see "19th Century Travelers in Brittany" pages 16-25.
The U.S. Branch of the International Committee for the Defense of the Breton Language (U.S. ICDBL) was incorporated as a not-for-profit corporation on October 20, 1981.

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

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The U.S. ICDBL provides Bro Nevez on a complimentary basis to a number of language and cultural organizations in Brittany; in some instances we are also very happy to establish an exchange of publications.
BILINGUAL EDUCATION
Demands for Teacher Training

Lois Kuter

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

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

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

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

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

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

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

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

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

Cinquième semaine de grève de la faim de Yannig Baron

Cinq cents personnes à Vannes pour des instituteurs bilingues

VANNES - A l'apart de la physionomie des associations qui composent le Mouvement breton, une manifestation de soutien à Yannig Baron a réuni 500 personnes, samedi à Vannes. Et l'absence d'engagement de la part de l'Etat, de la Région et du Département. M. Baron a décidé d'exterminer sa cinquième semaine de grève de la faim pour obtenir la formation d'un nombre suffisant d'instituteurs bilingues à la rentrée 91 dans la Morbihan.

Après des discours trop longs et répétitifs sous la pluie, la manifestation, dans les rues de Vannes, a pris l'allure d'une lente carnavalisation avec enfants déguisés en tête du cortège.

Pour Yannig Baron et le breton à l'école

Cinq cents personnes dans la rue

(Lire page 9)
It is necessary that the State and its elected officials know that there are more and more Bretons who will no longer allow the denial of their culture and language, and its destruction by conscious will or ignorance.

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

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

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

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

Right now, after 36 days of absolute silence and two days of contact, the Rectorat (education office) has decided for the first time to establish an Intensive three-month training program to start April 1st for twelve teachers.
Enseignement du breton
Le oui du rectorat
Yannig Baron
cesse sa grève de la faim

Ouest France
1 mars 1991

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

Dans un courrier adressé hier soir à l’association Dremwel, le rectorat écrit :

« Une victoire pour le peuple breton »

Yannig Baron a immédiatement arrêté sa grève de la faim et déclaré notamment ceci : « Il faut que l’État et les élus sachent que de plus en plus de Bretons demandent une formation professionnelle intense, une formation privée, création de postes nécessaires, mise en place d’une formation acclamée de trois mois qui commencerait le 1er avril et ceci pour douze instituteurs. »

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

« Dans l’immédiat, après 36 jours de silence absolu, et deux jours de contact, le rectorat vient de déclarer pour la première fois la mise en place d’une formation acclamée de trois mois qui commencerait le 1er avril et ceci pour douze instituteurs. »

Je conclue : « Les problèmes qui restent à résoudre sont encore nombreux et importants : formation des instituteurs, création des postes nécessaires, mise en place de la formation. »

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

Spent, but content,

Yannig Baron
Association Dremwel
Kergouarec
56400 Brec’h
Bilingual Education - continued

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

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

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

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

Ouest France
11 mars 1991

Pour un enseignement du breton
Michel François au 11e jour de sa grève de la faim

Le 11 mars dernier, en renforçant la posture de protestation pour tenter de débloquer une situation de plus en plus criminelle, Michel François, conseiller municipal de Nantes, dénonçait les difficultés rencontrées par les enseignants du breton dans le département. Il a maintenant mené une grève de la faim de 11 jours pour obtenir de nouveaux enseignants au sein de l'enseignement du breton dans les écoles de Nantes.

Michel François est président de l'APEL (Association des Parents d'Elèves pour l'Enseignement du Breton), l'association des parents d'élèves pour l'enseignement du breton à Nantes. Il a mené une grève de la faim de 11 jours pour obtenir de nouveaux enseignants au sein de l'enseignement du breton dans les écoles de Nantes. Il a maintenant mené une grève de la faim de 11 jours pour obtenir de nouveaux enseignants au sein de l'enseignement du breton dans les écoles de Nantes.

En conclusion, Michel François estime que la situation actuelle est insuffisante et que des réformes urgentes sont nécessaires pour améliorer les conditions d'enseignement du breton dans les écoles de Nantes.

La grève de la faim de Michel François

De nouveaux soutiens

Le 11 mars dernier, Michel François a lancé une grève de la faim pour obtenir de nouveaux enseignants au sein de l'enseignement du breton dans les écoles de Nantes. Depuis son début, de nombreux soutiens se sont manifestés pour lui et pour l'enseignement du breton dans le département.

Michel François a rencontré de nombreux soutiens, notamment des enseignants du breton dans les écoles de Nantes, des parents d'élèves et des membres de l'APEL. Il a obtenu des signatures pour une pétition en faveur de l'enseignement du breton dans les écoles de Nantes.

En conclusion, Michel François a mené avec succès son grève de la faim et a obtenu de nombreux soutiens pour l'enseignement du breton dans les écoles de Nantes.
THE BRETON LANGUAGE: SUPPORT FROM FINISTERE

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

"Breton Language -- A Push on the Accelerator"

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

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

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

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

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

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

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

Langue bretonne

Ouest France 30 mars 1991

Le coup d'accélérateur

QUIMPER. - "Il n'y a plus d'opponents... Il n'y a que des gens traînant les pieds," Con- voince que la langue bretonne n'est aujourd'hui plus sujet à polémique, Jean-Yves Cozan, qui s'est fait le champion de la défense du bilinguisme, veut passer à la vitesse supérieure. Le Finistère va proposer à ses voisines des Côtes d'Armor et du Morbihan la mise en place - avec la Région - d'une poli- tique d'encouragement du Bre- ton tous azimuts. Les moyens financiers suivent prometi- cen!

La commission « langue et culture régionale » du Dépar- tement s'est réunie hier à Quimper. Les trente conseillers généraux des tendances conservatrices membres de ce groupe étaient devant eux les résultats de l'étude « Le parlant breton ». Les délégués de l'Union des journalistes Bretons ont harassed à un échantillon de 1 000 per- sonnes à l'issue d'une enquête dمام- parce. Il y a eu sans décalage que 77 % des habitants de Brest-Bre- tagne, ou ils partent au non le Bre- ton, déclarent favorable à l'en- sagement de la langue régiona- nile. Ils ont découvert que 60 % des automobilistes apprécier la signalisation routière bilingue. « Symptomatique » se réjouit Jean- Yves Cozan qui n’attendit pas la mise en place de son ac- tion politique. Mais le vice-pré- sident du conseil général a aussi vu dans le « dossier Breton » d’au- tres éléments, plus subtiles. Comme celui-ci par exemple : « Le progrès du breton se mesure principalement dans les popula- tions de plus de 60 ans ». Ou en- core : « le nombre de personnes comprenant le breton a baissé de 12,8 % en 7 ans. »

Il y aurait donc urgence absolue à assurer une « relève » par les jeunes générations. Elle ne peut venir, selon Jean-Yves Cozan, que des écoles bilingues, juste que soit leur chambre, parochiale, catholique ou Diwan. Le Conseil général du Morbihan serait prêt à apporter un coup de main financier en cas de résultats plus frappants. Les communes qui souhaiterait accueillir une telle idée, « Même que le projet du collège ne soit plus un but-foyer » éliminerait l'épiphanie d'un ensei- gnement bilingue ». Jean-Yves Co- zan dit ne pas rêver en espérant en l'an 2000 un effectif de 10 000

Morbihan, aux Côtes d'Armor, ainsi qu'à l'Île-de-Villaine et la Loire-Atlantique, la tenue d'une sorte d'« états généraux de la lan- gue bretonne ». Il s'agissait de mettre en place des actions communes à l'ensem- ble de la zone d'expansion bret- tane, d'offrir un soutien commun à l'éducation nationale (ou- vrières de classes, formation des maîtres, etc. et même si cela est de l'ordre du non, si le pouls du conseil régional a s'engagé dans une voie qu'il hésite pour l'instant à emprunter avec enthousiasme.

Les premiers jours de cette « conférence régionale » seront peut-être passés des débats proches à Rennes. Il s'y négociera l'atome de la fameuse Diwan. « L'occasion, estime J-Y Cozan, de mettre tout à plat et de préparer l'avvenir ». Dans les prochains mois, le Finistère va lancer une campa- gne d'opinion destinée à valoriser le breton et ceux qui le parle- rent. « Spécialement axée sur la paroisse et sur l'école » est une des mesures de l'initiative des Côtes d'Armor. « Brezhoneg evel just! »

Jean-Laurent Bras.

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

"Bilingual Road Signs--The Department Wants to Invest a Million Francs"


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

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

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

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

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

Panéaux routiers bilingues

Le département veut investir un million de Francs

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

« Nous ne voulons pas imposer, nous proposons », Louis Coz reste prudent sur un terrain qu’il sait délicat et vit sujet aux passions. Le conseiller général de Plonevez, responsable de la commission des travaux, veut offrir aux communes finistériennes traversées par une route départementale des panneaux d’entrées et sorties bilingues. Celles-ci n’ont pas le privilège, il est vrai, de ne pas faire de jeux, se verront proposer des panneaux indiquant la ville du département et entourés d’une bande de couleur. Unnamé, la commission des travaux du conseil général et le groupe de topo-numérisation animé par Lucien Kergoat, directeur du département de la signalisation bilingue, ont compris que les mots du breton devaient être mis en avant dans une démarche de décomplexion de l’alphabet breton. Les indications pour le français seront données dans un second temps. Ceux-ci ne seront pas pour autant exclusifs, mais leur visibilité sera améliorée par la présence de panneaux indiquant les entrées et sorties des communes.

Le projet vise à garantir que toutes les routes départementales, y compris les « TL » pour Takad Labourerzh, soient signalées de manière bilingue. Les panneaux seront installés en direction dePont l’Abbé au fur et à mesure de l’avancement des travaux sur cette route, qui est menée à terme par la direction des travaux de l’État et qui disposera d’une quatrième voie d’ici à l’été 1991. Le coût de ces travaux s’élèvera à un million de francs, soit environ 200 000 courants.

Ouest France 12 janvier 1991

Le graphisme différencié et une seule indication de direction par panneau pour ne pas perturber l’automobiliste.
AN DIVINADENNOUR HA KEENNADUREZH AR VUGALE

Reun ar C’halan

Per Jakez Hellas en deus displeget penaos e veze implijet rimadelloù a bep seurt evit keennadurezh ar re vihan d’ar mare ma ne veze ket a skoliouï-mamm evito. Evel-se e veze desket dezh deiziou ar sîzhun, lodennoù ar c’horf, al lizherennnoù hag ar sifroù. Per Jakez Hellas ne ra ket meneg eus an divinadennoù savet gant tud ar vro, kouverien dizesk anezho, met gouest da bakañ barzhoniezzh e-leiz e rimadelloù berr-tre, evel m’eo bet diskleriet brav gant Maodez Glanndour. Houmañ he deus d’ober gant al loar: Rouanez da noz / Intañvez d’an deiz / Blingerez er poull / Nijerez er gwez. Hag houmañ a zo bet savet diwar-benn an heol: Me ’meus ur moutig brav / Na gar nag an noz nag ar glav / Kement a sked a zo dezhañ / Ma n’hellan ket sellout outañ. Gant divinadennoù seurt-se e teske an dud da veizañ kevreou kuzh an traoù ha da zisplegañ triviliadoù o ene.

An divinadennoù a veze implijet ives, eveljust, da ziorren ar vugale, da lakaat anezho da sellout pizh ouzh ar bed, da zigeriñ o spered ha da lemmañ o ijin. Setu un nebeut divinadennoù bet dastumet gant Jul Gros.

A ya souz d’e labour hag a deu d’ar ger en ur ouelañ? -- Ar c’helorn da dennañ dour eus ar puñs.
Ur paotr bihan reud / Leun e gorf a neud? -- Ur c’houlauenn-soav.
Mil doull war un toull? -- Ur veskenn.
Un tiig bihan gwenn / N’en deus na dor na prenn? -- Ur vi.
Ul lauer vud / Leun a eskern tud? -- Ur votez-koad.
A ra furch-furch dre an ti / Hep daoulagad na fri? -- Ar skubellenn.
Peder dimezell war ar blasenn / Ma ’n em dapfent en em lazfent? -- Divaskell ar vilin-avel.

Dre belec’h e vije aet e-barzh an iliz ma ne vije na dor na prenestr warni?
-- Dre doull an nor.
Gouzout a rez petra a vez graet e Pariz pa ra dour? -- Leuskel anezhañ d’ober.
Petr a rez a-raok antren en ti? -- Tostaat dezhl.
Petr ’zo kaoz d’ar saout da dostaat ouzh ar c’hleuz da beuriñ? -- A-toue, ar c’hleuz n’hall ket tostaat outo.
Pet lost leue a zo a’chann da Venez-Bre? -- Unan, mar bez hir a-walc’h.
Peder dimezell wenn / Ha pa rafe glav kement ha mein / Ne rafe takenn war o c’hein? -- Bronnoù ar vuoc’h.

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

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

Rontig ha sontig (evit: sonnig) / Ha blev war e dontonig? -- Ur penn-ognon.
A deu war douar hep kroc'hen / Hag a varv en ur ganañ? -- Ur bramm.
Kaerañ dellienn a zo er c'hoad na dorchfes ket da revr ganti? -- Un diellienn kelenn.
N'ouzout ket pelec'h emañ toull ar c'hi e ti ar person? -- Dindan e lest.

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

Pegoulz e vez ar muiañ a c'hloan war an dañvadez? -- Pa vez ar maout warni.

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

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

* * * * * *
New Breton Language Publications

Reun ar C'halan


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


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


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


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

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

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


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


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


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

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

Perig Herbert ha Jil Ewan. Geriadur bihan ar sonerezh (Short dictionary of music). Lesneven: Hor Yezh, 1990
A reprint of the work first published in 1985, and which was quickly sold out.


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

An Aotrou Balanant. Taollennoù ar Mision. Lesneven: Hor Yezh. 32 pages. 20 francs.
An explanation of illustrations used to preach a mission in the city of Kemper in 1899.

L'instruction du peuple breton par le breton. Lesneven: Hor Yezh. 32 pages. 20 francs.
A reprint of a work first published by Gwalarn in 1928.

Frañsez-Vari Kléc'h. Emgann Alre. Lesneven: Hor Yezh. 112 pages, 55 francs.
An historical poem about the Battle of Auray.

* * * * * * *

EVID AR BREZHONEG

Lois Kuter

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

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

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

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

Evid ar Brezhoneg
B.P. 41
29870 Lanniliz
Each year Ar Falz holds a week-long session of intensive classes for Breton language and culture. Held in Tregastel this year, September 1-6, the session includes the following schedule of activity:

9-10 a.m.  Songs in Breton
10 a.m.-noon & 2-4 p.m.  Breton language classes in 6 different levels: beginners; "false" beginners (those with some Breton); those who know Breton well (including native speakers who might not have had the chance to learn to read or write Breton); those with a good grammatical base; theater in Breton; fluent Breton users (for work with computers)

noon-1 p.m.  Breton dances
5-7 p.m.  Workshops on Breton history, place names, science and nature, tours of the region on foot, Breton and the computer, pedagogy and bilingualism.

after dinner:  evening events include dances, lectures and other celebrations of Breton culture.

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

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

AN HERE

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

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

AN HERE
Kergleuz
29480 Le Relecq-Kerhuon

Titouroù/Information: Yvon Raoul

Since April 1990 the publisher AN HERE has been in its new location in Releq-Kerhuon near the ROPARZ HEMON DIWAN SCHOOL. AN HERE produces Breton language books for children as well as two magazines: CHOLORI, a monthly magazine for 4-8 year-olds (yearly subscription 165 francs) and TALABAOT, a bimonthly for 10-15 year olds (120 francs per year). Since 1987 AN HERE has also been involved in the production of the first monolingual Breton dictionary. This will have 10,000 words, 2,000 black and white drawings, and 1,000 pages, with 16 pages in color.
19th CENTURY TRAVELERS IN BRITTANY

Lois Kuter

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

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

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

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

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

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

The young people here all get married, we are told, though the girls in every family are numerous. All are workers. From the earliest age, the crochet-hook or knitting needle is put into their hands, and they wander on the sea-shore counting their stitches. At fifteen the poorest go to the friturerie, where the sardines are preserved. It is amusing to watch them when they become sardinières, alert and sharp, ready with their saucy replies. They walk down the street at noon in files of five or six, with wooden shoes sounding on the uneven pavement, and gazing at strangers with bursts of laughter. The daughters
of the next class work as embroiderers of shawls, or the frontals of alters, and execute flower-garlands on muslin or crape of an astonishing and very original colour. Every one is busy, and wants for nothing. Our hostess, who is a buxom figure, has ten children, five of whom are daughters. Three of these are already married; and the other two, fair and slender, are dancing at the party tonight.

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

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

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

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

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

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

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

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

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

TRAVEL WRITERS AND BRETON MUSIC AND DANCE

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

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

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

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

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

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


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

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

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

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

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


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

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

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

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

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

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

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


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

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

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


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

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

A Bibliography of Travel Literature 1835-1920

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

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

Pardons, Weddings, Festivals

1854: "Pardons in Brittany" Household Words 9: 221.
1868: "Peasant wedding in Brittany" All the Year Round 21: 150
"Carnival time in Brittany" All the Year Round 20:201.
J. S. Stuart-Glennie. "Where beasts are baptized" Wide World Magazine 2
(Feb): 446-452.
1912: Anatole le Braz. The Land of Pardons, translated by Frances M. Gostling.
London: Methuen & Co. 290 pages. (2nd edition?)

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

The citations are listed in chronological order.

n.d.: (Major) George Anderson. Tour in Bretagne; or, Brittany, in the Year 1816.
1856: "Weld's vacation in Brittany" Eclectic Review 104: 599.
John Kemp. Shooting and Fishing in Lower Brittany: A Complete and Practical
John Mounteney Jephson. Narrative of a Walking Tour in Brittany. London:
Lovell Reeve.
1862: "Glimpses of Brittany" Dublin University Magazine 61: 286.
Travel Bibliography - continued

Travel Bibliography - continued

1893: C. B. Angier. "Twelve days in Brittany" Belgravia 84: 54.


"Breton piety" Spectator 76 (June 27): 914-915.


1903: A. Saglio. "The Bigoudines" Century Magazine 45: 282. (spelling is "Bigoudine")


"Among the Breton folk" Travel 14 (March): 274-275.

Travel Bibliography - continued

"Quaint old province of Brittany" Country Life 18 (June): 227-228.
"From Auray to Locmariquer" Outlook 96 (October 1): 264-266.


1912: Ward, Lock & Co. LH. A Pictoral and Descriptive Guide to the Channel Islands
& Co. 106 pages.

1913: Leslie Richardson. Vagabond Days in Brittany.

1914: W. M. E. Whitelock. Brittany with Bergère.
"Kiddies of Brittany" Travel 23 (September): 24-25.

531-536.
F. Almond. "Impressions of Brittany in wartime" International Studio 56
(October): 221-226.
407-420.

XLIII (July): 460-473.
A. D. Sedwick. "Childhood in Brittany eighty years ago" Century 96 (July-
Ann Douglas Sedwick. A Childhood in Brittany Eighty Years Ago. London:
Edward Arnold. 224 pages.

from: "Life in Brittany: II--Breton Peasants, Their Traditions and Customs" Harper's
December 1870, page 35.
SOME SHORT NOTES ON NEW RECORDINGS FROM BRITTANY

Lois Kuter

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


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

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

The clarinet has undergone quite a renaissance in Brittany—especially in central Brittany where it has been used traditionally for dances and other music-making. This quintet is made up of five exceptional Breton musicians: Michel Aumont (also in BP15 and Echo des Luths), Dominique Le Bozec (a drummer and jazz pianist), Bernard Subert (Cabestan), Dominique Jouve (specialist of the Fisel and Panch traditions), and Eric Marchand (singer and part of the former group called Gwerz). They combine a knowledge of traditional styles with creative flair and a love of jazz to come up with a great new recording.


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

Djiboudjep en concert. Escalibur 833 CD ADD.

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


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

Lois Kuter

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

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

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

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


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

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

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Dalc‘homp Sonj

from Dalc’homp Sonj ...

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

A new Board was elected at the Annual General Meeting:

in the Chair: Mme Pascale Guillou
Vice-Presidents: MMrs Yvan Guehennec and Thierry Lescop

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

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

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

Wales, April 20-28, 1991
Stops in Llangollen, Caernarfon, Aberystwyth, Cardiff... with meetings and lectures at the European Center for Traditional Cultures, Nant Gwrtheyrn Cultural Center, University of Wales, National Library of Wales, St. Fagan Open-Air Museum, and the S4C television station.

Scotland, May 7-19, 1991
Stops in Richmond, Edinburgh, Perth, Aberdeen, Inverness, Fort Williams, Glasgow, Dumfries, Chester, with visits to historic and natural sites of the National Trust of Scotland, Angus, Bannockburn, Brodick, Fraser, Culloden, Culross, Culzean, Falkland...

***

Cwrs Cymraeg

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

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

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Return this petition to: Klaod AN DUIGOU, 20 straeda Finland, 56100 AN ORIANT (LORIENT) (airmail postage is 50c.

UR CHADENN SKINWEL E BREZHONEG :
UN DRA RET!

Er bed a vremañ e rank ar yezh ou bezañ digoret dezho ar stlennoù a vremañ evit chom bev.
Un torfed kriz a-enep an denelezh e vele lezel ar brezhoneg da verval, rak bez' eo ar yezh-se benveg penañ eztaladur ane pobl Breizh.
Setu ma c'houlennomp start digant an holl Vrētoned prederiet gant dazont o yezh, ha digant an holl re o deus karg pe garg e renerezh ar vro, dilennidi, kuzuliou koulz hag ar stad e vent, embann o youl evit ma vo studiet ha lakaet e pleustr raktal ur raktres evit sevel ur chadenn skinwel e brezhoneg e Breizh, evel ma vez goulennet gant Stourm ar Brezhoneg.

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

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

In our modern world no language can survive without access to the modern medias.
It would be a terrible crime against humanity to let the Breton language die, for it is an essential factor in the expression of the identity of the Breton people.
This is why we urgently ask all the Breton people concerned by the future of their language, and everyone in charge of this country, be they elected or appointed representatives, to express their will that a project for the establishment of a T.V. channel in Breton in Brittany, as asked for by Stourm ar Brezhoneg, be studied and implemented.

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

Ni, a sin amañ dindan, a sav a-du gant ar galv-mañ evit ur chadenn skinwel e brezhoneg.
We, the undersigned, give our support to the above appeal for a Breton television channel.

ANV/ NAME   MICHER PE GARG/ OCCUPATION OR POSITION   SINADUR/ SIGNATURE
AN INVITATION TO JOIN THE
INTERNATIONAL COMMITTEE FOR THE DEFENSE OF THE
BRETON LANGUAGE

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

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

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

What does the ICDBL do?

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

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

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

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

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

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

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