at the turn of the century.

At that time, great emphasis was put on bringing Bretons to forget their native language and to adopt the language of civilization, i.e., French. To achieve this, a special watch was kept over the priests who were keeping the Breton language alive and well by using it in their sermons in church. The archives show that some priests would get into trouble if they refused to switch to French, but what is even more interesting is the tenure of the reports sent by the police to the authorities. The Breton villages were classified into four categories, depending on how much they had been influenced by the French: 1) "civilisé", civilized, i.e. they were using French; 2) "arriéré", meaning backward, or with little French influence; 3) "très arriéré", even worse, very backward; and the crowing epithet: 4) "arriéré et sauvage", backward and wild ... ever heard of the Wild West?

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# LINGUISTIC STUDIES IN BRITTANY:

Groupe de Recherche sur l'Economie Linguistique de la Bretagne

Lois Kuter

For several years Breton and non-Breton scholars have met to exchange ideas in workshops on the linguistic situation of Brittany. Called "Groupe de recherche sur l'économie linguistique de la Bretagne", this group includes linguists from the universities of Brittany (Brest and Rennes) as well as researchers from outside of Brittany. Historians and archeologists also collaborate in studies which look at all aspects of language in Brittany--the Breton language and its dialects, as well as Gallo of eastern Brittany and special features of French as it is spoken in Brittany. The past and present linguistic picture of Brittany is approached using a variety of methods.

GRELb has published a first volume of studies called "La Bretagne linguistique" which presents the aims of this group as well as papers from workshops held October 6, 1984, January 26, 1985, and May 11, 1985. Contents of this publication, produced under the direction of Jean Le Du and Yves Le Berre, give a very good idea of the diverse range of topics studied by GRELb:

Jean LE DU	Pourquoi avons-nous crée le GRELb?
Yves LE BERRE	Recherche: problématique et méthodologie.
Annie LE BERRE	Problèmes d'étude d'un français urbain de Basse-Bretagne: le parler de Brest.
Jean-Marie PLONEIS	Une autre lecture de l'histoire du monde rural.
Bernard TANGUY	Aspects de la problématique de la dialectologie comparée des domaines roman et breton (Haute- et Basse-Bretagne).
Francois FALC'HUN	La structure linguistique du domaine bretonnant.
Jean-Philippe FOLLET	Essai de recherche ethnotextuelle à l'Ile de Batz (Finistère).
Léon FLEURIOT	Evolutions anciennes et récentes en breton.
Jean-Yves GUIOMAR	Les historiens et la langue bretonne au XIXème siècle.
Jean-Yves PLOURIN	L'accentuation en Haute-Cornouaille et en Bas-Vannetais.
Kenneith J. GEORGE	Le cornique - un cinquième dialecte du breton?
Hervé CADIOU	Les colloques français-breton à la croisée des rapports du français et du breton.



Chr.-J. GUYONVARC'H	Dialectes et moyen-breton.
Pierre FLATRES	Lang Kouter (lankouta) - L'argot des tailleurs d'Elliant (Finistère); with commentary by Jean-Marc LECOCQ.
Jean LE DU	Dialectologie et géographie linguistique de la Basse-Bretagne.
Marcel BENOT	Les élèves des cours moyens 1 et 2 de Milizac et la langue bretonne.
Yvon EVENOU	Oppositions de longueur vocalique et formes canoniques dans le breton de Lanvenegen (canton de Faouët).
Jean-Paul CHAUVEAU	Quelques emprunts du gallo au breton.
Patrick GALLIOU	L'Armorique romaine: assimilation ou résistance?
Steve HEWITT	Quelques ressemblances structurales entre le breton et l'arabe: conséquence d'une typologie ordinale commune?
Gwenaél LE DUC	La Vie de Geneviève de Brabant: la langue comme écran et révélateur.

Information on the work of the Groupe de recherches sur l'économie linguistique de la Bretagne and copies of the first "Cahier" are available from:

Centre de Recherche Bretonne et Celtique  
Faculté des Lettres  
B.P. 814  
29285 Brest Cedex  
FRANCE

The price is 80 francs and checks (in French francs) should be made out to: "M. l'Agent Comptable - U.B.O., C.C.P. 9402 - 15 V Rennes".

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CONGRESS OF "UNVANIEZH SKRIVAGNERIEN VREIZH" (UNION OF BRETON WRITERS)

Nathalie Novik

The Congress was held on May 10th and 11th in Pont l'Abbé, in the heart of Bigouden country, one of the bastions of Breton. The Congress brought together writers and publishers, but also honored the memory of one of the greatest Breton writers ever, Youenn Drezen.

Presided by Yann Brekilien, the Congress gathered some of the most famous names in contemporary Breton literature and poetry: Per-Jakez Hélias, Youenn Gwernig, Henri Queffelec, Jeanne Bluteau, Goulc'hen Kervella, Herve Jaouen, and publishers and distributors Yann Desbordes (Hor Yezh) and Yann Goasdoue (Coop Breizh), among others.

The first day of the Congress was dedicated to visiting the area, starting with the Musée de Pont-l'Abbé in the castle of this very picturesque town. Founded by folklorists B. de Parades, this museum includes a remarkable concentration of everything Bigouden: everyday life artifacts, furniture, costumes, boats and fishing implements. All of this can be seen and enjoyed in a half-hour visit, which seems to be the longest attention span that can be asked of the average visitor... After a visit to the neighboring Le Minor clothing store, the participants were guided to the Maison du Pays Bigouden, a local farm restored and preserved to serve as a testimony to Bigouden traditions.

The afternoon was devoted to meetings, exhibits by the publishers, and the presentation of a video film about the life of Youenn Drezen. A short award ceremony followed, where writers Marc Baron, P. and O. Poivre d'Arvor, Hervé Jaouen and Marion Rome-Abgrall were crowned for their work of this year. Local children were also honored for their poems (in French, and unfortunately not Breton).

The next day a small crowd, including the participants of the Congress, gathered at the outskirts of Pont-l'Abbé to dedicate a street to Youenn Drezen. Per-Jakez Hélias made a fine speech in Breton and then everyone reassembled for a cocktail party at the Town Hall, where writer Michel Le Roy read in Breton a long and touching homage to Youenn Drezen, which he summarized in a few sentences in French at the end.

A remarkable exhibit about the life and work of Youenn Drezen was organized at the castle by B. de Parades, with, among other items of interest, the original lithographs that illustrated his book Intron Varia Garmez.

Born in 1899 to a poor family in Pont-l'Abbé, Youenn Drezen started in life as a seminary student in Spain, but did not pursue this vocation and came back to Brittany to become one of Roparz Hemon's first collaborators in his review Gwalarn. Drezen published there his

## UNION OF BRETON WIRTERS - continued

novels, plays, short stories and translations, the first translation being that of a novel by Nathaniel Hawthorne. In 1941 Drezen published his most famous novel, Intron Varia Garmez (Notre-Dame des Carmes, in French), about the tragic life and death of a young sculptor of the area struggling to achieve the statue of the Bigoudenne he loves.

Drezen joined the Breton radio station in 1940, and headed the Breton-language review Arvor in 1942. Suspected of collaboration with the Nazis by the French, he was imprisoned at the Liberation, but later acquitted. He moved to Nantes, but unable to find work as a journalist, he bought a café which became the meeting point of local intellectuals--Youenn Gwernig, among others. Drezen took up writing again, this time for Al Liamm, and published poetry and several short novels until 1966. His health was deteriorating, and he ended up moving to Lorient to take a small job with a Lorient newspaper. This is where he died in 1972.

Drezen's son was present at the Congress and expressed his gratitude to all for the effort dedicated to preserve his father's memory. Youenn Drezen would have been proud of this Congress, proud of the will its participants displayed in saving and enriching the language of their ancestors.

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## BOOK REVIEWS

Bretagne 2000. Edited by Fanch Elegoet. (Tud ha Bro/Sociétés Bretonnes 13-14, 1986)\*

Bretagne 2000 is a collection of articles by Breton university professors and professionals who present a succinct overview of the state of Breton economy and society. A wide range of topics are covered in the 17 articles which make up the 336 pages of this volume in the Tud ha Bro series.\* Each article of Bretagne 2000 is rich in detail, presenting statistics and facts in a clear and

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\* Under the direction of Fanch Elegoet, a Sociology Professor at the Université de Rennes I, Tud ha Bro has produced a series of excellent publications on Breton society, economy and culture. See Newsletter no. 12 (August 1984) for a review of volumes 1-10. New readers of Bro Nevez may be interested in that particular issue of the U.S. ICDBL newsletter which includes 22 pages introducing Breton history.

highly readable manner. Fanch Elegoet leads off the collection with a short presentation of the volume and progress of research in Brittany ("La sociabilité nécessaire"). Loeiz Laurent analyzes changes in Breton society and economic development through demographic information ("La population bretonne: perspectives d'évolution"). Jacques Kergoat examines investments in the Breton economy ("Les revenus en Bretagne: résultats d'un passé récent plutôt favorable et enjeux pour l'avenir"). This is nicely complemented by an article by Yves Drogou on Brittany's place in international trade ("Bretagne et commerce international") and an analysis of banks and Breton investment practices by Michel Glais ("La mobilisation de l'épargne bretonne au service des entreprises de la région: point de vue"). Also on the topic of economic investment is an article by Jean-Marc Quéméré on Brittany and development funds from the European Community ("Les interventions du fonds Européen de développement régional en Bretagne"). Yves Lainé examines Brittany in a European and international network in his article on transportation ("Désenclavement, un commencement ou une fin?"). The spectacular growth of agriculture in Brittany is examined in articles by Fanch Elegoet\* ("L'auto-organisation au coeur de la stratégie des agriculteurs"), Alain Kérourédan ("Le financement de l'agriculture"), and Pierre Bellec ("L'agriculture bretonne face aux nouveaux défis de la société industrielle"). The underdevelopment of Brittany's maritime potential is presented by Denez L'Hostis ("Les pêches bretonnes") and Marc de la Villefromoit ("Les algues: un des vecteurs de développement de la Bretagne"). Industrial development in Brittany also receives attention in articles by François Bernez and Christian Mandart ("L'industrie bretonne constat et perspectives") and Yves Morvan ("Les industries électroniques: le choc des idées et le poids des maux"). The history and prospects for tourism as a Breton "industry" is examined by Jean-Bernard Vighetti ("Le tourisme: histoire et perspectives"). One of the most important institutions shaping Breton society, and to some extent economy, has been the Catholic Church. Changes in the role of the church in Breton life are examined by Yves Lambert ("Le catholicisme breton face à la sécularisation"). For those interested in the Breton language and culture, the article by Yvonig Gicquel ("Oser accoupler culture et économie") is likely to be of particular interest. A former president of the cultural federation Kendalc'h, Gicquel is a hard-headed cultural militant and his article examines the relation of Breton cultural development to economic development.

The future of the Breton language and culture cannot be isolated from wider changes in the Breton economy and society. Bretagne 2000 is an excellent introduction to critical economic and social issues which Bretons must examine if Brittany will exist in the year 2000.

Review by Lois Kuter

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\* Readers interested in the agricultural revolution in Brittany in the 1950s and 1960s are referred to Fanch Elegoet's 1984 study Révoltes Paysannes en Bretagne (Plabannec: Editions du Léon, 504 pp.).



## BOOK REVIEWS

An Douaroù etal ar mor. Armelle Audic. Planedenn 25-26. 1985/86.

Planedenn\*, as issue number 25-26, has published the oral reminiscences of Louis ar Rohelleg\*\* (1891-1984), a peasant woman from the Gulf of Morbihan area, as taken down by her great-niece, Armelle Audic.

The title "An Douaroù etal ar mor" ('The Lands by the Sea'), hints at the particular interest that it holds for anyone taken by Breton culture. The volume follows similar publications by Hor Yezh which focus on Bro Bagan (Léon), Bro-Bourled, Bro-Fisel and Douarnenez (Volumes 101-102, 110, 117 and 138 respectively). These areas are all full of interest, and relate that particular quality of Breton traditional life that is immediately compelling to those who come into contact with it. Life in Brittany has everywhere, after 1914 and again after 1945, changed in basic ways, and it remains to be seen to what extent the rural community can maintain its integrity. The documents published by Hor Yezh are all important as testimonies to a disappearing way of life. Still, the cultures they describe continue to exist in identifiable ways. These books are but one expression of these communities and a traveler could yet discover many others.

Armelle Audic has given us a view of a world just as it fades away into the night. Arradon, Louis ar Rohelleg's village, is now a suburb of Vannes, and Breton can no longer be heard there. The book thus affects with a particular poignancy. All this will never be again.

A life, many lives, gradually materialize out of the words before the reader. Lives are not presented on a stage, not dramatically announced. We are never told "this is how it was"; instead, lives are reflected obliquely in simple tales of commonplace events that lay open the way to an understanding of the human condition. There are no fireworks, but suddenly we see. This virtue, I would suggest, is not fortuitous, but an aspect of the profound sense of language characteristic of Celtic-speaking communities. For the solid satisfaction of reading language well handled, the book is worth locating. There is not a lot of action in its pages, it is true, but someone who takes the time may find that all the world is contained within them.

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\* Planedenn is the Breton language publication of Ar Falz.

\*\* "Louis", though appearing to be a man's name, is in fact the Gwened spelling of a woman's name, equivalent to "Louise" or "Louisa".

## BOOK REVIEWS

### An Douaroù etal ar mor - continued

There are many "Brittanys", and of these the Gulf of Morbihan has remained unknown to many. In addition to the maritime quality of the Gulf and its islands, the area takes its character from a gentle and even climate (the Ar Rohelleg family regularly grew figs), its unremarkable topography, and its cultural links to the whole of the anciently settled, formerly Breton-speaking southeastern coast of Armorica.

This quality of countryside and people comes through clearly in the book, giving us a view of a Breton community that is far from the stereotype. We find information on the way of life, on farming, on social relations, all wonderfully supplemented by old postcards and family photographs.\* Fifteen pages of simple folk tales, songs, and rhymes take us into this little world by another route. The Breton-speaker's mastery of concise yet eloquent expression is particularly well evidenced in a 1922 letter from a sister working as a maid in Nantes that contains in its brief lines all those qualities that make this book special.

On a linguistic level, this book marks the first attempt, in the recent past, to reconcile the Breton dialect of Gwened and standard KLT orthography. It seems to me to succeed in producing a text readable to all Breton speakers, while at the same time retaining an intrinsic southeastern character. In its own terms, this experiment in bridging dialects succeeds. Linguistic discussion and notes on pronunciation are included.

Review by Joseph O'Callahan

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\* Also well worth reading in this context is T. J. A. Le Goff's Vannes and its Region: A Study of Town and Country, in Eighteenth Century France (Oxford: Clarendon Press, 1981).

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Geriadur Brezhoneg-Saozneg, gant skouerioù. Remon ar Porzh (Raymond Delaporte). Rann gentañ A-B. (Mouladurioù Hor Yezh, 1986).

The world is a better place today because of Remon Delaporte. The sun is brighter, the horizon broader, flowers smell more sweetly ...the first part of his Breton-English dictionary, produced by Mouladurioù Hor Yezh, has hit the streets. Those of us who know no or little French now have a resource to get right to Breton; we need no longer grasp through a fog of Gallicisms.

BOOK REVIEWS - continued

Geriadur Brezhoneg-Saozneg - continued

The dictionary is a major piece of work. It is pleasingly 'meaty'; single entries more often than not provide a range of meanings, context, and examples of usage, providing a cross-section of Breton life. The dictionary is basically grounded in the modern spoken language, but allows access also to words newly-coined in this century. A simple browse through the book could teach a good bit about Brittany. The literature cited betrays, perhaps, an inclination towards the Châteauneuf-du-Faou, Pleyben area of the compiler's birth, but that is far from being a reproach.

I only worry that my conversation will be inordinately weighted with words beginning in 'A' and 'B' until more volumes appear.

Review by Joseph O'Callahan

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Dictionnaire classique francais-breton. René le Gléau. Tome III  
(Deblo-Embeg) (Al Liamm, 1986).

Also to be noted for Breton learners is the publication of Volume 3 of R. Le Gléau's Dictionnaire classique francais-breton, published by Al Liamm (350 pages).

Although in French, its utility is great. This dictionary attests to the richness and sophistication of Breton and makes this accessible to the outsider. A comparable resource is Le Tresor du breton parlé, which, focusing on North Central Tregor, begins to do for the contemporary spoken language what this volume does for the literary tradition. The two together are invaluable for the learner or researcher of Breton. They are also great browsing, and the Dictionnaire Classique is very well printed and arranged. For your next rainy Saturday you couldn't do better.

Review by Joseph O'Callahan

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Editor's Note: The Dictionnaire Classique can be ordered from: Al Liamm (2 Venelle Poulbriquen, 29200 Brest) for 130 francs hard-bound, or 100 francs paperback. Many Al Liamm publications like this dictionary are available in the U.S. through Stephen Griffin (9 Irvington Road, Medford, MA 02155). Bro Nevez readers are advised to contact Mr. Griffin for Breton language publications or learning materials.

## RECENT BRETON LANGUAGE PUBLICATIONS

Noted by Reun ar C'halan

Roparz Broudig. En ur ruilhañ bili (Rolling pebbles) (Lesneven: Mouladurioù Hor Yezh, 1986). 116 pages. 40 francs.

The author, the captain of a fishing vessel, has collected stories based on the experiences of a life-time at sea.

Jef Philippe. War roudoù Merlin e Breizh (On the footsteps of Merlin in Brittany) (Lesneven: Mouladurioù Hor Yezh, 1986). 116 pages. 40 francs.

Some years ago, Jef Philippe got acquainted with one of the last surviving traditional Breton story-tellers, Jean-Louis Rolland, who died last year at the age of 81. He tells the story of their friendship. He also gives the text of two stories and one ballad which he heard from his late friend and in which the character of the enchanter Merlin or motifs associated with Merlin play a significant part.

Meven Mordiern. Istor eur c'halvedigez (The History of a Calling) (Lesneven: Mouladurioù Hor Yezh, 1986). Preface by Reun ar C'halan. 132 pages. 50 francs.

The manuscripts of Meven Mordiern's autobiographical writings which I found at Harvard a few years ago are currently being published by the publishing house Hor Yezh. In this first volume, Meven Mordiern recounts his childhood in the small town of Villiers, near Vendôme, and the events which gave birth to his vocation as a Celtic scholar and writer.

Youenn Drezen kelaouenner. I. Arvor. (Youenn Drezen journalists. I. Arvor). (Lesneven: Mouladurioù Hor Yezh, 1986). 116 pages. 40 francs.

A collection of the articles published by the Breton writer Youenn Drezen from June 1942 to June 1944 in the Breton newspaper Arvor. In his preface, Per Denez warns that some readers may find some of the articles, which were published under the German occupation, somewhat offensive.

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## A NOTE TO POTENTIAL CONTRIBUTORS

Short notes or longer reviews of books (in Breton, French, English, or any other language) from Brittany, or concerning Brittany, are welcome from any contributor. Books need not be recent publications.



## BRETON MUSIC - SOME BOOKS AND RECORDS

Sonamb get en Drouzerion - 100 sonenn a vro-Gwened. Jorj Belz and Fanch Desbordes. 2 volumes. (Lesneven: Hor Yezh, 1985).

Reviewed by Joseph O'Callahan

Hor Yezh last year published a two volume collection of songs from the repertoire of 'En Drouzerion', a group of singers from the Vannetais/Gwened area of Brittany. They are certainly the most important and influential performers in Morbihan today. This publication makes available song texts and music transcriptions for the study and appreciation of the musical tradition of this area, and reveals, as well, why the group is so important.

Many of us interested in Breton music have by now heard the bombarde-biniou and kan-ha-diskan singing. Not everyone has had a chance to hear examples of the style of dance accompaniment where a singer leads with a chorus (the dancers) responding, a style found not only in Morbihan but also in Leon and Lower Cornouaille. Here, all the dancers take a role comparable to that of the diskaner (second singer) in kan-ha-diskan. The records, and now the song collection, of En Drouzerion are excellent examples of this tradition.

In Morbihan, this style of singing has also come to be used for non-dance music. These are 'Sonenneu a Boz' as distinct from 'Sonenneu de Goroll', or dance songs. Selections of both types appear in the two volumes. There are also 'Sonenneu de Gerhet', songs for walking, and a selection of short dance songs similar to the Gaelic 'Puirt a Beul', or mouth music.

The repertoire of Morbihan musicians is somewhat distinct, melodically and lyrically, from the rest of Brittany. The tunes are common to the whole southeast of Brittany, part of which is French and Gallo-speaking, and are relatively rare farther west. Many of the tunes well known in the rest of western Brittany are not found in Morbihan.

The broadsheet tradition, important in the 19th century in western Brittany, never achieved prominence in this area. Song words are therefore often of more local interest, in some ways less stereotyped, and more lyrical. The old classical ballad themes are only vestigially present here, though as a collection of primarily dance music, this publication may not be an adequate basis for such a comment.

Er Drouzerien is made up of two singers in their seventies (Jan er Meut and Job Kerlagad) and four younger men (Jan-Mikel er Bourdiek, Alan er Houluenn, Yehann-Baol Rius, and Jorj Belz) who came up through the local Cercles Celtiques in the sixties. The local tradition has not so much been revived, then, but carried on into a new form--that of the formal group, performing for dances and concerts.

Sonamb get en Drouzerion - continued

En Drouzerion are important for another reason. They are quite consciously working to extend the tradition from within, make it a medium that the local community can use as a means of self-expression, as a cultural tool. They see themselves as helping to rebuild peoples' sense of themselves as a community. These were, of course, some of the functions of song in the area until recently. The music in itself is wonderful in any context but, if it is seen as something fossilized, something that relates only to the past, then En Drouzerion would claim that it has lost much of its reason for being.

Members of the group, old and young, are therefore creating new songs that deal with life in the area as it is lived in the 1980's. These are not strained or self-conscious, but succeed in carrying the tradition over a hiatus of 30 or 40 years, firmly into the present. This is among the most important work being done in Breton music today.

The group is now twelve years old, and Hor Yezh has put together a fine tribute to them. The volumes are of good visual quality, and contain pictures for the fans, notes on the group's development and intentions, and a discography. The original Vannetais Breton text appears face to face with a transcription in standard Breton. There are no notes on the songs, other than to specify from whose repertoire they came, but, then, they most often speak for themselves.

Discography: Kan ha diskan en Pays Vannetais. Arfolk TH704, 1975.  
Trouzerion--Chants populaires de Bretagne. Arfolk SB 378, 1979.  
Trouzerion--Sonenneu a Vreizh II. Arfolk SB 410, 1984.

Trouzerion can also be heard on the collection of maritime music produced by Chasse-Marée:

Chants de Marins II--Danses et plaintes des côtes de France. Chasse-Marée SCM 002, 1982.

For more information about En Drouzerion, readers are directed to the following article:

Jorj Belz. "Qu'est-ce qui fait chanter les Trouzerion?"  
Ar Men 2 (avril 1986):60-62.

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## BRETON MUSIC - continued

### Records:

Kanaouennoù a-wechall evit bugale a-vremañ (Songs of other times for children of today). Produced by Tugdual Kalvez. (St. Brieuc: Skol, 1985). 7" 33-1/3 rpm with 24 page booklet.

Reviewed by Lois Kuter

Tugdual Kalvez, the producer of this record, is a man of many talents. He was a founding member of one of the first "folk" music groups to perform Breton music: An Namnediz. Perhaps not well known today, An Namnediz was a pioneering effort, opening the way for many music groups to follow since the 1950s. Tugdual Kalvez has not only performed Breton music but has also studied it, and one can find him frequently on judges' panels for Breton music contests.

Tugdual Kalvez's also well known in Brittany today for his work for the Breton language. He serves as President of Unvaniezh ar Gelennerien Vrezhoneg (Union of Breton Teachers), one of the most active organizations today in Brittany. His experience as a teacher is combined with his knowledge of the Breton language and Breton music in the production of Kanaouennoù a-wechall evit Bugale a-vremañ. The name of the record, "Songs of other times for children of today" is well chosen. The eight songs and counting rhymes come from Brittany's oral tradition--texts passed down from other times which still have relevance for today. Collected in Ergué-Armel, near the city of Quimper in Lower Cornouaille, the selections are interpreted in a modern style using a variety of instruments--harp, banjo, various drums and percussion instruments, violin, recorders and harmonica. The arrangements are interesting and not overly elaborate. The singing by Tugdual Kalvez is straightforward, retaining the essence of traditional Breton music.

In addition to its use for teaching Breton, this record is also a means of introducing children to traditional Breton melodies and rhythms. Some of the songs used are taken from longer texts used to accompany dancing--the gavotte and bal of Aven. Some texts are specifically oriented to children--"Ar c'hazig rouz" ('the little red cat'), "Lapousig an hanv" ('little bird of the summer'), or "toutou, lalla, bihanig" (a lullaby). Others refer to the problems of a more adult world--for example, "Ar paou-kaezh" ('The poor unfortunate one') describes the worn out clothing and shoes of a poor man, and "Aet eo ma gwaz d'an ostaleri" ('my husband went to the inn') is a wife's reproach to her shameless husband who deserted his family responsibilities to drink "eau de vie" at the inn.



Kanaouennoù a-wechall - continued

The record is not intended for listening, but for action on the part of teachers and children. A 24-page booklet (Breton/French) accompanying the record gives Tugdual Kalvez's sound pedagogical suggestions for using the record, and each selection is recorded for maximum use. First, one hears the song with accompaniment, then a clear recitation of the text, and finally just the musical accompaniment which can be used in place of or in addition to childrens' own musical accompaniment to the song they will learn.

Produced by Skol, an organization which has been active in publishing materials for children and young people, this delightful and professionally produced recording is a valuable addition to materials for teachers interested in using Breton in the classroom.

Ordering information: Edition Skol, c/o Yola Chariou,  
16 rue Berlioz  
22000 Saint-Brieuc  
C.R.D.P., 92 rue d'Antrain, 35003 Rennes  
47 francs (including surface mail costs)

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Sonneurs de clarinette en Bretagne/Sonerien treujenn-gaol. (Clarinet Players of Brittany). Le Chasse-Marée/Dastum. SCM 008, 1986.

Reviewed by Lois Kuter

The name "Dastum" or "Chasse-Marée" attached to a book or record album is a guarantee of high quality and each new edition from these organizations has been better than the last. Dastum, an archives for Breton traditional culture and music, has combined efforts with Le Chasse-Marée, best known for its work with the Breton maritime tradition, to produce a remarkable double album devoted to the clarinet--an instrument introduced to Brittany in the early 19th century.

The clarinet was adopted by Breton musicians who used it for newer "jazz" music, but also for their own unique traditional styles of music. Documents show that nearly 200 musicians used the clarinet at weddings between 1880 and 1950, and this instrument has remained popular in Bro Fanch and Fisel and the Pays de Loudéac, Mené and Fougères, in particular. Called "clarinette" in French, Breton speakers call this instrument "treujenn-gaol" ('cabbage stump') and Gallo speakers of eastern Brittany call it "tronc d'chou", also noting the resemblance of this instrument to a cabbage stump.



Older models of clarinets favored by Bretons for their more strident tone have 4, 5 or 13 keys, while the newer model, familiar to us in bands or orchestras, has 24 keys. It is the style of playing the clarinet--whether it is an older relatively keyless model or a new instrument--that gives the "cabbage stump" its unique role in Breton traditional music. In the hands of a Benny Goodman a clarinet will produce one kind of music; in the hands of Iwan Thomas, or any of the other excellent performers featured on the Dastum/Chasse-Marée album, the same instrument produces quite a different music. Bretons have made this "foreign" instrument their own.

The two 33-1/3 records of this document features the work of 23 young and old masters of the clarinet, recorded between 1959 and 1985. The 46 selections include a variety of dances (fanch, plinn, fisel, gavotte, schottische, kost ar c'hoat, ronde, passepiéd, avant-deux, baleu and jubelê), as well as marches and melodies. Variety is insured not only in this diversity of types of tunes played, but also in the particular styles of individual performers and in the various combinations of the clarinet with other instruments. The album includes solo clarinet playing, and pair playing (parallel to that of kan ha diskant singers), and ensembles where the clarinet is played with accordion, vielle à roue, or fiddle.

This album is a milestone not only in presenting master musicians, but in beautifully documenting this instrument and its history in Brittany. The 18 pages of notes with the double album present a wealth of information with more than 40 photographs of performers that help bring the music one hears to life. For each selection performers are identified, the performance context is described, and the tune's history is noted. Fourteen biographies of performers on the album are also included, and a famous Breton clarinet player of the 19th century, Pier an Dall, is brought to life in a special sketch of his life and times.\*

The 18 pages of documentation also includes "Repertoire and traditional playing techniques" which describes how musicians learn to play, the particular style of pair playing, ornamentation (grace notes), tuning, the repertoire (marches, slow airs, dancés), and technical details of clarinets and their care. Another section called "The profession" describes the social role of clarinet players, including a long interview with

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\* See also an article by Dominique Jouve and Christian Morvan, "Pierre Sérandour (Pier an Dall), l'aveugle de Corlay" Ar Men 2 (avril 1986), and "Vous avez di teujenn-gaol?/Vous avez dit clarinette?" Musique bretonne 61 (mai 1986).

Jean-Louis Boulc'h (in Breton and French). "The history of the clarinet" briefly describes the invention of clarinets in the early 18th century and their evolution in Europe in the 19th century. "The history of the clarinet in Brittany" provides details on the introduction of this instrument in Brittany and its use in the 19th and early 20th centuries. A focus on "Central Brittany: clarinet country" describes the concentration of clarinet playing in particular areas of central Brittany.

Virtually ignored in the past by researchers, this Dastum/Chasse-Marée album fills a void.\* The detailed notes and photographs provide a fascinating look at the history and contemporary use of the clarinet, its performers and performance events.

Credit for this beautiful document must go especially to Dominique Jouve and Christian Morvan for their years of research and collection work. But, as is the case with all the Dastum and Chasse-Marée albums, many different people have contributed their skills--music, knowledge and photos.

This album is available through any good distributor of Breton albums in the U.S. (Down Home Music, for example, has carried several Chasse-Marée albums) or in Brittany (from Coop Breizh, Kornog, or Ar Bed Keltiek, for example).\*\* Or the album can be ordered directly from the following addresses for 150 francs (with a contribution to cover postage to the U.S.--A.O. Airmail is an additional 45 francs):

Dastum, 36 rue de Moncontour, 22600 Loudéac, Brittany

Le Chasse-Marée, Abri du Marin, 29171 Douarnenez, Brittany

For more information on the work of Dastum, readers are referred to the U.S. ICDBL publication series work called "A Guide to Music in Brittany" (\$3.00 including postage). See Bro Nevez 13 (November 1984) for a description of the work of Le Chasse-Marée and albums of maritime music. Note that "Sonneurs de clarinette en Bretagne" is the second in a series of albums produced by Le Chasse-Marée called "Musiciens et chanteurs traditionnels". The first album in this series--equally interesting and well researched--focused on the vielle à roue in Brittany. Bro Nevez 13 also includes a note on this album.

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\* The first study to bring attention to the clarinet in Brittany was done by Patrick Malrieu for Dastum's Cahier de Musique Traditionnelle No. 5--Bro Fanch (1978).

\*\* Addresses for these stores and distributors can be found in back issues of Bro Nevez, or can be provided upon request. Please send a stamped, self-addressed envelope to Lois Kuter, U.S. ICDBL, 143 Plymouth Road, Plymouth Meeting, PA 19462.

## KORNOG

Kornog is the name of a musical group to tour for the fourth time in the U.S. this Fall (see Bro Nevez 18 for a review of the 1985 tour). If they are in your area in late October and November, don't miss the concert. For further information on the tour schedule, contact Kornog's U.S. Manager: Hershel Freeman, 4212 Old Chapel Hill Road, Durham, NC 27707 (919 - 489-3898).

But, Kornog is also the name of a book/record/arts store in Brittany which is highly recommended to readers in search of Breton materials. You can also find a very good selection of books and records from Ireland, Scotland, Wales, Cornwall and the Isle of Man at this unique shop. Unlike other book and record shops specializing in Brittany and the Celts, Kornog also has arts, crafts and jewelry, posters, cards, etc.--making this shop a cultural center.

Kornog has recently moved to a new address, so those interested in contacting this shop--for ordering by mail or for a visit--should take note of the following:

Kornog  
1 rue Haute  
Quartier Saint-Mathieu  
29210 Morlaix  
Telephone: 98.63.25.40  
Shopkeeper: Jorj-Laorans Jouin

## A GUIDE TO BRITTANY FOR TRAVELLERS

Those interested in an annotated list of book and record shops specializing in Breton materials are referred to the newest publication in the U.S. ICDBL series: "Where it's at: A guide for travellers to Brittany". In the ten pages of the guide you will get a good head-start for planning a trip to Brittany. In response to numerous information requests I have received, the guide focuses in particular on Breton music, with an annotated listing of major festivals in Brittany as well as a guide to cafes where musicians frequently gather.

At a cost of \$1.00, this guide will not provide detailed itineraries or long lists of fine restaurants and places to stay, but it does provide a good listing of addresses that an intelligent traveller can use to plan an interesting and extremely enjoyable trip to Brittany.

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## BRETON LEGENDS - A NEW BOOK IN ENGLISH

The Breton and His World: Requiem for a Culture. Compiled and translated by Gabrielle L. Caffee. (Mobile, Alabama: The Maldoni Press, 1985). 180 pages.

Reviewed by Lois Kuter

Books in the English language on Brittany are few and far between, so it is always a pleasure to find a new one. Gabrielle Caffee's collection of Breton legends and commentaries on Breton culture is a labor of love--an homage to a past era now gone. One can argue that the idea of a "requiem" is premature--that in fact much of the "old" Breton culture has been incorporated into the "new". There is no simple answer to the question of whether Breton culture has disappeared or merely changed to take a new form. Gabrielle Caffee does not offer simple answers in her commentaries on changes in Breton society and culture. She offers her personal perspective, based on time she spent in Brittany talking to Bretons and researching Breton history and culture in libraries. Others who spend time in Brittany may come to a different conclusion about the "disappearance" of Breton culture, but they will find something to learn from Gabrielle Caffee's interesting and instructive observations.

The selection of texts for this collection indicates that the author did not waste her time in Brittany. The collection includes an excellent selection of "classic" texts which have remained inaccessible to those who cannot read French. The section called "The Bretons: A Study of a Provincial Communalism" is drawn from Stephane Strowski's 1952 study Le Bretons: Essai de Psychologie et de Caractéologie Provinciales (Rennes: Renne-Pilon). The legends, which make up the bulk of the text, are drawn from works by Pierre-Jakez Hélias (Contes Bretons du Sabot à Feu and Bretagne aux Légendes de la Mer), Anatole Le Braz (Légendes de la Mort en Basse Bretagne, 1883), Y. P. Castel (Légendes Dorées des Saints Bretons, 1968), and Albert Le Grand (Vie des Saints de Bretagne Armorique, 1905). Brief commentaries which complement the legends are drawn from other well known Breton writers on history and folklore: Charles Le Goffic, V. H. Debridour, Florian Le Roy and Bernard de Parades.

Supplementing Gabrielle Caffee's fine translations are maps, reproductions of old photographs and informative footnotes. The pleasure of the text is further enhanced by the highly readable print and aesthetically pleasing layout of the book.

Lovingly conceived and written, Gabrielle Caffee's collection The Breton and His World is highly recommended. It can be ordered directly from the publisher:

Maldoni Press  
355 Saint Michael St.  
Mobile, AL 36602

\$10 for single copies; \$6 per copy for orders of 10 or more; \$6 for students (indicate name of school); plus \$1.50 for postage and handling.



## LEGENDARY BRITTANY

Greg Stump

Breton tradition holds that Christ himself visited Brittany with his apostles, and an extraordinary diversity of Breton legends are based on this premise. One such legend appeared in this column in Bro Nevez 17 (November 1985); here is another one, translated freely from F. M. Luzel's Légendes chrétiennes de la Basse-Bretagne (Vol. I) (Paris: Maisonneuve, 1881, pp. 40-47).

### Saint Philip

Our Savior Jesus Christ was traveling in Lower Brittany, accompanied by some of his apostles, namely St. Peter, St. John and St. Philip.

One day, they found themselves in a beautiful valley where there was a spring with clear, fresh water, and they sat down on the grass, in the shade of an oak, to rest a little. The sun was shining brightly, and birds sang among the branches above their heads. St. Philip said:

"What a beautiful place to build a chapel!"

"That's true," replied St. Peter and St. John.

"Would it please you, master, for us to build a little chapel here?" they asked Our Savior.

"Yes" he replied, "provided that you don't work on it on Sunday."

"Agreed, we won't work on it on Sunday."

"Fine, you can begin work on it; in the meantime, I shall travel around a bit in the mountains of Bro-Gernev, and when I return, I will see what you have done."

Thus, Our Savior headed towards the mountains of Bro-Gernev, and St. Peter, his good friend, accompanied him. Philip and John remained behind to build the chapel. They went all over the place to the houses of the local people, asking them for their help, and everyone gave them something, according to their means: some gave horses and carts in which to carry stones; others gave wood and still others, money; and some--masons, carpenters, roofers and the like--came to work themselves, and in this way a beautiful chapel was built in only a short time.

When Our Savior returned on Saturday evening, everything was finished; all that was missing was a cross atop the steeple. Sunday morning St. Philip said to St. John and St. Peter:

St. Philip - continued

"We've forgotten something: there's still no cross on the steeple; we've got to put one there before asking our master to bless the chapel."

"That's true," replied the two others, "but today's Sunday, and our master, as you well know, asked us not to work on this day."

"I know, I know; but putting a cross atop the steeple of a chapel, that's not working; you can perfectly well do that on a Sunday."

"I agree with you," said St. John; "and you, Peter?"

"I'm not saying anything," replied St. Peter.

St. Philip hastened to make a wooden cross, then, climbing up the steeple, attached it at the very top.

Then they asked Our Savior to visit the new chapel and to be so kind as to bless it. Jesus Christ was very satisfied and expressed his astonishment at seeing what they had done in such a short time.

"You didn't work on Sunday?" he asked them.

"No master, we didn't work on Sunday."

"I mean, not at all?"

"No, really! Of course, there was the cross which was placed atop the steeple this morning."

"Ah! Enough! I had asked you not to work at all on Sunday; there is no choice now but to burn the chapel to the ground."

"What, master? Burn down our chapel, which is so pretty, and which required so much work?!"

"Yes, we must burn it down. Who made the cross?"

"I did, master," replied St. Philip.

"Well then, Philip, it is also up to you to set fire to the chapel."

Thus, to his great sorrow, Philip has to set fire to the chapel. But the flames spread so quickly that he wasn't able to get out in time, and he perished in the chapel. In the wink of an eye, everything was reduced to ashes.

St. Philip - continued

"Poor Philip!" Our Savior said. "But let's see if we can find some of his remains, perhaps some charred bone."

And the three of them began searching among the ashes. Our Savior found a charred bone, which had the form of a soup spoon, and he put it in his pocket. Then they set out on their travels again, now only three in number. When night came, they asked for lodging at the house of a wealthy farmer. They were made very welcome there, and each one had a bowl of soup prepared for his supper. As the maid-servant brought them their bowls, she said:

"Oh! There are three of you, but I only brought two spoons; I'll go get another one."

"Don't bother." said Our Savior; "I have my spoon with me, in my pocket."

And he took from his pocket the spoon-like bone which he had picked up from among the ashes of the burned-down chapel. Then he asked the maid-servant:

"Is the soup good?"

"I think so," she replied.

"Have you tasted it?"

"No."

"Well then, have a spoonful and find out."

And he gave a spoonful of soup to the maid-servant--who swallowed the spoon right along with the soup!

"Jesus, my God!" she cried, "I've swallowed the spoon! I can't imagine how that happened!"

She was really ashamed.

"Oh well, no matter; just give me another spoon," said Our Savior.

The next day, the three travelers were back on the road at an early hour.

A while after this happened, the maid-servant found that she was pregnant, and she was sent away from the farm, scorned as a girl of loose morals. She couldn't find a job anywhere, given her condition, and she was reduced to begging from door to door. When she was asked who the father of her child was, she always answered:

"I don't know; this happened by the will of God."

St. Philip - continued

When the time came, she lay in a cow shed, in the straw. She gave birth to a son, a beautiful child. He was baptized, and was given the name of Philip, because he was born on St. Philip's day.

A year or two later, Our Savior returned to the region with St. Peter and St. John and they stayed in the same house as before. Our Savior asked the lady of the house:

"Where is the maid-servant who was here the last time we stayed with you?"

"I sent her away," replied the lady. "She was not a virtuous girl: she had a baby."

"Do you know where she is now?"

"Her situation is a very sad one; after leaving our house, she wasn't able to find work, and she stays with her child in a little clay hut by the roadside, where she lives miserably on the alms of charitable people."

"Does anyone know who the child's father is?"

"No. When she is asked, she always answers that God alone is the cause of everything, and she never complains about her fate."

The next morning, the three travelers proceeded to the maid-servant's hut. When they arrived, she was working at her spinning wheel, singing. The child was playing at the threshold of the door, and as soon as he saw Our Savior, he ran to him and grabbed him by the robe, saying: "My father!"

"Who is the father of the child?" Jesus asked the mother.

"I don't know," she answered; "God sent him to me, and I don't know that he has any other father."

"Would you like to give him to God, right now?"

"I am very poor, and my life is very hard, but I would not want my child to die."

"Well then! I am his father; give him to me, and return to the house where you worked before, and you will be well received there. You are, at this moment, as pure and as maidenly as ever you were before!"

The girl returned to the house where she had worked before, and was well received there. As for her child, he followed our Savior. But he grew very suddenly, and soon appeared to be about thirty years old; St. Peter and St. John recognized that it was St. Philip himself and they felt great joy at having found him again. The four of them continued on their travels again, just as they had done before.

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## NAMES OF BRETON ORIGIN THROUGHOUT THE WORLD - PART 2

Bernard Le Nail; translated by Geneviève Ray  
(SKOL UHEL AR VRO, B.P. 66A, 35031 Rennes-Cedex, Brittany, France)

(Editor's Note: The following article is the second part of an article by Bernard Le Nail of the Cultural Institute of Brittany, sent to Bro Nevez for our use. The first part, also translated from French by Geneviève Ray of Fountain Valley, California, appeared in Bro Nevez 19.)

Many names of Breton origin are also found in the Indian Ocean.

The largest island of the Seychelles archipelago which is 148 square kilometers and holds 88% of the Seychelles population, is called Mahé Island--or Ile Mahé, the name of a navigator from St. Malo, Mahé de la Bourdonnais (1699-1753) who also gave his name to the town of Mahébourg (pop. 15,000) on the southeast coast of Maurice Island. (On the other hand, the City of Mahé in India, formerly called Maifhi, has nothing to do with the Malouin captain.)

Coëtivy is the name of another island of the Seychelles archipelago. It is the name of a very old Breton family from the region of Léon, among whom are particularly known Cardinal Alain de Coëtivy (1407-1474) who restored the church of St. Yves of the Bretons of Rome, and his brother, Prigent de Coëtivy (1399-1450) who became a French admiral. It is probably in honor of the latter that the island got its name, that is to say, unless there had been a Coëtivy among the lieutenants of Mahé de la Bourdonnais or other Breton navigators from the 18th century.

To the east of Madagascar is the small island of Tromelin, still a French territory although claimed by the island of Madagascar. It probably owes its name to the Breton geographer, Jacques Boudin de Tromelin (1771-1842).

On the west coast of Reunion Island is Pointe de Bretagne.

Much to the south, Marion Island, which belongs to South Africa, draws its name from the Malouin navigator, Nicolas-Thomas Marion-Dufresne (1729-1772). The Crozet Islands which belong to France owe their name to another Breton sailor, Julien-Marie Crozet, born in Port-Louis in 1727 (whose father was from Voiron in the French province of Dauphiné). Working aboard ship in the Indian Ocean from age 12, he made many commercial voyages and explorations to Asia and Oceania waters before he was lost at sea in 1780.

The Kerguelen archipelago, which encompasses 300 islands (total area 7,000 square kilometers) and which belongs to France, derives its name from the Breton navigator Yves-Joseph de Kerguelan-Tremarec (1734-1797) who discovered these islands in 1772. There, one recognizes many other names tied to Brittany: Baie Bretonne, Baie d'Audierne, Golfe du Morbihan, etc.

## BRETON PLACENAMES - continued

In the Gulf of Tonkin, the closest Vietnamese island to the Chinese border is called (at least on western maps) l'Ile de Kersaint, and draws its name from Guy-Pierre de Coetnempren, Count of Kersaint, born in Brest in 1747, and who died in Suresnes, near Paris, in 1822. He had been sent by Louis XVI in 1787 to what was formerly called Cochinchine (Vietnam).

In New Guinea are found the Golfe de Huon, the Huon Peninsula, and the mountain range Finisterre (4115 m.). These names bring to mind the voyages of Jean-Michel Huon de Kermadec, a descendant of a very old Breton family which fostered many well known sailors. Born in Brest in 1747 and a page to the king in 1762, Jean-Michel Huon de Kermadec made several voyages to Ceylon\* and China. In 1791 he was sent to look for the expedition of La Pérouse who had been shipwrecked. He did not find La Pérouse, but discovered and mapped coasts unknown to Europeans in Australia and in New Caledonia, where he died in 1793. His name was given to the Huon Islands, small islands north of New Caledonia. One of these islands is called Le Leizour.

The name Nouvelle Bretagne, oddly enough, does not originate from Brittany. It is the translation of New Britain, the name given to that island by the British navigator William Dampier (1651-1715) who discovered the strait that bears his name in 1699. A century ago, a Breton adventurer, the Marquis Charles de Breil de Rays, had dreamed of cutting for himself a colonial empire comprising the Solomon Islands. He gave the name "Port Breton" to what was called "Port Praslin" in the bay south of New Ireland, where Bougainville anchored in 1775. From 1878 to 1882 four expeditions including a total of one thousand men, were sent to the "Colonie Libre de Port Breton" (Free Colony of Port Brittany), but the saga ended in tragedy, and less than 70 people returned to Europe. The name "Port Breton" has long since disappeared from the maps of the region.\*\*

On the other hand, one can find, not far from New Brittany, a group of islands whose names are genuinely Breton: the Trobriand Islands. These tiny islands are known all over the world for the long stays of an anthropologist of Anglo-Polish origin, Bronislaw Malinowski (1884-1942), who studied customs and manners--particularly sexual behavior--within the families of natives. From Malinowski's books and their translations into many languages, psychologists and anthropologists the world over know of the Trobriands, unaware that the name given to these Melanesian peoples is from Brittany. Indeed,

---

\* Today Sri Lanka.

\*\* Readers are referred to an article by Yann Morvan, "L'incroyable histoire de la 'colonie libre de Port Breton'" (Dalc'homp Sonj 13, Fall 1985) for more about this colony.

## BRETON PLACENAMES - continued

the name of that small archipelago comes from Jean-François Trobriand de Keredern, born in Plouigneau in 1730, who died in Brest in 1780 and had led an expedition to Malaysia in 1775.

The coasts (and even the interior) of Australia have preserved also, in no small number, names of Breton origin. Off the southwest coast of Australia, Marion Reef is the name of a large group of coral reefs which owe their name to the Malouin Nicolas-Thomas Marion-Dufresne (1729-1772). One-fourth of the city of Adelaide (population 950,000) is also called Marion, and one can find Marion Bay in Tasmania. 150 kilometers south of Adelaide is Guichen Bay. Guichen is the name of a township in the Ille-et-Vilaine department of Brittany and was named after another famous Breton sailor, Luc Urban du Bouexic, Count of Guichen, born in Fougères, June 21st, 1712. He died in Morlaix in 1790 after participating in and then leading numerous campaigns in the Mediterranean, on the coasts of Africa, and in Canada and the Caribbean islands.

Off the coast of Adelaide, in the Kangaroo Islands, is Cape Couëdic. Charles Louis de Couedic de Kergoualen, born in July 1740 in Pouldregat, joined the navy when he was 16 years old, and played a part in numerous campaigns in the island of Guadeloupe (West Indies), in India and other regions of the world. He is particularly known for his heroic fight, on October 16th, 1779, on board the fregate La Surveillante (The Watcher) against a British ship in the bay of Iroise. Mortally wounded, he died on January 7th, 1790. In western Australia, 60 kilometers from Port Hedland is Cape Keraudren, undoubtedly named in honor of Pierre-Francois Keraudren, born in Brest, May 15, 1769, who died in Passy (today a section of Paris) in 1858 after a career as a navy doctor that took him all over the world.

In Tasmania, the large island south of Australia, Jean-Michel Huon de Kermadec (1748-1793) gave his name to the Huon River and to a small town, Huonville near Hobart (unless, perhaps, that name came from another Breton sailor who also visited these regions, Huon de Kerilliau).

Northeast of New Zealand is a group of volcanic islands frequently shaken by earthquakes. Raoul, Macauley and Curtis, with a total area of 34 square kilometers, were annexed by New Zealand in 1887 and have the very Breton name of Kermadec Islands in memory of Jean-Michel Huon de Kermadec. An underwater mountain range bears the name Kermadec Ridge, and the deepest underwater trench of our whole planet (1,200 kilometers long, reaching depths of 10,047 meters) is called the Kermadec Trench.

This enumeration (which leaves out Europe) is by no means exhaustive, and probably many other place names with Breton origins exist all over the world. It would be interesting if all readers, who know of other examples would point them out to us, mentioning as much as possible their exact geographical position and the documents (maps, atlases or others) in which they are mentioned.

\* \* \* \* \*

## AR GEGIN - BRUCH "A LA BRETONNE"

Nathalie Novik

Though brunch is not very common in Brittany, here are some suggestions for Breton dishes which would enable you to present a very typical array of Breton specialties on the Sunday table:

### Ingredients:

- Artichokes: 6 small artichokes  
1 cauliflower  
10 lettuce leaves  
Mayonnaise
- Eggs: 6 eggs  
Vinegar
- Sauce Beaumanoir: One bottle of Muscadet (Breton white wine)  
2 oz. butter  
Flour  
Tomato paste  
Garlic, spices
- Asparagus: 20-30 asparagus (not too thick)  
2-3 shallots  
2 small onions  
Butter  
Flour

### 1) ARTICHOKEES:

Cook and drain the artichokes and the cauliflower. Clean the artichokes and save the hearts. Cut the cauliflower in small bunches. On a dish, arrange the lettuce leaves and place the artichoke hearts carefully on them, with the small cauliflower bunches between them. Cover with mayonnaise.

### 2) SAUCE BEAUMANOIR:

Use a thick saucepan. Melt the butter and add one tablespoon of flour, stirring constantly. Mix in two large glasses of Muscadet and perhaps a little bit of water. Add three teaspoons of tomato paste, salt, pepper, spices, thyme and a little crushed garlic. Cook for a few minutes, stirring constantly. Keep it warm.

### 3) ASPARAGUS:

Cook the asparagus in boiling water; reserve the water. In a pan, sauté the shallots and onions in butter; add one teaspoon of flour, and use about 1/2 cup of the asparagus water to mix the sauce. Pour on the asparagus tips displayed on a warm dish.

### 4) EGGS:

Poach 6 eggs in 1/2 water, 1/2 vinegar, and take them out as soon as the whites harden. Drain them, place them on the same dish as the asparagus, add pepper and salt and cover with the Sauce Beaumanoir.

Serve with slices of rye bread, butter, apple juice, Muscadet and coffee.



## PROJECT "BLAS KELTIEG" (A TASTE OF CELTIC\_

Mikael Madeg

(Editor's Note: The following article is reprinted from Carn 53 with the kind permission of the author. The project described is now in preparation and will count on the support of individuals or organizations for materials or financial aid.)

This project is a one-hour cassette, and accompanying booklet, intended to give listeners a recorded impression of what all the Celtic languages sound like.

"Major" Celtic languages will be allotted about 12 minutes, and Cornish and Manx about 5 minutes each, including different traditional varieties of them as well as revivalist uses when prevalent. The cassette will include on one side: Gaelic (Manx, Scottish, Irish); and on the other side Brittonic (Cornish, Breton, Welsh). Each selection will be divided into a number of short meaningful extracts of longer recordings, or self-contained anecdotes which exemplify genuine speech (and not readings), averaging two minutes.

The booklet will contain a full transcription in the original language (large print, left pages), with translations in both Breton and English (small print, right pages). Brief notes will be included about the situation of the languages nowadays, as well as about the 30 or so speakers on the tape.

Materials to be contributed must include two parts:

- a tape (and not cassette) that is as clearly recorded (or re-recorded as possible. These will be re-recorded twice, so clarity is of the utmost importance;
- a written-out version, word for word, of the tape--preferably typed or very carefully written (no typist can be expected to fully know all the Celtic languages and various spellings!)

Apart from (welcome) financial support, contributions of materials from organizations or diverse bodies outside Brittany would entitle them to a number of copies at cost price, or to exclusive distribution where all the help came from one body or individual. All individual contributors will be offered cost price copies of the cassette, unless financial help allows more generosity.

My credentials for the project: I am a Breton language teacher and writer and an academic specialist on nicknames, with a long standing interest in other Celtic communities, a fair command of Welsh and a degree of fluency in Scottish Gaelic. My contributions to inter-Celtic understanding include:

BLAS KELTIEG - continued

- . co-edition of a Welsh/Breton anthology of Breton poetry.
- . extensive research on Welsh nicknames and projects for books about them in both Welsh and Breton.
- . research on Scottish Gaelic nicknames, on a commission from the Gaelic Books Council.
- . a book in Breton of short stories from Scottish Gaelic.
- . work on two books in Breton of short stories translated from Welsh.

I launched a collection of one-hour cassettes of Breton dialects, with booklets, from my own edited tape recordings (three of them published on seaweed uses in Leon, a study of premonition (Komz 1), and a folk tale (Komz 2)).

The following are intended items for the project "Blas Keltieg" (other suggestions are welcome):

ALBA: 1. extract from School of Scottish Studies Cassette 4 (Barra); 2. (item in) Islay Gaelic; 3. (from) Central Highlands; 4. Rosshire; 5. Lewis religious oratory; 6. extract from Radio News (Harris Gaelic).

BREIZH: 1. Treger Breton; 2. Bro Vigoudenn; 3. Coastal Gwened; 4. Central "mountain" Kerne; 5. Leon religious oratory; 6. extract from radio news (Leon).

CYMRU: 1. Glamorgan (coal mines); 2. Carmarthenshire; 3. the North East; 4. Merionethshire; 5. extract from Radio News ("northern" Welsh); 6. extract from Saunders Lewis' conference "Tynged yr iaith".

EIRE: 1. Donegal; 2. Connemara; 3. Kerry; 4. Radio News (Dublin?); 5. Second language speaker (Connemara flavor); 6. Ring; (alternatively) 6. Dublin or Northern "revivalist" speaker.

KERNOW: 1, 2, 3(4) items in revived Cornish.

MANNIN: 1, 2 items from recordings of last native speakers; 3. bit of conversation in revived Manx.

As of August 1985 I already had the following tapes: Alba: 1, 2, 3, 4, 5, 6; Breizh: 1, 2, 4, 5, 6; Cymru: 4, 5, 6; Eire: 5; Kernow (all) Mannin: 1, 2. I am looking forward to assistance for the other items.

All correspondence can be directed to:

Mikael Madeg  
Kêredol  
29220 St. Tonan  
Brittany, FRANCE

## CELTIC FRING - A NEW PUBLICATION

Celtic Fringe is a bi-monthly newsletter edited by June Sawyers of Chicago which includes "cultural, social, and political news, features and interviews of Celtic America and the Celtic regions of the world (Scotland, Ireland, Wales, Cornwall, Isle of Man, Brittany)." The first 10-page issue of July/August 1986 features an interview with Dr. Lawrence J. McCaffrey, a scholar of Irish history and emigration, including also various notes on current events, books, records and festivals. The contents of this first issue of Celtic Fringe is focused primarily on news of Ireland (approximately 75%). Hopefully, the balance will get better--especially since news of Cornwall, the Isle of Man and Brittany is hard to find for most Americans likely to subscribe.

Celtic Fringe is a welcome new publication, recommended to anyone interested in learning more about the contemporary Celtic world.

Subscriptions are \$15 (U.S. and Canada); \$18 foreign. A "trial subscription" (three issues) is available for \$10 (U.S. and Canada); \$15 foreign. The address for subscriptions or more information is:

Celtic Fringe  
6146 W. Giddings St.  
Chicago, IL 60630

\* \* \* \* \*

## EIGHTH INTERNATIONAL CONGRESS OF CELTIC STUDIES University College Swansea, Wales - 1987

A call for papers has gone out for the Eighth International Congress of Celtic Studies to be held in Swansea 19-24 July 1987. The theme of the Congress will be "Tradition and Innovation in the Celtic Countries" with specific sessions on the following topics:

- 1 - The Renaissance
- 2 - The Renaissance and Welsh Literature
- 3 - The effects of the Renaissance on housing and society
- 4 - The Renaissance in Ireland
- 5 - The Renaissance in Scotland
- 6 - Tradition and Innovation in Breton Literature

Other topics on Celtic languages, culture and history are welcome. The deadline for paper titles and abstracts in November 1, 1986. For more details about the Congress and a form for paper summaries, Bro Nevez readers can contact the editor, or write directly to the Congress Secretary:

Dr. R. O. Jones, Secretary  
Eighth International Congress of  
Celtic Studies  
Yr Adran Gymraeg  
Coleg y Brifysgol Abertawe  
Parc Singleton  
ABERTAWE SA2 8PP  
WALES

## CONSEO - CONFERENCE OF STATELESS NATIONS OF WESTERN EUROPE\*

The first conference gathering of the Stateless Nations of Western Europe took place on December 27-30, 1985, in Barcelona, Catalonia.

Faced with the policy of the constituted states of Western Europe which endeavor to consolidate a unity founded on power and trade, the representatives from political and cultural organizations from the dominated nations gathered in Barcelona between December 27 and 30, 1985, for a Conference of Stateless Nations of Western Europe (CONSEO).

They elaborated and worked out a new unifying force providing for human progress in which the unity of society is based on solidarity and justice, and for peace as a consequence of the respect of the collective rights of all peoples, which in turn enables these nations to practice self-determination and to free themselves from economic, social and military dependency.

The delegates expressed their will to achieve a better coordination of all the processes involving the personal freedom of men and women of all nations, within the present structures of Western Europe, and thereby generate a new wave of hope in a Europe presently undergoing a general crisis affecting its social values, ideological references, and economic and social structures.

Thus, the representatives of the Stateless Nations of Western Europe agreed on the following principles and positions, which they wish to concretize:

- 1.1 CONSEO reaffirms that, in view of universal human rights, every nation is entitled to self-determination and to set up the means allowing it to exert this right.
- 1.2 CONSEO condemns the use by States of Europe of all media and educational systems in order to destroy national consciousness and discredit self-determination struggles. It considers as illegitimate State legislations forbidding or limiting the freedom of nations to self-determination. It denounces in particular the systematic use by the said States of police, justice and military structures to repress those who are working towards the freedom of their nation, and even further denounces the inter-State agreements, whether they are openly or secretly concluded, and the universally reprobated methods used by these States such as encouraging informing, practicing torture and murder.

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\* CONSEO stands for "Conférence des Nations sans état d'Europe Occidentale". This report was transmitted by the Paris branch of Stourm ar Brezhoneg and translated by Nathalie Novik for Bro Nevez.



CONSEO - continued

- 2.1 CONSEO wishes to stress that the language and culture are the most obvious manifestations of the identity of a given nation. This is why they happen to be the target of the most significant aggressions and rejections on the part of States who wish to wipe them out in order to destroy national awareness.
- 2.2 CONSEO thereby proclaims it necessary to officialize all national languages in their historical territories in order to normalize their use in private life as well as in all aspects of public life.
- 3.1 CONSEO denounces the economic order of the European Trade Community which excludes the stateless nations from its governing body and prevents them from taking part in the negotiations concerning their development, thereby endangering the survival of these nations as such, not only from the political point of view but also from cultural and socio-political standpoints, leaving them at the mercy of oppressing states and multinational companies. Equally, it cannot accept the so-called new strategy of a "regional Europe" where the economic planning is aimed merely at normalizing inequalities impairing stateless nations and at destroying their respective unity.
- 3.2 CONSEO claims the right for each nation to freely choose its economic future and to manage its own resources for itself, though it acknowledges this would have to be done in the immediate future within the framework of the European institutions by stretching the possibilities they offer to the fullest extent.

The initiative by CONSEO allowed for planned and prepared exchanges between all those organizations which fight at all levels for the emancipation of the stateless nations of Western Europe. It was also a historical occasion for a global confrontation of experiences, much beyond existing bilateral relations, providing the means to define common bases for analysis and action.

The result was a unanimous desire from the participating organizations to pursue and extend the scope of the exchanges, and to build up common actions likely to reinforce the struggle led by each nation as well as the solidarity between them to achieve the above mentioned goals.

Also, CONSEO provided the opportunity to develop new links with other struggling nations of the earth, who had sent observers. In order to express this solidarity, the member organizations of CONSEO pledged, each at its own level, to participate in manifestations of support for the indigenous peoples on the occasion of the shameful celebration of the fifth centennial of their colonization and genocide by western European civilization.

## CONSEO - continued

Led by this new approach of relations, CONSEO has asked its international committee to develop and implement permanent structures. To start immediately, it adopted a permanent secretariat whose task will be to maintain the links between its members and to coordinate various common actions such as:

- actions against regression;
- campaigns to promote language and culture;
- studies and research to define new economic structures in Europe and the world;
- concrete actions to support all struggling peoples.

It will also implement mutual information channels, with the long-term goal of having its own press agency.

CONSEO plans as its goal to constitute itself in a Permanent Council of the Stateless Nations of Western Europe, to answer to the institutions of the European States. The first step will be another general assembly, with enlarged participation, within the next two years, and CONSEO plans in the meantime to draft a Charter of the Collective Rights of Nations, an indispensable complement to the Human Rights Declaration.

\* \* \* \* \*

## MINORITY LANGUAGES OF CHINA: AN OVERVIEW

Paul Nedwell

China, which many of us in the West do not fully realize, is a truly rich and varied multi-national country. The present Chinese government has already identified 55 minority nationalities, of which 53 have native languages of their own, while the ethnic origins of about 900,000 people remain yet to be identified. In previous times, among some of these minority groups, the mortality rate was higher than the birth rate.

One such example was that of the Mongolians in Inner Mongolia. In the early 19th century there were 1.18 million Mongolians living in Inner Mongolia; however, in 1947, when the present autonomous government of Inner Mongolia was set up, there were just 832,000 Mongolians living there. Another example of minority population decline was that of the Tibetans. There were about 5 to 6 million Tibetans during the latter part of the 8th century, but the first national census in 1953 counted just 2.77 million. The Tibetan population was virtually cut in half in the intervening centuries. However, in recent years, and especially after 1964, the minority population of Tibet actually increased faster than the majority Han (Chinese) nationality.

## MINORITY LANGUAGES OF CHINA - continued

Thanks to the current policies being followed in China, minority languages and nationalities are on the increase. Family planning among the minority groups was begun only in 1979, and even later for some minority groups, ten years after it had been introduced among the majority Han population. Also, more flexible family planning regulations were practiced in the minority regions of China, resulting in a significant increase in minority populations. By way of example, before 1964 there were only 10 minority groups with more than one million population, but, by 1982 there were 15.

To satisfy aspirations of its minority peoples for local self-rule, 107 autonomous regions, districts and counties were set up all over China. The self-governing administrative bodies in these areas are more or less free to stipulate different rules and regulations than those in force among the majority Han population, including those pertaining to marriage and family planning.

There also appears to be a genuine desire on the part of the present government to encourage a policy of full equality for all minority groups and to encourage economic prosperity among these groups in their own minority areas. Because of these new healthy attitudes being shown towards minority peoples in China, many, who for one reason or another had not previously declared their nationality, have now done so. For example, the Tujia nationality has jumped from 545,000 people in 1964 to 2,833,000 in 1982; and this was in large part due to the large numbers of people who have reidentified themselves. Also, because of the present healthy atmosphere regarding minority peoples of China, people of Han/minority marriages usually prefer to be identified as part of the minority group.

The minority peoples of China comprise only about 7% of the country's population, but they are spread out over more than 62% of the land surface. Some minorities, such as the Mongolians, Hui and Manchus, not only live in compact local communities, but can also be found in other parts of China. According to the national census of 1982, the autonomous areas (5 autonomous regions, 30 autonomous districts, and 72 autonomous counties) had about 120 million people, or about 12 percent of China's population, of which only about 50 million were of the minority peoples themselves.

Under the previous Nationalist regime (1926-1949), many minority groups, chiefly ignored by the then central government, were living reminders of China's long social development. Primitive societies, slave societies and feudal societies all co-existed. Restricted by lack of any meaningful reforms, the cultural level of most minority groups was relatively low.

Of the 55 minority nationalities, 13 had their own written language--Mongolian, Hui, Tibetan, Uigur, Korean, Manchu, Kazakh, Dai, Russian, Xibe, Tartar, Uzbek and She. Although eight other minority groups

## MINORITY LANGUAGES OF CHINA - continued

had written languages (Miao, Yi, Lisu, Va, Naxi, Lahu, Jingpo and Jing), they were either seldom used or incomplete. The other remaining minority nationalities had no written language whatsoever. Schools were virtually unheard of in the minority areas; and, when such schools did exist, most of the peasants couldn't afford to have their children attend them. The illiteracy rate among minority peoples at that time was as high as 95%. In some areas events were recorded by tying knots or carving wood. Accounts were also kept by using dried soy beans.

After the establishment of the present regime, great efforts were made to develop the written and spoken minority languages. Embodied in both the 1949 Common Program of the Chinese People's Political Consultative Conference and the 1954 Constitution of China is the basic right of minority nationalities to freely use and develop their own written and spoken languages. The government has, in support of this basic minority language right, helped ten minority groups work out their own written languages using the Latin alphabet. These were the Zhuang, Yi, Bouyei, Miao, Dong, Hani, Lisu, Li, Va and Naxi. The government also helped the Dais reform the two Dai languages from their two major areas of settlement--Xishuangbanna and Dehong. The Jingpos and Lahus have improved their respective languages by using the Latin alphabet. These measures have helped to promote the cultural and educational development of China's minority peoples.

Unlike some multi-national countries, China has actively encouraged and aided in the growth and development of the various written and spoken languages of its minority peoples. And it has even gone so far as to set up various autonomous areas, where the majority of its minority peoples live and work. Not only are the minority languages of the various nationalities treated with respect and supported, but also the respective non-Han cultures of these peoples. Folk singing and folk dancing are popular forms of entertainment among the minority groups, and this further enriches the minority languages and cultures. At least for the present, it does not appear that the minority languages in China are endangered. On the contrary, it appears that their growth and development is supported by the central government in Beijing (Peking).

One can only hope that other multi-national countries will learn from the Chinese in their peaceful solution of the "problems" of minority languages and cultures in a multi-national state. The Chinese have eliminated any possible "problems" by actively encouraging and supporting the growth and development of minority languages and cultures in the minority areas of China, introducing one or another of the Chinese language dialects only as a second language, if at all. However, the task of the central government in reducing illiteracy among minority peoples in China is far from complete. The 1982 national census showed the illiteracy rate among minority people above 12 years of age to be slightly over 40%. Wiping out illiteracy and raising the educational levels of minority groups, a problem left from the previous Nationalist regime, is indeed a difficult task. But the government and people of China have great patience and determination, so I have little doubt that they will eventually succeed.



LETTER TO THE EDITOR

Dear Lois,

Your latest newsletter just arrived and was enjoyed as always, particularly so since I extracted several pages to pass on to others: the "French Borrowed From Breton" pages to my French tutor; "An American in Wales" to a Scots-Welsh friend, whose Welsh mother taught him to answer the Welsh question, "Can you sing?" with the Welsh answer, "Can I sing!"; the "Three Brothers" folktale to a priest as a base for a future homily; and the "Sicilian Dawn" segment to our attorney, whose people came from Sicily, and who is working on a book about Sicilian-Americans.

I am enclosing in return some pages from July Country Living on Quimper.\* Also, you might like to advise your readers that there is a lovely feature on "Summertime in Brittany" in the July/August issue of European Travel & Life now on the news stands.

It is obvious that you put in many long hours and a major part of your life into your Breton work. I'm sure that I must speak for many when I say that it does not go unappreciated.

Javan Kienzle

Southfield, Michigan

\* This is a short, but informative and beautifully illustrated article called "Quimper Ware" by Sondra V. Bondhus, a collector of Quimper faience and author of a book called Quimper Pottery: A French Folk Art Faience.

# International Committee for the Defense of the Breton Language

## THE U.S. BRANCH OF THE ICDBL

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

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With the primary aim of promoting education in and about the Breton language, the U.S. ICDBL has initiated the following activities: a bibliography project, the development of a series of "working papers" and informational publication, work to make Breton books and journals better known and more accessible in the U.S., and participation in festivals and conferences. The U.S. ICDBL serves as a clearinghouse for information relating specifically to the Breton language and culture and more generally to Breton society and history.

## MEMBERSHIP

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

Voting Members have the right to cast one vote for their membership on all issues brought to vote. Groups of several individuals may hold a membership in common.  
Dues: \$10 per year.

Non-Voting Members have no voting rights, but are welcome and encouraged to be active in all ICDBL activities. This category is primarily for those who would like to show support, but do not want decision-making responsibilities.  
Dues: \$9 per year.

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

Lois Kuter  
143 Plymouth Road  
Plymouth Meeting, PA 19462

Persons living outside the U.S. are urged to join ICDBL branches existant in their location. A list is available upon request.

## NEWSLETTER OF THE U.S. ICDBL - BRO NEVEZ

Published quarterly (February, May, August, and November) this 30-40 page newsletter is designed to inform readers in the U.S. and elsewhere about the Breton language and culture, and the work of Bretons to support them. The aim of the newsletter is to be both a source of and a guide to information about the Breton language and culture.

## SUBSCRIPTION

Includes 4 numbers yearly. Subscription rates are \$8.00 for the U.S. and Canada; \$12 overseas (surface mail); \$15 overseas (airmail). Note: Subscription is included in membership dues.

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

## ADVERTISING IN BRO NEVEZ

Advertising in Bro Nevez not only makes you better known to our 300 to 350 readers, but helps us to finance an upgrade in duplication processes.

Rates: 1/2 page = \$30 for 1st insertion.  
1/4 page = \$20 for 1st insertion.  
1/8 page = \$10 for 1st insertion.

Note that rates go down with repetition of ads. Write for details.

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

## Classified Ads:

2 lines (1/2 page column) \$1.00; 50¢ for each repeat.  
3 lines - \$2.00 first time; \$1.00 each repeat.  
4 lines - \$3.00 first time; \$2.00 each repeat.  
more lines - see advertising rates above.

Deadlines: January 20th for February issue.  
April 20th for May issue.  
July 20th for August issue.  
October 20th for November issue.

All advertising must be camera-ready copy; classified ads should be typed if possible. A check or money order (made out to "Lois Kuter/ICDBL") must accompany the advertisement or classified ad.

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

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

Name: \_\_\_\_\_  
Address: \_\_\_\_\_

I would like to join the U.S. ICDBL:  
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