see pages 22-26
Catalog for AR MÉN and LE CHASSE-MAREE

KUZUL ETREVROADEL EVIT KENDALC'H AR BREZHONEG

Number 33  February 90
The Newsletter of the U.S. Branch of the International Committee for the Defense of the Breton Language (ICDBL) is published quarterly: February, May, August, and November. Contributions, letters to the Editors, and ideas are welcome from all readers and will be printed at the discretion of the Editors. Deadlines for receipt of contributions for Bro Nevez are: January 25, April 25, July 25, and October 25.

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

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BRO NEVEZ INDEX

Lois Kuter

From its very humble first newsletter of July 1981 to Number 32 of November 1989, the U.S. ICDBL has published nearly 1,000 pages of information about Brittany, its language and culture. In putting together an Index to the newsletters I have been astounded by the variety of topics we have covered and the number of Breton organizations and individuals we have introduced to our readers ... not to mention the 250 books and 27 magazines we have reviewed or described in shorter notes and, for music lovers, the 48 records we have reviewed or briefly noted and the 15 festivals described.

The index was put together because we have now existed long enough that I find it extremely inconvenient to page through my pile of newsletters to find information. We surely can congratulate ourselves that we have accumulated so much information that we need an index to effectively use it.

I cannot claim that my arrangement of topics is the most logical or consistent possible, but it certainly reflects the wealth of material introduced to readers of the newsletter of the U.S. Branch of the ICDBL which came to be called "Bro Nevez" ("New Country") with issue number 13 (November 1984). The 48-page index will join our publication series and is available for $5.00 (postage included).

The topics in the index are as follows:

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Celtic languages
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Welsh publications
The DEUG

After the publication of our November newsletter we received the following letter from Per Denez:

Université Rennes 2 Haute Bretagne
6 avenue Gaston Berger
35043 Rennes-Cedex

Dear Friends,

It is a great pleasure for me to let you know that the Breton D.E.U.G--i.e., second-year university diploma--has at long last been granted by the Ministry of Education. The decision to accept the creation of a Breton DEUG--thus acknowledging to the University of Rennes-2 Haute Bretagne a full university cursus in Breton--had been taken by President Mitterrand on March 22nd (1989). It was made public by the Minister of Education, M. Jospin, on March 24th. But it was only on August 22nd that our university could make it known that the DEUG had been officially granted: all the intervening time had been spent in discussions and negotiations with the Ministry civil servants to secure for the Breton DEUG an acceptable curriculum.

I would like to thank all those who took part in this long struggle for the Breton university cursus: Licence & Maitrise (3rd and 4th year degrees)--1981--CAPES (certificate of proficiency in Breton teaching and competition for the secondary schools teaching posts allocated to Breton: 5 in 1986, 3 in 1987, 1 in 1988 and 1 again in 1989); and now the DEUG. The help coming from our friends all over the world had an important impact in the process and progress.

It is also a pleasure to let you know that--although registration into the university was closed on July 27th and the DEUG became official only in August!--around 80 students have entered their names for the Breton DEUG. This means that we will be able, henceforward, to provide primary schools with much-needed school-masters and -mistresses and give secondary-school teachers a full, normal tuition. It must also be said that we will have more opportunities to help our students towards securing work in the field of radio and television, video and film industry, publishing and journalism, creative writing, cultural organizing, secretariat work, libraries and youth clubs, cultural tourism, etc.

We owe a lot to the dedication of our friends in this important step forward: it helps to make our cultural identity more secure and takes us a step nearer to cultural freedom.

I am happy to add another bit of good news: the post of modern Irish lecturer we have been asking for for many years has been at last granted by the Ministry of Education, with the decisive help of the Irish Embassy in Paris and of the Irish authorities in Dublin--as well as the help of Irish scholars.

With many thanks again,

Per Denez
MINISTÈRE DE L'ÉDUCATION NATIONALE, DE LA JEUNESSE ET DES SPORTS

PARIS, LE 1er AOUT 1989

Le Ministre d'État, Ministre de l'Éducation Nationale, de la Jeunesse et des Sports.

à

Monsieur le Président de l'Université de RENNES II

s/c de Monsieur le Recteur-Chancelier de l'Académie de RENNES

- 7. AOUT 1989

ARRIVE EN : 4 h 30

OBjet : Habilitation du DEUG mention "breton et celtique".


Votre projet de DEUG, notifié dont ci-joint copie.

J'ai l'honneur de vous confirmer que l'habilitation à délivrer le DEUG mention "breton et celtique" vous est accordée à compter de l'année 1989-1990, conformément aux termes de ma lettre citée en référence et compte tenu des informations complémentaires que vous avez fournies ainsi que des modifications que vous avez apportées à votre projet de DEUG à la suite de votre concertation avec le cabinet du Ministre.

Pour le Ministre et par délégation

Le Directeur des Enseignements Supérieurs

Franck METRAS
BRETON IN COURT

A FOLLOW-UP NOTE

Lois Kuter

In Bro Nevez 32 (p. 3) we reported on the case of Gilbert Cabon, a young Breton accused of involvement in bombing activities of the Armée révolutionnaire bretonne (ARB). Arrested in June 1989, he has been held in jail until an interpreter can be provided since he has insisted on using Breton in court. The court has so far refused to provide a translator, arguing that Mr. Cabon can speak French well enough for court proceedings. The stand-off continues.

In the meantime, Mr. Cabon, who is enrolled in his first year for the DEUG in Breton-Celtic Studies, has been elected to represent students at the University of Rennes II on the university's administrative council. This council which includes ten student representatives helps decide university policies. Gilbert Cabon was a candidate on a list for the Union of Breton Students (Da zont) which gained two seats on the council with 14% of the student vote. Even if he remains in prison, Mr. Cabon will be able to participate in the council's actions through mandated votes.

Mr. Cabon's address remains: Gilbert Cabon
794048
W2/151C
Allée des Thayes
94261 Fresnes-Cedex
FRANCE

ÉDUCATION

La Liberté du Morbihan
27 janvier 1990

Gilbert Cabon (en prison)
élu à l’université
de Haute-Bretagne

RENNES (AFP).- Gilbert Cabon, le militant nationaliste breton actuellement en prison à Fresnes (Val-de-Marne), a été élu mercredi représentant des étudiants à l’université de Haute-Bretagne à Rennes. Gilbert Cabon était en tête d’une liste présentée par l’Union des Étudiants de Bretagne (UEB), qui souhaite une « université à la pointe de la défense de la langue bretonne ».

Selon des membres de l’UEB, la liste aurait obtenu 14% des suffrages, ce qui lui donnerait un élu sur les dix étudiants élus au Conseil d’Administration. L’université ne fait aucun commentaire, « les résultats n’étant pas encore officiels » et précise que la commission de contrôle se réunira vendredi en début d’après-midi.

Âgé de 29 ans, Gilbert Cabon est un membre prétendu de l’Armée Révolutionnaire Bretonne (ARB). Il a été arrêté en juin 1989 à la suite d’une série d’attentats et inculpé d’association de malfaiteurs et d’infraction à la législation sur les explosifs. Il refuse depuis le début de son incarcération à la prison de Fresnes de s’exprimer autrement qu’en breton, ce qui, selon ses amis, lui a valu un refus de mise en liberté en octobre dernier.
Selections from the Diwan Letter, 2nd semester 1989 (translated by Lois Kuter)

KERC'HORR (Brest)
SKOLAJ NEVEZ HA SEZ AAMAEZHEREZH DA ZONT

Kuzul Departament Penn-ar-Bed en deus lakset e kerzh DIWAN ha kevredigiezioi sevenadurel breizhl i alla, skolaj Kergleuz e Kerch'orr e Kvernanezh Ker Vrest.

Gwir savadurioù eta evit skolaj ROPARZ-HEMON bet kentañ gantañ raunedi kerzh-kér Brest, ganti tuchenn-an sport, glazenoù ha gwez, ha lec'hiet mat e kér e-tal tevhent ar su.

Kerkent ha ma vo echo gant lodennioù all eus al laborioù, ar c'hantameuz iwez gant Kuzul ar Departament, ez aloz melestrezez Diwan eus Trégлонou, e-kichen Lanniliz en arvor Bre-Leon, da amenazhi di.

Danti a raio di d'en em stalâñ iwez AN HERE (kevredigiez a eburnn leviñioù brezhonek hag a sav ar Geriadur Hellzezhonek) ha STUMDI (asoadur evit ar stummadur dibaneuz war sevenadur Brezh) Kuzul Departament Penn-ar-Bed a xoñ pennoù uran eus kefirioù hou bro eo bezal kreizh he fersonelez a zo a yezh uran eus he ferzhioù penmañ.

Du gelvez estez diwezhañ kengor an Annezheherezh, renet gant an Aestrou Jean-Yves KOZAN, eus bet kast en dro e brezhoneg un dael diwan-henn Diwan hag a zo bet dret mañ ean holl hogoziñ er chengoz-se.

UR RENER O TONT
UR RENER O VONT


Rener Diwan ha tud ar melestrezez a zo a labour plediñ, a unan gant Prezident ha Burek Diwan Breizh, gant an intoulloù melestrezez diwar dro an dilennad hag an deskadurezh stad, azoziañ digouadurioù, ar bloazheziñ-skol, eveduet ouzh stummadur hag enmioùd-michar ar getemerien, stalian ar hirvot-stillennata...

RELEQO-KERHUON--THE NEW SITE OF THE DIWAN SECONDARY SCHOOL AND ADMINISTRATIVE OFFICES

The General Council of Finistère has offered Diwan and other Breton cultural associations use of the Kergleuz school in Relecq-Kerhuon, just outside Brest.

Thus, after leaving the center-city apartment in Brest, the Roparzh-Hemon secondary school will get true buildings with sports fields, grass and trees—a site well situated in the urban area of Brest just off the main southern roadway.

As soon as other stages of work—also funded by the General Council—are completed, Diwan administrative offices will leave Tréglonou, near Lanniliz, to be situated at this site as well.

And this will also be the home of An Here, a publishing house for children’s books in Breton which is also completing a major Breton language dictionary for the year 2000, and for Stumdi, an organization for adult education in Breton culture.

The General Council of Finistère believes that "one of the strengths of our region is a strong identity, of which language is a central element."

During one of the last sessions of the Administrative Commission, presided by Mr. Jean-Yves Cozan, a discussion about Diwan was conducted in the Breton language and had a near unanimity of this commission.

THE OLD AND THE NEW DIRECTOR OF DIWAN

Diwan has just changed its Director. This position was created by Yvon Raoul in 1985 and he held it during the difficult period since 1987. Today Yvon takes over the direction of An Here, and Ronan Tremel takes up his old job. This is a return home for this university professor from Tregor who has developed Breton courses and launched the teaching of Breton in secondary schools of the Paris area—the same year Diwan was founded.

The Director of Diwan and its administration works in close collaboration with Diwan’s President and Board in the development of administrative dossiers for the National Education Ministry, the organization of each school year, the training and professional growth of teachers, and the introduction of new informational tools.
Diwan’s Director (continued)

The principal mission for Ronan is to take on the growth of Diwan: settle the debts and oversee the move from Treglonou to Relecq-Kerhuon where he will find Yvon Raoul who will move there next with An Here.

THE ROPARZ–HEMON SCHOOL IN GREAT-BRITAIN

On May 29, 1989, the 6th level class and teachers of the Roparz–Hemon Diwan school went to Great-Britain for two weeks. They were impatient to put the English they had learned during the year into practice and to try a little Welsh.

For several months the students had been corresponding with friends of Ysgol Gwynllwy in Gwent—a Welsh secondary school which has also recently been established. The Welsh gave them a very warm welcome and the Young Bretons stayed for three days with the families of their correspondents. It was a wonderful chance to use English and to discover the Welsh way of life.

Next, the delegation spent two days at the Eisteddfod yr Urdd, a large festival attended daily by some 15,000 people celebrating traditional Welsh culture. This festival is known for its literary competitions, music, dance, and sports. The students were enchanted and are determined to return next year.

After a visit to Aberystwyth, the National Library where many Breton books are displayed, and the Sain Pflagan museum, the students traveled to Cornwall. They stayed in a Cornish center and took part in the academic program. It was in Shakespeare's language that they were able to visit a prehistoric city and the "Poldark" silver mine; to talk to people of the town of Truro, to study the nature of the coast with the Cornwall Trust for Nature Conservation, to practice sports, to dance, sing and discover local cuisine.

The students benefited greatly from this trip which showed their ability to speak English and improve their knowledge of this language. Contact with bilingual children of other Celtic countries strengthened their desire to make progress in their own studies.
The first "Diwan Sport" competition took place this past June. This event gathered students of the CM1 and CM2 levels of all the Diwan schools of Brittany as well as friends in the 6th level of the Roparz-Hemon school.

The opportunity allowed children to meet old and new friends, recreating the spirit of the big Euroskol festival of May 1988 which also included sports competitions.

The athletic events included: 600 meter, 500 meter and relay races, long and high jumps, and the throwing of the stone. Children competed in teams, by schools.

In the overall results, the secondary school finished first. This is not surprising since Gurvan, the director of the school and organizer of this event, had especially trained with his students. The other schools also made some good showings. This day which was conducted entirely in Breton showed a sporting dynamism in the schools and allowed for the development of team effort and a competitive spirit.

** *** *** *** **

**DIWAN and Money**

We have reported frequently on the financial crisis which threatens the Diwan schools, and we have reported on the confusing negotiations between Diwan and the French government for more state support. In 1985 the French government, through its Ministry of National Education, signed an accord to financially incorporate 31 Diwan teachers.

With a change of government in 1986, this accord was cancelled only to be resigned again in 1988--this time only covering 12 teachers whose salaries were only guaranteed at the end of the school year.

Thus, Diwan, administrators, teachers and parents have been skeptical about the degree of support they can expect from the French state—even though official recognition of the Breton language schools and state funding is still very important. In October a new hope was found in the form of a loan from the General Councils of Finistère, Morbihan and Côtes-du-Nord, and the Region of Brittany. The loan would take care of a 5 million franc debt to be paid to social agencies of the state (URSSAF, ASSEDIC) and in back taxes on teachers' salaries. The Regional Council of Brittany will assume half of the loan and the departmental General Councils will split the rest based on the number of Diwan students in each department.

Such a show of support from local government officials in Brittany is encouraging and the loan would take some financial pressure off of Diwan. Of the 52 members of the General Council of Finistère, 30 speak Breton. Fully recognizing the symbolic importance, the Council conducted its public meeting on Diwan's debt in Breton and wrote the resulting resolution on the debt in Breton. (See newspaper reprints which follow from October and November 1989).

But the struggle for financial security is far from over for Diwan...
ECOLE DIWAN :
Une résolution en Breton

Pour marquer avec plus de solennité l’attachement qu’il porte à la langue bretonne, c’est sur une résolution en Breton que le Conseil Général s’est prononcé. Il apporte sa garantie pour un emprunt qui permettra à l’école Diwan d’apurer sa dette sociale et fiscale.

War chouenn Aotrou Jean-Yves COZAN, ha Charles Miossec, Président ar chuzul Departament, o vezan a-ba,
KUZUL DEPARTEMENT PENN-AR-BED, o sellout ouzh telvoudegezh kelemrezech ar brezhoneg,
o sorjil ez eo a bouez ar rol choariet gant
Skol Diwan e Departament PENN-AR-BED, (400 skoliat, da laved d’eoch tri-ugent dre gant eus skolidi Diwan)

a zo choariet gantian oberen, evit diaezan an taol-iaze-se, wañ ochenn an deskadez-se,
a zivit rer ouez an arnem gant an amprent-archant, a rafe tu da zont a-benn eus die saam-an gant Diwan, evit ar pezh a sellouch ar rollo, bag a skolenennou bevreedezhelt, hañez nivier skolidi Penn-ar-Bed

a chouenn ma vefe amgev mat, evit-se etre ar Chuzul Departament, ar Chuzul-Remi
vrio, hañ an Departamentou aul.

While the General Councils of the Breton departments seem willing to do what they can to help eliminate Diwan’s debts, the Regional Council—which would take on half of the loan—appears to be much less enthusiastic. According to a newspaper report of January, no advance on the loan will be given until Diwan balances its budget. Balancing the budget depends in large part on the willingness of the National Education to sign an accord which would cover all the teachers’ salaries instead of just twelve. Diwan administrators are still working to get this full coverage which was granted to Basque and Corsican bilingual schools in 1989. As Youenn Bodennec, President of Diwan, has so rightly concluded, Diwan is caught in a vicious circle.

Régions en bref

Diwan : « cercle vicieux »

Pas d’équilibre du budget, pas de caution du conseil régional pour que Diwan emprunte et paie ses dettes à l’URSSAF. La position d’Yvon Bourges surprend le président des écoles privées en breton. Pour Youenn Bodennec, « c’est un cercle vicieux. Le seul solution pour avoir un budget en équilibre passe par l’attribution d’une convention du type ce que le Ministère de l’Education nationale a signé récemment avec les écoles basques et qui permet la prise en charge totale de leurs instituteurs ». Yvon Bourges avait obtenu il y a près de deux ans l’appui de la loi Débré aux classes maternelles de Diwan. Douze contrats ont été passés. Diwan scolarise environ 500 enfants dans vingt établissements dont 14 écoles primaires et une seconde. La dette sociale de l’association s’élève à 5 millions de francs.
Yezh Yann-Ber Kalloc’h

Kement ha reiñ deoc’h un tanvad eus yezh Yann-Ber Kalloc’h, setu ul lodenn eus e varzhoneg brudet, Diougan Ezekiel, bet savet gantañ e 1905. Lakaat a ran da gentañ ar skrid orin, e rannyezh Bro-Wened, ha da heul an eilskrid e brezhoneg unvan.

You d’em bro Breiz-Izel! You, you d’an oll Gelted!...
Me ùél... me ùél... me ùél... O! cheleuuet, sellet!
De Vreiziz en niù vro leuñéñ, leuñéñ!
Er haor keltiek e zihun én é vé.
E zivreh zo skolmet, ar é dreid ur chaden,
Meit én oébl glas hen dês laosket é youhaden,
Hag er pobleu spontet en um sell tro ha tro,
En um houlen get krén:"Petra enta e zo?"
Arsauet get hou klem: Mab Gomer zo dihun;
Kornal e ra é voueh avel tarh er gurun
Ha geti mañneieu Breiz-Izel, Iwerhon,
Mañneieu Bro-Kambr, Kerné, Skoz, e zason.
Télen, binieu, korn-boud, kañnet ha diskañnet,
Déguoñhet é ’r prantad, diougañnet:
Tréh d’er Vreiziz, ha hui, malloh d’oh, broieu kaill!
Blaoac’h us vo en taol, mar rant arnoñ ur saill.
Un hej-skoe krénñ touchant ha breuet vo er yaù:
Doué revo béniget: Keltia e zo ar saù!
("Diougan Ezekiel", III, Ar en deulin)

You d’am bro Breizh-Izel! you, you! d’an holl Gelted!
Me ’wel... me ’wel... me ’wel...O! Selaouit, sellit!
Da Vreizhiz an div vro levenez, levenez!
Ar c’hadour kozh keltiek a zihun en e vez.
E zivrec’h ’zo skoumet, war e dreid ur chadenn,
Met en oabl glas en deus laosket e youc’hadenn,
Hag ar ploobu spontet en em sell tro ha tro,
En em c’houlenn gant kren:"Petra etu a zo?"
Arsavit gant ho klemm: Mab Gomer ’zo dihun;
Kornal a ra e vouezh evel tarzh ar gurun
Ha ganti meneziou Breizh-Izel, Iwerzhon,
Meneziou Bro-Kemtre, Kernev, Skoz, a zasson.
Teleññ, binioù, korn-boud, kañnet ha diskanet:
Degouezhet eo ’r prantad: diouganet:
Trec’h d’ar Vreizhiz, ha c’hwiñ, mallozh deoc’h, broioù kailh!
Blaoac’h us vo en taol, mar reont warnoc’h ur saillh.
Un hej-skoeaz kreññ, ha brevet ’vo ar yev:
Doue ra vo benniget: Keltia a zo war sav!

(Along with the review of the special issue of Planedenn devoted to Yann-Ber Kalloc’h which appears elsewhere in this issue, here is a sample of his writing. I have selected the third section of one of his most famous poems, "Diougan Ezekiel" ("Ezekiel’s Prophecy"). The original, in the "guenedeg" version, is followed by the transcription in Unified Breton). Reun ar C’halan
BOOK REVIEWS
Reun ar C'halan


This special issue of Planedenn, a quarterly journal written exclusively in Breton, is devoted to Yann-Bèr Kalloc'h, the most prominent poet of the first Emsay. Fañch Morvannou is a specialist of Breton literature written in "gwenedeg", the dialect of the Vannes region. Yann-Bèr Kalloc'h was born on the island of Groix, and his entire poetic production is in "gwenedeg". His father was a fisherman, and his mother worked as a cleaning woman and farmed their few acres of land. Yann-Bèr Kalloc'h was only fourteen when his father drowned accidentally. His older sister died in 1909, his older brother in 1914, and his younger brother in 1927, in the mental hospital of Lesvelleg.

The young Yann-Bèr must have shown great promise in school since at the age of eleven he was sent to the seminary of Sainte-Anne d'Auray, where he was placed in the fourth form rather than in the sixth, as would have been normal for a boy his age. He was an excellent student. He also demonstrated an early talent for writing. His first poem, about the death of his father, was written in French: it shows a definite mastery of the conventional poetic idiom. Poet, Breton, Catholic: for Morvannou, the essence of the man is summed up in these three words. Sainte-Anne d'Auray is a sacred place for Catholic Brittany: this is where Saint Anne appeared to the Breton peasant Nikolazig. This is also the birth-place of Kadoudal, who, at the time of the Revolution, led the Breton "Chouans" against the godless Republic of France. Yann-Bèr Kalloc'h felt himself to be the descendant of these proud rebels. He was only seventeen when he published his first Breton poem, "Dihunamb" ("Let us awake"). He would have become a priest, but Church authorities found out that his two sisters and his younger brothers suffered from nervous disorders: they feared that he would also fall prey to this hereditary condition, and he was dismissed from the seminary. He was nineteen. For Yann-Bèr Kalloc'h, this was a cruel blow. There is no question that he felt called to serve God as a priest. He now had to earn money to support himself and to help his family. Except during his military service, he worked as a tutor in a number of schools. When the war broke out, he could have avoided being sent to the front, but he requested combat duty. After a period of training at the officer candidate school of Saint-Maixent, he was commissioned a second lieutenant in the infantry, and he joined a Breton regiment on the Eastern front. He was killed in action on April 10, 1917.

In August 1915, Yann-Bèr Kalloc'h had given the manuscript of his collected poems, Ar an deulin, to his friend Pèr Mokaer. They were published in the original Breton text, accompanied by a French translation, under the French title A genoux (On my knees), in 1921. The poems were preceded by an introduction by René Bazin, a member of the French Academy, a preface by the Celtic scholar Joseph Loth, and a biography by Pèr Mokaer. The French academician and the publishers, Plon-Nourrit, were not
especially interested in Breton poetry: they were only paying homage to a war hero who had valiantly fought to defend France. Fañch Morvannou clearly shows that Kalloc’h’s poetry is closely related to a specific historical and social context. For Kalloc’h, Brittany was above all a Catholic land, and the Breton language the language of her faith. He was a Breton nationalist, but he was quite willing to see Brittany remain politically subjected to France, provided she was allowed to retain her language and her religion. The fact remains that his poems are a moving celebration of his native land, whose virtues he contrasts, in a tone which echoes the prophecies of Jeremiah and Ezekiel, with the corruption and the greed which reign over Paris.


From 1847 to 1892, Fañch an Uhel, better known to students of folklore under the French form of his name, François Luzel, collected the oral literature of his native Bro-Dreger. He did publish the original Breton text of the ballads and the songs which he had gathered along with the music and the French translation, but up to now, with a few exceptions, only the French translation of the folk tales was available in print. This gap has been filled, thanks to the efforts of Per Denez and Ronan Huon. We now have the complete Breton text of the tales as An Uhel heard them from the lips of his informants. He identifies them by name and trade: there is a miller, a carpenter, a mason, a clog-maker; others are wood-cutters, cobblers, tailors, farmers, and beggars, but the two story-tellers whose name recurs most frequently are two old women, Marc’harid Fulup and Barba Tassell.

An Uhel’s manuscripts have been studied by a team of scholars, notably Iwan Kadoret, Makoto, Y. E. Abalan, and especially Martial Menard, who was responsible for the final text and for the notes. Most of the tales make use of motifs commonly found in European folklore: young girls persecuted by evil stepmothers or malevolent witches, princesses held captive by magicians and rescued by daring young men whom they later marry, innocent wives punished for crimes which they did not commit. Some retain elements which are more typically Celtic. An Uhel himself singles out the series of transformations by which, in the Welsh Hanes Taliesin, Gwion seeks to escape Keridwen: it has its parallel in the Breton story "Koadalan" (vol. IV, p. 101). The friendly animals who, in several Breton tales, help the young hero to accomplish impossible tasks, recall similar episodes in the Welsh tale of Kulhwch and Olwen. The underground world reached by the protagonist after falling down pits or burrows (Vol. I, pp. 18, 120, 287) is also reminiscent of the realm of Annwn in the Welsh Mabinogion, or of the land of the sidhe in Irish myth. In the absence of written documents, it is impossible
to track down the derivation of these motifs from a common Celtic tradition, and, all things considered, it is wise to side with Jef Philippe's conclusion to his study of the Merlin legend in Brittany. He warns his readers against two equally grievous errors: on one hand, to state that there is nothing specifically Celtic in Breton folktales, and, on the other hand, to affirm with equal conviction that everything of mystery in these tales has its ultimate source in Celtic myth (Jef Philippe: War roudou Merlin e Breizh [Lesneven: Hor Yezh, 1986], p. 108).

OTHER RECENT BRETON PUBLICATIONS


While he was fighting on the Eastern front, from March to August 1916, Bôcher kept a war diary. It was first published by Frañsez Vallée in his journal Kroaz ar Vretoned, between 1917 and 1920, and it takes place next to the writings of Yann-Bër Kalloc'h, Aboesen and Loeiz Herrieu which describe the anguish, the suffering, the despair, and the hopes of young Bretons caught in the hell of trench warfare. Gwendal Denez, who prepared the book for publication, has also written a most valuable and informative introduction.


Some of the poems collected in this volume have previously appeared in Breton journals. Gathered together, they allow a recurring theme to appear: the opposition between the sea and the city, between the life-giving power of the former, and the cold, life-destructive environment of stone and steel which characterizes the latter.

Reun ar C’halan. Lorc’h ar rouaned (Lesneven: Mouladuriou Hor Yezh, 1989). 104 pages. 60 French Francs.

Deirdriu, the Irish girl who, for her legendary beauty and sad end, has come to be known as Deirdre of the Sorrows. King Conc’hobor had taken her to his bed, but she loved only Noisiu, and she fled with her lover to the safety of other shores. The king’s wounded pride did not allow him to rest until he had lured them to their death. Cú C’hulainn, the hero of Ulster, whose fate it was to kill his son Conle, his foster-brother Fer Diad, and to wound his beloved Fand, from the land of the Sidhe. Suibhne, the king of DalnAraide: he dared raise his hand against Saint Rónán and killed one of the saint’s disciple. The saint laid a curse on him which caused him to go mad. Following in Roparz Hemon’s footsteps, Reun ar C’halan turns for his inspiration to the legendary figures of ancient Irish literature.

Reun ar C’halan
MORE BOOKS
Reviewed by Joseph O'Callahan


Contemporary scholars point out that many cycles of tales were current in ancient Ireland. These cycles, consisting of loose collections of traditions, poems and stories focused on certain mythological and historical personages, are assumed to have had each a fully developed oral form. Only a few cycles were also elaborated within the written tradition. A smaller number yet have survived the ages to reach us in manuscript form.

Of surviving manuscript materials, the tale-cycles of Deirdriu and the Sons of Uisneach, of Cuchulain, and of Suibhne Mac Colmain have attracted the attention of writers both in Ireland and outside of it. The plots of these stories, while compelling in themselves, are unforgettable when told with the spare lyricism of early Irish prose.

Reun ar C'halan, since the death of Maodez Gianndour, is perhaps the surest and most eloquent of contemporary Breton poets. His own voice admirably blends with that of ancient Ireland in his latest poetry, collected in Lorc'h ar rouaned (The Pride of Kings). He presents these tales as a series of vignettes, as do the Irish originals. Deirdriu remembers her life with Noisliu in a Scottish glen and laments their departure from it; the three sons of Uisneach, trapped by the spell of the druid Cathbad, fall under the sword; Cuchulain is forced to kill his closest friend in single combat at the ford; Suibhne laments his life in the wilderness far from his wife. Eighteen poems deal with Deirdriu, fourteen with Cuchulain, and ten with Suibhne.

The poetry, while faithfully transmitting the power of the Irish, is still very Breton. Precise and uncluttered, it is yet very moving. Speaking directly to the human condition, it seems to arise from the same world that created the Breton balladry of previous centuries.

If the old Breton tales cognate to the Irish ones retold here did not survive to the modern era, the later ballads were recorded. Reun ar C'halan's achievement goes beyond the provision of direct access to Irish literature for Bretons. By recreating an ancient Celtic poetry of intense power in a modern Breton version, he at the same time illuminates the greatness of certain strands of the Breton poetic tradition, and demonstrates the nobility and power achievable in Breton poetry today.


The publishing house of Yor Yezh continues to supply readers of Breton with interesting materials. Besides publishing contemporary literature, it is making an effort to broaden our understanding of the Breton literary tradition by republishing older works and making available materials from the oral tradition. Efforts such as these are dispelling the view that all literature previous to the Gwalarn generation is best left forgotten.

Elizabeth Coin's book studies the periodical Revue de Bretagne et de Vendée, published between 1857 and 1901. The RBV was founded by La Borderie whose history of Brittany was of great importance in the development of the modern Breton movement. Other notable contributors to the periodical were M.-F. Luzel (the folklorist and song collector) and Hersart de la Villemarqué (Kervarker, author of the Barzaz Breiz).

Coin examines the genesis of the RBV and the ideology of its writers. She characterizes this as Royalist and anti-modern. While the RBV is thus "Breton" in tone, its "Brittany" is that of a specific sector of society. Material in the RBV reflects this group's interests, and arises out of its problematic relationship to the evolving secularist and bureaucratic French state.
The space given to the Breton language in the periodical reflects the social background of its founders–urban and middle class. Coin breaks down the percentage of pages given respectively to French and Breton by issue. Breton never tops 6%.

While never given more than lip service (and always provided with a French translation), the Breton material published is still of interest. Poetry is entirely dominant up till 1866, and continued to be important after. It is the poetry that remains significant for the history of Breton literature, and Coin focuses on it rather than on prose.

Writers who contributed to the RBV included Luzel, Prosper Proux (well known and recently republished writer of frank and earthy songs), Joakim Gwilhom and Yann-Vari ar Yann. Coin provides biographical information on each. She also discusses their ideas concerning the language and its role in Breton society.

Particularly incisive in this regard are the writings of Charles de Gaulle, a Parisian who learned Breton from books, and from his serving-maid. His simple good sense and suggestions for upgrading the status of the language in everyday life may derive from his involvement in Breton politics. (He was an invalid who was never able to visit Brittany). Alas that a descendent of his who rose to high office in France was not so open-minded!

The latter half of Coin’s study (some 350 pages in all) provides an anthology of the poetry published in the RBV. Each piece is provided with an introduction. A good proportion of the poems are grounded, as regards form and imagery, in a “folk” milieu. Since much of the production of this stage of the literature is today very inaccessible, their republication here is to be welcomed.

Coin’s study is gracefully written in a Breton that is always precise and fluent. Her book is of great interest to anyone with an interest in 19th century Brittany and in the historical context of the current struggle.

AND MORE...

Reviewed by Amy Varin


This collection of twenty-two papers concentrates on the minority languages of Great Britain and the Scandinavian countries. Though Breton is mentioned only in passing, many of the papers are relevant to Brittany.

Irish offers the most interesting, and very depressing, parallel. Economically, Irish is the same situation as Breton: spoken as a first language by poor farmers and fishermen and as a second language by intellectuals who, except for a few teachers and journalists, make their livings in the dominant language. Politically, Irish has all the concessions Breton militants would want for Breton; but official recognition isn’t saving Irish. David Greene and Desmond Fennell both investigate the reasons for the decline of Irish and come to very similar conclusions. Greene, in “The Atlantic Group: Neo-Celtic and Faroese,” says that what Faroese has that the Celtic languages don’t is an urban cultural center where it is used for everything, so that it is possible to be a monolingual Faroese speaker without “suffering economic and cultural disadvantages.” Fennell, in “Can a Shrinking Linguistic Minority be Saved?” believes that the Irish language movement should have concentrated its work in the Gaeltacht rather than in Dublin, and that the government should have encouraged the people of the Gaeltacht to take charge of their own economic development.
Book reviews - continued

Minority Languages Today - continued

J. I. Prattis, in "Industrialisation and Minority-Language Loyalty: the Example of Lewis," describes a more hopeful situation. Although Prattis expected a growing oil industry to hasten the decline of Gaelic in the Isle of Lewis, the effect was moderately positive, though not positive enough to reverse the decline. Many of the oil workers were natives of Lewis who had left the island and returned home when jobs opened up. They were more loyal to Gaelic than most of those who had never left.

The lack of a single literary standard is far less damaging than is generally thought. Norwegian has two competing standards with several different variants of each (described by Magne Ofedal in "Is Nynorsk a Minority Language?"); but the standards are mutually intelligible and neither is in danger of extinction. Breton is in far less danger from its wide variety of spelling systems than from the real economic need to learn French.

Other papers of interest include J. Derrick McClure's "The Synthesisers of Scots," on the development of a literary language that differs from all spoken Scots dialects; Bencie Woll and Lilian Lawson's "British Sign Language," about a minority language that flourishes (under special conditions) although most of its users cannot communicate with their own parents in it; and Einar Haugen's "Language Fragmentation in Scandinavia" and J. M. Y. Simpson's "The Challenge of Minority Languages," which both discuss issues affecting all minority languages.


It isn't possible to judge a dictionary fairly until you've lived with it for months; but at first encounter this Irish-Breton dictionary, compiled by an experienced translator and a poet who teaches Irish at the University of Rennes, looks great. As the title promises, it gives examples of the use of Irish words, plus occasional alternates. The last entry, for example, reads

*zú, zoo; iez gáiridh na n-aínmhithé.*

This is a middle-sized dictionary, not big enough to rival Father Dinneen's monumental Foclóir Gaedhilge agus Bearla/An Irish-English Dictionary (Dublin: Irish Texts Society, 1927, with repeated reprints) but big enough to include essential dialect words like the Donegal negative cha, which doesn't appear in pocket dictionaries like M. Ó Siochfhradhá's Irish-English Dictionary (Dublin: Talbot Press, 1968).

Pronunciations are in the International Phonetic Alphabet, not in one of those friendly and useless "easy phonetic spellings" that even good dictionaries sometimes use. Unfortunately, pronunciations are given only when they aren't obvious from the spelling to an experienced Irish speaker. Irish spelling is more or less rational and consistent, but it sacrifices simple representation of the vowels in order to express a distinction between two sets of consonants that Breton, English and French speakers all have to be trained to hear; and it takes most learners a while to catch on. Still, Dinneen doesn't give any pronunciations at all.

One desirable feature I can't blame this dictionary for not having, because I haven't seen it in any other dictionaries, is a set of guidelines for simplifying pre-1948 spelling to the point where you can look the word up. Sooner or later, anyone trying to learn Irish is going to tackle an old book, or a letter from one of the middle-aged people who still use the spelling they learned in school.

I love almost all dictionaries, but I think I am going to be particularly fond of this one. I just wish it had a second half, Breton to Irish.
LEGENDARY BRITTANY: The End of the Plague

Marcia Hurlow *

The many calvaries in Brittany are constant reminders of the plague years and of the suffering they brought to the Breton people. It was during these same years that the Wars of the League were waged, which ultimately led to Henri de Navarre's conversion to Catholicism and subsequent ascent to the French throne as Henri IV. Though these wars were not fought in Brittany, brigands posing as soldiers demanded supplies or simply looted farms, plundering the productive Breton countryside. As a result, the poorly nourished peasants had little resistance to the epidemic.

This is the story of the plague recounted in history books, but how the plague eventually ended is another story. The following account has been handed down for generations on the peninsula of Plougastel. It was told to me by Marian Masson, a member of the Maison du Patrimoine in Plougastel-Daoulas, the main town of Plougastel.

A young man and a woman in Plougastel married and took a boat across the Elorn River for their honeymoon night in Brest. Returning to the dock the next evening for the boat back to Plougastel, they found an old woman completely wrapped up in her dark shawl, already waiting there.

The bridegroom asked the stranger, "What are you doing here, Auntie?"

Her muffled voice replied, "I want to go to Plougastel, but I don't have the money for the boat fare."

The young couple had very little money themselves, but they gave her the price of the trip. She accepted with a nod and remained silent until the boat carried them to the other shore. When the three of them had watched the boat head back to Brest, the old woman thanked the newlyweds for their kindness.

The bride and groom returned to their home in the village of Kroaz ar Vosemm. Not too many months had passed before they began to hear of death from a mysterious disease in the north of Plougastel. Before too long, nearly all of the residents of Plougastel-Daoulas had died and the epidemic was moving south, wandering through every small village. Soon, Plougastel had lost one-third of its population, so its young people were racing with death carts to live, while their parents and grandparents prayed to St. Sebastian and St. Roch for mercy. Still the wave of death continued toward Kroaz ar Vosemm.

One night, the young couple was awakened by a loud knock at their door. There in the moonlight stood the old woman they had met in Brest, still shrouded from head to toe. She stepped into their house, then with her knobby fingers, she lifted her shawl from her head.

And who do you think it was? The Plague! The couple trembled in fear of her dreadful power. But she told them, "Don't be afraid. Because you have done me a good deed, I will come to stay in your house."

So it is said that the plague stopped at the home of the young couple in Plougastel. In that year, 1598, the Seigneur of Plougastel-Daoulas vowed that he would erect a monument to God if he would be the last person to die from the plague, and by 1604 one of the most handsome and moving calvaries in Brittany stood in the churchyard.

* Sent to Bro Nevez by Greg Stump who is currently doing research on the Breton language in Plougastel.
BRETON POSTERS

Lois Kuter

Skrittalloueg Breizh is the name of a new archives for posters in Brittany. Presided by Herlé Denez, with the assistance of Yann Ber Rivallain and Ronan ar Hénaff, this research organization hopes to catalog the rich documentation of Breton history found in posters. With 10,000–15,000 different posters printed each year in Brittany, this is an immense project. Second only to newspapers and radio, posters serve as a critical source of information about events and issues in Brittany. I can remember very well walking through Rennes in 1975 to find the particular walls where I could keep best informed of upcoming events. And, during my year-long stay in Brittany in 1978-79, the posters that hung in cafés or in public spaces were usually the best and sometimes the only source of information about musical events that formed the core of my research on the renaissance of Breton identity and culture. Posters provide not only timely information on the cultural life of Brittany, but also Breton views of political and socio-economic issues. A collection of Breton posters will indeed reflect the events and issues that have marked contemporary Breton life. But, the artistic quality of many Breton posters is also well worth conservation. Although a relatively minor medium of expression in the United States, the poster is a major medium in Europe and Brittany for information and the expression of artistic creativity.

for more information, contact: Herlé Denez
Skrittalloueg Breizh
4 rue François Andro
29100 Douarnenez (France)

« Skrittalloueg Breizh »
Le trésor des affiches

Ouest France
11 oct. 1989
MUSIC

Lois Kuter

In 1990 Americans will have the opportunity to hear and see one of the finest dance and piping ensembles of Brittany, the Kevrenn Alre. This ensemble will be making two trips to the U.S. to participate in the following festivals:

April 17-22, 1990:  Festival International de Louisiana
                     Lafayette, Louisiana
                     An international festival featuring 400 artists to
                     celebrate music, dance, art theater and cuisine.
                     Information: Festival International de Louisiana
                     P.O. Box 4008, Lafayette, LA 70502
                     telephone--318-232-8086

July 26-August 6:  Folkmoot Festival
                   Waynesville, North Carolina

August 6-15:  The Kevrenn Alre will tour in the south with stops
              tentatively arranged in Atlanta, Georgia; Jacksonville,
              Florida; and the Epcot Center/Disneyworld in Orlando,
              Florida

We will have further details of the July and August stops in the May issue of Bro Nevez, if possible. In the meantime, a little history about this ensemble of dancers and pipers from the town of Auray is appropriate.

In 1951 railroad workers from Auray formed a bagad, or bagpipe band, which was to become one of the best in Brittany today. The Breton bagad was originally modeled after Scottish bagpipe bands, with Highland pipes and a drum section, but Bretons have added bombarde--a member of the oboe family native to Brittany which has a powerful sound and a two-octave range. The bombarde brings a very unique sound to the bagad and Bretons have used this ensemble both to accompany traditional dances and to perform new innovative compositions.

Today there are some 65 bagads in Brittany ranked into five categories by technical level. the Kevrenn Alre climbed to the first rank by 1977 and has hotly contended for the championship of Brittany since (winning in 1979, 1981, 1983 and 1986).

The success of the Kevrenn Alre is based on its ability to create new musical arrangements rooted in the traditions of Brittany and the region of Auray. The bagad is a relatively new ensemble in Brittany, dating back to the late 1940s, but it has become an important medium for the creation of Breton music. It is no accident that much of the repertoire of the bagads and other Breton music groups comes from traditional dance music of Brittany. The native dances of Brittany are still very much alive and community-based dances as well as concerts, contests and festivals are important contexts for the renaissance of traditional styles as well as newer arrangements and compositions.

Individual members of the Kevrenn Alre and the group as a whole have participated in hundreds of such local events throughout Brittany.

In 1980 the Kevrenn Alre also began to tour outside of Brittany, participating in festivals in France as well as in Poland, Algeria, Ireland, Scotland, Switzerland and Spain. The importance of dance and song in Brittany has meant that the presentation of Breton music at international festivals could not be complete without the addition of singers and dancers to the bagad. In the 1980s the dancers of the Kevrenn Alre have been champions of Breton and international dance competitions with their presentations of costume and older styles of dance as well as highly innovative choreographies.
Americans will be very fortunate to have the chance to see the Kevrenn Alre this spring and summer. If you are within any reasonable (or unreasonable) travel distance, don't miss the opportunity to see this excellent ensemble of Breton pipers and dancers.

Two cassette recordings are available of the Kevrenn Alre:

Kevrenn Alre—Lorient 86/87, AY 8802/M103.
Kevrenn Alre—Bagad d'Auray, Lorient & Vannes 88/89.

Contact: Keltia Musique, 1 place au Beurre, 29000 Quimper
or Secrétariat, Kevrenn Alre
Mr. Jacques Le Tallec, Les 4 Cheminées, 56400 Pluneret

BRETAGNE
ENSEMBLE
kevrenn alre

E 1951 eo, gant ur strollad paotred an Hent-Houarn eus an Alre, ez eo bet krouet KEVRENN ALRE, anezhi ur stollad sonnerezh ag aven hengouen.
Abase derou lusk ar sonnerezh e Breizh, ez eo ael bepred war-rank, ha breman en em gav e-trouez ar re wellan eus ar c'hevrennoù a seurt-se.

The KEVRENN ALRE is a group performing Breton music of traditional inspiration. It was created in 1951 by a group of railworkers from Avey, it was at the origin of the musical revival in Brittany, and progressed ever since, so that it can now be considered as one of the best groups.
Le Chasse-Maree and AR Men offer a large selection of books, magazines, and art reproductions which they have themselves published or which they carry in their catalog. The 1990 catalog (35 pages) available from Le Chasse-Maree displays very well the quality of their products through color photos of books and art, but this does not reproduce well for Bro Neeve. Thus, I have devised my own "catalog" which has the advantage of some short English descriptions for the many fine publications available. I would be happy to lend the original catalog to anyone interested or readers can write directly to Le Chasse-Maree for a copy (see address which follows).

I have tried to keep the following listing as clear and accessible, including prices and order numbers for all items. Following the listing, you will find an order form (again of my own design-following roughly the format of Le Chasse-Maree).

For more information, contact: Le Chasse-Maree - AR Men
Abel de Larin
B.P. 159
Douarnenez - Cedex 
France

MAGAZINES

Le Chasse-Maree

Le Chasse-Maree is the name of a bi-monthly magazine aptly subtitled "Magazine of marine history and technology". Each 80-page issue includes five to six well-researched articles on some aspect of maritime history or contemporary life. To give some idea of the contents, issue no. 23 (May 1986) included articles on: the sea and its depiction in the movies, sardine boats of the Vendee coast; the 1917 rescue of a Norwegian ship torpedoed off the Ile d'Yeu; early 20th century painters of sailing ships of Le Havre; and the concept of sailing.

Each article in Le Chasse-Maree is beautifully illustrated by numerous photographs, maps, drawings and boat plans, and high quality art reproductions. Shorter notes in the magazine are also invaluable sources of information on maritime life in Brittany and events throughout the world. The section "Nouvelles de la mer" reports on new books, museum, boat restoration projects, maritime organizations, festivals, etc. The "Courrier", "Questions" and "Reponses" sections allow readers to share research, old photos, or ask research questions. These columns offer fascinating details on maritime history and activity not otherwise published. Le Chasse-Maree also includes drawings and detailed instructions for boat model builders. And, for those in the market for old or new sailboats of all kinds, "Annonces" lists (with photographs) boats for sale. Le Chasse-Maree is an invaluable and beautifully produced resource for anyone interested in maritime culture.

Subscription to Le Chasse-Maree

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Back issues (1-36) available for 45 francs each; issues 37-45 are 50 francs each.

Serious collectors might consider boxed sets (each box holding 8 issues). The 1990 catalog has the following offer:

First 8 issues (1-8): 360 f order no. YAA
Issues 9-16: 360 f YAB
Issues 17-24: 360 f YAC
Issues 25-30: 360 f YAE
Issues 31-36: 300 f YAF
Issues 37-42: 300 f YAG
Complete editions: 1,920 f YAH

MAGAZINES - continued

AR Men

The first issue of AR Men was published in February 1985 and in 1990 this magazine climbs from six to eight issues a year. Focused on Inland Brittany, AR Men is the counterpart to the maritime magazine Le Chasse-Maree and has the same remarkable quality of production with 80 pages full of photos, drawings, maps, and art reproductions. Visually, there are few magazines published in the world to match this quality. Five to six articles by scholars who eloquently present their research in a clear and interesting way are included in each issue. These cover a wide range of topics: art, environment, history, music, industry and economics, etc. For example, Number 19 (December 1988) had articles on the history of the hedges that characterize small Breton farms; cider making in the Gallo-Roman tradition of Atlantique; a view of Brittany through old photographs and the 1920s writings of Pierre Mac Orlan; aerial photography of archeological sites revealed in Breton fields during dry spells; the 20th century history of the Centre de recherche bretonne et celtique (Center of Breton and Celtic Research); in Brest; Breton family names; and the artist Olivier Pesci who painted Breton rural life in the early 1800s.

Each issue of AR Men includes other shorter notes of equal interest: "La Bretagne entre les lignes" (book reviews and short note); "Sites" (record and festival reviews and notes); "Arts plastiques/histoire/ethnologie" (exhibits and events in Brittany's museums and galleries); "courrier", "Questions", "Réponses" (short research notes and questions from readers); and "Annonces" (farm houses, chateaux, and other goods for sale). The photography alone in AR Men is well worth the subscription fee, but this magazine is a mine of information on Brittany's history and current cultural vitality.

Subscription to AR Men

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Maritimes and Festivals

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- Reprint of three volumes by La Borderie published in 1900 taking Breton history up to the 19th century, followed by Fouquet's additional volumes of the early 20th century bringing it up into the French Revolution. A classic.

- Dictionnaire historique et géographique de la Prvence de Bretagne. J.-B. Ogé.
  - A History of famous dictionary of Brittany published in 1778 and revised in 1843. Each commune of the five Breton départements is described. 2 volumes. 535 pp; 990 pp 700 f order no. JDD

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- Guide to history, customs and folklore published in 1965. 1,380 f order no. JDD


- Le voyage de St. Brendan - à la recherche de la terre promise. 250 pp. 470 f order no. JDE

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- Le Chant de marins - guide to the repertoire traditionnel.
  History of maritime music. 96 pp.
  paperback: 120 f order no. LDM; hardback: 160 f order no. LDM

- Cahiers de chant de marins.
  collection of song texts and music. 92 pp. 60 f order no. HSI
Catalog: Le Chasse-Marée/Ar Men - continued
Maritime Music and Festivals - continued

RECORDINGS

Anthologie des Chants de Marines.
Two-record sets of maritime music from Brittany, France and Europe with 15-18 pages of documentation including song texts, background notes and history of maritime traditions.
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  Selection of diverse recordings.
- Chants de marins, vol. II: Danses et complaintes des côtes de France.
  142 f order no. DV2
  Focus on songs and dances of maritime ports of Brittany and France.
- Chants de marins, vol. III: Chants de bord des baleiniers et long-courriers.
  142 f order no. DV3
  Songs from 19th century whalers and ocean-going sailing ships.
- Chants de marins, vol. IV: Ballades, complaints et chantons des matelots anglais.
  142 f order no. DV4. The English maritime song tradition.
  142 f order no. DV5. Songs from river boats in Brittany, France and Quebec.
- Le Coffret Chants de Marins:
  All five albums for $200 f order no. DV2

Cabestan
Group of musicians who have researched and performed Breton maritime songs with a variety of instruments: hurdy-gurdy, guitar, accordion, fiddle, clarinet...
- Vol. 1—11 y a dix marins sur mer. 1p—71 f order no. DGA; cassette—71 f order no. CEA
- Vol. 2—Chants de Marins. 1p—71 f order no. DCB; cassette—71 f order no. CCB

Chants de marins traditionnels
Compact disc 120 f order no. DCIt; cassette 90 f order no. CDW
Twenty-four selections for the 1 Anthologie des Chants Marins albums.

Musiques de la Fête-Douarnenez 88
90 f order no. CZA
Cassette of performances from the 1988 international maritime festival, with representations from England, Ireland, Netherlands, Italy, Quebec and Brittany.

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Selection of best performances from three days of the international maritime music festival held August 1989 in Paimpol.
90 f order no. CEB

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1 hour color video cassette presenting the Douarnenez maritime festival.
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147 f order no. DWW

Sonneries de venues en Bretagne et marins breton vendéen.
115 f order no. DZZ
Beautifully documented record presenting bagpipe of the Loire area of Brittany.

Owez
Group of young musicians named after the traditional style of Breton ballad which forms the heart of innovative arrangements with binou, bombarde, guitar, fiddle and other instruments.
- Vol 1: Owez. 1p 71 f order no. DGS
- Vol 2: Au dela. 1p 71 f order no. DGT; compact disc 137 f order no. DGV

Aux sources du Bannan Breizh aujourd'hui.
Recordings of the best of young traditional Breton singers (Kemener, Marchand, Trouade...) and older masters (Harnay, Goadec sisters, Kerjean) as well as classics from the 50s and 60s and wax cylinder recordings of the famous Marc'h'arz Pulup.
Beautifully documented with a 96-page booklet including song texts, photos and background articles.
Compact disc 140 f order no. DEX; cassette 130 f order no. DEX

Chants à répondre de Haute-Bretagne: Bourdin-Dauteul-Marchand
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Checks in French francs should be made out to: Le Chasse-Marée and mailed with your order to the address listed above. Note: This order form has been prepared for use in Bro Nevez, the newsletter of the U.S. Branch of the International Committee for the Defense of the Breton Language. Order forms (in French) from Le Chasse-Marée do not exactly duplicate this form. For a more complete catalog and order forms, readers are invited to contact Le Chasse-Marée at the above address.

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The European Bureau for Lesser Used Languages

Lois Kuter

One of the most intriguing aspects of Europe for North American travelers used to
the vast spaces of our continent is the great cultural and linguistic diversity
packed into the tiny geographical space taken up by Europe. While the international
makeup of our population offers perhaps even more diversity, we do not have the same
linguistic self-consciousness of Europeans. Perhaps it is the small space in which
Europeans work that has motivated them to work harder to protect the many languages
used by smaller populations.

One very effective organization working to protect linguistic diversity in Europe
is the European Bureau for Lesser Used Languages. Although we have already intro-
duced this organization in the pages of Bro Nevez (no. 11, May 1984, and no. 16,
August 1985) a re-introduction is worthwhile. The following comes from a very infor-
mative brochure available from the Bureau (called "Unity in Diversity—Lesser Used
Languages in the European Community").

THE EUROPEAN BUREAU FOR LESSER USED LANGUAGES: ITS AIMS AND ACHIEVEMENTS

European Parliament

With the introduction of new members to the Community during the 1970's
and 1980's, the European Parliament has become an effective forum for lan-
guage issues. In 1979 John Hume, MEP for Northern Ireland, proposed in the
Parliament the first of many motions demanding certain basic rights for
speakers of lesser used languages and supportive measures from EC institutions.

In the following year four other separate but similar motions were tabled,
culminating in a request to Gaetano Arfé, an Italian member, to draw up a
document encompassing earlier proposals. The outcome of his work was the
adoption by the European Parliament on 16 October 1981 of the document now
known as the Arfé Report.

Arfé had a complimentary motion adopted in 1983.

Kuijpers Resolution

Interest in lesser used language issues has been maintained at European
Parliamentary level by the establishment of an Inter-Group Committee for
Lesser Used Languages, representing a wide political spectrum. Between
1984 and 1987 twelve separate motions on linguistic and ethnic minority
matters were tabled, preparing the ground for another landmark on 30
October 1987. This was when the European Parliament approved the Kuijpers
Resolution, known by the name of its promoter, Willy Kuijpers, an MEP
from Flanders. The report contains 36 recommendations to member states,
the Council of Ministers and the EC Commission and is in essence an out-
line charter for lesser used languages and cultures. If implemented as
envisaged, the Kuijpers Resolution could have tremendous implications for
the use, the status and the funding of lesser used languages throughout
the Community.

Establishing the Bureau

An important outcome of the Arfé report was the convening of a colloquy
in Brussels during May 1982, attended by MEPs, senior officials of the EC
Commission, language experts and representatives of most lesser used
language communities. Many of those attending expressed the need for an
association which could speak and act on their behalf at European level.
There and then the European Bureau for Lesser Used Languages was estab-
lished, albeit in an embryonic form.
While the Bureau is an independent association, legally registered in Ireland, it enjoys a close working relationship with the EC Commission and the European Parliament.

In 1984 the Bureau opened its Dublin office. The Bureau provides a permanent bridge between language associations and the Community itself. This has been achieved by setting up committees at member state level and a governing Council at EC level. The member state committees are representative of the main interests within autochthonous language groups. The Bureau's first Chairman was an Irishman, Dónall Ó Riagáin, later to become Secretary General, followed by two Catalans, Joan Dorandeu from the French side and Aureli Argemí i Roca from Barcelona, then a Gaelic speaking Scot, Jack Macarthur.

**Resources**

The Bureau's resources are tiny in proportion to the needs and expectations of those whom it represents. A permanent secretariat of only three persons must serve the interests of nearly 50 million!

The main source of its administrative costs are grants-in-aid from the Irish and Luxembourg governments. The European Community augments this with subventions for specific projects, totalling some 200,000 ECU in 1987. The Kuijpers Resolution calls for support, encouragement and adequate funding for the Bureau and a positive response to this call is awaited.

The EC had a total budgetary provision of 710,000 ECU for lesser used languages in 1987. Most of this money was spent subventing numerous projects intended to promote lesser used languages and their attendant cultures.

**Priorities**

With the general aim of protecting and promoting lesser used languages, the Bureau has concentrated its meagre resources in three areas--legal and institutional support structures, practical work programmes and the exchange of information and experiences to stimulate a greater collective awareness.

On matters not relating to its general aim the Bureau is independent of, and is not partisan in, matters of race, class, religion, politics and ideologies.

**Institutions**

As well as maintaining very close contact with officials of the Commission, the Bureau has given support and information to those members of the European Parliament with a special concern for lesser used languages. It has also been active outside the European Community, notably in contact with the United Nations Commission for Human Rights and providing practical assistance for the Standing Conference of Local and Regional Authorities of Europe (which comes under the aegis of the Council of Europe) in preparing a Charter for European Regional and minority Languages. This Charter was adopted by the Standing Conference on 16 March 1988.

**Work Programmes**

In addition to the study visit programme and the publication of Contact-Bulletin, the Bureau has been involved in several other major initiatives of practical value:

Pre-School Study: Following an extensive study of pre-school movements, a major conference was held in Leeuwarden (in association with the Fryske Akademy) and a number of pilot projects inaugurated.
Primary School Project: Known as the EMU Project, this has been carried out by the Frysk Akademy in association with the Bureau. During the project 34 case studies were made and published as separate dossiers. They were summarized in an overall inventory report. A successful colloquium was held in Friesland in April 1988 that led to several important recommendations.

International Youth Conference: The enthusiasm of young language activists attending the conference in Brittany in 1985 has led to a pilot exchange programme of young lesser used language activists.

Radio and Television: A conference on lesser used languages in radio and television was held in Sardinia in October 1986. A number of important recommendations were made at this conference and these are being examined with a view to formulating practical projects.

Mercator Information/Documentation Network: Research initiated and supported by the Bureau will lead to the establishment of an information/documentation network serving the needs of lesser used language communities. Work is already in progress in the setting up of five centres in different locations throughout the Community.

Public Administration: A European convention on the use of lesser used languages in public administration will be held in the Basque Country in association with the Autonomous Basque Government and IULAC.

Children's Publishing: A successful conference was held in 1987 on the Isle of Lewis which advocated a pilot publishing project under a coordinating secretariat. The secretariat, to assist children's publishing in lesser used languages, was established in 1988.

In addition to its own work programme, the Bureau has advised and provided practical support for numerous other projects relating to lesser used languages.

Conference on German speaking minorities: This conference was held in Eupen, Belgium in March 1987 and it brought together representatives from the German linguistic minorities of Belgium, Denmark, France, Italy and the Grand Duchy of Luxembourg. It was the first concrete move in the application of the three main fields stressed by Arfé in his resolution (education, mass-media, public administration and social relations).

The Future

All attempts to unite Europe by imposing a uniform cultural system have ended in strife and failure. If we are to secure equal rights for speakers of all European languages, the Europe of tomorrow must be founded on consent and mutual respect.

The Bureau has applied itself to the task of persuading decision makers of linguistic diversity as a positive, enriching feature of European life. It seeks to demonstrate that multilingualism, and cultural diversity are fully compatible with European concepts and ideals.

It is due to decisions and actions taken by concerned societies that lesser used languages continue to live and develop. However these languages need the support of public organizations and institutions if their rights are to be respected. This is not only important on an individual level but also on a collective level. Few of our languages enjoy all these benefits, and in several instances their future looks extremely precarious.

For the Bureau to succeed in this task it needs the goodwill of all Europeans; practical backing from the European Community, state and regional
governments; collaboration between the various language groups, and above all the active support of those whom it serves—Europe's 50 million lesser used language speakers. They most of all can demonstrate that unity and diversity can go hand in hand in tomorrow's Europe!

I have several extra copies of the brochure "Unity in Diversity—Lesser Used Languages in the European Community" if any Bro Nevez readers would be interested. Please contact me and send a self addressed 9" x 12" envelope (65c postage). LK

Further information is also available from:
The European Bureau for Lesser Used Languages
10, Sráid Haíste Iocht
Baile Atha Cliath 2
Ireland

Although a linguistic map of Europe is currently in the works, the above-mentioned brochure includes a very interesting map showing some of the lesser used languages of Europe. See if you can match the languages listed below to the numbers on the map.

---

arbrēsh  
argmanesca  
balgarsca  
brezhoneg  
catala  
cymraeg  
dansk  
deutsch  
euskara  
françois  
franco provençal  
frasch  
frysk  
seeltersk  
turkce bileyorum  
slovensko
WRESTLING

Lois Kuter

The International Meeting of Traditional Wrestling Styles and Games is to be held April 14-21, 1990, in Berrien, Brittany. This event is organized by the Federation of Gouren of the FALSAB with the International Federation of Celtic Wrestling and the help of a variety of traditional sports and wrestling organizations from Scotland, Cornwall, The Netherlands, Northern England, Ireland, Iceland, Italy and Denmark.

Events include training workshops and tournaments in various styles of traditional wrestling as well as films and seminars. A symposium held in conjunction with the meeting of wrestlers will involve the International Institute of Corporal Anthropology and the subjects "The right to practice the traditional sports and games in the Europe of tomorrow" and "Traditional sports and games and cultural identity."

Tours of the beautiful area of Brittany around the area of Berrien in central western Brittany and evenings of dancing and music will also be part of this international meeting.

A new bilingual (English-French) booklet called Celtic Wrestling, Our Culture, has been published by the Federation of Gouren, and presents an excellent introduction to four traditional styles of wrestling to be found at the April Meeting in Berrien: Gouren (from Brittany), Clima (Iceland), Back-hold (Scotland and northern England), and Cornish wrestling. A renewed interest and practice of these sports in the 1980s has been boosted by the formation of the International Federation of Celtic Wrestling which has created opportunities for the exchange of research and the organization of tournaments. The Preface to the new 20-page booklet written by Willie Baxter, president of the IFCW, gives a very good introduction to the renaissance of traditional wrestling in the Celtic countries and northern Europe.

During the last hundred years in North Western Europe traditional styles of wrestling, once so popular and prestigious, fell into decline. The numbers of wrestlers diminished as economic and demographic changes accelerated by the effect of two world wars led to the growth of mass spectator sports now viewed by millions via television satellites. To many observers it seemed as though traditional wrestling styles would soon disappear, superseded by better marketed and better organized sports which cater to a world audience. Sports historians may in the future agree that the turning point came in 1985 with the foundation of the I.F.C.W. The dynamism and drive leading to its birth came from the Federation of Gouren which had spent years contacting, visiting and generally inspiring the other associations. Wrestling is not a widespread human sport, in its many manifestations fulfills every sporting need: skill, beauty, speed, endurance, courage and drama. There are other aspects which are too often overlooked—the mythological and often religious significance which wrestling had in the pre-industrial past. Our ancestors used wrestling to illustrate some of their most profound myths as when Thor wrestled the crane who was old age or the Celtic tale of Cuchulain who wrestles his son on the beach of Tracht Eisi. The same tale is told in Asia where Rustim killed his son Sohrab in a bout before the Afghan King. At the culmination of his Olympic career in 1972 Alexander Medved of the Soviet Union kissed the mat, a gesture familiar to the millions of Asian wrestlers who invoke the help of Mother Earth each time they wrestle. When a young man or woman first steps onto a wrestling mat they continue a living tradition which stretches back into the remote past. Modern Olympic competitions contain many superb wrestlers whose first bout was in the traditional style of his own country and who are aware of the traditions and antiquity of their sport. We in the I.F.C.W. are the repositories of a vital part of our common European cultural heritage whose diversity enriches us all; our sports are
Wrestling - continued

a means by which young people in an increasingly homogenized Europe can celebrate their unique cultural identities. Though in the I.F.C.W. we seek to preserve aspects of our culture we have modernized our rules where required yet retain the spirit of our traditions. We seek to demonstrate now to a wider audience that our sports are not just old rustic survivals but are vital and dynamic.

Willie Baxter, President (I.F.C.W.)

Bro Nevez readers interested in acquiring the publication Celtic wrestling, our culture, or in getting more information about the International Federation of Celtic Wrestling are invited to contact the secretary for this organization:

Guy Jaouen, IPCW Secretary
18, Maenig an tri person
29260 Lesneven
Brittany, France

* * * * *

ATLANTA CELTIC FESTIVAL

The Fourth Annual Atlanta Celtic Festival will be held April 28 and 29, 1990, on the campus of Oglethorpe University, Atlanta, Georgia. The Festival benefits the Atlanta Celtic Heritage Trust, which is a 501(c)3 corporation established to fund construction of a Celtic Heritage Center in Atlanta.

Tickets will be available at the gate and can be ordered in advance by writing the Festival and requesting an advance order form and special sponsorship application. Adult ticket prices are $6.00 each day, children ages 6-12 are $3.00 and a discounted two day pass is available for $9.00 and $5.00.

The Festival will offer Scottish, Irish and Welsh music, dance, arts, crafts and two stage performances by Theatre Gael in addition to ethnic foods and Celtic storytelling for the children. Feature performances by massed pipe bands, the Atlanta Welsh Chorus and an introduction to the Gaelic language will be scheduled.

The Festival is a joint venture of the Atlanta Celtic community and will also include thirty-five vendors and exhibitors offering authentic craft goods for sale. Patrons will be introduced to the many and varied Celtic organizations of the metro Atlanta in celebration of our common heritage. Sponsors will be invited to an appreciation reception and have their names imprinted in the festival program.

Oglethorpe University is located at 4484 Peachtree Road in Northeast Atlanta, 4 miles south of I-285. Festival parking is free.

For more information contact: Alexander J. Murray
Atlanta Celtic Festival
2499 Smith Avenue
Marietta, GA 30064
(404) 429-0107
Breizh-Kembre

In Bro Nevez 31 (August 1989) we introduced the Wales-Brittany Association (Cymru-Llydaw) and the Welsh language newsletter they published. Recently we received information from the Breton Secretary of this organization, Yuan Guehennec, which further describes the work being done by this group (called Breizh-Kembre on the Breton side of the channel) to develop relations between Brittany and Wales. The following letter reintroduces the Brittany-Wales Association and its activities.

In 1987 the Inter-Celtic Relations committee of the Cultural Institute of Brittany, Skol uhel ar Vro, decided on the creation of an association to bring Bretons and Welsh closer together. After a series of meetings in Guerande, Roscoff, Flomelin and Lorient, the Brittany-Wales Association/Kevredigezh Breizh-Kembre was established at the beginning of 1988.

Per Denez accepted the post of Honorary President and Adrien Kervella, Mayor of Saint-Pol-de-Léon, was elected President. Up to now, Yuan Guehennec and Jacques-Yves Le Touze have shared the role of Secretary.

The aims of Breizh-Kembre are the development of cultural, economic, linguistic and sportive relations between Wales and Brittany (all five departments). (Article 2 of the Statuts). To this end, since its establishment, Breizh-Kembre has met with numerous Breton cultural organizations (War '1 Leur, Skol an Emsav, Dalch'omp Soñj, Guil' de Bretagne, Chemins de Terre, Skol-Krispoë, etc.) as well as with several Breton-Welsh twin city committees. The Chamber of Commerce and Industry of Morbihan, sensitive to the aims of the association, has also joined with this young group.

Today, a dozen twinning committees are joined with Breizh-Kembre and the requests for membership or for information have not diminished. Since the Fall of 89, the desire for twinning with Welsh towns has grown—especially in Morbihan and Finistère. The Breton association hopes to be an effective intermediary between the cities of these two countries, working with associates in Wales and in particular with its Welsh equivalent, the Wales-Brittany Association, directed by Mr. Cwynfor Evans, former deputy, and Mrs. Rita Williams, professor of Breton at Aberystwyth University.

An agreement was established between Breizh-Kembre and the B.A.I. (Brittany Ferries), which offers members of the association special fares on trips between Roscoff and Plymouth. A special form for this is available from the business office.

This year there has been a new development in relations between the two Celtic countries through the presence of a Breton delegation at the National Eisteddfod of Llanrwst. The Eisteddfod, literally "assembly", has officially existed since 1881, but medieval sources attest to such gatherings from the 12th century. Considered as the national festival of Wales, the Eisteddfod has as its principal aims the defense and promotion of the Welsh language, and the development of all cultural and economic activities which are expressed through Welsh. The Eisteddfod hosts between 200-300,000 people a week on its "maes" (space) of several acres. Approximately 300 stands offer the Welsh a view of the life of their country. Spaced around the "Pafilwn", the central tent, the National Eisteddfod is a unique event in Europe.

For the first time in its history, this year the Eisteddfod received a non-Welsh stand, that of the Brittany-Wales Association/Breizh-Kembre. Fifty square meters of displays about Brittany's culture, language, tourism, and economy, with several hundred visitors, was a true success for the Breton delegation.
Breizh-Kembre - continued

In returning to Brittany, there has been no lack of Ideas for the coming months after this first experience: first, to continue collaboration with Brittany Ferries, the Chamber of Commerce and Industry of Morbihan, and the Cultural Institute of Brittany—without whom the Breton stand at the Eisteddfod would not have seen the light of day. Then, to take advantage of the many contacts made during the trip to help other Bretons. Working in four languages (French, Breton, Welsh, English), the association is available for twinning committees, students, cultural organizations, and especially, Breton language promoters.

Different projects are now under study: a group trip to Wales in March-April 1990, a bilingual Breton-French booklet giving essential information on our cousins across the channel, and, of course, preparation for the next Eisteddfod. And perhaps in the next decade we can look forward to the creation in Brittany of an EMVOD, the Armorican equivalent of the Eisteddfod—a strong idea that Breizh-Kembre submits to all who prepare for the future of Brittany.

***

BREIZH-KEMBRE


A Leviour a enor eo PER DENEZ.
Ar C'hadoriad eo ADRIEN KERVELLA, Maer Kastell-Paol.

Kas war-raok an darempred etre Kembre ha Breizh (5 departament) war dachenn ar evenadur, an armerzh, ar yezhoù hag ar spartoù eo pal ar gevredigezh (mellad 2 ar staelioù).

Savet et bet ur gendiviz etre Breizh-Kembre ha B.A.I. (Brittany Ferries); e mod-se e vez kenniget feurioù gwellaet d'hon izili war al listri o vonec eus Roskon da Blymouh. Ur follenn-enskrivan arbennik zo da c'houlenn d'ar sekretourva.

Arveret e vez ar Brezhoneg, ar Galleg, ar C'hembraeg hag ar Saozneg gant izili ar gevredigezh; homan zo bet krouet evit harpan ar c'homiteoù-gevellian, ar skolliñ, ar c'hevredigezhioù sevenadurel, an heniennou ha difennourion ar Brezhoneg.

***

LLYDAW-CYMRU


Llywydd Anghrydeddus y Gymdeithas yw PER DENEZ.
Y Cadeirydd yw ADREIN KERVELLA, Maer Kastell-Paol.

Y bwrwad yw cryfhauch eto'r cyssylltiadau rhngwladol trwy ddarparu gwybodaeth, trefnu cyfnwediadau i gymdeithasau o bob math yn y ddyw wlad, ac adeiladu fframwaith cydweithredol ym meysydi diwylliant, masnach a sshort.

Os ydych am wybod rhagor am ein cynlluniau, am dydryg Lladaweg neu ymweld â Llydaw fel gymdeithas, am efeillog'ch bro gyda bro gyffelyb yn Llydaw, am ddathlygu cysylltiadau yn myd diwylliant neu masnach a chwaraeon, ysgrifennwch atom, yn Gymraeg neu yn Saesneg.
- M’r Rita Williams (second woman from left) and the Breton team at the National Canteleu in Llanарт (1999).
- M’r Adrian Kerella, Chairman (third from left).
- M’r Yvan Guehenneuc, Secretary (second from left).
- M’r Jacques de Toze, Breton Institute (fourth from left).

Blaowzh mat teor’h holl e’n Amerika.
Blwydha neuwth dda i Sawb.

Yvan Guehenneuc.
Breton Secretary

KEVREDIGEZH BREIZH - KEMBRE — ASSOCIATION BRETAGNE - PAYS DE GALLES
B.P. 41 - 56610 ARRADON - Breizh - Bretagne - Pq-Tel: 97.46.00.67
CYMDEITHAS LLYDAW - CYMRU — WALES - BRITTANY ASSOCIATION
LETTERS

from Jorj Abherve-Gwegen, Lesneven, Brittany:

I recently showed no. 31 of Bro Nevez to my young Diwan pupils--9, 10 and 11 years old. I imagine it made them feel some pride in their language. All the best to the ICDBL. Ha gant va guellañ soñjou a vloavezh mat.

from Jan Deloof, Zwevegem, Belgium (ICDBL representative)

Best wishes for a Happy 1990! And many thanks for Bro Nevez 31 and 32. I am proud that you published the Delvaux poem, the more so that you make Bro Nevez a very interesting, outstanding publication. Perhaps it is worthwhile to mention that KRUISPUNT, a Flemish quarterly review, will publish next year in March (Easter) a Dutch translation by Lauran Toorians of the complete Passion Agan ARL. That is mentioned in Bro Nevez 31, page 27. Toorians is a young graduate of Leiden University (The Netherlands), where he teaches Breton, Cornish and Welsh. All the best and congratulations for your work!

from Cheryl Mitchell, Hyattsville, Maryland:

While going through copies of Bro Nevez (no. 30, May 1989) I found the question about the Welsh and Breton national anthems. The Welsh one was written in 1856 and is call Hen Wlad fy Nhadau (the old land of my fathers). I read in a book by Gwynfor Evans that the tune has been used for the Cornish and Breton national anthems.... The tune was written in 1856 by James James, a weaver and innkeeper in Bedwellty near Caerphilly, South Wales. He called the tune Glanhonddha (the shore of the Rhondda). James' father, Evan James, wrote the words, and when James played the harp and sang the words, the song was born. It spread and appeared in a collection of tunes that won a prize at the 1858 Eisteddfod. The judge there revised some of the words and it really took off after that. Before long it became the Welsh National Anthem which is sung after each afternoon and evening Eisteddfod session, every St. David's Day banquet everywhere and at nearly all Welsh hymn sings and wherever the Welsh are gathered. Rugby matches too! ...

Editor's Note: It's funny that Cheryl should mention rugby, because a short but excellent history of the Welsh and Breton national anthems written by Donatien Laurent is included as a side piece to a longer article on Welsh rugby by Jean-Jacques Chapalain ("Le rugby gallois—un sport pour tout un peuple"). This informative article is beautifully illustrated by many photos—old and new. Both this article on the history of rugby in Wales and the note on the national anthem can be found in Ar Men no. 8, April 1987, pp. 22-43. And readers might want to look up a short article by Paul Nedwell that was published in Bro Nevez, no. 15, May 1985.

Cheryl Mitchell also responded to another reader's question which was printed in Bro Nevez 30:

...The other question in the May 89 Bro Nevez was about the name Le Pemp. Extrapolating from my Welsh and a Breton poem in another issue I came to the conclusion that pemp is Breton for five. The Welsh word is pump (pronounced pimp). As you know, Breton and Welsh are P-Celtic as opposed to Q-Celtic (and Latin quinque, from which cinq comes). Aren't languages fun?
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