

# BRO NEVEZ



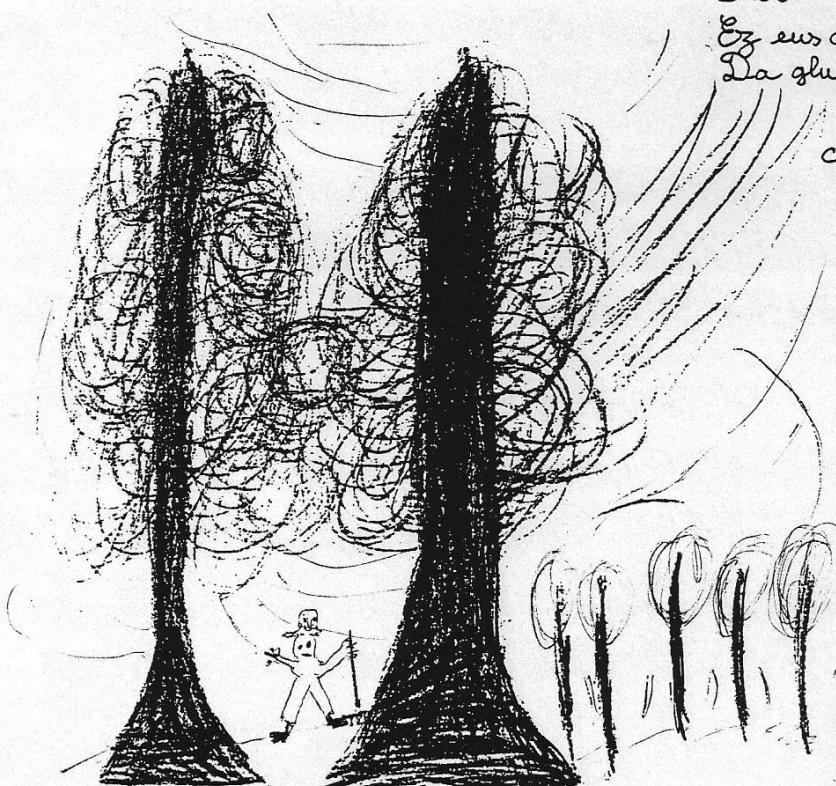
INTERNATIONAL COMMITTEE FOR THE DEFENSE OF THE BRETON LANGUAGE  
NEWSLETTER OF THE U.S. BRANCH

See page 3...

*Meiz Du*

Deuet eo ar yenifenn  
Hag ar bodoù a sach war o gred  
Da c'holoenn, an deliou houez.  
War benn ar sport alak  
& brumenn ar seur - noz,  
Ez eus deuet ur van  
Da gludan.

*Naodez Glannour*



*Hoel Huon  
Skol Diwan  
Landerne. Klas 3.*

KUZUL ETREVROADEL EVIT KENDALC'H AR BREZHONEG

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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.

Bro Nevez ("new country" in the Breton language) is the newsletter of the U.S. ICDBL. It is published quarterly: February, May, August and November. Contributions, letters to the Editor, and ideas are welcome from all readers and will be printed at the discretion of the Editors. Suggested deadlines for receipt of contributions for Bro Nevez are: January 20, April 20, July 20, and October 20.

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

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	\$20.00 overseas by surface mail
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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.

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## A NOTE FROM THE EDITOR

Lois Kuter

I am afraid that this "November" newsletter is a bit later than normal, but there is good reason for this. After an absence of ten years I was able to travel once again to Brittany. While the two weeks of my trip (November 5-18) was much too short for any serious academic research, it was long enough to renew many old friendships and to make some new friends. And it was long enough to get a much better understanding of changes that have taken place in Brittany during the past ten years.

Things I saw and conversations I had with people in Brittany gave me cause for both optimism and pessimism. The economic situation is indeed difficult for Brittany and this obviously presents challenges to the further development of resources for language and culture. However, Bretons remain determined to survive and it is evident that a great deal of hard work and creativity is being invested in the cultural as well as economic development of Brittany.

Sadly, the French government seems as determined as ever to discourage the existence of languages other than French which are found within its border. France stands nearly alone in rejecting the European Charter for Regional and Minority Languages (see the report which follows).

Given the continued refusal of the French state to grant anything beyond the most token level of support, the determination of Brittany's cultural activists to continue their work is truly remarkable and inspiring. Although there can be little hope of any help from Paris, activists are supported by an increasingly positive view of the Breton language and culture on the part of the Breton population as a whole. Those interested in the future of a Breton Brittany are not just a militant fringe.

Although there is still some hostility on the part of local government officials in Brittany, support for Breton on the part of mayors, departmental officials and regional government leaders has become more and more visible, and this is a very critical and positive development. In this newsletter issue you will see some of the work in Finistere where the regional council has been especially active.

Everywhere I traveled I was assured that the work of the U.S. ICDBL is very much noticed and very important to people in Brittany. Those who have fought for many years the future of the Breton language and culture are encouraged by the fact that a group of people in America (the U.S. and Canada) are interested in their cause. Those in Brittany who have already committed many years to the development of their country's culture will continue their work. And it is important that we of the U.S. ICDBL continue to offer them our support.

We are also asked to lend some support to future generations, and we now have a very exciting opportunity to work directly with children in Brittany. As you will see in the report which follows the Diwan School of Landerneau has adopted us! And I hope that members of the U.S. ICDBL will be as excited as I am with this new opportunity to support the future of the Breton language on a more personal level.

## DIWAN and the U.S. ICDBL

It is my pleasure to announce to members of the U.S. ICDBL that we have been invited to become "god parents" for the **Diwan School of Landerneau**. In a special ceremony held on Thursday, November 12, 1992, at this Diwan School in Brittany, I accepted this duty on your behalf.

Our role will be to provide moral support to the 33 children who currently attend the school, and to those who will attend in future years. While we will continue to send financial contributions to Diwan as a whole, hopefully we can also send some financial support from time to time to the Landerneau Diwan School for special projects. I hope that each member of the U.S. ICDBL will participate actively in an ongoing correspondence and support of the children I was so fortunate to meet.

During the November 12 ceremony at the Diwan school to mark our special friendship, I had the chance to meet not only the children, but also the teachers who insure the high quality of education: Fanch Desbordes for the primary school level (10 students in four different levels) and Annie Corlofquet for the 23 children in the preschool program. All Diwan schools count on strong participation on the part of parents, and I was very impressed by the dedication of the parents who were also present to welcome this new relationship with us.

To mark the importance of this unique relationship for a Diwan school, the ceremony was also attended by Andre Lavanant, President of Diwan, who welcomed our "partnership" with a short speech in Breton (with French and English translations). Philippe Oillo, President of the Parents Association for the Landerneau Diwan School, also welcomed us warmly. Unfortunately my studies of Breton have not given me the fluency necessary for speech-giving, so my words of acceptance for the U.S. ICDBL were in English and Mr. Oillo provided the Breton and French translations. Multilingualism is certainly not a problem for Diwan parents, teachers, administrators, or children!

The children had by far the most to say in welcoming our role of friendship. The preschool children prepared a song for us and the ten older children had all chosen a poem which they recited for us from memory. In my proud possession is each carefully and creatively illustrated poem, written out and presented to me by the children. The poets selected include some of the best known names in Breton language poetry: Anjela Duval, Meavenn, Maodez Glanndour, Tugdual Kalvez, Jef Philippe, and Pentti Laarikoski. And one of the students, Bleunienn Huon, composed a poem herself; perhaps one day her name will also become very well known to readers of Breton poetry. While the colors of the illustrations cannot be duplicated successfully for the pages of Bro Nevez, I will be sharing the poems in future issues. Indeed, in each issue of Bro Nevez you will be hearing about the Skol Diwan of Landerneau and its children, teachers and parents.

As I write this short note, I sip coffee from a cup and saucer from the Henriot faience studio of Quimper, and I wear a pair of earrings with lovely Celtic designs, also given to me by our Diwan school. These will carry with them my memories of the enthusiasm of the children, but also the dedication and warmth of the teachers and parents.

I look forward to developing our relationship with this special Diwan School, and I know that all the members of the U.S. ICDBL will join me in encouraging the children in their Breton studies.

## DIWAN HAG AN U.S. ICDBL

Plijadur am eus o kemenn da holl izili an U.S. ICDBL ez omp bet pedet da vezañ "paeroned" Skol Diwan Landerne. Roet am eus va asant evidoc'h e kerz ul lid dalc'het er Skol-se, e Breizh, d'an 12 a viz Du, 1992.

Ret e vo deomp reiñ hor skor speredel d'an 33 bugel a zo enrollet er skol kerkoulz ha d'ar re a zeuio war o lerc'h. Kenderc'hel a raimp da gas arc'hant evit holl skolioù Diwan, ha spi am eus e vo tu iveau da gas ur pezhig, ur wech dre vare, da skol Landerne evit mennadoù 'zo. Fiziañs am eus iveau e plijo da bep ezel an U.S. ICDBL kas lizhiri ha reiñ harp d'ar vugale am eus kejet ganto.

Lid an 12 a viz Du a zo bet dalc'het evit merkañ ar vignoniezh etrezomp ha skolioù Diwan ha graet am eus anaoudegezh gant ar gelennnerien a labour ken start evit reiñ d'ar skolidi un deskadurezh eus ar c'henfañ: Fañch Desbordes evit ar pevar derez izelañ (dek skoliad enno), ha -- all evit 23 skoliad ar skol-vamm. Kerent ar skolidi a gemer perzh e labour ar skolioù, ha skoet on bet gant emroüsted ar re a oa deuet da lidañ al liamm etrezomp ha skolioù Diwan.

Prezidan Diwan, André Lavanant, en deus lakaet anat pegen talvoudus e vo al liamm-se evit ar skol en ur brezegenn e brezhoneg (troet eo bet e galleg hag e saosneg). Ken hegarat eo bet degemer Philippe Oillo, Prezidan Bodadeg ar Gerent. N'on ket aet pell a-walc'h gant va studi war ar brezhoneg, siwazh, evit bezañ gouest d'ober ur brezegenn e yezh ar vro, ha ret eo bet din degemer o anaoudegezh-vat evit an U.S. ICDBL e saosneg. An Aotrou Oillo en deus troet va gerioù e brezhoneg hag e galleg. Kudenn ebet gant an divyezhegezh evit kerent, kelennerien, merourien, pe skolidi Diwan.

Ar vugale o doa graet o seizh gwellañ evit lidañ hor mignoniezh. Bugale ar skol-vamm o doa prientet ur ganaouenn evidomp, hag ar re goshañ o doa desket dre eñvor barzhonegoù a voe displeget evidomp. Stad a zo ennon gant ar barzhonegoù, kaerskrivet, skeudennet ha kinniget din gant ar vugale. Ar varzhed bet dibabet ganto a zo brudet-meurbet e lennegezh ar vro: Anjela Duval, Meavenn, Maodez Glandour, Tugdual Kalvez, Jef Philippe, ha Pentti Laarikoski. Ur skoliadez, Bleunienn Huon, he doa savet ur barzhoneg, hag emichañs e tevio hec'h anv da vezañ brudet e-touez an dud a vourr lenn barzhonegoù brezhonek. N'eus ket tu da lakaat ar skeudennou gant o livioù e pajennoù *Bro Nevez*, met kenlodenniñ a rin ar barzhonegoù ganeoc'h en niverennoù da zont.

Dre ma skrivan ar notenn-mañ emaon o evañ va c'hafe en un tas hag ur bladennig graet e feihañserezh Henriot, e Kemper, ha bez' ez eus ganin bizeier-skouarn gant tresadennoù keltiek kaer-meurbet, profet din gant hor skol Diwan. Ar profoù-se a gaso soñj din eus birvilh ar vugale, kenkoulz hag eus emroüsted ha tommder ar gelennnerien hag ar gerent.

Fiziañs am eus e tevio hol liammoù gant hor skol Diwan da vezañ startoc'h-startañ, ha gouzout a ouzon ervat e vo holl izili an ICDBL a-du ganin evit kennerzhañ ar vugale en o studioù brezhonek.

Lois Kuter (troet e brezhoneg gant R. ar C'halan)

# FRANCE versus THE LANGUAGES OF EUROPE

## France's Refusal to Ratify the European Charter of Regional and Minority Languages

Lois Kuter

In June 1992 the Committee of Ministers of the Council of Europe adopted a **European Charter of Regional and minority Languages** (Charte Européenne des langues régionales ou minoritaires). The vast majority of members of the Council (27) voted for the Charter while four abstained (Great Britain, France, Turkey, and Cypress) and one voted against it (Greece). The Charter offers guidelines for the most basic protection of languages such as Breton in education, media, the courts and public life, but it can only have an impact if it is ratified by the country in which such a language is found.

The ratification process began on October 2nd, and just France, Greece and Turkey have refused to ratify the Charter.

French government officials justify the refusal to sign the Charter on constitutional and legal grounds and the protection of the principle of "equality for all citizens" of France. A study group composed of 80 Breton Deputies of all political parties and persuasions who analyzed the Charter could find no conflict with French laws. The idea that "equality for all citizens" will be jeopardized if regional languages within France are given the most basic protection is based on the unusual idea that "equality" is only possible if all citizens speak only one language. In Europe where bilingualism and trilingualism are so important this seems a particularly outdated and ridiculous approach to take to "equality".

There is nothing in the European Charter for Regional or Minority Languages to threaten France. There is nothing in the Charter that threatens the French language. The Charter offers no guarantees that languages such as Breton will flourish--that depends on continued work by those who speak it to develop education and media. If followed, the guidelines of the Charter do insure that languages such as Breton are given the chance to survive. That "chance" is important.

### ACTION BY THE U.S. ICDBL

In September a letter was sent to a number of U.S. ICDBL Members urging them to write to President Mitterrand to urge France's ratification of the Charter. I thank Jim Kerr, John Jones, Huguette and Jean Le Gall, and Judith Pendleton for copies of their letters.

During my travels in Brittany this November I was assured many times that letters from Americans are extremely important. While writing a short letter may not seem very important, there is indeed an impact, and I urge all U.S. ICDBL Members and Bro Nevez readers to send off a letter. As France continues to refuse signing the European Charter on Regional and Minority Languages, our action is needed more than ever. Send your letter to:

Monsieur François Mitterrand  
Président de la République  
Palais de l'Elysée  
75008 Paris  
FRANCE

and

Monsieur Roland Dumas  
Ministre d'Etat  
Ministre des Affaires Etrangères  
de France  
37 quai d'Orsay  
75007 Paris  
FRANCE

The letter you write does not need to be in French. I would appreciate it if you could send a copy of your letter to me so that I can forward it to people in Brittany who can use such correspondence to pressure the French government from their end.

A copy of the letter I sent to President Mitterrand on behalf of the U.S. ICDBL is reproduced below. On the pages which follow are several press releases concerning France's refusal to ratify the Charter as well as a text of the Charter itself.



**KUZUL ETREVROADEL EVIT KENDALC'H  
AR BREZHONEG**

**International Committee for  
the Defense of the Breton Language**

United States Branch

Monsieur François Mitterrand  
Président de la République  
Palais de l'Elysée  
75008 Paris  
FRANCE

Monsieur Président,

We are writing to express our hope that you will ratify the Charte Européenne des Langues Régionales ou Minoritaires this October. Among the members of the United States Branch of the Comité International pour la Sauvegarde de la Langue Bretonne are a number of university linguistics professors, teachers of French, and others who have for one reason or another become interested in Brittany and the contribution it has made to France's rich cultural heritage.

As citizens of the United States--a country which also benefits from the cultural and linguistic diversity of its population--we have been heartened to see growing support for the development of a fuller expression of the many beautiful languages of Europe (which continue to enrich the United States). After review of the European Charter of Regional Languages, we feel it is a document that can serve very well as an international model for the protection of linguistic rights.

We hope that you will ratify the full text of this important charter.

Respectfully,

Lois Kuter  
Secretary for the U.S. ICDBL  
169 Greenwood Avenue, B-4  
Jenkintown, Pennsylvania 19046  
U.S.A.

Le gouvernement ne signera pas la charte européenne

## Langues régionales : la France cale

**La France ne signera pas la charte des langues régionales ou minoritaires, que le Conseil de l'Europe examine à Strasbourg, à partir de jeudi. « Cela ne veut pas dire que le breton ou le basque ne peuvent pas être utilisés dans certains domaines », précise le ministère des Affaires étrangères.**

Le gouvernement est resté inflexible. Il ne signera pas la charte européenne des langues régionales que le Conseil de l'Europe a adopté en juin et qu'il propose aux douze pays membres de ratifier à partir de jeudi.

### Deux raisons

Soucieuse de ne pas apparaître par trop rétrograde, la France met officiellement en avant son attitude conciliante. « Nous aurions pu bloquer le projet et empêcher son application chez nos partenaires », fait-on remarquer au ministère des Affaires étrangères.

C'est, précise-t-on, pour des raisons « à la fois juridiques et tenant à la législation du travail » que la France ne s'aligne-



*Le breton ne devra pas sortir de « ses domaines habituels » comme la culture ou les médias. Son enseignement bénéficiera peut-être de ces « avancées qui ne sont pas à exclure »...*

ra pas sur la plupart de ses voisins. « Le droit ne permet pas, par exemple, qu'un contrat de travail soit rédigé en basque ou qu'un jugement soit écrit en breton », explique-t-on.

Le ministère des Affaires étrangères y insiste, la non-ratification par la France de la charte des langues régionales ou minoritaires ne revient pas à interdire, de fait, l'utilisation des langues régionales sur le territoire national. « Le breton ou l'occitan pourront continuer d'être utilisés dans leurs domaines habituels comme la culture ou les médias. » On assure même que certaines « avancées » ne sont pas à exclure.

### 80 députés pour la charte

Le mois dernier, le groupe d'étude « langues et cultures régionales », présidé par Yves Dollo (PS Côtes-d'Armor), qui regroupe 80 députés de toutes tendances politiques, avait estimé que la ratification ne posait pas de problèmes insurmontables au regard de la loi française. Pour lui, la charte européenne est « un instrument simple, permettant à chaque État de faire varier ses engagements en fonction de la situation particulière de chacune des langues régionales pratiquées sur son territoire ».

Roland GODEFROY.

## Langues régionales

### Louis Le Pensec met la pression

**Louis Le Pensec (PS) a profité hier du conseil des ministres pour alerter le président de la République sur le danger qu'il y aurait de ne pas signer la charte européenne des langues régionales (O.F. de mercredi).**

Le refus français de ne pas signer la charte européenne des langues régionales a pris du plomb dans l'aile. Défenseur de la langue bretonne, Louis Le Pensec a vu tout de suite « les conséquences fâcheuses » que ce refus ne manquerait pas d'entraîner. Comme il y a urgence — la signature est « ouverte » — à partir de ce jeudi au Conseil de l'Europe à Strasbourg — le ministre des DOM-TOM a saisi l'opportunité du conseil des ministres d'hier pour alerter le président de la République sur la question.

Pour Louis Le Pensec, le refus de la France d'apposer sa signature en bas d'un document approuvé par la plupart de ses

partenaires européens risque d'être du plus mauvais effet. Il craint également que cette attitude « n'occulte les avancées récentes du gouvernement en faveur des langues régionales et celles qu'il envisage pour les mois à venir ».

Le ministre des DOM-TOM assure que François Mitterrand a été « attentif » à ce plaidoyer et qu'il y a même marqué de l'intérêt. Tout le monde est tombé d'accord sur le fait que les obstacles juridiques opposés par le

ministère des Affaires étrangères n'étaient sans doute pas insurmontables.

Le ministre des Affaires étrangères Roland Dumas a donc été prié de revoir la copie dans un sens plus favorable. Pour le président de la République, il est de l'intérêt bien compris du gouvernement de prendre en compte « toutes les données du problème » avant d'arrêter une décision définitive.

Roland GODEFROY.

**Les Verts de Bretagne**, par la voix de leur porte-parole Gérard Borvon, demandent au Premier ministre de signer la charte, « contribution importante à la constitution d'une Europe fondée sur les principes de la démocratie et de la diversité culturelle (...) Il serait paradoxal de voir des régions à forte identité culturelle comme la Bretagne privées des avancées démocratiques introduites par les nouveaux règlements européens ».

**L'Alliance libre européenne**, qui regroupe divers mouvements régionalistes ou indépendantistes, rappelle les propos de François Mitterrand en 1981 à Lorient en faveur d'un statut des langues et cultures de France afin que celle-ci cesse d'être le dernier pays d'Europe à refuser à ses composantes les droits culturels élémentaires ».

Ouest-France  
5 novembre 1992

# EUROPEAN CHARTER FOR REGIONAL OR MINORITY LANGUAGES

PART III MEASURES TO PROMOTE THE USE OF REGIONAL OR MINORITY LANGUAGES IN PUBLIC LIFE IN ACCORDANCE WITH THE UNDERTAKINGS ENTERED INTO UNDER ARTICLE 2, PARAGRAPH 2	
<p><b>Article 5 Existing Obligations</b> Nothing in this Charter may be interpreted as implying any right to engage in any activity or perform any action in contravention of the purposes of the Charter of the United Nations or other obligations under international law, including the principle of the sovereignty and territorial integrity of States.</p>	<p><b>Article 6 Information</b> The Parties undertake to see to it that the authorities, organisations and persons concerned are informed of the rights and duties established by this Charter.</p>
<p><b>Article 7 Objectives and Principles Pursued in Accordance with Article 2, Paragraph 1</b> In respect of regional or minority languages, within the territories in which such languages are used and according to the situation of each language, the Parties shall base their policies, legislation and practice on the following objectives and principles:</p> <ol style="list-style-type: none"> <li>1. the recognition of the regional or minority languages as an expression of cultural wealth;</li> <li>2. the respect of the geographical area of each regional or minority language in order to ensure that existing or new administrative divisions do not constitute an obstacle to the promotion of the regional or minority language in question;</li> <li>3. The undertakings referred to in the foregoing paragraph shall be deemed to form an integral part of the ratification, acceptance or approval and will have the same effect as from their date of notification.</li> </ol> <p>Considering that the right to use a regional or minority language in private and public life is an inalienable right conforming to the principles embodied in the United Nations International Covenant on Civil and Political Rights, and according to the spirit of the Council of Europe Convention for the Protection of Human Rights and Fundamental Freedoms;</p> <p>Having regard to the work carried out within the CSCE and in particular to the Helsinki Final Act of 1975 and the Document of the Copenhagen Meeting of 1990;</p> <p>Considering that the protection and promotion of regional or minority languages in the different countries and regions of Europe represent an important contribution to the building of a Europe based on the principles of democracy and cultural diversity within the framework of national sovereignty and territorial integrity;</p> <p>Taking into consideration the specific conditions and historical traditions in the different regions of the European States,</p>	<p><b>Article 8 Education</b> With regard to education, the Parties undertake, within the territory in which such languages are used, according to the situation of each of these languages, and without prejudice to the teaching of the official language(s) of the State, to:</p> <ol style="list-style-type: none"> <li>i. make available pre-school education in the relevant regional or minority languages; or</li> <li>ii. make available a substantial part of pre-school education in the relevant regional or minority languages; or</li> <li>iii. apply one of the measures provided for under (i) and (ii) above at least to those pupils whose families so request and whose number is considered sufficient; or</li> <li>iv. if the public authorities have no direct competence in the field of pre-school education, favour and/or encourage the application of the measures referred to under (i) to (iii) above;</li> </ol> <p>b. i. make available primary education in the relevant regional or minority languages; or</p> <p>ii. make available a substantial part of primary education in the relevant regional or minority languages; or</p> <p>iii. provide, within primary education, for the teaching of the relevant regional or minority languages as an integral part of the curriculum; or</p> <p>iv. apply one of the measures provided for under (i) to (iii) above at least to those pupils whose families so request and whose number is considered sufficient; or</p> <p>c. i. make available secondary education in the relevant regional or minority languages; or</p> <p>ii. make available a substantial part of secondary education in the relevant regional or minority languages; or</p> <p>iii. provide, within secondary education, for the teaching of the relevant regional or minority languages as an integral part of the curriculum.</p> <p><b>Article 9 Practical Arrangements</b> Each contracting State shall specify in its instrument of ratification, acceptance or approval, each regional or minority language, or official language which is less widely used on the whole or in part of its territory, to which the paragraphs chosen in accordance with Article 2, paragraph 2, shall apply.</p> <p>a. the term "regional or minority languages" means languages that are traditionally used within a given territory of a State by nationals of that State who form a group numerically smaller than the rest of the State's population, and</p> <p>i. different from the official language(s) of that State;</p> <p>it does not include either dialects of the official language(s) of the State or the languages of migrants;</p> <p>b. "territory in which the regional or minority language is used" means the geographical area in which the said language is the mode of expression of a number of people justifying the adoption of the various protective and promotional measures provided for in this Charter;</p> <p>c. "non-territorial languages" means languages used by nationals of the State which differ from the language or languages used by the rest of the State's population but which, although traditionally used within the territory of the State, cannot be identified with a particular area thereof.</p>
<p><b>Article 1 Definitions</b> For the purposes of this Charter:</p> <ol style="list-style-type: none"> <li>a. the term "regional or minority languages" means languages that are traditionally used within a given territory of a State by nationals of that State who form a group numerically smaller than the rest of the State's population, and</li> <li>b. "territory in which the regional or minority language is used" means the geographical area in which the said language is the mode of expression of a number of people justifying the adoption of the various protective and promotional measures provided for in this Charter;</li> <li>c. "non-territorial languages" means languages used by nationals of the State which differ from the language or languages used by the rest of the State's population but which, although traditionally used within the territory of the State, cannot be identified with a particular area thereof.</li> </ol>	<p><b>Article 10 General Provisions</b> Have agreed as follows:</p> <p><b>PART I</b></p> <p><b>Article 1 Definitions</b> For the purposes of this Charter:</p> <ol style="list-style-type: none"> <li>a. the term "regional or minority languages" means languages that are traditionally used within a given territory of a State by nationals of that State who form a group numerically smaller than the rest of the State's population, and</li> <li>b. "territory in which the regional or minority language is used" means the geographical area in which the said language is the mode of expression of a number of people justifying the adoption of the various protective and promotional measures provided for in this Charter;</li> <li>c. "non-territorial languages" means languages used by nationals of the State which differ from the language or languages used by the rest of the State's population but which, although traditionally used within the territory of the State, cannot be identified with a particular area thereof.</li> </ol> <p><b>Article 2 Undertakings</b> Each Party undertakes to apply the provisions of Part II to all the regional or minority languages spoken within its territory and complying with the definition in Article 1.</p> <p>In respect of each language specified at the time of ratification, acceptance or approval, in accordance with Article 3, each Party undertakes to apply a minimum of thirty-five paragraphs or sub-paragraphs chosen from among the provisions of Part III of the Charter.</p>

		broadcasters offer programmes in regional or minority languages; to encourage and/or facilitate the creation of at least one radio station in the regional or minority languages, or to encourage and/or facilitate the broadcasting of radio programmes in the regional or minority languages on a regular basis; to encourage and/or facilitate the creation of at least one television channel in the regional or minority languages, or to encourage and/or facilitate the broadcasting of television programmes in the regional or minority languages on a regular basis;	b. i. ii.
		Parties undertake, as far as this is reasonably possible, to: a. ensure that the administrative authorities use the regional or minority languages; or b. ensure that such of their officers as are in contact with the public use the regional or minority languages in their relations with persons applying to them in these languages; or c. ensure that users of regional or minority languages may submit oral or written applications and receive a reply in these languages; or d. encourage and/or facilitate the production and distribution of audio and audio-visual works in regional or minority languages;	c. i. ii.
		a. ensure that the regional or minority languages are used in the provision of the service; or b. allow users of regional or minority languages to submit a request in these languages. or c. allow users of regional or minority languages to submit a request in these languages. or d. With a view to putting into effect those provisions of paragraphs 1, 2 and 3 accepted by them, the Parties undertake to take one or more of the following measures:	d. i. ii.
		a. translation or interpretation as may be required; b. training of the officials and other public service employees required; c. complaints as far as possible with requests from public service employees having a knowledge of a regional or minority language to be appointed in the territory in which that language is used. or v. ensure that users of regional or minority languages may validly submit a document in these languages;	e. i. ii.
		a. make available widely used administrative texts and forms for the population in the regional or minority languages or in bilingual versions; b. draft documents in a regional or minority language; c. allow the administrative authorities to draft documents in a regional or minority language;	f. i. ii.
		2. The Parties undertake: a. not to deny the validity of legal documents drawn up within the State solely because they are drafted in a regional or minority language; or b. not to deny the validity, as between the parties, of legal documents drawn up within the country solely because they are drafted in a regional or minority language, and to provide that they can be invoked against interested third parties who are not users of these languages on condition that the contents of the document are made known to them by the person(s) who invoke(s); or c. not to deny the validity, as between the parties, of legal documents drawn up within the country solely because they are drafted in a regional or minority language; and/or iii. to provide that requests and evidence, whether written or oral, shall not be considered inadmissible solely because they are formulated in a regional or minority language; and/or iv. to produce, on request, documents connected with legal proceedings in the relevant regional or minority language, if necessary by the use of interpreters and translations involving no extra expense for the persons concerned;	g. i. ii.
		b. in civil proceedings: i. to provide that the courts, at the request of one of the parties, shall conduct the proceedings in the regional or minority languages; and/or ii. to allow whenever a litigant has to appear in person before a court, that he or she may use his or her regional or minority language without thereby incurring additional expense; and/or iii. to allow documents and evidence to be produced in the regional or minority languages	h. i. ii.
		Parties undertake, as far as this is reasonably possible, to: a. ensure that the administrative authorities use the regional or minority languages; or b. ensure that such of their officers as are in contact with the public use the regional or minority languages in their relations with persons applying to them in these languages; or c. ensure that users of regional or minority languages may submit oral or written applications and receive a reply in these languages; or d. encourage and/or facilitate the production and distribution of audio and audio-visual works in regional or minority languages;	i. i. ii.
		With regard to education and in respect of territories other than those in which the regional or minority languages are traditionally used, the Parties undertake, if the number of users of regional or minority language justifies it, to allow, encourage or provide teaching in or of the regional or minority language at all the appropriate stages of education.	j. i. ii.
		Article 9 <b>Judicial authorities</b>	j. ii.
		1. The Parties undertake, in respect of those judicial districts in which the number of residents using the regional or minority languages justifies the measures specified below, according to the situation of each of these languages, and on condition that the use of the facilities afforded by the present paragraph is not considered by the judge to hamper the proper administration of justice: a. in criminal proceedings: i. to provide that the courts, at the request of one of the parties, shall conduct the proceedings in the regional or minority languages; and/or ii. to guarantee the accused the right to use his/her regional or minority language; and/or iii. to provide that requests and evidence, whether written or oral, shall not be considered inadmissible solely because they are formulated in a regional or minority language; and/or iv. to produce, on request, documents connected with legal proceedings in the relevant regional or minority language, if necessary by the use of interpreters and translations involving no extra expense for the persons concerned;	k. i. ii.
		b. in civil proceedings: i. to provide that the courts, at the request of one of the parties, shall conduct the proceedings in the regional or minority languages; and/or ii. to allow whenever a litigant has to appear in person before a court, that he or she may use his or her regional or minority language without thereby incurring additional expense; and/or iii. to allow documents and evidence to be produced in the regional or minority languages	k. ii.
		2. Within the administrative districts of the State, in which the number of residents who are users of regional or minority languages is such as to justify the measures specified below, the Parties undertake to allow and/or encourage: a. the use of regional or minority languages within the framework of the regional or local authority;	l. i.
		b. the possibility for users of regional or minority languages to submit oral or written applications in these languages;	l. ii.
		c. the publication by regional authorities of their official documents also in the relevant regional or minority languages;	l. iii.
		d. the publication by local authorities of their official documents also in the relevant regional or minority languages;	l. iv.
		e. the use by regional authorities of regional or minority languages in debates in their assemblies, without excluding, however, the use of the official language(s) of the State;	l. v.
		f. the use by local authorities of regional or minority languages in debates in their assemblies, without excluding, however, the use of the official language(s) of the State;	l. vi.
		3. The Parties undertake to make available in the regional or minority languages the most important national statutory texts and those relating particularly to users of these languages, unless they are otherwise provided.	l. vii.
		<b>Administrative authorities and public services</b>	m. i. ii.
		Within the administrative districts of the State, in which the number of residents who are users of regional or minority languages justifies the measures specified below and according to the situation of each language, the	m. ii.

				<b>PART IV APPLICATION OF THE CHARTER</b>	
				<b>Article 15 Periodical Reports</b>	<b>Parties as may be required.</b>
				1. The Parties shall present periodically to the Secretary General of the Council of Europe, in a form to be prescribed by the Committee of Ministers, a report on their policy pursued in accordance with Part II of this Charter and on the measures taken in application of those provisions of Part III which they have accepted. The first report shall be presented within the year following the entry into force of the Charter with respect to the Party concerned, the other reports at three-yearly intervals after the first report.	1. After the entry into force of this Charter, the Committee of Ministers of the Council of Europe may invite any State not a member of the Council of Europe to accede to this Charter.
				2. The Parties shall make their reports public.	2. In respect of any acceding State, the Charter shall enter into force on the first day of the month following the expiration of a period of three months after the date of the deposit of the instrument of accession with the Secretary General of the Council of Europe.
				<b>Article 16 Examination of the reports</b>	<b>Article 21</b>
				1. The reports presented to the Secretary General of the Council of Europe under Article 15 shall be examined by a committee of experts constituted in accordance with Article 17.	1. Any State may, at the time of signature or when depositing its instrument of ratification, acceptance, approval or accession, make one or more reservations to paragraphs 2 to 5 of Article 7 of this Charter. No other reservation may be made.
				2. Bodies or associations legally established in a Party may draw the attention of the committee of experts to matters relating to the undertakings entered into by that Party under Part III of this Charter. After consulting the Party concerned, the committee of experts may take account of this information in the preparation of the report specified in paragraph 3 below. These bodies or associations can furthermore submit statements concerning the policy pursued by a Party in accordance with Part II.	2. Any Contracting State which has made a reservation under the preceding paragraph may, wholly or partly withdraw it by means of a notification addressed to the Secretary General of the Council of Europe. The withdrawal shall take effect on the date of receipt of such notification by the Secretary General.
				<b>Article 17 Committee of Experts</b>	<b>Article 22</b>
				1. The committee of experts shall be composed of one member per Party, appointed by the Committee of Ministers from a list of individuals of the highest integrity and recognised competence in the matters dealt with in the Charter who shall be nominated by the Party concerned.	1. Any Party may at any time denounce this Charter by means of a notification addressed to the Secretary General of the Council of Europe.
				2. Members of the committee shall be appointed for a period of six years and shall be eligible for reappointment. A member who is unable to complete a term of office shall be replaced in accordance with the procedure laid down in paragraph 1, and the replacing member shall complete his predecessor's term of office.	2. Such denunciation shall become effective on the first day of the month following the expiration of a period of six months after the date of receipt of the notification by the Secretary General.
				<b>Article 18 FINAL PROVISIONS</b>	<b>Article 23</b>
				This Charter shall be open for signature by the member States of the Council of Europe. It is subject to ratification, acceptance or approval. Instruments of ratification or approval shall be deposited with the Secretary General of the Council of Europe.	The Secretary General of the Council of Europe shall notify the member States of the Council and any State which has acceded to this Charter of:
				1. This Charter shall enter into force on the first day of the month following the expiration of a period of three months after the date on which five member States of the Council of Europe have expressed their consent to be bound by the Charter in accordance with the provisions of Article 18.	a. any signature;
				2. In respect of any member State which subsequently expresses its consent to be bound by it, the Charter shall enter into force on the first day of the month following the expiration of a period of three months after the date of the deposit of the instrument of ratification, acceptance, approval or accession.	b. the deposit of any instrument of ratification, acceptance, approval or any date of entry into force of this Charter in accordance with Articles 19 and 20;
				3. On the basis of the reports specified in paragraph 1 and the information mentioned in paragraph 2, the committee of experts shall prepare a report for the Committee of Ministers. This report shall be accompanied by the comments which the Parties have been requested to make and may be made public by the Committee of Ministers.	c. any notification received in application of the provisions of Article 3; paragraph 2;
				4. The report specified in paragraph 3 shall contain in particular the proposals of the committee of experts to the Committee of Ministers for the preparation of such recommendations of the latter body, to one or more of the activities of various kinds make appropriate allowance for incorporating the knowledge and use of regional or minority languages and cultures in the undertakings which they initiate or for which they provide backing;	d. any other act, notification or communication relating to this Charter.

				their disposal staff who have a full command of the regional or minority language concerned, as well as of the language(s) of the rest of the population;
				2. With regard to economic and social activities, the Parties undertake, in so far as the public authorities are competent within the territory in which the regional or minority languages are used, and as far as this is reasonably possible, to:
				a. include in their financial and banking regulations provisions which allow, by means of procedures compatible with commercial practice, the use of regional or minority languages in drawing up payment orders (cheques, drafts, etc.) or other financial documents, or where appropriate, ensure the implementation of such provisions;
				b. in the economic and social sectors directly under their control (public sector), organise activities to promote the use of regional or minority languages;
				c. ensure that social care facilities such as hospitals, retirement homes and hostels offer the possibility of receiving and treating in their own language persons using a regional or minority language who are in need of care on grounds of ill-health, old age or for other reasons;
				d. ensure, by appropriate means that safety instructions are also accessible in regional or minority languages;
				e. arrange for information provided by the competent public authorities concerning the rights of consumers to be made available in regional or minority languages.
				2. In respect of territories other than those in which the regional or minority languages are traditionally used, the Parties undertake, if the number of users of a regional or minority language justifies it, to allow, encourage and/or provide appropriate cultural activities and facilities in accordance with the preceding paragraph.
				3. The Parties undertake to ensure that the public authorities are used and to the extent that the public authorities are competent, have power or play a role in this field, to:
				a. encourage types of expression and initiatives specific to regional or minority languages and foster the different means of access to works produced in these languages;
				b. foster the different means of access in other languages to works produced in regional or minority languages by aiding and developing translation, dubbing, post-synchronisation and subtitling activities;
				c. foster access in regional or minority languages to works produced in other languages by aiding and developing translation, dubbing, post-synchronisation and substituting activities;
				d. ensure that the bodies responsible for organising or supporting cultural activities of various kinds make appropriate allowance for incorporating the knowledge and use of regional or minority languages and cultures in the undertakings which they initiate or for which they provide backing;
				e. promote measures to ensure that the bodies responsible for organising or supporting cultural activities have at
				are prescribed by law and are necessary in a democratic society, in the interests of national security, territorial integrity or public safety, for the prevention of disorder or crime, for the protection of health or morals, for the protection of the reputation or rights of others, for preventing disclosure of information received in confidence, or for maintaining the authority and impartiality of the judiciary.
				3. The Parties undertake to ensure that the interests of the users of regional or minority languages are represented or taken into account within such bodies as may be established in accordance with the law, with responsibility for guaranteeing the freedom and pluralism of the media.
				<b>Article 12 Cultural activities and facilities</b>
				With regard to cultural facilities and activities – especially libraries, video libraries, cultural centres, museums, archives, academies, theatres and cinemas, as well as literary work and film production, vernacular forms of cultural expression, festivals and the culture industries, including <i>inter alia</i> the use of new technologies – the Parties undertake within the territory in which such languages are used and to the extent that the public authorities are competent, have power or play a role in this field, to:
				a. encourage types of expression and initiatives specific to regional or minority languages and foster the different means of access to works produced in these languages;
				b. foster the different means of access in other languages to works produced in regional or minority languages by aiding and developing translation, dubbing, post-synchronisation and subtitling activities;
				c. foster access in regional or minority languages to works produced in other languages by aiding and developing translation, dubbing, post-synchronisation and substituting activities;
				d. ensure that the bodies responsible for organising or supporting cultural activities of various kinds make appropriate allowance for incorporating the knowledge and use of regional or minority languages and cultures in the undertakings which they initiate or for which they provide backing;
				e. promote measures to ensure that the bodies responsible for organising or supporting cultural activities have at

# **A Survey of Tourists in Brittany and People of Finistère**

*Attitudes about Bilingual Road Signs, the Cultural Identity of Finistere,  
and the Breton Language*

One of the most remarkable changes to take place in Brittany in the past ten (and more) years has been a change in attitude about the Breton language and culture. While one can still find Bretons who feel the Breton language is an outdated relic from a past century to be discarded like an old farm tool, most Bretons feel positively towards their unique heritage. A shift from outright hostility to tolerance for, if not pride in, the Breton language is fundamental to any future for that language.

Results of a recent survey conducted by TMO Ouest in the department of Finistère (on behalf of the General Council of Finistère) show that in great contrast to attitudes just two or three decades ago, most Bretons today--in Finistère, at least--look favorably on the presence of Breton in their lives. The survey is also very interesting in showing that tourists in Brittany have an equally favorable view of the Breton language.

The following is my translation of the survey report. I thank Mr. Jean-Yves Cozan, First Vice President of the General Council of Finistère, for having sent me the report. Note that this is a summary of the survey results. Those who want details should consult the original French language survey report or contact TMO Ouest for more complete survey statistics.

Lois Kuter

Conseil Général du Finistère. Perception d'une politique en faveur de la langue et de la culture bretonnes: principaux résultats. TMO Ouest (Jean de Legge et Associés, 10 rue Nantaise, 35000 Rennes). No. 1872, septembre 1992.

#### How the Survey Was Conducted

- 1,000 people in Finistère were questioned between August 17 and 22, 1992.
- Approximately 20 questions were asked about bilingual French/Breton road signs, the cultural identity of Finistère, and the Breton language.
- A stratified selection was made based on the geographic origin of those surveyed.
- 400 from Finistère and 600 tourists were surveyed.
- The survey was taken at 10 different sites in Finistère.

## BILINGUAL FRENCH/BRETON ROAD SIGNS

### 1. Impact

Have you noticed bilingual French/Breton signs at the entrance to towns and on certain roads in Finistère?

92%	yes
8%	no

- Impact on people from Finistère vs. impact on tourists

Have you noticed bilingual French/Breton signs at the entrance to towns and on certain roads in Finistère?

Yes	No
Finisterians 94%	6%
Tourists 91%	9%

The difference in impact between Finisterians and tourists is not really significant, and in both cases the results are very good.

### 2. Consent

a) What was your immediate reaction in seeing these signs? (321 people surveyed)

77%	very, or mostly, positive
16%	indifferent
4.5%	mostly, or very, negative

2% no opinion

A strong consent is shown, with three of four people questioned noting a positive first reaction. A very weak level of rejection is found, with only 4.5% declaring opposition.

- Consent based on whether or not the person is from Finistère.

What was your immediate reaction in seeing these signs?

	Very or mostly positive	Indifferent	Very or mostly negative	No opinion
Finisterians	82.5%	12%	4%	1.5%
Tourists	74%	18.5%	5%	2.5%

One can note a strong local response to the initiatives taken on bilingual signs.

- Consent among the tourist population.

% of those surveyed who had a response of "very or mostly positive" according to origin of residence

82.5%	Finisterians
72.5%	other Bretons
71.5%	from region of Paris
73%	other French
89%	foreigners

The scores are high for all origins; foreign tourists are the most enthusiastic about bilingual road signs.

b) Feelings about being in a different country (dépaysement)

Did the bilingual signs give you a feeling of being in a different country?

22%	yes
78%	no

The results of this question make sense only when considering the origin of those surveyed.

- Feelings of being in a different country according to the origin of those surveyed.

% of those surveyed who felt a sense of being in a different country:

16%	Finisterians
19.5%	other Bretons
21.5%	from the region of Paris
27.5%	other French
31.5%	foreigners

Quite logically, the sense of being in a different country is higher among tourists--particularly foreigners.

- Feelings of being in a different country according to how frequently those surveyed spend a vacation in Brittany.

% of those surveyed who felt a sense of being in a different country:

19%	those who vacation in Brittany - very frequently
23.5%	fairly frequently
29.5%	rarely
30%	for the first time

- Would you consider this feeling to be positive or negative? (based on a survey of 220 people)

93.5%	positive
1%	negative
5.5%	no opinion

Only a very small minority consider the feeling of being in a different country to be disconcerting or distressing.

3. The principle behind bilingual roadsigns

Are you in accord with the principle of having bilingual French/Breton signs on the roads of Finistère?

78%	totally or mostly in accord
12%	indifferent
7.5%	mostly not or not at all in accord
2.5%	no opinion

More than three of four people surveyed were favorable.

- Accord on the principle of bilingual signs according to whether or not those surveyed are from Finistère.

Are you in accord with the principle of having bilingual French/Breton signs on the roads of Finistère?

82.5%	Finisterians
75.5%	other Bretons
10%	from region of Paris
5.5%	other French
2%	foreigners

A strong accord in both categories is found. Within the tourist population, the strongest "hostility" was found among vacationing Bretons.

- The acceptance of bilingual signs according to the origin of those surveyed.

% of those surveyed who said they were totally or mostly in accord with the principle of bilingual signs:

82.5%	Finisterians
67.5%	other Bretons
77%	from region of Paris
74.5%	other French
82.5%	foreigners

- The acceptance of the principle of bilingual signs according to the age of those surveyed.
- % of those surveyed who said they were in accord with the principle of bilingual signs:
 

83%	15-19 years old
82%	20-39 years old
73%	40-59 years old
72.5%	60 years old or more

A significant difference was found between those under and over 40 years old.

In Summary:

A high impact: 92% of those surveyed saw the bilingual signs.

A positive impact: 77% noted having an immediate reaction which was positive.

Accord on the principle of bilingual signs: 78% said they were entirely or mostly in accord with the principle of bilingual signs.

An effect of seeming to be in a different country was particularly appreciated by tourists.

Finistérians are very favorable to the initiative of bilingual signs.

Bilingual French/Breton road signs add to the attractiveness of Finistère for tourists, and do not "shock" local people.

The acceptance of bilingual signs does not show an ideological position on the Breton language, but is more closely related to the question of touristic identity--a shift in focus which explains the positive change in opinions over the past two years (+18%).

#### CULTURAL IDENTITY OF FINISTERE

##### 1. The uniqueness of Finistère

Do you have the feeling of being in a department which has a cultural identity which is very, somewhat, or not very strong?

41.5%	very strong
46.5%	somewhat strong
8.5%	not very strong
3.5%	no opinion

Nearly 90% of the responses underlined the strength of a cultural identity for Finistère.

- A feeling of cultural identity according to whether or not those surveyed are from Finistère.

Do you have the feeling of being in a department which has a cultural identity which is very, somewhat, or not very strong?

Finistérians	Tourists
very strong	45%
somewhat strong	46%
not very strong	7%
no opinion	2%

One can see that the population of Finistère is the first to claim a strong "anchoring" in a distinct cultural identity.

##### 2. A cultural identity in Finistère versus other Breton departments.

In comparison to the other Breton departments would you say that Finistère has a cultural identity which is stronger, the same, or less strong?

32%	stronger
18.5%	the same
2%	less strong
46.5%	no opinion

A response to the question depends on the knowledge those surveyed have of other departments; this explains why almost half of those surveyed had no opinion. Nevertheless, a sense of cultural identity in Finistère is strong: one of three questioned felt its identity was stronger than that of other Breton departments.

- Feelings about the cultural identity of Finistère based on whether or not those surveyed are from Finistère.

In comparison to the other Breton departments would you say that Finistère has a cultural identity which is stronger, the same, or less strong?

Finistérians	Tourists
stronger	38%
the same	20%
less strong	2%
no opinion	40%
	50%

Based on those who had an opinion, 63.5% of those from Finistère judged that the cultural identity of their department was stronger than that of other Breton departments.

##### 3. What is meant by a cultural identity

Can you tell me what the cultural identity of Finistère is for you?

(This was an open-response question; answers have been grouped by theme.)

40.5%	religious architecture (calvaries, churches, chapels, cemeteries, religious sculpture, etc.)
29%	touristic sites (Locronan, Quimper, Concarneau, Eckmühl lighthouse, Pointe Saint Mathieu, Pointe du Raz, Morgat grottos, la Forche...)
25%	the sea (islands, coasts, rocks, boats, beaches...)
14%	non-religious architecture (stonework, typical houses, castles, houses with lots of flowers, old towns...)
14%	folklore (costumes, clothing, coiffes, "kenavo!"...)
13.5%	gastronomy (cider, galettes and crêpes, strawberries, seafood, big ha fars, chouchen...)
13.3%	Breton music and dance (biniou, fest noz, maritime songs, bombarde, folk dances...)
12.5%	Breton festivals (Fête du Thon, folklore festivals, Filets Bleus, Fête des brodeuses, Fête des vieux métiers, Fête de Cornouaille...)
11%	countryside (heather, prairies, immensity, national park, the color of the sea)
8%	the Breton language
6.5%	weather (wind, cold, rain, micro-climates)
6.5%	menhirs (standing stones)

##### 4. Cultural identity and vacations

Would you say that for your choice of a vacation place the strength of a cultural identity plays an important or not very important role?

49%	important role
46.5%	not very important role
4.5%	no opinion

- Responses according to origin of the tourist population surveyed.

	Important role	not very important
other Bretons	42.5%	57.5%
from region of Paris	48%	47.5%
other French	46%	49.5%
foreigners	73.5%	23%

The cultural identity of a place is without doubt important for foreign tourists.

#### In Summary:

Finistère has a strong cultural identity.

It has the most "character" of the Breton departments.

Finisterians are proud of this identity, and say so.

Patrimony and the sea are the most cited characteristics of cultural identity.

"Cultural Identity" is an evident attraction for foreign tourists.

It is impossible to do without the identity, but one of two vacationers indicate they are not interested in the cultural aspects of the department.

#### THE BRETON LANGUAGE

##### 1. Is Breton a language or not?

For you, is Breton a true language, a local dialect, or a "patois"?

60%	a true language
23.5%	a local dialect
12.5%	a patois
4%	no opinion

For nearly two of three asked, Breton has the status of a true language, but there are variations according to who is asked.

##### - Status of Breton according to whether or not those surveyed are from Finistère.

	Finistérians	Tourists
a true language	71%	52.5%
a local dialect	18%	27%
a patois	8%	16%
no opinion	3%	4.5%

On the local level there is an evident recognition of Breton as a true language.

##### - Status of Breton based on origin of tourist population.

	% of those asked who attributed Breton the status of true language:
other Bretons	79%
from region of Paris	53.5%
other French	46%
foreigners	63%

A sense of regional identity is very real, and illustrated in the differences in response between French and Bretons concerning the Breton language.

##### 2. Breton in Finistère

To you, the presence today of the Breton language in Finistère seems:

very important	11%	88%	88%
fairly important	36%	9%	9%
not very important	41%	3%	3%
not at all important	7%	7%	7%
no opinion	5%	8%	8%

The responses are contradictory, but nearly one of two surveyed judged Breton to be important in Finistère.

- The different interpretations that those surveyed can give to this question limit how the responses can be interpreted (i.e., is it important for Breton to be part of everyday conversation, part of festivals, or present in bilingual signs?)
- Importance of the presence of the Breton language in Finistère depending on whether or not those surveyed are from Finistère.

	Finistérians	Tourists
very important	10.5%	11%
fairly important	34.5%	37%
not very important	47%	36.5%
not at all important	5%	8.5%
no opinion	3%	7%

Finistérians are more reserved about the importance of Breton than tourists, but for both there is a range of responses.

##### 3. The conservation of Breton

Do you think it is necessary to conserve the Breton language?

yes	92%	94.5%	90.5%
no	2%	2%	2.5%
no opinion	3.5%	3.5%	7%

The figures speak for themselves, but are related to different interests according to the origin of those surveyed.

##### - Response based on whether or not those surveyed are from Finistère.

Do you think it is necessary to conserve the Breton language?

	Finistérians	Tourists
yes	92%	94.5%
no	2%	2.5%
no opinion	3.5%	7%

For tourists the conservation of Breton guarantees a feeling of traveling to a different country.

For Finistérians, a favorable response which is clearly higher than that found in a survey taken of 1000 Bretons in 1990 (Panch Broudic's "L'évolution de la pratique du Breton depuis la fin de l'Ancien Régime jusqu'à nos jours") has been found. The positive evolution is no doubt due to the period in which the survey was taken (August, with the presence of tourists).

##### 4. The Breton language and school

Do you think that one should be able to learn Breton in school if one wants?

yes	82.5%	81.5%
no	11.5%	10%
no opinion	6%	6%

A consensus in favor of Breton in school is found--which is even stronger for Finistérians.

- Ideas about learning Breton in school according to whether or not those surveyed are from Finistère.

Do you think one should be able to learn Breton in school if one wants?

	Finistérians	Tourists
yes	88%	79.5%
no	9%	12.5%
no opinion	3%	8%

5. An introduction to the Breton language and culture.  
Would you be interested in introductory courses on the Breton language and culture?

Yes	41%
no	56%
no opinion	3%

This percentage of interest is to be considered with reservations, but a sign of real interest in the Breton culture is found nevertheless--especially among foreign tourists who perhaps do not now take advantage of all the "aids" available to discover it.

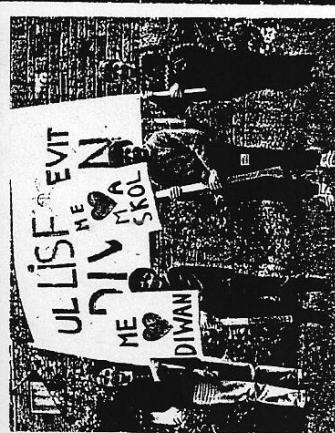
- Interest in an introduction to the Breton language and culture according to the origins of tourists
- % of those surveyed interested in courses or workshops to introduce them to the Breton language and culture:

other Bretons	48%
from the region of Paris	36.5%
other French	32%
foreigners	63%

#### SUMMARY

- o Breton is a true language for two of three people surveyed.
- o Finisterians, and more generally Bretons as a whole, claim this status for Breton.
- o The desire to conserve the Breton language cuts across all categories of those surveyed.
- o The ability to learn Breton in school if one wants: a proposition considered obvious by those surveyed.
- o Two of three foreign tourists are interested in being helped to discover more about Breton culture.

\* \* \* \* \*



## Learning Breton Help from the Finistère General Council

The visibility of Breton language road signs is well-documented on the image reproduced to the right which has been copied from a brochure prepared by the General Council of Finistère. While it is not possible to show the attractive quality of the pamphlet, it is interesting to reproduce some of the content: information on Breton classes and other media for the Breton language in the department of Finistère. This brochure is just one example of the practical work accomplished on a local government level to support Breton. Finistère has been a leader in this work.

# KENTELIOU NOZ BREZHONEG

## Night Classes for Breton ...

### (prepared by the Conseil Général du Finistère, 1992)

Cours du soir  
de langue bretonne

*Kentelioù noz  
brezhoneg*

**BAYE BEY**  
Kek'h Sevenadurel Kervarker  
Talbodek - 29300 BEY

**BERRIEN**  
Ti ar Gouren  
Le Poulic - 29690 BERRIEN  
Tél. 98.99.03.80

**BREST**  
Kanevenn  
21, straed Inkermann - 29200 BREST  
Tél. 98.05.21.17 / 98.28.10.37

Ti an Holl an Harteloare  
39, bale Clemenceau - 29283 BREST Cedex  
Tél. 98.46.07.46

Ar Skol Vrezoneg  
40 bis, straed ar Republik - 29200 BREST  
Tél. 98.44.89.42

Brest Accueil  
Mme GUILCHER  
50, straed de la Corniche - 29200 BREST  
Tél. 98.45.11.73

Oaled Sant Erwan  
28, straed Charles Berthelot - 29200 BREST  
Tél. 98.28.31.13

**CHATEAULIN KASTELLIN**  
Voir Spêred ar Yezh  
29190 LENNON

**CLEDER KLEDER**  
Ti an Holl  
Mme Anne-Marie GUILLEM  
Plasenn Charles de Gaulle - 29233 KLEDER  
Tél. 98.69.32.95

**CROZON KRAOZON**  
War Zao  
Mireille LE GALL  
2, cité des Chardons Bleus - 29160 KRAOZON  
Tél. 98.27.10.26

**DOUARNENEZ**  
Maison des Jeunes et de la Culture  
11, bd Camille Réaud - 29174 DOUARNENEZ  
Tél. 98.92.10.07

**LE GUILVINEC AR GELVENEG**  
Emglev ar Vro Vigouden  
C.I.C.  
Straed Ar Meijou Bihan - B.P. 73  
29730 AR GELVENEG  
Tél. 98.58.22.65

**GUIPAVAS GWIPAVAZ**  
War Roudou ar Gelted  
Centre des loisirs - straed Brest  
29490 GWIPAVAZ  
Tél. 98.84.66.28

**GUISSENY GWISENI**  
Spêred Bro Gwiseni  
Ti-Kér - 29249 GWISENI  
Tél. 98.25.62.21

**HANVEC HANVEG**  
Park an Arvorig  
Balaneg - 29460 HANVEG  
Tél. 98.21.90.69

#### LANDEDA

Em Sikour  
Ti-Kér - 29870 LANDEDA  
Tél. 98.04.98.46

#### LANDELEAU LANDELO

Kan an Douar  
Presbital Kozh - 29530 LANDELO  
Tél. 98.81.77.58

#### LANDERNEAU LANDERNE

Striadol Skoazell Diwan Bro Landerne  
Striad de la Colline - 29800 LANDERNE  
Tél. 98.21.68.00

#### Groupement d'Action Culturelle (pour enfants)

Maner Keranden - 29800 LANDERNE  
Tél. 98.21.61.50

#### LANNILIS LANNILIZ

An Oaled  
14, straed an Ti-Kér - 29870 TREGIONOU  
Tél. 98.04.07.04

Stundi  
Mesmerchou - B.P. 41 - 29870 LANNILIZ  
Tél. 98.04.08.31

#### L'HOPITAL-CAMFROUT AN OSPIITAL

Ti-Kér  
29460 L'HOPITAL-CAMFROUT  
Tél. 98.21.90.69

#### LENNON

Spêred ar Yezh  
34, straed an Argoad - 29190 LENNON  
Tél. 98.73.72.30

#### LESNEVEN

Evit ar Vretoned  
Centre Socio-Culturel  
2, straed des Déportés - 29260 LESNEVEN  
Tél. 98.83.22.97

#### MORLAIX MONTROULEZ

Ar Falz  
20, straed Kershoff - 29600 MONTROULEZ  
Tél. 98.62.17.20

#### PLABENNec PLABENNEG

Kroaz-Hent  
Roudoulevry - 29860 PLABENNec  
Tél. 98.40.88.66

#### PLEYBEN PLEIBEN

Voir Spêred ar Yezh  
29190 LENNON

#### PLOMELIN PLOVEILH

Preder  
29, park Maen Meur - 29700 PLOVEILH

Kanerien Sant Mervyn  
Ti-Kér - 29700 PLOVEILH  
Tél. 98.52.59.74 / 98.87.69.38

#### PLOUDALMEZEAU GWITALMEZE

U.L.A.M.I.R.  
Straed A. Caroff - 29830 GWITALMEZE  
Tél. 98.48.15.66

#### PLOUEZOC'H

Foyer Rural  
Toul ar Groaz - 29252 PLOUEZOC'H

#### PLOUGUERNEAU PLOUGERNE

Ar Vro Bagan  
Kreac'h ar C'hann - 29880 PLOUGERNE  
Tél. 98.04.50.06

#### PLOUGUIN PLOUGIN

Voir U.L.A.M.I.R. - 29830 GWITALMEZE

#### PLOUVIEN

Skolig al Louarn  
Plas Kaezell - B.P. 13 - 29860 PLOUVIEN  
Tél. 98.40.00.64

#### QUIMPER KEMPER

Multilang  
Maison des Associations  
Impasse de l'Ordet - 29000 KEMPER  
Tél. 98.90.39.51

Al Leur Nevez  
1, straed Hélène Boucher - 29000 KEMPER  
Tél. 98.95.22.95

#### QUIMPERLE KEMPERLE

Kuzul Skoazell Skol Diwan  
4, straed Louis Pasteur - 29300 KEMPERLE  
Tél. 98.96.04.59

#### SAINT-POL-DE-LEON KASTELL-PAOL

Brezhoneg War Rook  
Kastell Keraudren - 29250 KASTELL-PAOL  
Tél. 98.29.74.13

#### SCAER SKAER

M.J.C. La Marelle  
3, straed Louis Pasteur - 29390 SKAER  
Tél. 98.57.65.22

#### TREFLEVENEZ TRELEVENEZ

Minihy Levenez  
Ar Presbital - 29800 TRELEVENEZ  
Tél. 98.85.15.66

## Stages

### Stajoù

#### CLOHARS-CARNOET KLOAR-KARNOED

Staj Brezhoneg  
Lieu : KLOAR-KARNOED  
Durée : un week-end - Date : en mars  
(tous niveaux)  
Tél. 98.71.53.05

#### LANNILIS LANNILIZ

Stundi  
Mesmerchou - B.P. 41 - 29870 LANNILIZ  
Tél. 98.04.08.31  
Tous niveaux, tous âges  
Formation individuelle et continue pour entreprises et collectivités... Stages toute l'année

#### An Oaled

14, straed An Ti-Kér - 29870 TREGIONOU  
Tél. 98.04.07.04  
Lieu : TREGIONOU - Date : deuxième semaine d'août  
Durée : deux semaines  
Tous niveaux, tous âges  
Stages de fin de semaine à la demande  
Séjour pour enfants visant à l'apprentissage de la langue et de la culture bretones

#### MORLAIX MONTROULEZ

Ar Falz  
20, straed Kershoff - 29600 MONTROULEZ  
Tél. 98.62.17.20  
Tous niveaux, tous âges  
Durée : une semaine - Lieu : varie  
Date : semaine précédant la rentrée scolaire

## QUIMPER KEMPER

K.E.A.V.

22, hent Mouliouen - 29000 KEMPER

Tél. 98.95.59.31

Lieu : SKAER

Date : deuxième quinzaine de juillet

Durée : deux semaines (pour non débutants)

## AI Leur Nevez

1, straed Hélène Boucher - 29000 KEMPER

Tél. 98.95.22.95

Lieu : KEMPER

Date : durant le Festival de Cornouaille

Durée : une semaine

## RIEC-SUR-BELON RIEG

Staj Brezhoneg Daou-Lamm

Lieu : Koai-Pin - RIEG

Tél. 98.06.95.73

Durée : une semaine

Date : après le 15 août

(tous niveaux, tous âges)

## TREFLEVENEZ TRELEVENEZ

### Minihy Levenez

Ar Presbital - 29800 TRELEVENEZ

Tél. 98.85.15.66

Stages organisés en relation avec Skolig al Louar

Tél. 98.40.00.64

Dates : vacances de février  
juillet (semaine précédant le Festival Kann al Louar, Landerne)

Durée : une semaine

Lieu : Minihy Levenez (tous niveaux, tous âges)

## Cours par correspondance Kentelioù dre lizher

### BREST

#### Ar Skol Vrezoneg

40 bis, straed ar Republik - 29200 BREST  
Tél. 98.44.89.42

### MORLAIX MONTROUEZ

#### Ar Folz

20, straed Kerscôf - 29600 MONTROUEZ  
Tél. 98.62.17.20

### PLUFUR

#### Skol Ober

Gwarenn Levrvenn - 22310 PLUFUR  
Tél. 96.35.10.22

## Radio

### Radio Rivage

89 FM (Brest) - 92.6 FM (Quimper)

99.6 FM (Quimperlé) - 105.2 FM (Châteaulin - Carhaix)

Centre de Keradren - 29200 BREST

Tél. 98.34.66.00

#### Emissions Abadennoù

Lundi : de 20h45 à 22h00

Pedenn an deiz : 6h25 - 7h45 (tous les jours)

Samedi : de 9h00 à 10h00 et de 18h30 à 19h30

#### R.K.B.

102.9 FM (Sant Nigouden) - 106.5 FM (Gwengamp)

Sant Nigouden - 22160 KALLAG

Tél. 96.45.75.75

#### Emissions Abadennoù

Tous les jours du lundi au vendredi :

de 9h00 à 10h30 et de 18h00 à 19h00

#### Informations Keleier

de 12h30 à 12h40

Samedi : de 9h00 à 10h30 + info

Dimanche : de 9h00 à 10h00



### Fréquence Mutine . Brest

Le samedi matin

### Radio Bretagne Ouest

93 FM - 99.3 FM (Brest) - 98.6 FM (Quimper)

Rue de Falkirk - 29000 KEMPER

Tél. 98.55.32.00

#### Cours de breton Kentelioù brezhoneg

Tous les jours : 8h55 - 12h55 - 17h55

Le samedi : 10h00 (réetrospective des cours de la semaine)

#### Informations Keleier

7h15 - 8h15 - 18h30

#### Emissions Abadennoù

En semaine : de 13h30 à 14h00 : Henchoù

Trezuz

de 19h20 à 21h00 : Ar Seizh Amzer

Le samedi : de 18h00 à 21h00

Le dimanche : de 19h00 à 22h00 : Beihadeg e Breizh-Izel

### France 3 Ouest

Tous les jours de lundi au vendredi de 12h35 à 12h42 : An Taol Lagad

Le samedi : 12h35 : Réetrospective An Taol Lagad

Le dimanche : 12h05-12h45 : Chadenn ar Vro

### France 3 Iroise

19h00 : Agenda + Météo

## Journaux Kazetennouù

### Al Liamm

16, straed des Fours à Chaux  
35400 SAINT-MAILO

### Bremen

8, straed Hoche - 35000 ROAZON

### Al Laïv

59, straed Kerdroiou Vihan - 29000 KEMPER

### Evit ar Brezhoneg

Stundi - B.P. 41 - 29870 LANNILIZ

### Brud Nevez

6, straed Beaumarchais - 29200 BREST

### Hor Yezh

1, plasenn Charles Péguy - 29260 LESNEVEN

### Kazetenn Minihy Levenez

Voir Minihy Levenez - 29800 TRELEVENEZ

### Kiminiq

Kazetenn Spered ar Yezh

### Le Combat Breton

B.P. 71 - 22200 GWENGAMP

### Lennegenez Foran

lectures publiques en breton. Initiation à la lecture et à l'écriture du breton pour les bretonnants.

Voir Spered ar Yezh - 29190 LENNON

### Pobl Vreizh

B.P. 301 - 22304 LANNUON

# Bilingualizing Road Signage in Brittany: The Necessity of Illegal Action

G. Tod Sloane  
Fitchburg State College

Within the twelve member states of the European Economic Community, there exists a certain number of nacions sense estat, or stateless nations, which distinguish themselves culturally and/or linguistically from the states to which they belong politically and by which they are ruled. For example, Catalonia, where Catalan is spoken, is politically attached to Spain and France; Wales, where Welsh is spoken, is attached to Great Britain; Friul, where Friulan is spoken, is part of Italy; and Friesland, where Frisian is spoken, is part of Germany and the Netherlands.

Many stateless nations have been victims of ethnic and linguistic oppression and have given birth to militant-activist groups, whose goals have included political independence and linguistic revival. The use of illegal means (i.e., illegal according to the statutes of the ruling political state) and sometimes violence to obtain these goals have more often than not characterized the activities of these groups, which include the well-publicized ETA in the Basque Country (Spain) and the FLNC in Corsica (France), as well as the lesser known Terra Lliure in Catalonia (Spain), Moviment de la Terra in Northern Catalonia (France) and Meibion Glyndwr in Wales (Great Britain).

Brittany is an EEC nacion sense estat, located within and ruled by the French state. It possesses the specificity of having a Celtic culture and Celtic language, Breton, which was imported into Gaul during two successive waves of migrating Celts from Wales, Cornwall and Devon, which took place over the 4th, 5th and 6th centuries A.D. The language imported was not, of course, Breton as we know it today, but rather a variety of the Celtic spoken during that period in the British Isles.

The number of Breton-speakers has diminished radically from an estimated peak of 1.3 million in 1886, to a million in 1928, to probably less than 500,000 today (Stephens, pp. 362-363). Evidence confirms the contention that this decline would not have occurred without the conscious and constant determination of successive French governments since the French Revolution to eliminate the "regional languages" of France, that is, Occitan, Catalan, Basque, Corsican, Alsatian, Flemish and, of course, Breton. Recall the famous Revolutionary cry: "One nation, one language!" This referred to France, of course, and the French language, not to Brittany and the Breton language. Recall also the Ferry educational laws, adopted by the French government in the 1880's, which required that all children living on French territory be educated in French and only in French. More recently, the French government has manifested particular inflexibility regarding its territorial languages and has been deemed one of the most reluctant governments to espouse the European Parliament's proposal for a European Charter of Regional and Minority Languages (Moreno and Sanmarti, p. 11).

Stourm ar Brezhoneg, or Breton Language Combat, is the most recent of a long line of Breton militant-activist groups. It was created in 1983 from dissatisfied members of another political group which had tried with little success to alter,

via legal channels, French-government policy regarding the Breton language. It was also created because the Mitterrand socialist government had promised Brittany bilingual signage in 1981 and had done nothing to fulfill that promise (Pár les langues de la France, p. 8).

Stourm ar Brezhoneg's principle objective has been the revival of the Breton language and its officialization and full recognition as the language of Brittany. Its principle activities have been focused on coercing the French government into establishing a policy of "rebretonnisation" of road and place-name signs in Brittany, thus giving priority to the revival of the visual aspect of the language, in much the same way as the Government of Québec and the Generalitat de Catalunya have done in their campaigns for linguistic normalization (Du Guerny, p. 3).

The French-government policy of "one nation, one language" included a vast campaign of gradual and quite insidious francization of territorial France, including the Celtic face of Brittany. Calvé notes that first signs were partially francisized, so that they became half-Breton and half-French. For example, "Ninez Uhel" became "Ninez d'en Haut" and "Ninez Izel", "Ninez d'en Bas". Later, signs were fully francisized so that "Feuneun Gaer", for example, became "Belle Fontaine" and "Gwaremm vraz", "Grande Garenne". Sometimes absurdities resulted from sound transcriptions. For example, "Kroazhent" became "Le Croissant" and Ker Saoz", "Ker Sauce" (Calvé, p. 13).

Stourm ar Brezhoneg's counter-campaign has included the dissemination of informative leaflets, the writing of letters to politicians and government agencies, and especially the destroying and defacing of perhaps as many as 15,000 road signs from Nantes in the department of Loire-Atlantique to Brest in the department of Finistère. Stourm ar Brezhoneg's constant and unrelenting activity has clearly provoked action on the part of municipalities and even the French central government.

Municipalities, and not the central government, have led the way toward signage bilingualization in Brittany. The town of Carhaix in the department of Finistère is often cited as a model because it has transformed over 50 signs within its jurisdiction from unilingual-French to French-Breton. Some of the signs implanted in the town include "Mairie/Ti-Ker", "Centre-Ville/Kreiz-Ker" and "Syndicat d'initiative/Titourdi" ("Panneaux des signalisation bilingue..., p. 7).

The French Ministry of Transportation is responsible for maintaining state-owned and maintained signs. It has essentially tolerated municipal bilingualization of signage. However, at times it has declared such signage illegal and ordered its removal in virtue of Section R-44 of the Traffic Code of the International Accord of Vienna, which states that road-sign inscriptions must be in the national language. The Ministry of Transportation ordered, for example, the removal of bilingual signs implanted in Landéda in the department of Finistère. The mayor of the town, however, protested vigorously, arguing that Breton was the national language of Brittany and that to deny the right to have signs in that language constituted a form of "discrimination racial" ("La Guerre des panneaux bilingues...").

Besides the International Traffic Code, the French government has maintained its hardline position against bilingual road signage for other reasons. It has stressed for example that bilingualizing signs would cause financial burden.

However, to ignore Stourm ar Brezhoneg's demands might also be considered financial burden: the Ministry of Transportation estimates that the cost for repairing and replacing signs defaced or destroyed by the activist group has been more than five million francs, a figure which does not include the cost of labor. The cost to Stourm ar Brezhoneg has also been high: there have been a number of arrests, steep fines and jail sentences.

Furthermore, the French government has argued that bilingual road signage constitutes a highway safety hazard, maintaining that motorists have to exert and divert too much concentration in trying to decipher signs with too many words on them. This argument is weak considering that a number of "nations" (e.g., Catalonia, Wales, Ireland and Canada) already have implemented bilingual signage and have not experienced significant increases in accident.

Finally, the French government argues that determining Breton place-names can at times be somewhat complicated, as several or more variants often exist. However, the Topography and Road-Sign Commission was created in 1986--not by the French government but rather by the Institut culturel de Bretagne--to deal with this problem. It has already compiled a large inventory of Breton place names and has assisted municipalities, cultural associations and other organizations that have sought to determine the original Breton names of places. The Commission seeks also to help coordinate local initiatives and especially to harmonize road signage, as well as non-toponymic designations, and avoid parallel naming of places and erroneous orthography. It has published a Franco-Breton lexicon of approximately 700 entries of non-toponymic road-signage words and expressions ("Pour une signalisation bilingue..., p. 2).

The French government, as represented by the regional governing councils, first showed signs of yielding to Stourm ar Brezhoneg's pressure in 1985 when the department of Côtes d'Armor's council opted to bilingualize the first **government-owned and maintained signs** along the highway connecting the towns of La Roche Derrien and Perros Guirec. A year later, the council extended its experiment along some 327 kilometers of the department's most important highways.

In July of 1989, the Ministry of Transportation sent out a letter to some 40 mayors in the department of Finistère to find out if they thought that creating a policy to establish bilingual signage might put an end to the widespread and massive destruction of unilingual-French signs in the region. In the letter, the Ministry presented the overall financial costs of replacing and repairing "vandalized" signs in Finistère, roughly 150,000 francs per year, and concluded that it had commissioned a group of specialists from the Université de Haute-Bretagne to study the question and to come up with concrete recommendations (Tanguy, p. 2). Gallerey notes in *Le Figaro* why the announcement was, to say the least, an anomaly: "le côté systématique envisagé par l'étude de la DDE (the Ministry of Transportation), la généralisation officielle d'une dérogation, et l'absence d'une concentration au plus haut niveau" (p. 6).

The French government seemed to underscore that its willingness to study the signage question proved its good-will and desire to create a dialogue with Stourm ar Brezhoneg. However, the commissioning of a study alone was not sufficient for Stourm ar Brezhoneg, which after all was created because of unfulfilled promises. Not long after the Ministry's circular, the activist group defaced and destroyed some 300 road signs in the department of Morbihan to make that fact known (Gallerey, p. 6).

Finally, in June of 1990 Finistère's regional council announced its decision to take a concrete step in the direction of bilingualization and provide French-Breton signage along 300 kilometers of highway roads in Finistère, and thus follow the example of its neighbor, the department of Côtes d'Armor. The step was taken because an increasing number of Finistère town mayors and other elected officials had been urging the realization of such a project, perhaps more in an attempt to put an end to the mass destruction of highway signs rather than in an effort to promote the use of the Breton language. Perhaps a number of the mayors were also convinced that bilingual signage could enhance the personality of their towns, rendering them more attractive in an exotic sense, and increase tourist revenues (Perazzi, p. 8).

Finistère's regional council voted in January of 1991 to set aside one million francs (\$200,000) of its budget to acquire bilingual road signs and place them at the entrance and exits of all towns which are traversed by departmental roads. The money would permit other towns to place such signs on the nearest roads to their municipalities that fell in that category. Finistère's regional council also decided to bilingualize all road signs along the new Quimper-Ports Bigoudens four-lane highway that is currently under construction. Thus, a person heading to the airport at Pluguffan will note the sign "Aéroport/Aerborzh" and someone entering the town of Plomelin, "Agglomération de Plomelin/Takad Labourerezh Plovelih". Both representatives from the regional council and the Topography and Road-Sign Commission have noted a largely favorable public response.

#### Conclusion

Stourm ar Brezhoneg has not yet won the signage war. Significant victories have nevertheless been achieved in the departments of Côtes d'Armor and Finistère. If Stourm ar Brezhoneg continues to exert strong, constant pressure on the French government, the other three departments, which make up the former Duchy of Brittany, will most likely follow the example of the latter, sooner or later. However, in the absence of such pressure, it is highly doubtful that this will occur, considering that the Revolutionary philosophy of "one nation, one language" still pervades the French government.

Again, the evidence clearly supports the assertion that Stourm ar Brezhoneg's illegal activities have had a major influence on the changing of French government policy vis-à-vis road signage in Brittany. Stourm ar Brezhoneg's success has even directly influenced the creation of a similar group, Euskal Herrian Euskaraz, on the French side of the border of the split Basque nation, otherwise known as Iparralde (Stourm ar Brezhoneg, p. 4).

Despite the redeclaration of war made by Stourm ar Brezhoneg in January 1992 against the Ministry of Transportation, it appears that the activist group is confident that the change it has effected is somewhat irreversible (p. 13). The group has, for example, recentered some of its efforts away from road signage towards the media, in particular, towards television. In a communiqué dated April 2, 1991, it emphasized the meager place of Breton in television (one and one half hours per week), contrasting it with the complete regional-language channels that exist in other nacions sense estat (e.g., Wales, Galicia and Catalonia), and underscored its objective of creating a Breton-language channel ("Le Point sur les actions..., p. 7; Stourm ar Brezhoneg, p. 5).

As of yet, Stourm ar Brezhoneg's activities regarding television have been restricted to the diffusion of information and the sensitization of the local population. No illegal activities have yet been perpetrated. One must assume, however, that given the persistent hardline anti-bilingualization stance of the French government, illegal activity will be necessary to change government policy vis-à-vis Breton-language broadcasts.

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#### EDITOR'S NOTE

G. Tod Sloane is an Assistant Professor of Humanities at Fitchburg State College in Fitchburg, Massachusetts. He spent four years in Nantes (1984-1988) working as an English-language lecturer and preparing his doctoral thesis at the Université de Nantes. He is currently doing research on Québec nationalism and has published articles in Language Problems and Language Planning and Contemporary French Civilization. I learned of Professor Sloane's work while in Brittany this November. His brief article about Stourm ar Brezhoneg is an excellent introduction to that organization's work and to the continuing obstacles put in place by the French government to the development of the Breton language. We will be reporting on work of Stourm ar Brezhoneg to increase Breton-language television (and radio) in future issues of Bro Nevez.

## CATALOGS: Al Liamm & Hor Yezh

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## Music from Brittany: New Recordings

Lois Kuter

Barzaz. An den kozh dall. Keltia Musique KMCD 29. 1992 (65'00).

Barzaz is one of those groups in Brittany that just gets better and better as time goes on. One could not go wrong with the three musicians who originally made up what was first called Barzaz Trio. Yann Fanch Kemener is a traditional style singer with a magnificent voice, full of passion and drama, who brings the texts on this recording to life. Jean-Michel Veillon is one of the few flute players to be found in Brittany, but his skills and creative use of a simple wooden flute put him near the top of an international selection. While the guitar work of Gilles Le Bigot is not as centrally featured as the voice-flute duets in Barzaz, he is also a master musician.

It is indeed our good fortune that Barzaz did not remain a trio. The electric guitar work of Alain Genty adds a wonderful rhythmic and harmonic texture to the group, and David "Hopi" Hopkins adds an incredibly rich and international percussive element with bodhran, water drums, didjeridu, anklungs (a bamboo instrument from Java), caxixi (got me on that one), Amazon flutes, cymbals and other things not listed in the CD notes. Guests contributing to some of the selections are equally talented musicians: Youenn Le Bihan (bombarde and biniou koz), Josik Allot (oboe), Jean-Marc Ellien (keyboard), and Thierry Moreau (cello).

The arrangements of nine traditional texts chosen for the CD are musically interesting and take full advantage of the formidable skills brought by each musician. And the texts themselves are exceptional--ageless and classic tales, both tragic and humorous, which tell of murders, seductions, greed, feasting and drinking, dancing and people and events of Breton history. The song which gives its title to the CD is particularly interesting: "An den kozh dall", the old blind man. This is an unsettling tale of an old man forced to leave his homeland when he cannot find land to farm. "Damnation on these accursed roads, and on all those who have built them, bringing to our land war, pestilence and famine." This is a text which could have been written a century or two ago, but which has verses which are remarkably contemporary in their message.

While the sound of a recording is obviously what counts most, but I am always favorably impressed when the accompanying notes are also good. There can never be too much documentation for me, no matter how familiar I think I may be with the music or its performers. Financial considerations obviously limit what can be done with CD notes. The 14-page booklet accompanying this recording is excellent. For "An den kozh dall" the Breton text is provided with a French and English translation. For all others, only the Breton text is provided, but short notes are added in French and English for those who haven't learned Breton. Learning Breton is definitely the step to be taken if one wants to really appreciate a group like Barzaz and songs from the ballad tradition of Brittany. Translations are not a good substitute, and perhaps it is good that we are given just the Breton text. The short notes summarizing the text give strong evidence that we are missing out on a lot by not knowing Breton.

One remarkable thing about the CD notes for English speakers is the quality of the English found. Quite a few recordings from Brittany provide some English notes these days (given a European market which merits bilingual and trilingual notes), but the English on this Barzaz CD is remarkably good--not the usual cold, literal translation, but a reinterpretation which captures very well the spirit of the music and song texts. Credit can be extended to Deirdre Abrams, an American who has made Brittany her home. She understands the music and the work of Barzaz and communicates this eloquently. A great job up to the high quality of the CD.

Christian Desbordes. Ar Basion Vras / La Passion Celtique. Diffusion Breizh MCV 923, 1992. two CD discs.

"Ar Basion Vras", The Celtic Passion, is a theatrical and musical composition created in 1991 by Goulc'han Kervella, director of the Breton language theater troupe Strollad ar Vro Bagan, and Christian Desbordes, a musician and composer. While a recording cannot convey the full visual effect of a theatrical performance, this 1992 compact disc certainly conveys the drama of what has been a major artistic success in Brittany. In 1991, over 10,000 people attended performances of the Celtic Passion, and reviews of performances during the summer of 1992 indicate that this number must have more than doubled. I can well understand the acclaim after having seen past performances of Strollad ar Vro Bagan and hearing the double CD recording of the composition by Christian Desbordes.

A "Passion" is a musical genre which uses choirs, instruments and recitative to present the story of the Passion of Christ--the Last Supper and crucifixion. The Breton texts for this new Celtic Passion were researched, selected and adapted by Goulc'han Kervella from 16th and 17th century texts as well as texts collected and published in the 19th century by Hersart de la Villemarqué. Traditional songs collected by Yann Fanch Kemener, who sings the role of John, one of the four evangelists who narrate the passion, are also incorporated. Brittany is famous for its calvaries which depict the Passion of Christ, and these religious sculptures served as points of inspiration for Kervella and Desbordes.

This all sounds quite simple: find some texts, look around at the religious architecture of Brittany, and then sit down and compose some music. The music on this recording is anything but simple, involving some 200 singers and musicians in a very complex layering of solo, choral and instrumental performances. Four choirs are involved: Ensemble du Bout du Monde (from Le Folgoët and Ploudalmézeau), the Chorale An Orian (Lorient), the Chorale Kenvroiz Dom Mikael (from Plouguerneau) and the childrens' choir of the Collège Saint Joseph (Landernau). Eight soloists have a major role in telling the story: the four evangelists, John, Matthew, Mark and Luke (sung by Yann Fanch Kemener, Louis Lestideau, Yann-Ber Premel and Jo Cavarec), Jesus (Charles an Dreo), Mary (Véronique Autret), Judas (Pascal Guyader--one of the most powerful voices of the performance), and the Devil (Job Arzel). At least eight other voices have important solo roles as Reason, Veronica, the Fury, Pilate, Herod and angels.

The instrumental accompaniment for both soloists and choral work is stunning, and includes a brass quintet (Bicinia Ensemble), a bagad (Kevrenn Brest Sant-Marc), additional bombarde solos (Gwenael Renard, Philippe Le Pape, Pierre-Yves Diquelou), organ (Jean-Marc Kernin), percussion (Edmond Guillou) and uilleann pipes and biniou (Loïc Padellec).

The Passion of Christ is certainly not a cheerful story, and one might think that nearly two hours of music devoted to pain and suffering would be a bit hard to take. But, the story is not that simple and a large range of emotions and human "passions" are well depicted in the rich and diverse textures of the music. The composition is a masterpiece. The performance captured on this double CD is beautiful and powerful.

The 26-page booklet accompanying the recording is quatri-lingual: German, English, French and Breton--the language of the texts performed. It includes background notes about the texts chosen for the composition, the texts themselves, and a list of performers.

L'Ensemble Choral Kanerien Sant Karantek. Kanadeg evit Marzhin (Cantate à Merlin). Diffusion Breizh CD KSK 003. 1992 (71'30)

This is another recording which testifies to Brittany's wealth of choral talent. The choral ensemble of the town of Sant Karantek (Carantec), called Kanerien Sant Karantek, is composed of some 50 men and women who show quite convincingly that Wales is not the only Celtic country with stunning choral talents. And their recent compact disc convincingly show also that Brittany is blessed with composers of considerable talent as well.

The recording showcases a composition by Thierry Bara, the director of the choral group. "Kanadeg evit Marzhin" (Merlin's Cantate) is made up of nine texts in Breton by Jeanne Nicolas-Saout which present the life of Merlin: "Tonkadur Marzhin" (The Destiny of Merlin), "Gwerz Marzhin Bihan" (The Ballad of Baby Merlin), "Kenta Marzhon" (First Marvels), "Feunteun Barenton" (The Spring of Barenton), "Fest-deiz evit Viviana" (Festival for Viviane), "Kleze Roue Arzhur" (The Sword of King Arthur), "Marzhin an Diouganer" (Merlin the Prophet), "Evit Karantez Viviana" (For the Love of Viviane), and "Telenn Marzhin" (The Harp of Merlin).

This is not the Merlin we have seen in Disney animations, but a mysterious and dangerously powerful man whose prophecies marked the course of history in medieval Europe. In the beautiful and challenging choral compositions presented by Kanerien Sant Karantek Merlin's mysterious birth is recounted. He is an ugly and frightening baby--resembling the changlings described in Irish folk tales--who grows to be a wise and powerful man, able to prophesize the coming of King Arthur, but lost to his love for Viviane who captures him in the forest of Broceliande. But, Merlin's harp can be heard there to remind Bretons of his prophecy that Arthur will return one day to free Brittany.

The life of Merlin and the times of King Arthur and the Knights of the Round Table continue to intrigue us today, and this performance is a magnificent evocation of the enduring interest of Merlin.

Six shorter selections performed by Kanerien Sant Karantek on this recording are no less engaging, and demonstrate well the group's skills as well as the wealth of Breton talent in textual and musical composition. "Magnificat" is a motet for seven voices composed by Job an Irien and René Abjean whose work I first came to know through their cantate called "Ar Marc'h Dall". Their most recent composition for choir and orchestra (250 singers and 50 musicians) is not being performed in Brittany. "Tonkadur" is a text by Anjela Duval set to music by Soazig Noblet and the harmonization here for

choir by the director Thierry Bara does full justice to the composition. "Koroll an Deliou Maro"--dance of the dead leaves-- is a text by Breton poet Jean-Pierre Calloc'h, also put to music by Soazig Noblet. A text by Soazig Noblet and Alice Lavanant, "Stivell ar Bobl", gives hommage to the work of Hersart de la Villemarqué and his influential 19th century collection of Breton song texts called the Barzaz Breiz. A salute is also given to the choral tradition of Wales in a setting of a text by Job Seité, "An heol o sevel", and Brittany's tradition of religious choral music is honored with the cantique associated with Notre Dame de Callot, whose chapel is located near Carantec: "Kantik Itron Varia Gallod".

I have never been enthusiastic about choral music, and one can find some dreary choral recordings from Brittany which make one less than enthusiastic. But this is not one of those. The work of the ensemble as a whole as well as the soloists is a pleasure to listen to, and the diverse compositions performed are all very engaging. A 23-page booklet accompanying the CD provides the Breton texts with French translations, as well as brief descriptions of each piece and a longer introduction to the featured composition, "Kanadeg evit Marzhin". Congratulations to the Kanerien Sant Karantek for their extraordinary work and to their director, Thierry Bara, another brilliant Breton composer.

\* \* \* \* \*



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**DANSES TRADITIONNELLES**  
**PERCUSSIONS CELTIQUES**  
**KAN HA DISKAN**  
**FLUTE TRAVERSIÈRE EN BOIS**  
**GUITARE**  
**CHANT TRADITIONNEL**  
**VIOLON**

**KREIZENN AN ARZOU POBL**  
Centre Breton d'Art Populaire  
ATTENTION, NOUVELLE ADRESSE :  
5, rue Marengo 29200 BREST  
Tél : 98.46.05.85

Nos ateliers sont ouverts aux non débutants et confirmés

Horaires : Le Samedi de 14 H 00 à 18 H 00

et le Dimanche de 10 h 00 à 12 h 00

14 H 00 17 H 00

#### DANSES TRADITIONNELLES

- 1 - **Danses du pays de St Malo**  
par Philippe LE NORMAND, *Dimanche 6 décembre*
- 2 - **Gavotte, bals et Jabadao en pays Dardoux**  
avec Hervé IRVOAS, *Dimanche 24 janvier*
- 3 - **Danse du pays de Rennes**  
avec Christophe SAUVÉE, *Dimanche 14 février*
- 4 - **Gavottes en 4 et 5 du Poher**  
avec Alan PIERRE, *Dimanche 21 mars*
- 5 - **Danse du pays de Chateaubriand**  
avec Patrick BARDOUIL, *Dimanche 18 avril*

#### CHANT TRADITIONNEL par Éric MARCHAND

- Dimanche 7 février et 18 avril.
- Public : Personnes ayant des notions de breton. Nombre de participants : 6 maximum.

#### KAN HA DISKAN par Erwan TANGUY et Éric MARCHAND

- |  |  |
|--|--|
| <ul style="list-style-type: none"> <li>- Dimanche 13 décembre</li> <li>- Dimanche 10 janvier</li> <li>- Dimanche 31 janvier</li> <li>- Dimanche 28 mars</li> <li>- Dimanche 4 avril</li> </ul> | <ul style="list-style-type: none"> <li>Erwan TANGUY</li> <li>Éric MARCHAND</li> <li>Erwan TANGUY</li> <li>Éric MARCHAND</li> <li>Erwan TANGUY</li> </ul> |
|--|--|

- Public personnes ayant des notions de breton.
- Nombre de participation maximum pour chaque atelier : 6

## PERCUSSIONS CELTIQUES par Dominique MOLARD

Samedi 16 janvier, 13 février et 20 mars.

Programme : Etudes et rudiments ; rythmiques bretonnes et écossaises (caisse claire, Bodhran,...) ; Rythmes de base des danses de Bretagne d'Irlande, d'Écosse.

Nombre de participants : 7 maximum.

## ACCORDÉON DIATONIQUE

- Dimanche 24 janvier : Yann DOUR
- Dimanche 21 mars : Yann-Fanch PERROCHE
- Dimanche 4 avril : Alain PENNEC

NOMBRE DE PARTICIPANTS : 7 à 10 maximum

## CORNEMUSE par Patrick MOLARD

- Samedi 6 février, 5 avril et 17 avril
- Contenu : Musique bretonne à la Cornemuse et Initiation au Pibroch.
- PUBLIC : Nombre de participants : 7

## FLUTE TRAVERSIÈRE EN BOIS par Jean-Michel VEILLON

- Samedi 23 janvier, 20 février et 27 mars
- Contenu : application à la flûte traversière en bois des styles en musique traditionnelle de Bretagne et travail Technique.
- Nombre maximum de participants : 8

## GUITARE par Solg SIBERIL

- Samedi 16 janvier, 13 février et 20 mars.
- Contenu : Étude des accords ouverts en musique traditionnelle et "Finger Picking"
- PUBLIC : 6 participants maximum.

## VIOLON par Fanch LANDREAU

- Samedi 23 janvier, 20 février et 27 mars
- Contenu : Etude des styles traditionnels.
- PUBLIC : Nombre de participants maximum : 10

## MODALITÉS D'INSCRIPTION

Les inscriptions ne sont prises en compte que si elles sont accompagnées du règlement et de l'autorisation parentale pour les stagiaires mineurs.

En cas de défection, le montant de l'inscription reste dû sauf circonstances exceptionnelles.

Le montant de l'inscription n'inclut ni repas, ni hébergement. Les organisateurs se réservent le droit d'annuler le stage, notamment si le nombre d'inscriptions est insuffisant.

Pour les sommes dépassant 500 francs, il est possible de régler en deux fois en établissant deux chèques d'un montant égal au moment de l'inscription.

Date limite de l'inscription : le lundi précédent le stage.

## INSCRIPTIONS ET PARTICIPATION AUX FRAIS PÉDAGOGIQUES

	La journée*	Le cycle
Kan ha diskan .....	100 F.....	400 F
Chant traditionnel .....	100 F	
Danse traditionnelle .....	100 F.....	350 F
Violon traditionnel.....	180 F.....	470 F
Flûte traversière en bois .....	180 F.....	470 F
Cornemuse .....	150 F.....	300 F
Accordéon diatonique .....	180 F.....	470 F
Percussions celtiques .....	150 F.....	300 F
Guitare .....	180 F.....	470 F

\* La carte d'adhésion au centre (120 F) doit être ajoutée au montant de la première inscription.  
La carte est comprise dans les montants forfaitaires demandés pour un ou plusieurs cycles.

BULLETIN D'INSCRIPTION à retourner au:  
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Tél : .....

Niveau (Débutant - Continuant- Perfectionnement)

Je m'inscris au (x) stage (s) de:

ACCORDÉON DIATONIQUE

GUITARE

PERCUSSIONS CELTIQUES

CORNEMUSE

KAN HA DISKAN

CHANT TRADITIONNEL

DANSES TRADITIONNELLES

VIOLON

FLÛTE TRAVERSIÈRE EN BOIS

# Music Not From Brittany: Another New Recording

**Ad vielle que pourra.** Come What May. Green Linnet CSIF 1112 (compact disc and cassette). 1991.

Reviewed by Lois Kuter

In noting their presence at the 8th Annual North American Northumbrian Pipers Convention this past August, a reviewer describes the group Ad Vielle Que Pourra as a "Breton band." While this group which hails from Montreal does indeed pull a large part of its repertoire (on this recording, at least) from Brittany, to call it a Breton band is to miss the point entirely. A Breton flavor is certainly clear in many of the selections on this latest recording, but this quartet goes far beyond Brittany for its musical influences.

"Come What May"--which is also a rough translation of the group's name--includes 14 selections (51½ minutes) which reflect well the versatility of Ad Vielle Que Pourra. Alain Leroux and Daniel Thonon compose both words and music for the selections, pulling from Breton texts and melodies as well as from Belgium, the Swiss Alps and the Auvergne region of France.

The best way to get an idea of the complex mix of sounds found in the music of this group is to learn a bit about the four musicians who make up Ad Vielle Que Pourra. Besides fine singing (in French as well as a bit in Breton), the group uses vielle à roue (hurdy-gurdy), diatonic accordion, electric and acoustic guitars, fiddle, mandola, mandocello, bouzouki, bombarde, recorder, and tarragot (a type of clarinet). That's the list of instruments on this newest recording. As the biographical sketches which follow show, the group draws on a vast range of musical training and experience.

## **The Musicians** (from the press package of Nancy Carlin Associates)

DANIEL THONON plays a variety of early and modern instruments, from the hurdy-gurdy and harpsichord to the flute, guitar and accordion. This Brussels-born musician brings to Ad Vielle Que Pourra over twenty years' experience performing and recording in Europe and North America, and has a flair for composing melodies that reflect a sympathy with European traditions and an energetic exploration of jazz, classical and contemporary music forms. Daniel is also a master luthier, and the intricately carved hurdy-gurdy he plays with mischievous abandon is one of his own design and creation. Daniel has studied 8th century Arab-Andalusian music in Algeria, the harpsichord and early music in Geneva, and early instrument making and restoration in Paris. In 1972 he formed the medieval music group Le Concert dans l'Oeuf. This ensemble was based in France and Daniel played, recorded and toured with them for eight years all over Europe. In 1981 he joined the Montreal based Ensemble Claude Gervaise and played with them for two years, recording the album :La Rencontre".

ALAIN LEROUX is known for his feisty fiddle improvisations. Leave it to him to sass up a Breton andro or gavotte with a wild melodic diversion while maintaining the rhythm of the dance tune. Born in Nantes, Brittany, he was brought up on traditional Breton music and knows it inside out. In the early 1970s Alain formed the popular traditional group Ar Skloferien. He led the group for six years as it recorded albums and toured Europe performing arrangements of traditional Breton, Scottish and Irish melodies and songs. Alain has performed in hundreds of concerts all over Europe, Canada and the United States. He has

appeared on CBC (Canadian Broadcasting Company) Radio and has hosted his own program of traditional music. Although the violin is Alain's main instrument, he plays the bouzouki and mandola and also sings and composes tunes and songs in the traditional style. His off-the-cuff, wry and dry Gallic humor and spontaneous Presley-esque hip-maneuvers are always a refreshing surprise to live audiences.

GILLES PLANTES is one of the few bombarde players in North America. It is the sound of this wild, strident but plaintive reed blown instrument, a Breton ancestor of the oboe, that gives Ad Vielle Que Pourra's music its lively bite. Gilles is also the only musician listed in the directory of the Musician's Guild to play crumhorn, rauchpfeife, curtal alto and great bass recorder. Twenty years with the Ensemble Claude Gervaise have given him this originality. Gilles fell in love with the bagpipes after a lucky encounter in old Montreal. Since then the resounding instruments--bombarde, veuze from Brittany, biniou, gaeta and chalumeau--have fascinated him.

JEAN LOUIS Cros was born and spent his childhood in Algeria. He lived in Spain and France before settling in Quebec in 1980. He expresses this variety of cultural influences in the many different styles that he plays on classical, folk and electric guitar. French songs, folk songs, bluegrass, ragtime, blues, jazz, bassa-nova, classical, Baroque, Renaissance and Celtic elements all appear in his instrumental style. His own compositions are a refreshing synthesis of all these influences. Since 1970 Jean-Louis has toured as a soloist in Canada and Europe and played with many groups. He, too, has become a talented instrument maker. He invented and built the custom electric bass which he plays in Ad Vielle Que Pourra.

As these biographical sketches indicate, the musicians of Ad Vielle Que Pourra are seasoned professionals, and this is evident in the quality of their newest recording, "Come What May". Given the quality of the music, it is regrettable that the notes to the recording (at least the cassette version) are not better. I found the notes to each selection amusing in style, but often misleading or lacking in any real information. For example the selection "Le Drao Du Mao", a composition by Alain Leroux is noted as follows: "A Drao is another kind of An Dro, danced in the French-speaking part of Brittany called Upper-Brittany or Pays Gallo. Mao means merry, or lively." After identifying the dance's location as the French-speaking (or Gallo?) part of Brittany, why not mention that "Mao" is a Breton language word? Another annotation is not only confusing, but gives a very peculiar idea of Breton history. The notes for "Chanson A La Marié" (also composed by Alain Leroux) go as follows: "A plainsong version of this 15th century text was sung at the wedding of the last Duchess of Brittany, Anne de Bretagne, venerated by all the makers of wooden shoes, and hated by militant Breton nationalists. She was lame, ugly as sin, and married two kings of France. What an insanity! Since this period, Brittany has been considered French. Unfortunately." One might point out that there are quite a number of people in Brittany who consider Brittany to be Breton! And there are quite a few Breton nationalists who recognize Anne de Bretagne for her role in protecting Breton autonomy. I expect record jacket notes to be just as good as the music, so it is disappointing to find recordings where the notes don't begin to match my expectations. But, no doubt there are many who don't want to know anything about the music beyond its sound. In this case, the sound is great, and Ad Vielle Que Pourra puts on a great performance. If they come to your neighborhood, make an effort to go see them (see the next page for a tour schedule).

**Ad Vielle Que Pourra - Off Tour**

The following is a list of performances lined up (so far) for this winter and spring (compiled from their manager's listing and a tour schedule which appeared in the magazine Dirty Linen).

Thurs.	Dec. 10, 1992:	Paul Smith's College, Paul Smith, NY (518-327-6313)
Sat.	Dec. 12	Tryworks Coffeehouse, New Bedford, MA (508-994-9719)
Sun.	Dec. 13	Community Center, Woods Hole, MA (508-540-0320)
Sun.	Jan. 17, 1993:	Musée des Civilisations, Hull, P.Q., Canada
Fri.	Jan. 22	Shade Tree, Laguna Niguel, CA (714-364-5270)
Sat.	Jan. 23	California Traditional Music Society, Tarzana, CA (813-342-SONG)
Sun.	Jan. 24	KPFF Radio Folkscene, North Hollywood, CA
Thurs.	Jan. 28	Freight & Salvage, Berkeley, CA (510-548-7603)
Fri.	Jan. 29	Pelican Productions, Santa Cruz, CA (510-483-0904)
Sat.	Jan. 30	Musician's Coffeehouse, Walnut Creek, CA (510-229-2710)
Wed.	Feb. 3	California State University, Sacramento, CA
Fri.	Feb. 5	Unitarian Center, Sahland Folk Music Society, Ashland, OR (503-488-1561)
Sat.	Feb. 6	Occasional Productions, Portland, OR (503-283-2688)
Sun.	Feb. 7	Umpque Valley Arts Center, Roseburg Folklore Society, Roseburg, OR (503-673-9759)
	Feb. 19-21	La Butte, St. Jacques, Montreal, P.Q. Canada
Sun.	March 21	Maison Culture, Rivière des Prairies, Montreal, P.Q., Canada
Thurs.	April 15	Godfrey Daniels, Bethlehem, PA (215-867-2390)
Fri.	April 16	Minstrel Show, Basking Ridge, NJ (201-335-9489)
Sat.	April 17	Walters Art Gallery, Baltimore, MD (410-366-1959)
Sat.	April 24	Spencertown Academy, Spencertown, NY (518-392-3693)
Sun.	April 25	The Cherry Tree, Philadelphia, PA (215-790-1590)

Anyone who may be interested in booking Ad Vielle Que Pourra, or who may need additional information about them (they also do smaller workshops and lectures) can contact their manager:

Nancy Carlin Associates  
411 Ferry Street, Suite 4  
Martinez, CA 94553  
(510) 372-4260

## A PROJECT TO DOCUMENT BRETON EMIGRATION

Information concerning planning now underway for a major exhibit and eventual museum devoted to Breton emigration and travel throughout the world was kindly sent to me by Bernard Le Nail of the Cultural Institute of Brittany. I will be translating the document which describes in detail what Bretons hope to do to establish a resource center and museum in the February newsletter. In the meantime, to whet your appetite, the following are some facts (provided also by Mr. Le Nail) about Bretons who have left their mark--for better or for worse--in the Americas.

Lois Kuter

### Bretons in America Did you know?...

- o In the 1980 general census of the population of United States, more than 25,000 Americans said they knew the Breton language.
- o Several Bretons (we know the name of at least three) participated in the Magellan expedition around the world from 1519 to 1521, and expedition which followed the coast of Patagonia and Tierra del Fuego before heading out across the Pacific Ocean.
- o It was a Breton from Saint Malo, Jacques Cartier who was the first, from 1534 on, to explore the gulf and estuary of the Saint Lawrence. He followed this river and claimed possession of Canada in the name of the King of France.
- o On most of the maps of the New World designed in Europe in the first half of the 16th century, the vast region which today comprises Cape-Breton, Nova Scotia and New Brunswick was given the name "Land of the Bretons".
- o Breton fisherman from Saint Malo, Danhouët, Binic, Bréhat and other ports of the northern coast began to visit the Newfoundland fishing banks as early as 1500 and perhaps even earlier.
- o Several Bretons, including Dupont-Grave, participated in 1603 in the founding of Port-Royal which was the first permanent settlement by European on North American soil, before the founding of Quebec and Montreal, and even before that of Plymouth in New England which was the first permanent English settlement in America, founded in 1620 by the Pilgrim Fathers who came on the Mayflower.
- o The city of Sao Luis, capital of the state of Maranhao in Brazil, was founded in 1612 by David de la Touche, seigneur de La Ravardière, who left Cancale with three ships. His bust decorates one of the principal squares of this town which has today 200,000 inhabitants.
- o Twenty or so postage stamps produced by American states are devoted to Bretons or descendants of Bretons.

- o Two South American dictators of the 20th century had (alas!) Breton ancestors: Juan Peron of Argentina and Augusto Pinochet of Chili.
- o Several hundred places in America, islands, mountains, rivers, bays, cities, neighborhoods, etc...have names of a Breton origin or which are linked to Brittany.
- o A Breton of Saint Malo, Auguste Leverger (1802-1880) was twice the president of the state of Mato Grosso in Brazil, and today a city of this state carries his name: Santo Antonio de Leverger.
- o One of the first representatives to Congress from Louisiana was a Breton from Nantes, Julien Poydras (1746-1824), who was also the author of the first literary work written and edited in New Orleans: "La Prise du Morne de Baton Rouge".
- o Two Bretons attained the level of brigadier general in the United States Army at least a century apart: Armand Tuffin de La Rouerie, born in Fougères (1750-1793), who was a friend of George Washington and hero in the American Revolution, and Regis Denis de Keredern de Trobriand (1816-1897) who was illustrious in the ranks of the Union during the Civil War, distinguishing himself especially during the battles of Fredericksburg, Chancellorsville and Gettysburg.
- o The largest association for the protection of nature in the United States for over 100 years bears the name of a Breton: Jean-Jacques Audubon (1785-1851). The National Audubon Society has 600,000 members today, employs 350 people fulltime, and directs 80 natural reserves with a total land area of 100,000 hectares.
- o More than a thousand Bretons participated in the Gold Rush to California which started in 1848.
- o In 1503 the Normand, Paulmier de Gionnevile, who visited the coasts of Brazil in the 16th century recognized in his travel accounts Bretons who had come several years before to look for timber, cotton, and birds.
- o 51% of some 9,000 missionaries, priests, and religious orders who left Brittany since 1800 to evangelize the world went to America. Several Bretons have been bishops in Canada, the United States and especially in Haiti, which was nearly a sixth diocese of Brittany between 1860 and 1960 since the clergy came almost exclusively from Brittany.
- o In 1711 an expedition from Saint Malo under the command of Duguay-Trouin, in an audacious act of folly, succeeded in raiding the city of Rio de Janeiro.
- o The year after, another expedition, less audacious, and commanded by Jacques Cassard of Nantes, ravaged the English and Dutch Antilles (England and the United Provinces were at war with France) and took hostage Montserrat, Antigua, Saint-Eustache and Curacao.
- o One of the greatest explorers of South America in the 19th century was the Breton Alcide d'Orbigny who, during eight years from 1826 to 1833, incessantly traversed Brazil, Uruguay, Argentina, Patagonia, Chili, Bolivia and Peru.

- o Before him, the Breton Pierre Bouger (1698-1758) was one of three members of the Academy of Sciences to participate in the expedition to Peru of 1735 to 1744. This expedition fixed the location of the Equator.
- o Grégoire Le Clech (1909-1989) who devoted a very large part of his life to studying a century of Breton emigration throughout the world, estimated that 100,000 people from the five departments of Brittany had gone to North America between 1880 and 1960, 55,000 to the United States and 45,000 to Canada.
- o The first lyric work composed in Canada (and maybe all of North America), "Colas et Colinette", performed for the first time in Montreal in 1788, was composed by a Breton from Saint Malo, Joseph Quesnel (1749-1809).
- o The first governor of French Louisiana, named in 1752, was a Breton from Quimper, Louis Billouart de Kerlerec (1704-1770).
- o It was another Breton, Jean-Baptiste Bernard de La Harpe (1683-1765) who was without doubt the first European to go up the Red River in Arkansas, and he was the one to name a site Petite Roche (in English, Little Rock) where today there stands the city of this name with nearly 160,000 inhabitants.
- o Between 1636 and 1774 an estimated 10,000 Bretons left to settle in the "American islands": Guadeloupe, La Martinique and especially Saint-Domingue. It was also (unfortunately) Breton ships from Morlaix, Saint Malo and especially Nantes, which transported nearly 10% of the total number of Africans deported as slaves for America.
- o Most of the actual families of Quebec today count among their ancestors Guillaume Couillard, born around 1591, who left from Saint Malo in 1613 for Canada and became one of the first colonist to settle permanently in New France. A friend of Samuel Champlain, he was married in 1621 and had 10 children.
- o It was a Breton from Lannion, Auguste Glaziou (1833-1906) to whom one must credit the most beautiful park of Rio de Janeiro: Quinta da Boa Vista (ex Jardim da Aclamacao) as well as many other gardens, parks and sites of the ancient capital of Brazil. Traversing the country, he put together a herbarium of 24,000 plants of Brazil with is conserved in the national museum of Rio.

...and there are no doubt thousands of other astonishing facts to discover and to make known about Bretons in America as well as in other regions of the world. As rich as this subject is, it is necessary to create a resource center in Brittany on the theme of the travels of Bretons and the influence of Brittany throughout the world.

**Contents****page**

A Note from the Editor - Travels in Brittany	2
Diwan and the U.S. ICDBL: We are Adopted	3
France versus The Languages of Europe: The European Charter of Regional and Minority Languages	4-9
A Survey of Tourists in Brittany and People of Finistere: Attitudes about Breton	10-14
Learning Breton: Help from the Finistere General Council	14-16
Bilingualizing Road Signage in Brittany: The Necessity of Illegal Action, an article from Prof. G. Tod Slone	17-21
Catalogs--Breton Books and Journals: Al Liamm and Hor Yezh	22-25
Music from Brittany: New Recordings Barzaz, An den kozh dall Christian Desbordes, Ar Basion Vras Kanerien Sant Karantek, Kanadeg evit Marzhin	26-29
Centre Breton d'Art Populaire: Winter/Spring classes	29-30
Music Not from Brittany: Another New Recording Ad vielle que pourra, Come What May (and tour schedule)	31-33
A Project to Document Breton Emigration Some Facts About Bretons in America	34-36