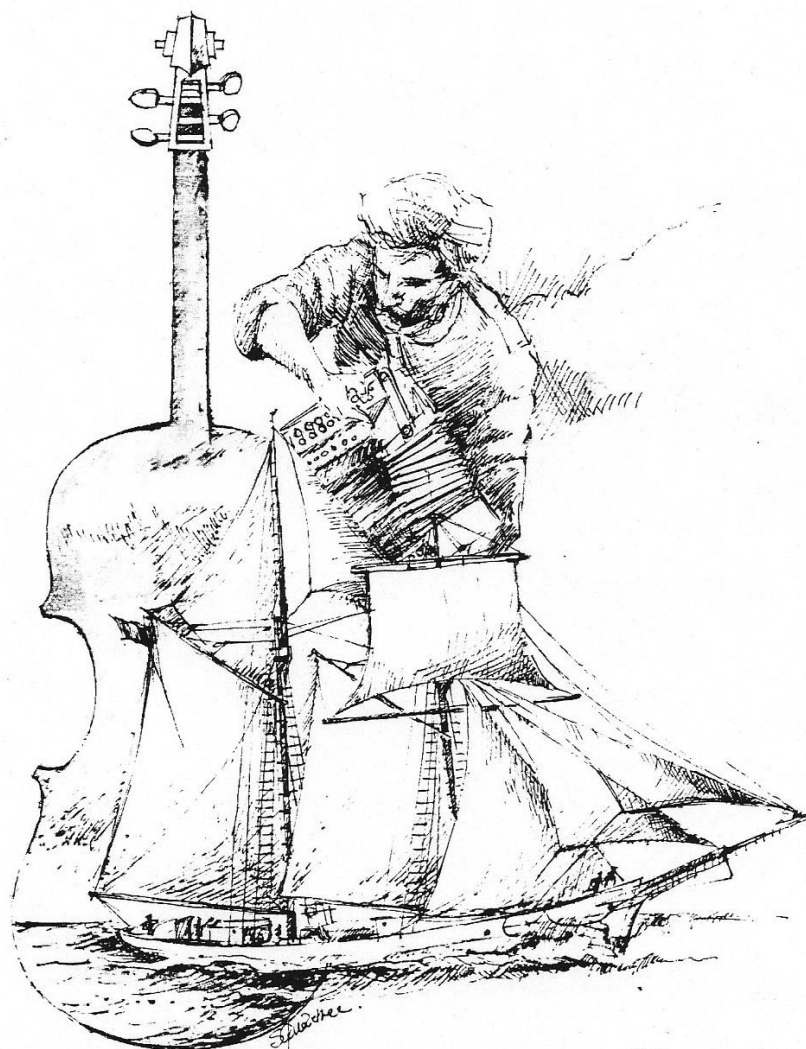


# BRO NEVEZ

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



see page 24

KUZUL ETREVROADEL EVIT KENDALC'H AR BREZHONEG

MAY 1989

No. 30

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for now write c/o  
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Contributions, letters to the Editors, and ideas are welcome from all readers and will be printed at the discretion of the Editors.

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

# *Editor's Note*

Lois Kuter

Let me begin this newsletter by pointing out a major error made in the last issue of **Bro Nevez**. I failed to notice that the issue number and date were incorrect on the front cover and title page before duplicating and mailing the issue. Thus the last newsletter was numbered "28" when it should have been "29", and dated "November 88" instead of "February 1989". The issue number and date were correct on the back page above the table of contents. My apologies for this sloppiness.

This is indeed our 30th issue of the newsletter for the U.S. ICDBL, and I am very pleased to see us reach such a nice round number. Thanks to all of you who have contributed articles and ideas...and support. This issue shows nicely how very much alive the Breton culture is today in Brittany. The opening article on Diwan reports on the first year of the new secondary level. Despite the severe financial problems that Diwan still faces, the schools are expanding. A second testimony to the vitality of Breton culture is shown in the catalog listings for two publishers. Books in Breton are abundant and publishers give each other more and more healthy competition. I will continue to include catalogs from Breton publishers in future issues of **Bro Nevez** (including in upcoming issues listings from Ar Falz/Skol Vreizh, Dalc'homp Sonj!, Ar Men, and Le Chasse-Marée). A third demonstration of the strength of Breton culture is found in the list I have compiled of festivals held this spring (and summer) in Brittany. Music and dance are honored throughout the year in Brittany, and festivals have become an important event for the performance of traditional styles as well as new compositions.

\* \* \* \* \*

## THE FRONT COVER DESIGN

The drawing reproduced on the front cover is by Sylvie Guezennec--a version of a design used for posters announcing the Fête du Chant de Marin, an international maritime festival to be held August 4, 5 and 6 in Paimpol. See pages 24-27 for information about this festival.

# DIWAN LETTER

Fall 1988

Translated by Nathalie Novik

# Lizher Diwan

## GER AR PREZIDANT

*Keneiled Ker,*

*Diaes-spontus eo bet ar bloavezh-skol 87/88, hen gouzout a rit. Troidellerezh ar minister, daoust dezhi bezañ degaset d'he heul disimplij an holl gopridi, he deus broudet an dud da gaout nerzh ha youl d'en em zifenn. hag an disoc'h a zo bet un emglev sinet d'ar c'hentañ a viz Ebrel 1988.*

*Ar c'heloù a dleomp d'hor skoazellerien a zo bet laosket a gostez. Setu perak hon eus divizet sevel, en un doare reoliek, un embannadur nevez, da vezañ kaset d'un niver brassaet a dud. Al "Lizher Diwan"-mañ a zo ar skouerenn gentañ anezhañ. An danvez a vo kavet e-barzh a vo an hini a blij kalz da Ziwan: yezh ha sevenadur Breizh, pedagogiezh, deskadurezh, divyezhegezh, an doare-soubadur, ar priziañ ar stummañ, darempredoù gant hor c'hevelerien, buhez ar skolioù perzhioù arc'hantel...*

*Met e peseurt stad emañ Diwan hiziv? Warlerc'h Euroskol, gouel 10vet deiz-ha-bloaz Diwan en deus graet berzh bras, eo bet merket an diskrog-skol gant ur c'hresk-a 17% e niver ar vugale skoliataet, ha gant digoradur ar skolañ, goude tri bloavezh-labour d'e brientiñ.*

*Peadra da vezañ laouen eta, hag a ro deomp an tu da seveniñ gant sioulder an oberioù gwirion a zo hor re.*

*Evit pezh a sell ouzh an amzer da zont, e vo hor pal ober kement hag a vo ezhomm evit pellaat diouzh an enkadenn, en ur gas da benn ar gwellañ ma c'hellomp hon emzivizoù.*

*Ken ur wech all eta, holl asambles atav, evit bezañ trec'h.*

André LAVANANT



## A WORD FROM THE PRESIDENT

Dear friends,

As you know, the 1987-88 school year was very hard. The government's hesitations led to the layoff of all the Diwan teachers, galvanizing the energies of our supporters which was finally rewarded by the signing of an agreement on April 1, 1988.

We have been slow in transmitting information to our sympathizers. This is why we have decided to produce a new publication on a more regular basis which is in a lighter form adapted to a growing number of subscribers. This issue of "Diwan Letter" ("Lizher Diwan") is our first. The themes to be included will naturally be those dearest to Diwan: Breton language and culture, pedagogical methods, education, bilingualism, language immersion, evaluation, teacher training, relationships with our partners, budget matters, school life...

But where does Diwan stand today? Following the tremendous success of Euroskol, our 10th anniversary celebration, the 1988 enrollment saw a 17% increase in the number of children in our schools, as well as the opening of a secondary school--based on three years of preparatory work.

We therefore have some good reasons to be satisfied, and to deal calmly with the real questions which motivate us.

Regarding the future of Diwan, we will work to ensure that our continuous information and negotiation activities prevent any new storm from gathering.

Thus, until the next time, always together for new successes,

André Lavanant



**COLLEGE DIWAN  
SKOLAJ DIWAN  
ROPARZ HEMON  
1988**

**UR RUMMAD NEVEZ  
A ZO BET GANET...**

**An aozañ**

Adalek e benn kentañ, e oa pal Diwan reiñ d'ar brezhoneg ur statut a yezh-kelenn, eus ar skol-vamm betek ar Skol-Veur. Ar skol-vamm gentañ a oa bet digoret e 1977 hag ar c'hentañ derez e 1980.

Ret-mat eo bet d'ar skolidi gentañ, echu ganto ar c'hentañ derez, kregiñ e c'hwec'hvet klas skolaioù ar stad rak ne oant ket niverus a-walc'h evit ma vefe bet krouet ur skolaj Diwan evito.

Krouidigezh ar skolaj a zo disoc'h labour ur c'hant hennak a dud o deus savet dafar evit pep doare-rumm, ha krouet danvez-levrioù e brezhoneg evit ar 6vet klas. Bez' emaint krog bremañ gant dafar ar 5vet klas...

Bez' emañ ar skolaj o vont en-dro war diazezoù kreñv hag o'ch implijout binvioù kelenn a-vremañ ha danvez o klotañ gant e ezhommoù, a-drugarez da labour ar gerent hag ar vugale, rak int ivez o deus savet asambles palioù brasañ ar raktres ha prederiet warnañ.



Collégiens et professeurs  
Skolidi ha kelennerien

**Devezhioù kentañ ar skolaj...**

Kontañ a ra deomp ar skolidi nevez penaos eo tremenet an devezhioù kentañ er skolaj:

"D'an 8 a viz Gwengolo 1988, omp erruet e skolaj Diwan: Erwan ha Tangi o tont eus skol Diwan Gwitalmeze, Lomig, Katell ha Maeva eus skol Diwan Santeg, Hoel ha Florence eus skol Diwan Kemper ha Jeanne eus skol Diwan Sant-Brieg. Eizh bugel omp eta, pemp plac'h ha tri faotr. En em blijout a reomp ar mañ koulz hag er ger. Dibabet hon ar bloaz passet dont er skolaj ha n'hon eus ket keuz. Hor skolaj a zo lec'hiet en ur ranndi, 20 straed Charles Péguy e Brest.

Roet ez eus bet anvioù d'hor c'hambreier: hini ar baotred a zo anvet "Kambr ar Marmoused Speredek", hini Florence hag Hoel "Hoflo", hag an hini diwezhañ a zo anvet "Hep-Anv". D'ar yaou 22 e oa bet torret gwele Lomig. Lomig, Jeanne ha Maeva a oa warnañ ha Tangi a oa deut da azezañ en o c'hichen, ha torret e oa bet ar gwele. Met Gurvan, hon animatour, en doa dreset anezhañ en-dro"

DIWAN'S "ROPARZ HEMON" SECONDARY SCHOOL  
A NEW GENERATION IS BORN...

**The Preparatory Work**

From its inception, the Diwan Association has endeavored to give the Breton language the status of a teaching language from kindergarten to the university. the first Diwan kindergarten opened in 1977; the first primary school class in 1980.

The first students to join those Diwan primary grades were obliged to go on to a French school after graduation since there were not enough of them to justify opening a secondary school.

The new secondary school class is the result of the work of a hundred people who, for three years now, have been defining specific programs, creating text books in Breton for the sixth level, and are now at work conceiving materials to be used in the future seventh level. The massive teamwork allows the Diwan secondary school to work from a solid foundation and to use modern and appropriate teaching tools.

Diwan's secondary cycle is also born from the work of both parents and children who put their heads together to define the orientations and needs of the school program.

**The First Days of School...**

The children tell us of their first day of secondary school: "On September 8th we arrived at the school: Erwan and Tangi from the Diwan school in Gwitalmeze; Lomig, Katell and Maeva from the school in Santeg; Hoel and Florence from the Kemper school; and Jeanne from the school in Sant-Brieg. There are eight of us in all: five girls and three boys. We feel at home here. We have all chosen to come to this school and do not regret it. Our school is located in an apartment in Brest, 22 straed Charles Peguy.

We have given names to our rooms: the boys' room is named "The Intelligent Monkeys' Room", Florence and Hoel's room is "Hoflo" and the last one "Without-Name". On Thursday, September 22, Lomig's bed broke when Tangi went to sit on it next to Lomig, Jeanne and Maeva. But Gurvan, our teacher, was able to fix it."

### Ar ranndi

Ar ranndi a zo un F6 anezhañ. Er sal vras ez eus bet staliet taolioù, kadorioù, armelioù, un daolenn Welleda, evel en ur sal-glas... An arrebeuri-se a zo bet staliet gant ar C'hUB. Ar gegin a vez mat evit an dijuniñ diouzh ar beure, ar predoù all a vez aozet en ur skolaj all e kichen. Er-maez ez eus ur porzhig evit c'hoari ar c'hazh kludet ha da avelañ ar pennoù.

### An hanter-diabarzhad

Pell emañ Sant-Brieg, Kastell-Paol, Kemper ha Gwitalmeze. Setu ar vugale a chom da gousket er skolaj d'al lun, yaou ha gwener noz. Gurvan, animatour-desavour ha n'eo ket evezhour, a ra war o zro.



Erwan, Lomig, Katell ha Tangi o tijuniñ

### Mont-en-dro ar skolaj

"7e30: poent eo sevel. Pep hini d'e dro d'en em walc'hiñ: ur skipailh da 7e30, un eil da 7e40 hag an trede da 7e50. Goude ez eer da zebriñ dijuni er gegin. D'al lun ha d'ar yaou e krog ar skol da 10e15 ha d'ar meurzh ha d'ar gwener da 8e30. D'ar sadorn e krog da 8e. Diouzh ar mintin ez echuer da 12e40, mont a reomp da zebriñ en ur skolaj all: ur self eo ha tu a zo dibab etre meur a dra. Adkregiñ a reomp gant ar skol da 14e. Distreiñ a reomp d'ar self diouzh an noz, nemet d'ar gwener ma fardomp hor boued hon-unan. C'hoari a reomp el liorzhoù war-lerc'h ar predoù. Da 9e noz e vez lazhet ar gouleier"

### Ar c'hentelioù

E brezhoneg eo e vez kelennet Brezhoneg, Istor, Geografiezh, Skiantoù Fizikel. E galleg avat ez eo e vez kelennet Galleg, Teknologiezh, Keodedeliezh hag ivez matematik. An div drederenn eus ar c'hentelioù a vez graet e brezhoneg, hag ar peurrest e galleg; An div yezh a zo o-div yezhoù deskiñ ha yezhoù studiañ. Ar gelennadurezh en eil yezh a vez troet buan en eben

### The Apartment

The apartment is a six-room apartment. The living room has been transformed to serve as a classroom, with desks, chairs, cabinets, white board. The furniture was provided by a citizen organization. The kitchen is used to cook breakfast; the other meals are eaten elsewhere. A large terrace provides space for outdoor recreation.

### Semi-Boarding School

Sant-Brieg, Kastell-Paol, Kemper or Gwitalmeze are not exactly next door to Brest. Therefore, the children stay overnight at the school on Mondays, Thursdays and Fridays. They are taken care of by Gurvan, the director.

### Daily Schedule

"At 7:30, time to get up. We go to wash in teams: on at 7:30, the next at 7:40 and the last at 7:50. Then it's time for breakfast. After that class starts: 10:15 on Mondays and Thursdays, and 8:30 on Tuesdays, Fridays and Saturdays. Class is over by 12:40. We then go to a neighboring school where we can choose from several dishes at the cafeteria. We go back to class at 2 pm. In the evening we go back to the cafeteria, except on Friday nights, when we cook our own meal. After dinner we play, do our homework, get together... At 9 pm we read and at 9:30 we turn off the lights."

### The Cursus

The subjects taught in Breton are Breton, history, geography, physics, natural sciences and mathematics. The subjects taught in French are French, civic instruction, technology, and also mathematics. Therefore, two-thirds of the cursus is in Breton, the other third in French. Both languages are used for learning and studying, and what is being taught in one is rapidly transferred into the other.

### Ar saozneg

Trede yezh ar skolaj eo ar saozneg, rak ampart eo dija ar vugale war an div all. C'hwec'h kentel saozneg a vez desket pep sizhun: un dibab eo, bet graet a-ratozh kaer evit mont buanoc'h evit he deskiñ, aesoc'h a-se ouzhpenn diwar an divyezhegezh.

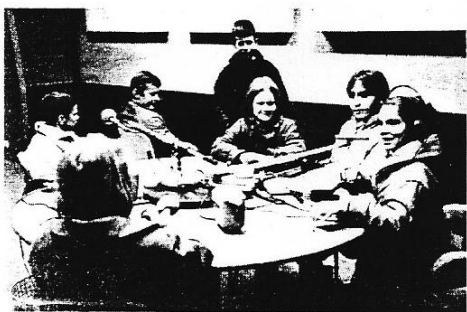
Ar saozneg a vez kelennet evel yezh dizoleiñ ha yezh kejañ: heuliañ a ra ar skolidi abadennoù-skingomz ha skinwel e saozneg hag emaint e soñj eskemm lizhiri ha mont da Vreizh Veur.

### Ur bedagogiezh nevez

Ar pezh a zo nevez e Diwan n'eo ket hepken ar yezhoù implijet, met ivez adframmadur an eurvezhioù labour. Diazezet eo ar c'hentelioù war brantadoù labour a 45 mn, pezh a glot ar gwellañ gant an amzer m'eo gouest ur bugel en oadoù-se da chom war evezh.

Ar gelennadurezh a zo aser ur skipailh. En em vodañ a ra pep sizhun evit kas da benn ar raktresoù, ken e-keñver desavadur, ken e-keñver bedagogiezh. An hevelep patioù a zo da dud ar skipailh pedagogel, hag an hevelep prederadennoù. An holl a gelenn, Gurvan zoken: an animatour eo a ra war-dro ar c'hentelioù embregerezh-korf ha sonerezh. An holl a ra war-dro ar vugale en diavaez eus o c'hentelioù. Evel-se ne vez troc'h ebet etre ar vuhez pemdez hag an amzer-kelenn.

Enpleget eo ar vugale er raktres desavadurel. Aozet o deus o skolaj a-gevret gant ar re vras ha bremañ e vevzont. Sammañ a reont o lod er vuhez pemdeziek ha kemer a reont divizoù gant o animatour hag o c'helennerien: "kemeret hon eus perzh e aozadur reolennoù-diabarzh ar skolaj"



Les collégiens à Radio-Armorique  
Ar skolidi e Radio-Armorig

### English

English is the third language of these children, because they are all already completely bilingual (Breton/French). English is taught six times a week in a deliberate effort to accelerate its acquisition, already favored by bilingualism.

English is taught as the language of discovery and encounters: the children follow radio and TV broadcasts, and look forward to exchanges and stays in Great-Britain.

Two years from now, one of the subjects will be taught in English. This program is devised by Morwenna, an English speaker by birth.

### Pedagogical Innovation

Diwan's innovations are not limited to the linguistic aspect of things. They are also visible in the redefinition of the class schedules. The classes last 45 minutes (instead of 60 in French schools), which is more appropriate for the attention span of children at that age.

A team is in charge of the teaching developments which are discussed each week in a meeting where the team sets up projects and their follow-up on the educational as well as pedagogical level. The pedagogical team has the same goals and the same preoccupations.

Everyone on the team teaches at the school, including the director Gurvan who teaches gym and music; and all take care of the children after school. A continuity is thus created between everyday life and school.

The children are involved in the educational project. It is their school, they have worked on it with the adults, and they live it today. In everyday life they take responsibilities and share in decision making with the director and the teachers.

"We have participated to set up the rules that govern life in the college."

*Pleustret o deus war ur pezh-c'hoari "An Ael Aour" digant Roparz Hemon hag a zo bet c'hoariet e Brest da geñver deiz-ha-bloaz e varv. Bremañ a zo o treiñ en o fenn embann ur gelaouenn ha sevel abadennoù radio.*

#### **Ar raktresoù da-zont**

*Bez' ez eus hiziv eizh skoliad o tegeriñ hent an eil derez.*

*Ar bloaz a zeu e vint er pempvet klas. Hag e-barzh ar skolioù emañ bugale ar CM2 mall warno mont d'o heul. Setu e vo 18 bugel enskrivet er skolaj e miz Gwengolo 89, 34 e 90, 60 e 91...*

*Ret e vo eta mont kuit eus ar ranndi ha kavout ul lec'h dereatoc'h, kaout ur skipailh pedagogel fonnusoc'h...*

*Ur raktres uhel ez eo, anat deoc'h, diouzh ment Diwan hag he deus diskouezet dija meur a wech e oa gouest da vezañ trec'h e degouezhoù hardiz a-benn reiñ da sevenadur Breizh ar plas a rankfe bezañ e hini er vro ha modernaat an hêrezh prizioù-se.*

The children have performed a play by Roparz Hemon, "An Ael Aour" (The Gold Angel), which was presented during the 10th anniversary commemoration in memory of Roparz Hemon's death. Now they are considering the publication of a newsletter and the preparation of radio broadcasts.

#### **Future Perspectives**

Today eight children are paving the way; tomorrow, they will attend seventh grade and in the primary schools the fifth-graders are eager to join them at the secondary school--which will number 18 in the fall of 1989, 34 in 1990, and 60 in 1991...

Thus it will be necessary to leave the apartment to find more suitable premises, recruit more teachers...

This secondary cycle is an ambitious project, but not beyond Diwan which has already proven its ability to meet challenges, to give back dignity to Breton culture, and to modernize this invaluable heritage.

#### **NOTES**

**André Lavanant** is the father of five children, two of whom are in Diwan schools: Gwenole at the kindergarten in Lannilis, and Virginie in the primary school in Lesneven. In his professional life, André Lavanant works as a salesman for a European manufacturer of xerox machines. He started as Treasurer for Diwan, then became President and led the difficult struggle to have Diwan officially recognized. During the last Diwan Congress, November 11-12, 1988, André left his post of Diwan President to his friend Youn Bodennec.

**Roparz Hemon** whose name honors the new Diwan secondary school ... On the night of Easter Monday, 1941, during the bombings of Brest, a bomb destroyed half of Roparz Hemon's house. The note cards for his future "Historical Dictionary of Breton" disappeared along with the priceless books he had collected. The next morning Roparz went to the stationary store, bought new cards, and started his work from scratch.



# DROUG-HIRNEZ AR SOUDARDED HAG AR VARTOLODED DIVROET

Reun ar C'halan

E Breizh, araok an Dispac'h, daou c'hant vloaz 'zo, ne oa ket red d'an dud yaouank mont d'ober o servij er broioù pell. E 1789 e oa torret al lezennoù kozh, hag e deroù 1793 e oa galvet ar Vreizhiz yaouank da vont da soudard. Kalz anezho ne felle ket dezho mont, met red e oa dezho sentiñ ouzh al lezennoù nevez. Kalz a sonioù a zo bet savet abaoe diwar-benn stad truezus an dud yaouank a ranke kuitaat Breizh-Izel evit mont da vrezeliñ. An droug-hirnez a gouezhe warno hag alies e c'hoarveze ganto mervel gant an anken. An droug-hirnez: setu dres anv ur son a vo kavet er **Barzhaz Breizh**. **Teñval ar bed** a zo ur son all bet savet da vare an Impalaer Napoleon. Ar bed a zo deut da vezañ teñval evit ar plac'h yaouank a zo meneg anezhi er ganaouenn a-dal an deiz m'eo bet kaset he c'haredig d'ar rujumant. **Kimiad ur soudard yaouank**, bet savet gant Prosper Proux, a zo brudet-tre. Setu poz kentañ ar ganaouenn:

Ma c'halon a zo frailhet dre nerzh ma enkrezioù  
Ma daoulagad entanet n'o deus mui a zaeloù  
Deut eo siwazh! an devezh ma rankan dilezel  
Lec'h kaer ma bugaleaj, ma bro gaer Breizh-Izel.

Bez' ez eus ur ganaouenn all a blij din ken-ha-ken, **E parrez**

**Langonned:**

Kenavo va zad, va mamm, kenavo mignoned,  
Kenavo deoc'h tud yaouank a barrez Langonned.  
Kaset 'oen d'an Oriant hag eno 'voen gwisket  
Roet din 'r gwiskamant glas 'vel d'ar vartoloded.

N'oa ket roet din da choaz, dav voe din mond a-bell  
 Kaset 'voen war ar mor bras, kuitaet va Breizh-Izel.  
 Ma 'oen me holl c'h-lac'haret 'vont d'ober va servij  
 Lezet 'm boa e Langonned fleurenn va yaouankiz.  
 Lezet 'm boa e ti he mamm va mestrezig karet  
 Ar boan, an dristidigezh a oa 'barzh va spered.  
 Triwec'h miz 'tre neñv ha dour hep gweled ur c'hristen  
 D' vont da lared eus va ferzh demat d'am femelenn.  
 Deuit ma zad, deuit 'ta mamm, emaoun o vont d'ar gêr  
 E servij ar c'houarnamant em eus graet va dever.  
 Kentañ hini 'm boa kavet oa 'r vatezhig vihan  
 Ha ganti 'm boa goulennet pelec'h oa 'r verc'h yaouank.  
 'Mañ du-se 'barzh ar sal vras e-touesk ar yaouankiz  
 Sonerien 'maint o c'hortoz 'vit monet d'an iliz.  
 En ur glevout kement all e oan chomet souezhet  
 O c'haloupat d'ar pennekêr all ha du-se 'm boa gwelet  
 Va dremm 'vel un tamm lian e welis va mestrez  
 'Vont ouzh taol ar Sakramant 'vit ar briedelezh.  
 Setu petra 'zegouezhas gant ur martolod yaouank  
 O soñjal 'barzh ar merc'hed araok ar rujumant.

Before the French Revolution, young Breton men were exempted from military service under the provisions of the Treaty of Union between Brittany and France. After the Revolution, the new government unilaterally refused to recognize the treaty, and established military conscription. It was at that time that the fate of young Bretons forced to serve in the French army and navy became the subject of many popular songs.

## Book Reviews

**Geriadur Brezhoneg-Saozneg, gant skouerioù - Eil Rann: CH-C'H-D.**  
Breton-English Dictionary with Examples - Second Part CH-C'H-D.  
Remon ar Porzh. Mouladurioù Hor Yezh. 1989. 450 pages.

Reviewed by Lois Kuter

I was delighted to receive recently a copy of the second volume of Raymond Delaporte's Breton-English Dictionary which takes us through the letter D. The first volume (letters A and B) was published by Mouladurioù Hor Yezh in 1986. Despite his 82 years, Raymond Delaporte continues to work on this monumental project--just the latest in a lifetime of work for the Breton language.\* In 1933 he founded the association Breuriez ar Brezoneg er Skolioù which was very active through the 1930s in promoting Breton in the primary schools. Mr. Delaporte's English has been sharpened by years in Ireland where he taught Breton at University College, Cork. The Cork University Press published both his translation of Per Denez's text for beginners **Brezhoneg Buan hag Aes** (1977) and his **Elementary Breton-English Dictionary** (1979).

The best way to introduce the dictionary project is to let Raymond Delaporte speak for himself. The following forward to this second volume describes the basic organization of the dictionary listings and the author's hopes for the use of his dictionary by English speakers and learners.

### Forward to Volume II

This second volume of the **Breton-English Dictionary**, which deals with the letters CH, C'H and D of the Breton alphabet, will show readers that the author and publishers intend to bring their undertaking to completion, in spite of possible difficulties.

As was done in the first volume, synonyms for each word are given as far as possible, as well as numerous examples showing its different meanings and uses. These examples are taken from the works of well known authors who are native speakers of Breton, thus providing the reader with a good syntax of the language. As before, the unified spelling is adhered to; however, other spellings commonly used are also given in some cases to help non-Breton readers.

The author, though he has a fairly good knowledge of English, wishes to apologize to English speakers for the clumsiness of his style and the blunders that may be found in his translations. He hopes the readers will kindly rectify them and he will be grateful for all remarks or corrections that will be brought to notice. He hopes his work will help English speakers to get a direct knowledge of Breton and Breton speakers to learn English without using French books; his greatest wish is to make the Breton language known abroad, as something worth knowing and studying.

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\* Those who have studied Breton history will certainly recognize Raymond Delaporte's name as an important participant in the Breton movement of the 1930s and 40s.

**Mineurs de Bretagne.** Anne Brûlé. Skol Vreizh no. 11. December 1988.  
(Skol Vreizh, 6 rue Longe, 29210 Morlaix. 50 francs)

Reviewed by Lois Kuter

Once again Skol Vreizh has produced a fascinating study in its quarterly series of books on Breton history, economy and culture. This 96-page work on mining in Brittany is written by Anne Brûlé, a history professor whose specialty is 19th century industrial history. The author studied the remains of mining operations, interviewed individuals who knew the mines when they were operating, and delved into the collections of archives, libraries and mining history associations to provide a detailed view of late 18th and 19th century mines and mining in Brittany.

Like all the Skol Vreizh volumes (which have included topics as diverse as horses, weaving, ballads and vikings), this book is written as a basic introduction to the subject. Yet, the work is certainly not beneath the interest of specialized scholars with its plentiful photographs, bibliography, statistics, graphs, and detailed descriptions of the operation of mines and work conditions in the mines. While Brittany is better known today for its agricultural and fishing industries, its mineral resources have also been an important part of its economy.

\* \* \* \* \*

## SOME QUESTIONS

Readers are invited to send in questions and to respond to the inquiries printed in this issue of Bro Nevez. Hopefully some of the topics you ask about can be the basis for longer articles in future issues.

Joel Le Gall sent two questions:

Do you know (and this may be of interest to the ICDBL readers) how to make cider?--hard cider of course, and not apple juice. I would be interested in knowing where to get equipment and then recipes from Brittany for cider...

(This is indeed a large question, but any information on cidermaking would be of interest to many others. Would someone be interested in writing an introduction to this large and complex industry, or sending a bibliography of books or articles? LK)

...Is it really true that the Welsh and Breton national anthems are the same? If so, what is the name of the song and the words?



# CATALOGS

Lois Kuter

On the following pages readers will find catalog listings for two different organizations. **Mouladurioù Hor Yezh** was created in 1981 and has kept up a remarkable pace to become a major publishing house for Breton language works. Mouladurioù Hor Yezh is part of a larger federation of cultural organizations and Breton language publishers called Kuzul ar Brezhoneg (which also includes Al Liamm--see catalog reprinted in Bro Nevez 28, Nov. 88). The catalog in this issue of Bro Nevez has been compiled from regular mailings of new releases. I have added English annotations to describe some of the less obvious titles. I would be grateful for any corrections to errors or omissions in my compilation.

**Emgleo Breiz** is a federation of six different organizations (see first page of its catalog for a list with addresses). It has existed since 1955 to promote the Breton language and culture through publication, information campaigns, and petitions to the French government.

\* \* \* \*

## MOULADURIOU HOR YEZH

Tereza Desbordes  
1, plasenn Ch. Péguy  
29260 Lesneven

Loeiz Andouard BREZHONEG AR MOR. 1983

French-Breton dictionary related to the sea. 136 pages. 45 francs.

Loeiz Andouard JAKEZ KARTER.

Life and voyages of explorer Jacques Cartier. 144 pages. 60 francs;  
80 francs high grade paper.

Ernest ar Barzhig MINNA HA DANVELLOU ALL. 1988

18 short stories. 228 pages. 95 francs; 115 francs high grade paper.

Anatol ar Braz MOJENN AN ANKOU 1987

Legends translated into Breton by Dir-na-Dor. 104 pages. 40 francs.

Loeiz ar Floc'h PLANT BREIZH EVIT HO YEC'HED. 1983

Studies of plants and their use. 130 pages. 45 francs

Roperzh ar Mason EVIT KET HA NETRA. 1986

Novel originally published in 1951 by Skridoù Breizh. 188 pages. 60 f.

Remon ar Porzh GERIADUR BREZHONEG-SAOZNEG. Levrenn I: A-B. 1986

First volume of Breton-English dictionary. 100 francs.

Remon ar Porzh GERIADUR BREZHONEG-SAOZNEG. Lizherennoù CH, C'H, D. 1989

Second volume of Breton-English dictionary. 100 francs.

Erwan Berthou EN BRO DREGER A-DREUZ PARKOU. 1985

Various short pieces. 96 pages. 50 francs; 70 francs high grade paper.

Alan Botrel BARZHONEGOU.

Poetry. 116 pages. 35 francs

- Kristian Brisson SKEUD. 1984**  
Novel which won the 1984 Priz Langleiz. 124 pages. 40 francs.
- Roparz Broudig EN UR RUILHAN BILI. 1986**  
Short stories focused on the sea. 116 pages. 40 francs
- Per Denez HIROC'H AN AMZER EGET AR VUHEZ. 1981**  
Three short stories. 144 pages. 36 francs; 60 francs high grade paper
- Per Denez EVIT AN EIL GWECH.**  
Seven short stories. 128 pages. 45 francs; 80 francs high grade paper
- Per Denez GERIADUR BREZHONEG DOUARNENEZ**  
Levrenn gentañ: Pesked, Laboused. 160 pages. 45 francs;  
Eil levrenn: Amzer, avel ha mor. 140 pages. 45 francs  
Trede levrenn: Ar sevel-bagoù, Lien, gwernioù, hernaj ha fardaj. 1984.  
136 pages. 50 francs.  
Pevare levrenn: Ar beskerezh. 1985. 152 pages. 60 francs.  
Series of dictionaries on different aspects of maritime culture.
- Per Denez MONT WAR-RAOK GAN AR BREZHONEG. 1988**  
Manual of 27 texts with exercises for students completing a beginners' course in Breton. 104 pages. 65 francs.
- Yann Desbordes PETIT GRAMMAIRE DU BRETON MODERNE.**  
Short grammar book for Breton learners. 128 pages. 50 francs.
- Youenn Drezen KASETENNER: ARVOR. 1985**  
Articles from newspaper Arvor from 1942-44. 116 pages. 40 francs
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Articles and poems originally published in Gwalarn 1927-43. 96 pages.  
40 francs
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Translation of La Fée des Grèves (1850 novel) by Per Denez and Ernest ar Barzhig. 85 francs; 110 francs high grade paper
- Zavier Grall AR FEST-NOZ. 1988**  
Translation of novel done by Koulizh Kede. 128 pages. 75 francs; 95 francs high grade paper
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Collection of poetry. 130 pages. 45 francs
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Writing preserved in archives in the U.S. once again available in Brittany. 132 pages, 50 francs; 70 francs high grade paper.
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Translation by Jakez Konan won 1983 Priz Langleiz. 320 pages, 75 francs
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- Various authors:**
- DANEVELLOU**  
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# Festivals

Lois Kuter

Unfortunately, the lag between the receipt of information from Brittany and the quarterly publication of Bro Nevez makes it very difficult to announce upcoming events in Brittany. While foreigners often visit or know of the big summer festivals in Brittany--the Fêtes de Cornouaille in Quimper or the InterCeltic Festival of Lorient--Bretons organize a number of wonderful events in the "off-season" well worth considering in making travel plans.

The following descriptions of some festivals (culled from notes in Ar Men and Musique Bretonne) demonstrate very well the high degree of cultural activity in Brittany. For those who follow the Breton music scene, it is also interesting to get details on festivals to see how active the old familiar names from the 60's and 70's remain (Stivell, Glenmor, Servat and groups like Bleizi Ruz) and to learn new names for groups and the many active traditional singers and pipers. For those who have had the pleasure of attending festivals and festou-noz in Brittany, such lists may also bring back some good memories.

## **10th Annual Film and Television Festival of the Celtic Countries** March 13-17, 1989 - Roscoff (Finistère)

This festival rotates between cities in the Celtic countries, and is being held in Brittany for the second time. Some 400 cinema, television and video professionals participate in conferences, seminars, film viewings and in an international competition. Four different themes dominate the 1989 gathering: the Celtic countries and Europe, youth, the establishment of a market for films, and the celebration of the festival's 10th anniversary. During February and March numerous "sub-festivals" were to be held in the Roscoff area--film showings in local theaters and in schools, workshops for script writing, and a session to discuss film conservation (the subject of an interesting article in Ar Men 19, Feb. 1989). After the festival, Daoulagad Breizh is to launch a trilingual newsletter (in the Celtic languages, French and English) to help maintain contacts between professionals in the Celtic countries.

## **Le Printemps de Châteauneuf** March 26, 1989 - Châteauneuf-du-Faou (Finistère)

This is a one day festival starting at two in the afternoon and ending at four in the morning. A very impressive line-up is slated for the afternoon fest-deiz and nighttime fest-noz: pipers Toutous & Le Meur, Hélias & Le Breton, Irvoas & Madec, Riou & Guedez, Colzin & Jouve, Thomas & Philippe, Léhart & Moal, Crépillon & Bigot, Molard & Le Bihan, and Baron & Anneix; and singers Creis & Bizhouarn, Le Roux & Jouin, Prigent & Le Clerc, and the trios Talec/Guern/Le Screign, Bourdin/Dautel/Marchand, and Kemener/Guillou/Ebrel. Groups include BF15 and the Bagad Kemper. Performing in various cafés in the town are the Barzaz Trio (Y.-F. Kemener, J.-M. Veillon & Gilles Le Bigot) and Cany, a blues group with Noby Clark on sax and Kevin Wright on guitar.

### **Kan ar Bobl**

**April 1 & 2, 1989 - Lorient (Morbihan)**

Begun in 1973 this annual festival of song is held annually in Lorient to celebrate new compositions as well as good singing. Different categories judged include kan ha diskan, gwerziou and soniou, songs in Breton with instrumental accompaniment, traditional and accompanied Gallo songs, and songs by children under 15. The harp and diatonic accordion, as well as musical groups have competitions at this event which includes 250-300 participants.

While the final contest is an exciting event, eliminatory contests held throughout Brittany are equally important. These include some 1500 performers. The "contest" side of the event is usually secondary to the context of festival and celebration at the eliminatory gatherings. Each year specific sites and dates for the eliminatory contests change, but the schedule is roughly the same as that of 1989 when different regions of Brittany chose their champions between February 5th and March 19th at eliminatories in 18 different towns. Scheduling information is available from: Kan ar Bobl, Mairie, 56100 Lorient; tel. 97.21.20.51

### **Fête de Rigodailles**

**April 12-15, 1989 - Rennes (Ille-et-Vilaine)**

This festival to celebrate the Gallo heritage of Upper Brittany has been held annually since 1983 in the early spring (March or April). Included is a variety of music--solo or group, traditional or rock--as well as storytelling, theater and film. The 1989 festival includes an all-star cast (as reported in Musique Bretonne 91, April 1989), reflective of the importance of this festival in Brittany today.

**Wednesday 12:** Concert with Gilles Servat, Glenmor and Le Bihan; café and pub performances throughout Rennes including La Litorne, Phil Truc and Marie Gueurzaille, and After Hours and Sweeney Dream (from Ireland).

**Thursday 13:** A "fest-noz rock" with Tammles, Bleizi Ruz, and Rêve des Gosses. Café performances by Cairde and Jane Cassidy (Ireland), Malin Head (Scotland), Raindance (Wales), Strakal, Ces Temps Disant, and Alain Burban (storyteller).

**Friday 14:** Concert with Djurdjura; followed by traditional style fest-noz with singers and pipers Georges & Victor Duo, Ebrel & Kemener, David & Huguel, Baron & Anneix, Prigent & Le Blanc, Merc'hed Pondi. Performances at cafés include a trio of veuze, Malin Plaisir, Argh, Alfo, Jean-Marc Le Bihan, and storytellers Albert Poulain and Eugène Cogrel.

**Saturday 15:** Concert with Malin Head, Sortou de Nitée, Anders Rozen, Dan ar Bras, Tammles, Ahippa, and Gérard Delahaye. Fest-noz including Les Brumans, Kanterien ar C'hoat, Chipiden, Kalanna, Carré Manchot and Bleizi Ruz. Performances elsewhere in Rennes include Argh, Raindance, After Hours, Shannon, David Cherlyn, Roland Becker, Cairde, Yzoz, Iledao and Mona Bodennec, Rykebeer and Delavier.

**Sunday 6:** Concert with Bleizi Ruz, Ces Temps Disant, Kanerien Plunier, Chaplain, and Patrick Sicard. Fest-deiz with La Litorne, Les Chantous d' Loudia, Dominique Jouve, Yzoz, Strakal and Tammles. Performances also by Gérard Delahaye and Jean Kergrist.

**Gouel Broadel ar Brezhoneg**  
(Festival of the Breton language)  
April 28-30, 1989 - Carhaix (Finistère)

A festival to honor creativity in the Breton language with song, theater and dance. The schedule for the 1989 festival is as follows (as reported in Musique Bretonne 91, April 89):

**Friday 28:** 9 pm - Theater piece "Kenavo my love" by the Strollad ar Vro Bagan.

**Saturday 29:** 3 pm - Various performances and stands throughout the town; 9 pm - Alan Stivell in concert; 11 pm - Fest noz with the group Strobinell; singers Ifig Com & Per Poher; Annie Ebrel & Marcel Guilloux; Yann Puilhandre & Loeis Stervinou, Jean-D. Robin & Jean-Lou Lintaff, Creizh & Bizhouarn, and the Morvan brothers; and pipers Gwenegou & Guillanton, Marius & Bovel, and Thomas & Philippe.

**Sunday 30:** 2:30 pm - Concert with Barzaz Trio, E.V., Glenmor, Bagad Gwengamp, Dazont, Meic Stevens, Gilles Servat, Korriganed al Lann, and Per-Vari Kerloc'h; 11 pm - Fest-noz with groups Diaouled ar Menez and Korriganed al Lann, singers Larent Jouin & Jean-Yves Le Roux, Talec & Screigne, Yann Puilhandre & Loeis Stervinou, and Jean-Lou Lintaff, and pipers Moal & Peron, Hetet & Le Goff, Thomas & Philippe.

**Rencontre internationale de la clarinette populaire**  
(International meeting of folk clarinetists)

May 3-7, 1989 - Rostrenen, Carhaix & Glomel (Côtes-du-Nord)

The clarinet is an instrument found throughout Europe and certainly much loved in the Americas. In Brittany it was adopted in the mid 19th century and used primarily in central Brittany to play the dance music, marches and melodies known to pipers and singers. Called "treujenn gaol" in Breton ("cabbage stump" in English), this instrument is today still used at weddings and local dances, and has been adopted by some contemporary groups of Brittany (Gwerz, Cabestan, Echo des Luths, BF15, Strobinell...)

The renaissance of this instrument in the Breton tradition and its importance in other world traditions will be celebrated during a week of festivities held in the Rostrenen area, organized by Paotred an Dreujenn-gaol (the newly formed Association of Clarinet Players of Brittany). The program proposed by this 60-member group is impressive. During the two months preceding the festival, schools of this area of central Brittany will host special programs for the clarinet. As reported in Ar Men 19, February 1989, and Musique Bretonne 91, April 1989, here is a description of the highlights of this festival:

**Wednesday 3:** 9 pm - concert in Plouguernevel with duo Michel Aumont (bass clarinet) and Michel Toutous (binioù koz) followed by "Celtic jazz" performance by Roland Becker.

**Thursday 4:** (in Glomel) 4 pm - Yiddish Blues Trio (Teddy Lasry) with other informal performances throughout Glomel; 9 pm - new Breton compositions by Clarinet quintet (Dominique Jouve, Erik Marchand, Bernard Subert, Michel Aumont, and Dominique Le Bozec) followed by Louis Sclavis, a jazz musician who has performed with traditional Corsican singers, in Auvergnant cabaret music, and with accordion player Marc Perrone.

**Friday 5:** (in Carhaix) 2:30 pm - films on the clarinet in Albania and Greece and on Benny Goodman; 9 pm - Concert including Greek singer Dona Samniou, Petros Kalivas (clarinet, lute and percussion), and a group from Albania; night ends in Glomel with a café concert by Rod an Avelioù and an evening of beer with an Austrian band.

**Saturday 6:** (Carhaix) An afternoon outdoor festival featuring films and music; 7 pm - a beer festival with an Austrian band and dancing to the Jo Ferron orchestra of Rostrenen (musette and traditional Breton dances); 9 pm - in the town of Trémargat, concert with Piteros de Cantabie (Spain) and musicians of Greece, followed by a fest-noz.

**Sunday 7:** (Rostrenen) the big day for clarinet players with Breton food stands, an international fest-deiz for dances of Brittany and all the other countries represented at the festival. During the day various stands will present instrument makers, instruments, music books, and videos. A special exhibit on the clarinet prepared by Dastum will be shown in both Carhaix (24-30 April) and Rostrenen (1-7 May).

#### **Festival En Arwen**

May 4-7, 1989 - Clerguerec (Morbihan)

This is a festival new to me which is packed with activity: Breton sports and games, lectures, and street festivities, as well as good music and dance. the schedule is as follows (as reported in Musique bretonne 90, March 1989):

**Thursday 4:** 2:30 pm - Breton sports and traditional games; 7 pm - Koan vras (a feast of Breton cooking); 9:30 pm - Fest-noz

**Friday 5:** 9 pm - Concert with Archétype and Alan Stivell; midnight - fest-noz with the groups Strakall, pipers Crépillon & Bigot, and singers Bourdin and Dautel

**Saturday 6:** 9 pm - fest-noz with groups Carré Manchot, Pennou Skoulm, Sonerien Du and Tammles; singers Kemener & Guilloux, Botuha & Le Buhé, and Les Chantous d' Loudia

**Sunday 7:** 2:30 pm - concert with Roland Becker; 9:30 pm - Concert with Goulvanig and Davy Spillaine; midnight - fest-noz with groups Ti Jaz and BF15, Léhart & Moal and Ar Gazad Veurzh.



### **Fête de Voile-Aviron**

June 10 & 11, 1989 - Cancale (Ille-et-Vilaine)

Douarnenez has been the site of an annual maritime festival, but in 1989 two other ports host important events. In Cancale a two-day festival will feature small vessels using sails and oars (canoes, dorys, long-boats, and newer creations) from Brittany and other maritime cultures of Europe. This is organized by the nautical club of Pont-Mer with help from Le Chasse-Marée and the FRCM (Fédération régionale pour la culture maritime). Complementing the boats will be an oyster festival, and music is also sure to be present.

### **Fête du chant de marin**

August 4, 5 & 6, 1989 - Paimpol (Côtes-du-Nord)

Sailing ships of Brittany and Europe have been invited to this festival featuring 20 or more European maritime performance groups as well as hundreds of accordions, hurdy-gurdies and clarinets for concerts and less formal gatherings on docks and in local cafés. Demonstrations of work songs and special presentations on the history of song and sailing in Paimpol, theater and exhibits by maritime organizations and boat builders will also round out the three-day festival organized by Adepar (Association pour le développement de Paimpol et sa région) with help from Le Chasse-Marée and other local maritime organizations. (see following pages for details on this festival).

### **Carrefour de la Gallésie - Fête de la musique gallèse**

June 24, 1989 - Monterfil (Ile-et-Vilaine)

To counteract the mistaken notion that the only viable culture of Brittany is to be found in the hills of Lower Brittany, this festival to honor the Gallo traditions of eastern Brittany was first initiated in 1976 and has been held annually since on the last Saturday of June (and surrounding days). I do not have details for the 1989 festival, but this event has been expanded to several days and includes food and drink, games, concerts and dancing as well as contests for accordion, fiddle, binioù/bombarde pairs, veuze, clarinet and hurdy-gurdy. Thousands of bretons participate in this important festival which has very successfully demonstrated each year the vitality of music in the Gallo tradition of Upper Brittany.

#### **A few more dates:**

Festival d'été des Arts traditionnels - Nantes  
June 26-July 16, 1989

Festival des Tombées de la Nuit - Rennes  
July 1-9, 1989

Kan al loar, Festival de l'Eté landernéen - Landerneau  
July 6-9, 1989

Festival de Cornouaille - Quimper  
July 17-23, 1989

International Celtic Congress - Lesneven (see Bro Nevez 29)  
July 24-30, 1989

InterCeltic Festival - Lorient  
August 4-13, 1989

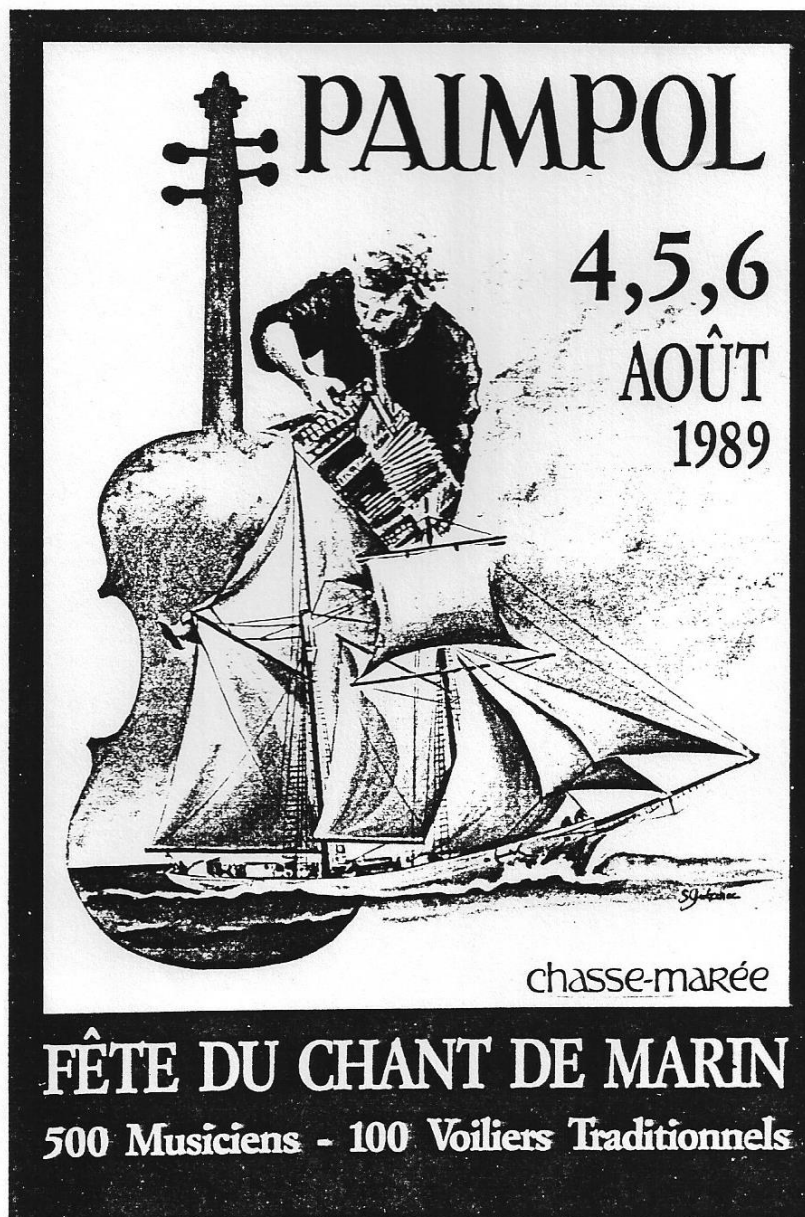
**FETE DU CHANT MARIN**  
**4, 5, 6 August 1989**

The following information has been prepared by A.D.E.P.A.R. (Association pour le Développement Economique de Paimpol et sa Région), 18 rue de l'Eglise, B.P. 55 B, 22500 Paimpol. This as well as the photographs reproduced below were provided by its press service: Cabinet Verley Conseil (6 rue du Château, 92250 La Garenne Colombes). The translation is mine. The poster for the festival reprinted below was designed by Sylvie Guezenc. LK

Since the 16th century Paimpol has been a coastal fishing port for the mooring and equipping of cod fishing ships. But Paimpol is above all Iceland.

The epoch of Iceland schooners between 1852 and 1935 inspired both novels and songs. The literary notoriety of Paimpol is due not only to the celebrated book Pêcheur d'Islande (1886) by Pierre Loti, but also to works by Botrel, le Braz, Le Goffic, Aubert... or in more recent years François Budet or Jean-Paul André.

Few ports can boast of such reflexions of a world-renowned literary and artistic maritime patrimony alongside the enchantment of extraordinary scenery.



This is why Paimpol wants to revive along with a much forgotten climate of sounds that of the ports before motors, an époque when sailors could sing at full voice to raise a yard or haul a ship into lock chambers. For the pleasure of one's eyes some memorable and spectacular maritime scenes will be reenacted where song will be put in its true context: the return of a brig or schooner towed by the oars of two long-boats to the rhythm of rowing songs; the towing of ships from the locks; and the unloading (and tapping) of wine casks from a coasting vessel using the turning of a capstan...

A particular musical genre is at the heart of all this because sailors have made an art out of the necessity of coordinating muscular efforts with rhythms cadenced to give maximum efficiency to each movement. It is this profound marriage of music and maritime life which will be celebrated by the Fête du Chant Marin. For ten years now gatherings on this theme which have been organized by important maritime museums in Mystic Seaport and San Francisco in the U.S. or Liverpool in England have known a considerable success.



Photo: General view of the port of Paimpol where the Fête will take place. In the foreground is the bay reserved for pleasure boats.

This event must also have a place in France. The new tendency of maritime festivals to choose a strong theme able to really serve in presenting a neglected aspect of the maritime heritage is confirmed.

The Paimpol association A.D.E.P.A.R., in collaboration with Le Chasse-Marée with support from the FRCM, is thus organizing an international festival of maritime song on August 4, 5 and 6, which will offer a program comparable to the best of traditional music festivals:

- 20 groups of maritime song, music and jazz from all of Europe with hundreds of musicians.
- 100 sailing ships in the port of Paimpol.
- day-long events: nautical games, traditional maritime crafts.
- exhibits on Iceland fishing, Newfoundland fishing, work boats, maritime song, traditional Breton music (presentation of instruments such as accordions and hurdy-gurdies).
- stands presenting maritime and traditional music associations, maritime antiquarians, ship-builders, wood workers...
- a maritime cinema: old films on Iceland fishing, sailing ships, traditional ship-building.
- and meals of cod, shellfish, tunny-fish and grilled sardines...

Evening concerts will be held near the harbor where the masts will be lighted, in the arena, cabarets, on the decks of the sailing ships, in the cafés, or on the docks. One will hear the magnificent English shanties (Stan Hugill, Stormalong John), Dutch polyphonies (Lierelet), songs of the French shores and maritime repertoires of Upper Brittany and the Vendée (Cabestan, Chipidien, Tradis), songs of river boatmen of the Loire (De Balise en Galarne), songs about Iceland fishing from Brittany and Dunkerque (SOS Bootland, La Veillée paimpolaise), Mediterranean sailors' songs (Bachas-Montjoia), songs of the Icelandic group Hvisel, new songs about the sea and seamen (Djiboudjep, Long John Silver, Tonnerre de Brest, Jacques Yvart...), and even the repertoire of Russian sailors (Bielka)!

And don't forget the brass bands and jazz groups (Bl2, Uranus Bruyant), the Italian virtuoso accordion duet Tezi and Vaillant, street singers with organ (Annie & Artus), and numerous singers and musicians.

Festival participants can get involved in the emotions and dreams of storytellers such as Alain Le Goff; colorful, frank, and typical maritime humor found in the well-known "Borgnefesse", a scenic adaptation of "salty" memories of the corsair Louis-Adhémar-Timothée le Golif.

On land, the cabaret animated by Lucien Gourong will offer concerts on the various themes juxtaposing French, Breton, Flemish, Provençal, English and Dutch repertoires. Discover, for example, French and English song versions of the same naval combats, and broadsides common to all countries.



Paimpol has invited crews of traditional sailing ships from both sides of the Channel to gather in the old harbor for a formidable evocation of the period of Iceland fishing when more than 60 schooners squeezed into the center of the town. Some 20 English sailing ships are expected to moor near the "Mad Atao", the Paimpol museum's boat, or near two ships from the Brest routes, the "Fleur de Lampaul" and "André-Yvette". The beautiful fishing smack "La Cancalaïse" will also be at the celebration, as will the ketch "Mutin" and the National Marine's training sailing ship whose on-board singers have won a solid reputation in maritime festivals. The flotilla of old Gaffers as well as the sailing ships of the association Communes, "An Durzunel" and the newly launched lobster boat "Enez Koalen", will also be at this gathering with many other sailing vessels. Finally, we hope for the presence of two schooners, "Belle Poule" and "Etoile", which are similar to those which left for Iceland.

Stands for workmen and maritime associations of the northern coast of Brittany will be side-by-side with those of musical instrument makers, and accordion, guitar and bagpipe makers. Added to exhibits on the maritime heritage will be others devoted to maritime song, Breton instrumental music and a special exhibit on the accordion including 220 pieces illustrating the history of this instrument from the remarkable collection of Jeannot Perret.

For the festival, the shipbuilding enterprise of the lobster boaters Krog e Barz will set up in the port of Paimpol.

the maritime past of Paimpol will be highlighted during these three days through a large exhibit of photographs and objects loaned by families of seamen. In the area of music--a first. Besides an evening of song from Paimpol's local repertoire, an evening will be devoted to songs of Iceland fishing in Breton and Flemish with a group from Iceland, Hvis. And one will certainly not get bored at the table. The king fish, cod, will be everywhere during the celebration.

Thanks to the enthusiastic participation of the people of Paimpol, musicians and boat crews, the festival of sea songs promises to be a great event--relaxing and highly pleasurable.





# AR GEGIN

Nathalie Novik

Yes, we want more Breton recipes for Bro Nevez, even though, as was emphasized in the last issue, it is sometimes hard in this country to find the exact equivalent of the products used by Bretons. This is why I concentrate mostly on recipes which I believe can be easily prepared in the United States and Canada, without having to buy costly European imports...

## COTRIADE

(recipe from the Interprofessional Committee for Breton Products)

Look for the following fish: whiting, pollack, red gurnard,  
conger, and if you don't find them all  
add mackerel and sardine.

Cut all the fish in slices. In a large pot, sauté a few onions in butter. Add water, a few potatoes (one or two per person) cut in small squares, as well as thyme and bay leaves (laurel). Throw in the fish and let cook until the flesh is tender, but not overcooked (the pieces should stay whole).

The cotriade is served in two parts:

- the broth is poured over bread placed at the bottom of a soup plate.
- the fish and potatoes, served on a separate dish.

## STRAWBERRY TART

First of all, the strawberries must be small, sweet and tasty--the best ones coming, of course, from your own garden. Otherwise, try the best fruit store in your vicinity; avoid supermarket strawberries which tend to contain too much water.

The "pâte brisée" -- Unless you are an expert, buy it frozen, and cook it according to the instructions on the box. Let it cool a while. Now that your "pâte" is laying on the mold, you want to put the strawberries directly on it (No cream, no jam underneath them).

In a small pan mix a few tablespoons of strawberry jam with a little water, a little sugar, and a little kirsch (or something of that kind to enhance the taste). When the mixture is liquid, pour it over the strawberries.

Let the tart rest in a cool place, but avoid putting it in the refrigerator since this will destroy the delicate flavor of the strawberries.

If you are lucky enough to find wild strawberries, the same recipe can be used, except you want to use very little alcohol this time, because it is the taste of the wild which counts.

# Breton Wrestling

Lois Kuter

In past newsletters of the ICDBL (see especially 14 and 15, February and May 1985), I have introduced and described Breton wrestling and the establishment of the International Federation of Celtic Wrestling. An ancient style of Celtic wrestling is still very much alive in Brittany with close to 1,000 young learners and wrestlers who train and compete throughout the year. Work to establish contacts between wrestlers in the different Celtic countries has been very successful and links have been developed between wrestlers practicing older traditional styles throughout Europe. The map below shows some of the areas where Breton wrestlers have established contacts.



The International Federation of Celtic Wrestling (IFCW) is made up of eight wrestling organizations: Fédération de Gouren (Brittany/France); Scottish Amateur Wrestling Association (Scotland); Cumberland and Westmoreland Wrestling Association (N. England); Cornish Penwith Wrestling (Cornwall/S. England); Welsh Gouren Association (Wales); Gouren Fryslan Lions (Friesland, The Netherlands); Ogras Celtic Wrestling Association (Ireland); and Glimusamband Islands (Iceland).

Now that interest has been sparked in establishing international contacts, the International Federation of Celtic Wrestling is planning an international symposium to be held in 1990 to discuss the future of Celtic and other

from: Gouren-Information 26, Feb. 1989

traditional styles of wrestling in Europe. Ideally, the Symposium will lead to the formation of a European Confederation of Traditional Wrestling Sports to continue practical work to strengthen the place of these sports in countries where they have tended to be outside the mainstream (and thus outside of basic institutional and financial support as well as media attention).

## BRETON WRESTLING - continued

The Symposium as a whole and in smaller working groups will look at the social role of wrestling, notions of urban vs. rural sports, politics and sports, mass media and wrestling, and the evolution of traditional wrestling styles and their role as markers of cultural identity. Wrestlers will meet as well to learn each others' sport through video presentations and training over a five-day period. Tentatively set for Glasgow, Symposium participants will include scholars of wrestling and traditional sports; delegations of traditional wrestlers from Iceland, Brittany, Scotland, North England, Cornwall, Spain (Leon and the Canary Islands), Switzerland, Bulgaria, Turkey, Finland and the USSR; and representatives from international and state sports committees and ministries (for example, UNESCO, Council of Europe, French and British Sports Ministries, British Olympic Committee and the International Federation of Amateur Wrestling).

Work is now underway to find funding to hold the symposium and help bring participants to it. In order to allow for the participation of delegations from wrestling organizations with no financial resources, the symposium organizers hope to provide free room and board as well as some travel support. For more information, readers are invited to contact me (Lois Kuter) or direct contacts for the International Federation of Celtic Wrestling:

Guy Jaouen  
Secretary of the IFCW  
29, straed dixmude  
29260 Lesneven (France)

William Baxter  
President of the IFCW  
13, Balvie Road  
Milngavie-Galsgow (Scotland)

\* \* \* \* \*

## ANOTHER QUESTION

The following question was sent by Marie C. MacLennan, living in Bronxville, New York.

...My maiden name is Le Pemp. When I was a child in Brittany everybody called me Marie Cinq (five in English). Do you happen to know the meaning of my name? My daughter is very curious about it and I am very sorry that I cannot answer. Thank you if you can help me.

# The Celtic League

The American branch of the Celtic League has been increasingly active in the support of Celtic languages and recently published the first issue of Labara, an informative two-page newsletter for the Language Committee of the CLAB. Chaired by Liam Ó Caiside (who is also a member of the ICDBL), this committee has some very interesting projects on its agenda--projects which indicate that the Celtic League is working to move beyond the borders of New York. In past years, the Celtic League American Branch has not succeeded in rallying much support from those not able to participate directly in events held in New York City. It is indeed difficult to effectively organize work by a membership that is dispersed over a 3,000 mile distance, but the Language Committee of CLAB has on its agenda some projects that can involve Celtic League supporters outside of the New York City area. As reported in Labara no. 1 (February 1989), the Language Committee hopes to accomplish the following:

"First, CLAB will publish **Learning the Celtic Languages**, a directory of Celtic language teachers and courses. The directory, which will be available sometime this year, will concentrate on the New York area, but will contain a section listing teachers and classes elsewhere too. The directory will also contain information on the origin and history of each Celtic language, and tips on how to study a language effectively. It will also list textbooks and cassettes for learners, along with the addresses of language organizations in the Celtic nations and North America..."

Second, the Committee plans to establish a Celtic Schools Assistance Program that will help raise funds for schools in the Celtic nations that educate children through the medium of a Celtic language..."

If either of these projects interest you, you are invited to contact Liam Ó Caiside with your support (CLAB Languages Committee, P.O. Box 20153, Dag Hammarskjöld Postal Center, New York, NY 10019). Better yet, join the Celtic League American Branch and get involved. The fundraising project for Celtic language schools is especially exciting and the committee was successful in raising \$700 recently for Naíonra na Fuisioige, Irish language preschools in Belfast. The committee is planning a fundraiser next for Scottish Gaelic schools on the Isle of Skye (Comhairle nan Sgoiltean Ariach), and hopes also to do some fundraising for Diwan. We hope to tell readers more about this in future issues of Bro Nevez.

## a loss...

I am sorry to report the death of Eileen Campbell Gordon, a supporter of the Celtic League and the ICDBL. Eileen was well known in the New York area as proprietor of the Rivendell Bookshop, a wonderful shop where those interested in the Celtic language and cultures could find good books and good conversation. Her support for the Celtic languages will be missed.



# Irish in the North of Ireland

In April several members of the U.S. ICDBL in Philadelphia had the opportunity to meet with Feilim O hAdhmaill, a very active participant in the development of Irish language schools in Belfast. I had asked one of the others present that evening to write an article about the schools in Northern Ireland, but before he had even gotten ink on the page I had received a very detailed report from the Council for Irish Language Education, Belfast, describing Mr. O hAdhmaill's trip and what will hopefully be ongoing support from Americans for Irish speakers in Northern Ireland. Reprinted below (in nearly its entirety) is the first newsletter issued by the Council for Irish Language Education in Belfast, dated 1 May 1989. LK

## NEWS LETTER/NUACHT LITIR

1 Bealtaine 1989/1 May 1989

### U.S.A. Trip

A representative of the Irish Language movement in Belfast was in the U.S.A. for 5 weeks in March/April to try and raise support there for the current language revival in the North of Ireland. The trip was sponsored by Naionra na Fuisseoiga, the Irish nursery school in the Twinbrook area of West Belfast, and was supported by all the major language bodies in the city, e.g. Conradh na Gaeilge (The Gaelic League), Glor na nGael and the Council for Irish Language Education.

### Language Revival

Throughout the 1980's there has been a major ongoing revival of interest in the Irish language in urban working class areas in the North of Ireland. Despite the hostility of the British Government which rules in the North and the application of both written and unwritten laws against the language, the people in these areas have continued to promote the language and finance the revival themselves. This is despite the fact that most of the areas where the Irish revival is taking place are low income, high unemployment areas. In West Belfast the average unemployment is 50% and in some districts it reaches 60%, 70% and 80%. Nor is the interest limited to an elite few. Surveys have shown that in some districts of Belfast 70-80% of people say they would love to learn and to speak the Irish language if only they had the opportunity. Similar surveys show 55-65% of parents would like their children to attend Irish language schools where they'd receive their education through the Irish language.

### The Purpose of the Trip

It was the primary purpose of the recent U.S. trip to raise awareness in the U.S. about the current Irish revival in the North and the lack of State support and in fact the outright State hostility towards it. It was also hoped to mobilise support behind this revival in two ways:

- 1) By raising the issue of the denial of linguistic and cultural rights in the North of Ireland and the discrimination against the Irish language, as a civil rights issue and asking groups in the U.S. to support this, and

- 2) By trying to obtain funding for the current revival in the North and throughout Ireland generally.



### **The Trip Itself**

In all, some 10 States in the U.S. and Canada were covered in the trip. Areas visited included Boston and the Greater Massachusetts area, New Hampshire, Seattle, Vancouver, San Francisco, Philadelphia, Washington D.C., New York, New Jersey and Rhode Island. Talks/lectures were given at 20 public meetings and there were also 40-50 meetings held with individuals/politicians and interested groups. Meetings were held with members of most of the major American Irish groups (e.g. Irish American Unity Conference, Amer-Irish Political Education Committee, Irish National Caucus, American Protestants for Truth about Ireland, A.O.H. etc.) as well as groups active on Civil Rights issues generally. On top of this a reception was attended at the Congress Capital Building in Washington D.C. and another at the Irish Consulate in New York where prominent politicians and representatives of Irish American groups were met.

### **Results**

The main results of the trip are as follows:

#### **1) The Civil Rights Issue**

Many groups agreed to raise the denial of the right to speak Irish and the British Government's refusal to recognize it as a community language in the North of Ireland, as a civil rights issue and to organize campaigns about this in the U.S.A. A number of individuals also agreed to try to get groups they are members of to support this civil rights issue. The Mayor of Boston, Ray Flynn, has agreed to visit Belfast and raise the issue there. His aide, Frank Costello, visited Belfast in April to prepare for this visit. While there he talked with Irish language groups and raised the issue at a meeting with Mr. Brian Mawhinney, one of the British Government's ministers in the North. Various Congressmen have already been lobbied about this issue and some have already promised to visit the North and raise the issue there.

#### **2) Fundraising**

In most of the areas visited in the U.S. support groups were established and promised to try and organize fundraising activities on a long term basis for Irish education projects in Ireland. A working party was established in New York to set about the establishment of a new tax deductible grant-making Foundation in the U.S. to fund Irish language schools throughout Ireland where the need arises. This foundation has been endorsed by Cardinal Tomas O Fiaich, the Catholic Primate of Ireland. The eminent Human Rights lawyer, Paul O'Dwyer is one of a number of prominent Irish-Americans who have already agreed to be patrons for the Foundation.

### **The Issue**

Most Irish people regard the Irish language as part of their cultureal heritage, as their own language--a language which was taken away from most of them through 700 years of British colonial rule. Today ordinary working class people both in the North and the South of Ireland are to the forefront of the Irish revival, trying to bring the language back as the everyday language of the whole country. They wish to bring about a bilingual society where all people in Ireland speak Irish as well as English. In the South, although the Irish Government is criticized about its attitude to the language, it at least has a positive attitude in principle towards it.

This can hardly be said to be true in the North where the State is openly hostile towards it. The language is not recognized at any official level as a community language. The erection of Irish street signs remains illegal (due to the 1949 Public Health Act). This is often a source of amazement to many Americans since many immigrant ethnic communities in the U.S. have bilingual street signs erected by the State in their areas (e.g. Chinatown in New York & D.C.) The States in the U.S. obviously have more respect for its immigrant communities than the British State has for the native community in the North of Ireland. People have been jailed for talking in Irish in the Courts and for refusing to get English versions of their Irish names to members of the Security Forces (if they had German, French or Chinese names, etc., a translation would never be demanded). Speaking or corresponding in Irish in the prisons is banned.

Up to 20 years ago the treatment of Welsh in Wales was similar to that of Irish in the North of Ireland but after years of protests Welsh speakers now have many rights which Irish speakers and learners in the North are denied. An example of some of the differences between the treatment of Irish in the North of Ireland and Welsh in Wales:

Irish language elementary schools need to be set up and running for a number of years (13 years in the case of the only such school yet to receive any State grant-aid) and have an enrollment of 200 pupils before it can have any chance of receiving partial grant-aid.

No funding at all available for any Irish nursery school. (These prepare children from English speaking families for entry to an Irish elementary school.)

No Irish program ever on the State run TV station and one 15 minute a day program on B.C.C. Radio. Irish groups run their own radio station in Belfast without any State aid and the State refuses to give it a broadcasting licence making it illegal.

Many Irish groups in the North are blacklisted by the State without giving any reason or form of redress. As a result, the State refuses to meet them much less fund them. Such groups include: LA (the only daily newspaper in a Celtic language anywhere in the world); two Irish nurseries, and an Irish elementary school (in Belfast).

Funding is provided right from the start if a Welsh language school can get 20 pupils to attend.

Funding is provided for Welsh nurseries and in fact people are actually employed by the State to go round trying to set up such nurseries and elementary schools.

State subsidised Welsh TV Channel and Welsh programs on English speaking radio and TV stations.

No Welsh group suffers from politically motivated State blacklisting.

These differences exist despite the fact that both Wales and the North of Ireland are ruled by the same Westminster Government.

### **The British Attitude in the U.S.A.**

The attitude of the British Government towards the Irish language as expressed to U.S. audiences is also markedly different from its practice towards the language in the North of Ireland. In speeches in the U.S. the Governments representatives appear quite open-minded and reasonable. Take the following example:

"The ancient Celtic civilization of the British Isles is basic to the culture of the United Kingdom and a link to some of our European neighbors. The Celtic influence has been enduringly manifest through the political divisions of more recent history, and Celtic studies are a quest for what enriches and unites our communities...."

"....A valuable contribution not only to understanding the past, but enabling cultural links that were weak to be strengthened and new ones to be formed."

Oliver Wright, British Embassy, Washington, D.C.,  
June 8, 1984

Sound sentiments indeed but why then does the same British Government continue to discriminate against one of the Celtic languages--Irish--in the North of Ireland?

### What Can You Do?

#### **1. A Civil Rights Issue**

You can raise the whole issue of the treatment of the Irish language in the North of Ireland as a CIVIL RIGHTS ISSUE in the U.S.

You could write to the newspapers, magazines or local newsheets about this issue. Inform people about the facts of the case, etc.

You could write to or phone your local Congressperson about this issue. Ask him/her to visit the North and raise the issue there. Ask him/her to put his/her name to a petition or motion calling for civil rights for Irish speakers in the North. ask them to include this civil rights issue in any major public statement or speech they make about Ireland.

If you are a member of an Irish American or Civil rights group ask your National Executive to support this Civil Rights issue publicly and to campaign about it along with the other issues it campaigns on.

#### **2. Fundraising**

Contact our working party in New York which is trying to get the Foundation set up and offer them your services.

Why not organize one funddraiser per year to help the language in Ireland. Or if you're a member of a local or national group, why not ask them to do the same.

#### **3. "Contacts"**

If there are no contact groups/individuals in your area why not offer yourself as the local contact point. We need a network of "contacts" throughout the U.S. who will help distribute information

for us, organize fundraising and/or help organize trips to each area by representatives from Ireland. As you can see from the list below, there are still many areas of the U.S. where we have no contact groups or individuals.

Local Contacts in the U.S.A.

**New York Area**

Liam O Caiside and Fionnbarra O Brolchain  
c/o The Celtic League, P.O. Box 20153, Dag Hammarskjold Postal Centre,  
New York, NY 10019  
Tel. (212) 861-4740

They are also the contact for information about the new Foundation.

**Boston & New England**

Margot Burke and Kevin Gilligan  
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# "Irish Studies"

Lois Kuter

I have attended several Celtic Studies and Irish Studies conferences in the past five years and have enjoyed the high level of scholarship and interesting conversation. But, I must admit that I was always a bit surprised to find that the title "Celtic Studies" in North America seems to refer to the study of Celts of the Middle Ages and ancient mythic periods.

"Irish studies" is another matter. From a hasty survey of the 3rd edition of the Guide to Irish Studies in the United States, published by the American Conference for Irish Studies, I think one might do better to call it "Joyce and Yeats Studies". In paging through the Guide it seemed that these two fellows were everywhere. While my survey was done quickly, the statistics I collected do indicate that Irish Studies in the U.S. has very little to do with the Irish language. Thirteen (13) courses were listed for modern Irish, with an additional 13-15 offered less formally through evening non-credit classes, through individuals at Irish clubs, or by private instruction. Old and/or Middle Irish has 15 courses listed. For Yeats (or Yeats and Joyce combined in one class) there were 90 different courses listed, and for James Joyce, there were 145 courses! While not all these courses are offered regularly, the sheer quantity of the mention of classes for Joyce and Yeats shows where priorities seem to be placed in "Irish Studies" in the U.S.

Thus, the following article by Dennis Clark, a historian who has published many works on the Irish in America, seems particularly appropriate. It was originally printed in An Nuaideact, the newsletter of Conradh na gaeilge/Washington. (This is an excellent newsletter which should especially interest readers in the Washington D.C. area; contact me for an address if you are interested). This provocative article is reprinted here with the author's kind permission.



YEATS

Why is this man  
smiling?



# AN uairdeacht

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## THE CASE FOR IRISH

For Irish-Americans interested in Irish studies there is a singular anomaly. Although committed to serious study of the literary and cultural heritage of Ireland and to the analysis and enjoyment of that country's history and folklore, such people often avoid the study of the Irish language.

There are reasons for this aside from the social, academic and intellectual obligations made by a highly active American lifestyle. They have been told, perhaps, that Irish is a very difficult language. Like most Americans, they inhabit an educational and cultural setting in which the study of foreign language is not given high priority. The languages required by colleges tend to be those deriving from major European cultures, or those such as Spanish that have proximate utility in the United States. The opportunity to study the Irish language in the United States has, with some exceptions, been confined to a few metropolitan areas, and even in these locations the study is rarely part of formal educational institutions and their programs. Ad hoc groups brought together to study usually do

not have the benefit of appropriate teaching materials, or at times, properly prepared teachers. Further, those acquainted with contemporary commentary in Ireland are confronted with the repetition of the opinion that the efforts to make Irish the common language of the Irish people have failed, that the Irish-speaking areas of the country continue to erode, and that preoccupations of the country about economic development, emigration and political reconciliation supercede intensive commitment to development of Irish toward anything resembling a status of parity with English in the life of the country. All of these conditions have a dispiriting and confusing effect upon those who might otherwise be well disposed and interested in seriously addressing the study of

[OVER]



# IRISH

Irish related to the exploration of Irish literature, folklore, music and cultural development.

For the Irish communities and for those interested in Irish studies in the United States, this is an unfortunate default. It is an omission that foreshortens scholarship, undercuts cultural comprehension and obstructs the enjoyment and study of a broad Irish tradition whose dimensions reach far beyond the modern English-speaking period of Ireland's history. It results in a truncation of Irish studies and a limitation of them to what is accessible through the English language. An example of the significance of this condition is the fact that eighty per cent of the holdings of the Irish Folklore Commission archives of oral and written materials are in Irish. Even the rich cultural and literary movement known as the Irish Renaissance that has won such esteem in the twentieth century has been powerfully informed by the Irish language in its literary heritage. It must be asserted that pursuit of Irish studies without a knowledge of the Irish language is at least an endeavor that is clearly handicapped, and for those concerned with a perspective beyond the narrowest parameters, is a contradiction of a reasonable approach to cultural and scholarly understanding.

A recognition of the achievements of those who have worked to maintain the Irish language in this century is an important antidote to the pessimism that has naturally resulted from the failure of the exaggerated hopes for the language. Despite the many difficulties encountered in a broadening world of mass media communications and educational change, a heartening record of development for the Irish language has been enacted. A tremendous labor of preservation and publication of Irish manuscripts has proceeded with the benefit of modern technical and literary analysis.

The speech and recollections of several generations of native Irish speakers have been recorded and preserved. The grammar and spelling of the language have been modernized, and a wide variety of publications both popular and specialized have been produced. Irish has been propagated through all levels of education in Ireland, even though policies have been changed and support has varied. Irish public opinion continues to be favorable to the promotion of the language, and its official use in government circles is more than perfunctory. Experiments with new teaching materials and media have continued utilizing the insights of current linguistic and pedagogic research. Translations of ancient writings and modern classics in the language have been published. Those writing in Irish have produced in the last three generations a wonderful array of fiction and poetry that has continued to act as a cultural stimulus and vivifying influence in Irish life.

The Irish language, brilliant with a literary legacy of two thousand years of artistry and learning, is the foundation for study of the culture and history of Ireland. It is a language distinctive in the perpetuation of the Celtic inheritance of Europe, and its linguistic roots, grammar, associations, literary schools and forms are of invaluable importance to the Western tradition and its interpretation. Finally, it is one of the chief factors in the definition of Irish identity, both personal and social, in the modern age, and its cultivation is the key to the national and intellectual future of the Irish people. For these reasons, the expansion of study of the Irish language must have a central place in the activities of all groups interested in the transmission of Ireland's traditions.

--Dennis Clark [author of the prizewinning Hibernia America].

# Institute of Celtic Studies

On May 7, 1989, the Institute of Celtic Studies in Oakland, California, celebrated its 10th anniversary. Well known to people interested in Celtic cultures who live in California, this organization is well worth introducing to other Bro Nevez readers. Congratulations to the Institute of Celtic Studies from the ICDBL. As reported in the May 1989 newsletter of the Institute, its first ten years have been full of activity:

In 1979 the fledgling Institute sponsored a lecture series at Ft. Mason ("The Harp in Celtic Society" Sharon Devlin and Larry Davies; "Celtic Mythology" Laurie Fadave; "The Speaking Stones of Celtic Lands" Leslie Reisz; "An Introduction to Celtic Art" Robin Dorn; "The Language of the Gael" Jim Duran; "Celtic Country Dancing" Larry Lynch). The series being so successful, by May 30, the Bardic School was planned and interim officers were elected. August 3-5 was the first Bardic School with Jim Duran, Sharon Devlin and Shawn Folsom as "faculty", held in a truly magical place, the beginning of a small, happy tribe. The tradition of the salmon of Finn MacCool was begun.

Jim Duran, an extremely active president, kept the many activities going. Classes in Irish Gaelic, Folklore and Mythology, Tin Whistle, Harp (clairseach), Irish Pipes, Scottish Pipes, Welsh Harp, Celtic Country Dancing and Celtic Illumination were held that fall, plus another lecture series.

1980 - Classes were offered on a variety of subjects in the Spring of 1980 and a regular Newsletter began to be published. The Institute became incorporated as a non-profit California corporation, a Film Series co-sponsored with the Pacific Film Archive was held in March and the Second Bardic School in June was greeted with compliments for the quality of the classes, entertainment and food... The Institute had its first "booth" at a fair, the Irish Tailteann Games at St Mary's College, Moraga.

1981 - The Third Annual Bardic School was moved to a redwoodsy spot near Saratoga, different, but equally beautiful to the original location. A second film series was held, with guest Kevin Rockett, a Dublin film maker. Classes continued, and one-day workshops on a variety of topics attracted new members and another lecture series was held at Ft Mason...

1982 - Greg Poole, as President, gave the Institute a Welsh flavor, and correspondence with Bretons began. The Scriptorium was formed and the First Celtic Collection, a book of poetry, myth, art, etc. was organized. The Bardic School was a one-day event in Marin County, with a pageant of Straw Boys and good music all day. Dominic and Leslie wrote from Ireland and Nadia moved to St. Paul... Jim Duran continued to teach Irish Gaelic and another lecture series was held at Ft. Mason.

1983 and 1984 were years of slowing down as many of the original members were moving away. Seasonal celebrations were continued, some classes and workshops were held and the Scriptorium continued to meet.

1985, 1986, and 1987 were quiet times, but members kept in touch by phone, held some events and late in 1986 there was an upsurge of interest, (the Federal Tax Exempt paper work was finally finished) and the Stone Circle Press was born. The post office box and the bank account were maintained all along and correspondence was continued. In May of 1987, at Beltaine, a wonderful annual meeting and celebration with May Pole, singing, dancing and poetry in the wonderful garden in Bolinas ushered in the new era.

The Stone Circle Press published two books, Farewell Dundrennan by Len Irving with drawings by Elinor Randall and Arianrhod, A Welsh Myth Retold by Barbara Donley with drawings and illumination by Ken Ruffner. A booth at the Irish-Scottish Festival at Golden Gate Fields raised some funds and made some new friends for the Institute.

1988 - A five week class in Mythology was taught by Mary O'Drain, a story-telling workshop was held by Mary McGrath, Irish set dancing was taught on the first and third Sundays of each month by Michael Collier, Terry O'Neal continued dancing classes at the Starry Plough in Berkeley every Monday night and members celebrated each of the cross-quarter days. Stone Circle Press worked on three additional books, but none were finished during the year. A booth at the Irish-Scottish Festival was a success. Patrick cooked the salmon (that had been purchased for a Bardic School, which had had to be cancelled at the last minute due to illness and other catastrophes of the presenters).

1989 - May marked the tenth anniversary of the Institute which has fulfilled its goal of providing information, classes and workshops for the interested layperson and of "promoting Celtic culture", thanks to the hard work of countless volunteers, (both those who worked and those who sent money) and so here's to the next decade.

For more information on future activities of the Institute, contact:  
**Institute of Celtic Studies**, P.O. Box 44, Oakland, CA 94604.

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BRO NEVEZ 30

MAY 1989

<u>CONTENTS</u>	<u>page</u>
Editor's Note	1
Lizher Diwan / Diwan Letter	2-6
Droug-Hirnez ar Soudarded hag ar Vartoloded Divroet - Reun ar C'halan	7-8
Book Reviews.- Lois Kuter	9-10
<u>Geriadur Brezhoneg-Saozneg/Breton-</u> <u>English Dictionary</u> , by Remon ar Porzh	
<u>Mineurs de Bretagne</u> , by Anne Brûlé	
Some Questions (from readers)	10, 30
Catalogs:	
Mouladuriou Hor Yezh	11-13
Emgleo Breiz	14-18
Festivals - Lois Kuter	19-23
Fête du Chant Marin	24-27
Ar Gegin - Nathalie Novik	28
Breton Wrestling - Lois Kuter	29-30
The Celtic League	31
Irish in the North of Ireland:	32-36
Council for Irish Language Education in Belfast	
"Irish Studies" - Lois Kuter	37
The Case for Irish - Dennis Clark	38-39
Institute of Celtic Studies	40-41