

BRO NEVEZ

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

Enseignement du breton : 80 manifestants hier à Rennes

Hier, à Rennes, vers 15 h., à l'appel du CLEB (Coordination lycéenne pour l'enseignement du breton), de l'Union des enseignants de breton et de l'Association des parents d'élèves pour l'enseignement du breton, une manifestation a réuni environ 80 personnes devant le rectorat d'Académie.

Les manifestants entendaient protester contre le manque de moyens dans les établissements secondaires en faveur de l'enseignement du breton. Les revendications portaient notamment sur le maintien et le développement de la discipline dans les collèges et lycées, la formation et le recrutement de professeurs adaptés aux besoins de l'enseignement. « J'ai envie de parler car mes parents, et

pour maintenir cette culture », soulignait Damien, en terminale C au lycée Joliot-Curie, à Rennes. L'ancien responsable de la section celtique à Rennes II, Per Denz, déclarait quant à lui : « Je suis venu en solidarité avec les jeunes générations, car on veut démolir l'enseignement du breton ».

Une trentaine de personnes ont investi les couloirs du Rectorat, sonneurs en tête, hissant le drapeau breton à l'entrée de l'édifice, tandis qu'une agitation y était reçue.

Ainsi, l'étude des demandes devrait être en vue de la rentrée 95, pour la mise en place d'un poste structuré d'un poste structuré à l'Académie, à l'enseignement, annonçait, hi

Enseignement du breton : une centaine de manifestants au rectorat

Mercredi après-midi, une centaine de manifestants venant principalement de Lanester, Lannion et Rennes, ont envahi le rectorat de Rennes en attendant d'être reçus par le secrétaire général du

Un coup de semonce et une façon d'appuyer la lettre que l'Union des enseignants de breton a envoyée à François Bayrou, ministre de l'Éducation nationale : l'enseignement du breton se dégrade, particulièrement en Ille-et-Vilaine, se lâchent-ils, « à cause de la volonté, déjà plus qu'évidente, du rectorat de Rennes et de l'inspection académique d'éliminer progressivement l'enseignement du breton de ce département ». Pas d'ouverture de classes bilingues à Redon ou au lycée de Lanester, réduction des

heures d'enseignement du breton à Saint-Malo ou à Rennes, le décapement de Lanester, Lannion et Rennes, ont envahi le rectorat de Rennes en attendant d'être reçus par le secrétaire général du Mouvement breton de s'investir dans les réalisations culturelles concrètes risque d'être remis en cause après 20 ans d'avancées, certes constructives, mais désormais insatisfaisantes au regard de l'énorme investissement humain que nous avons consenti à estimer les manifestants, dénonçant en outre, « l'attitude du rectorat en rupture complète avec le discours du ministère ayant manifesté son attachement à l'enseignement des langues régionales. C'est une véritable casse de l'enseignement du breton à laquelle nous assistons en Bretagne et en Ille-et-Vilaine en particulier ».

Manifestation mercredi pour l'enseignement du breton

Dans un communiqué, la coordination lycéenne pour l'enseignement du breton dénonce « l'insensibilité de l'administration aux problèmes de l'enseignement de la langue bretonne et sa volonté d'opposer sur ce sujet Haute et Basse-Bretagne. Ceci se traduit par la suppression des cours de breton dans les lycées et collèges de toute l'Ille-et-Vilaine. A ce problème s'ajoute une insuffisance de postes d'enseignants, des problèmes de formation de professeurs (pas de C.A.P.E.S. et C.A.F.E.P. adaptés

aux nouveaux besoins), une absence de bourses pour les étudiants de l'I.U.F.M., se destinant à l'enseignement bilingue ou encore des obstacles mis au développement des filières bilingues. »

La coordination manifestera mercredi 24, à 15 h., devant le rectorat d'Académie de Rennes afin « de négocier une solution à tous ces problèmes ». L'Union démocratique bretonne soutient l'action de la coordination lycéenne et appelle à une manifestation, de même pour « Stourm ar Brezhoneg ».

KUZUL ETREVROADEL EVIT KENDALC'H AR BREZHONEG

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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.

THE FIRST BRETON-BRETON DICTIONARY

We have talked about this project before in the pages of Bro Nevez (first in 1988 and most recently in the August 1994 issue), but this spring Geriadur Brezhoneg has hit the bookstore shelves. Many dictionaries have been published for Breton (the oldest, the Catholicon, dating back to 1494 is trilingual Breton-Latin-French). But this is the first all-Breton dictionary where you can look up a Breton word and get a definition in Breton instead of a translation into some other language. And it is an essential tool for those learning Breton. Imagine being a high school student in a Diwan school where the medium of instruction is in Breton. Would a Breton/French dictionary be of much help? No, just as I would not consult an English/French dictionary if I wanted to look up the meaning of an English word.

Congratulations to Martial Menard and Jean-Yves Lagadeg, the co-directors of this huge seven-year project, and to the many scholars who collaborated in making this tool available to all Breton users. 5,000 copies of the dictionary (which includes 10,350 words) have been published by An Here (rue Gay-Lussac, Le Relecq-Kerhoun) and it is sold for 520 francs...a bargain!

Ouest-France 6/06/95

Le Relecq-Kerhuon

Le premier dictionnaire monolingue breton vient de sortir « Une révolution dans la langue bretonne »

Les Éditions An Here (« Les semailles ») installées sur la commune, dans le quartier de Kergleuz, ont travaillé durant sept longues années pour créer un dictionnaire monolingue breton. Le directeur d'An Here, M. Martial Ménard, en a remis un exemplaire à la mairie, vendredi dernier. De nombreuses personnes étaient présentes afin de témoigner leur reconnaissance à un travail titanesque.

An Here a été créé en 1983 par M. Ménard, et est implanté sur la commune depuis 1990. Trois autres personnes la composent, une secrétaire, Mme Claudine Motais, un objecteur de conscience et un contrat emploi solidarité. Toutefois, treize personnes ont collaboré à la création d'un « geriadur brezhoneg ».

Ce projet a demandé un budget très important de six millions de francs et il a pu aboutir grâce aux subventions et aides des conseils

généraux du Finistère, des Côtes-d'Armor, de Loire-Atlantique, du conseil régional de Bretagne, de l'Institut culturel de Bretagne, de la Commission européenne, du Centre national du Livre et du Crédit mutuel de Bretagne.

M. Ménard s'est adressé au public et a fait un petit récapitulatif de l'histoire des dictionnaires bretons, en commençant par le célèbre « Catholicon » qui date de la fin du XV^e siècle, et qui était le premier dictionnaire trilingue, breton-latin-français. Viennent ensuite en 1659, « Le père Maunoir » ; en 1732, le dictionnaire de référence de « Grégoire de Rostrenen » ; en 1821, un dictionnaire très important, « Le Gouidec » ; et au XX^e siècle, celui de « Vallé et Roparz Hémon ». D'autres très nombreux ont été publiés ou oubliés, mais ce qu'a voulu faire ici M. Ménard, c'est créer un dictionnaire monolingue. Il était par exemple inconcevable que les élèves de Diwan passent par une autre langue que le breton pour connaître définition ou usage d'un mot. Ils vont pouvoir maintenant



« La partie visible de l'iceberg » : un travail titanesque de sept années.

utiliser cet outil de travail, « très important dans l'histoire de la langue bretonne, pour sauvegarder sa survie et regarder l'avenir ».

Ce tout dernier dictionnaire

breton a été publié à 5 000 exemplaires et la moitié a déjà été vendue. Il est disponible dans les librairies. M. Ménard ne veut pas en rester là, son projet « 20 000 mots pour l'an 2000 ».

BRETON IN THE SCHOOLS

One Step Forward, Two Steps Back

There have been important advances in support for Breton language education from French education system administrators and Breton governmental bodies (especially in the Department of Finistère), as shown in aid given to Diwan to clean up its debts (see Bro Nevez 54, May 1995). BUT, much progress remains to be made and it is sad to see that even the maintenance of what little has been gained in bilingual education programs in the public schools requires street demonstrations and angry letters to French Education offices.

Just as advance seems possible, a program will be undermined by the transfer of a Breton teacher to another school. With so little done to train more Breton teachers, the few who make it through the required degrees seem to be transferred each time they get a program established.

The following article by the Union of Breton Teachers of Rennes, written in June and circulated to members of the Cultural Council of Brittany, shows well the obstacles faced by children of that city who hope to enroll (and stay) in Breton bilingual programs.

RENNES: BILINGUAL TEACHING STRANGLING AT BOTH ENDS

Policemen were the ones welcoming the parents and students demonstrating for bilingual classes in front of the Ille-et-Vilaine Inspection d'Académie for National Education * in Rennes on Friday, June 16 and Monday June 19. "We want Breton, not police" chanted the children.

The Bilingual program in danger in the schools

Problems for bilingual teaching are not new. For the past ten years the parents of children in the bilingual track in Rennes have had to protest each year to force National Education to insure the continuation of bilingual teaching.

It was thus last September that parents and children once again held demonstrations to obtain the replacement for a teacher in CM1-CM2 ** who had been transferred to another city without any effort by the Inspecteur d'Académie to find a replacement. Once again it had been the families who found the solution and an instructor who could insure that bilingual teaching would continue.

The problem is back for the same class, and others emerge at all levels of bilingual teaching.

I will do nothing, says the Inspector

At the pre-school level -- where the 34 children enrolled justifies a second position which the administration refuses to create -- it is necessary to replace the one instructor who has been transferred to another department of Brittany. If she is not replaced it will be the end of the bilingual program for 34 children in the pre-school.

At the elementary school level, the instructor for CM1-CM2 has left the department to attend teacher training at the IUFM in Saint-Brieuc.

A Breton speaker from Paris has been found through the teachers union (since the administration has done nothing) and has been suggested as a replacement. But it is not certain that he will be authorized to leave his teaching post in Paris. In that case it would be the end of bilingual teaching for the primary school with a certain impact on the bilingual program at the middle school level.

When asked by parents of children in the bilingual programs what he will do to insure replacements, the Inspecteur d'Académie, Mr. Miguyrou responded "Nothing." Once again the administration has shown its

intention to ignore the problems of bilingual classes and its refusal to train the teachers necessary for their continuity. It is only necessary to note the absence of Breton training at the IUFM in Rennes where teachers of the Ille-et-Vilaine Department are trained.

Middle School and High School

A similar problem is found at the Zola middle School where the teacher of history and geography who teaches through the medium of Breton may be transferred to another city. Travelling from Redon twice a week for 7 hours of classes, his travel expenses have not been reimbursed for a year. Since those able to teach history and geography through the medium of Breton are even harder to replace than bilingual teachers, the future of the bilingual program at the 5th level is threatened even if students are able to continue their study of Breton at the 4th and 3rd levels.

At the Zola high school bilingual teaching has never been offered, but Breton classes have been available to those who have come through the middle school bilingual program. This year the students in the 2nd and 1st levels have 3 hours of Breton but those in the graduating class have only 1 hour.

The Rectorat has authorized only 3 hours of Breton for the three levels for next year--1 hour for each level. Anyone who has taught a language knows that if Breton is not the language of the home (which is the case for most students) they cannot progress with that small number of instruction hours; 2 hours is the absolute minimum necessary. Students in the bilingual program will thus have 3 hours while they had 6 hours this year, even though they need 9 hours to really function normally--thus a deficit of 6 hours for Breton.

The Third Language Stifled

But it is not just the students in the bilingual program who will suffer the attack of Rectorat decision-makers. The students taking Breton as a third language, an option newly created in Rennes (delayed just 13 years), are also menaced with restrictions.

This year there are 4 hours at the Zola high school with two levels--the 1st level gets only 1 hour (pedagogically worthless) and the 2nd level gets 3 (pedagogically correct). Instead of authorizing the development of this 3rd language option, the Rectorat asks that next year the three levels of LV3 work with 3 hours of Breton--1 for each level. This situation exists in no other LV3 in Rennes.

3 hours for next year, when there were 4 this year, and 9 are necessary--a deficit of 6 hours for Breton.

In contrast, workshops will be authorized 3 hours of Breton while students can only take 2 in high school with hours being scheduled in two cases during the lunch hour between noon and 2:00.

The Rectorat has authorized 9 hours total for the Zola high school when 20 are needed for serious study.

A new 1/2 Position

But we should not complain because the Rectorat has announced the creation of a new 1/2 teaching position in Rennes for the next school year.

What does this generosity mean?

After the suppression last September of one of two teaching posts in the Rennes high school, after the demonstrations by students at three high schools which were "debretonnized" and the occupation of the Rectorat

building, the authorities are making up for the position gotten rid of last year. And they are according a 1/2 time position with an increase in resources (going from 1 position to 1 1/2) "forgetting" that they just decreased the positions from 2 the year before, and becoming indignant that the protesting parents, high school students and teachers are so ungrateful.

The future of Breton in the public schools of Rennes has thus been compromised. According to parents and teachers, there is an intention to stifle it in both the bilingual programs and as a 3rd language option. The children learning Breton are sacrificed by the politics of "linguistic cleansing."

One should not be surprised if the protests increase about the teaching of Breton in Rennes.

Unvaniezh ar Gelennerien Brezhoneg, Roazhon
Mezheven 1995

Notes

* The French education system is highly centralized. Public education is regulated by "recteurs d'academie" at the regional level and "inspecteurs d'académie" in every department.

** the main symbols for French elementary school levels are as follows:

- CP Cours Préparatoire - 6-7 year olds
- CE1 Cours Elémentaire 1ère année - 7-8 year olds
- CE2 Cours Elémentaire 2ème année - 8-9 year olds
- CM1 Cours Moyen 1ère année - 9-10 year olds
- CM2 Cours Moyen 2ème année - 10-11 year olds

Le Trégor 17/06/95

Ouest-France 17/18/06/95

Enseignement du breton : manifestation des classes bilingues

Vendredi après-midi, une cinquantaine de parents d'élèves des classes bilingues de Breton ont manifesté devant l'Inspection académique. A Rennes, 110 enfants bénéficient d'un enseignement bilingue français-breton dans les écoles publiques du Faux-Pont et de la Liberté. Quatre enseignants sont en charge de ces classes bilingues. « Malgré une augmentation de la demande, deux postes seront vacants à la rentrée », proteste une

responsable de l'Association des parents d'élèves pour l'enseignement du breton. Par ailleurs, selon l'association, l'Inspection académique a fixé le seuil d'ouverture d'une nouvelle classe maternelle à 36 enfants alors qu'il est de 25 pour les classes bilingues des autres départements. Malgré de nombreuses interventions, les parents d'élèves n'ont toujours pas obtenu de réponse satisfaisante de l'académie. C'est pour cette raison qu'ils ont manifesté hier, après-midi.

ENSEIGNEMENT DU BRETON

Manifestation à Rennes vendredi

L'enseignement du/en breton dans les établissements publics privé de moyens budgétaires. Manifestation à Rennes le 16 juin à partir de 16 h 30 devant l'Inspection d'académie.

1) Pour l'attribution par le ministère de nouveaux moyens budgétaires en faveur de l'enseignement du/en breton dans l'Académie de Rennes : deux postes budgétaires (un en Ile-et-Vilaine, 1 dans le Finistère) permettant l'intégration de candidats extérieurs dans ces départements déficitaires en instituteurs bilingues, sans préjudice pour les candidats monolingues à cette intégration ; quatre postes budgétaires de professeurs des collèges et lycées pour la dotation spécifique « breton » de l'Académie de Rennes.

2) Pour la création d'un second poste en maternelle et d'un poste de titulaire remplaçant bilingue pour les classes bilingues de Rennes.

3) Pour une formation et un recrutement de professeurs (Capes et Cpe) adaptés aux besoins de l'enseignement du/en breton et permettant son développement.

4) Pour la poursuite des sections bilingues dans les collèges et lycées (Rennes, Lannion, Lanester, Douarnenez...)

5) Pour le droit à l'enseignement du/en breton en Haute-Bretagne, notamment en Ile-et-Vilaine.

6) Pour la réunion annuelle statutaire (après deux ans de non-convocation...) du Conseil Consultatif de l'Enseignement du breton par le recteur d'Académie avant la fin juin.

Ugb appelle toutes les organisations culturelles et syndicales solidaires du droit à l'enseignement du breton pour tous dans l'enseignement public, en Haute Bretagne, à s'associer à cet appel et à participer à la manifestation du 16 juin.

BRETON CENTER FOR POPULAR ART

Kreizenn an Arzou Pobl

In the pages of Bro Nevez we have tried to regularly introduce some of the many organizations which support the Breton culture. Such is the case for the Centre Breton d'Art Populaire which focuses most of its energies on traditional music, song and dance of Brittany, but which also serves as a center where new musical compositions are encouraged. The Center was founded in 1977 by Pierre-Yves Moign, a composer who has continued to direct this very important center of cultural activity.

The Breton Center for Popular Art is in fact a school with a year-round schedule of classes for children and adults, beginners and those more advanced. Most activity is at the Center in Brest (5 rue Marengo, 29200 Brest; tel. 98 46 05 85), but classes travel elsewhere in the area and students come from all five departments of Brittany. In 1994-95, 446 people benefited from the classes of the Center: 361 were enrolled in weekly classes and 85 were enrolled in day-long workshops.

Classes are taught by some of the best musicians in Brittany (who are not only good at making music but also experienced as teachers). In 1994-25 some 29 teachers were involved in classes. Special day-long workshops included introductions to traditional Breton dances from different regions of Brittany, taught by Alain Salou, Jean-Claude Colin, Naik Raviart, Raymond Le Lann and Alan Pierre. Traditional song, including kan ha diskan style, was taught by Eric Marchand. Instruments included diatonic accordion (Alain Pennec, Yann-Fanch Perroches, Jacques Beauchamp), fiddle (Fanch Landreau), Celtic harp (Anne Le Signor), percussion (Dominique Molard), guitar (Soig Siberil), and wooden flute (Jean-Michel Veillon). Classes are kept small and students are introduced to Breton styles and traditions as well as given technical instruction.

The Breton Center for Popular Art has also organized some very interesting conferences on music, literature and fine arts of Brittany and the Celtic countries. Some of the major events it has sponsored include a conference on traditional arts and contemporary society (1979, 1980), an international contest for solo bagpipe (1980 to 1989), an Inter-Celtic contest for choirs (1983, 1984 and 1985), and an exhibit on bagpipes at the Musée de Brest (1982 and 1990). Each year the Center also holds concerts which have included, Kristen Nogues, Gwerz, Jean-Michel Veillon, Christian Lemaitre, S. MacNeil, Patrick Molard, J.D. Burgess, and Jakez Pincet.

A particularly interesting new activity for the Center has been the organization of an ensemble called "Tantad." Made up of instructors from the Center, this group performs traditional Breton music but also quite a few more experimental compositions and arrangements. Having heard some of Pierre-Yves Moign's work, I can vouch for the quality of such an ensemble and the important role it plays in giving musicians an opportunity to expand horizons.

Last but not least, the Breton Center for Popular Art has served as a documentation center on Breton arts at the service of its teachers, students and others in need of often hard-to-find information on traditional arts, music, literature, dance and theater of Brittany.

NEW ADDRESS FOR DASTUM

I am pleased to report that Dastum has found new space (and more space) in Rennes. The new address is:

Dastum
16 rue de la Santé
35000 Rennes

tel. 99 78 12 93

Dastum has been working since 1972 to support the collection, conservation, and performance of Brittany's traditional music and cultural heritage. It produces an excellent bimonthly magazine called Musique bretonne. We have presented the work of this organization frequently in the pages of Bro Nevez, but I would be happy to send details and a catalog of recordings and books to anyone interested.

* * * * *

10TH NIGHT OF FOLK AND TRADITIONAL MUSIC IN KERLOUAN

In the last issue of Bro Nevez, I tried to outline some of the major annual festivals to be found in Brittany. That is not an easy task and I missed a few that certainly deserve mention. This was pointed out to me by Gilbert Labous who requested we print the following description of an event called "Nuit du Folk et du Traditionnel" held this year on August 19. As you will read (in my translation from the French), a great deal of music and dancing is packed into this annual one-day event which includes some of the best known musicians of Brittany and some very interesting guests from other traditions of France and Europe.

10th Night of Folk and Traditional Music

As is the case each summer during the 3rd weekend of August, Kerlouan again is found in the glow of the spotlights. This little community of Leon will see the convergence of amateurs of the "little ball" and of traditional music. Two events of large stature are organized jointly: the 5th National competition of petanque* at the legendary cafe found in the Parc des Sports of Lanveur from August 18th to 20th, and the Night of Folk and Traditional Music which will take place in the center of town, Saturday, the 19th, starting at 3:00 p.m.

It is the 10th anniversary for this latter event and the organizers have decided to pull out all the stops to properly celebrate this first decade. A full and very eclectic program will be offered to the public. In the beginning of the afternoon several musical performances will take place at different parts of the town, especially near the Chapel of Sainte Anne. One of the most anticipated performances will be that of the **Bagad Kemperle**, the oldest formation of its kind in Brittany and one of the best, having placed 4th in the first division competition of bagads in 1994. These players from Cornouaille propose a colorful concert, embellished with several dances, all the better to get everyone in form for the events to come.

Towards 5:00, the group **Vertigo** from Nantes (including two former Carre Manchot musicians) will invite you on a musical trip with some Yiddish and Cajun flavors. **Bleizi Ruz** will take up the baton in the Ar Mor Glas room to continue this trip, going to the west of Spain (with a glimpse at Hent Sant Jakez), by way of the Monts d'Arree for a gavotte.

The dancing will really only start towards 7:30 when the **Bagad Kemperle** plays again to open the ball for a cluster of musicians and singers to follow whose reputations need no longer to be established. Noted, among others, are **Skolvan** (whose last CD "Swing and Tears" was recognized as one of the best to come out in 1994), **La Godinette** (the Gallo group of Baron-Anneix and Pierrick Lemou), **Idyll** (four musicians

from Lorraine, France, known better in the south of Brittany from their participation in the Filets Bleu festival), **Carré Manchot** (now with a supplementary punch with five musicians), **Ar Re Yaouank** (the new wave fest noz musicians allying tradition and innovation), and not to be forgotten, the **Morvan Brothers**, **Soig Siberil** and **Alain Pennec**, **Veillon-Riou**, **Baron** and **Anneix** in pair ...

The big surprise of this 1995 edition will come from the group **Dedale** from Grenoble. This illustrious group unknown to most Bretons will be taking their first steps on Armorican soil. However, these five musicians are by no means newcomers. They are even considered one of the best five folk groups of France. All the rage in the Rhone-Alps, they have deliberately chosen to turn towards improvisation, conferring to their pieces an undeniable "Dedale effect" of originality. They have adopted the logo "Mustradem," traditional music of tomorrow, but don't be fooled--the airs that they play are not a brouhaha of electronic effects. The band is made up of the Pignol duo (Norbert on diatonic accordion and Isabelle on the vielle a roue or hurdy-gurdy), Olivier Cohu (bass and guitar), Jean-Pierre Sarzier (clarinets and keyboard), and Christophe Sacchettini (recorders, tin whistle, low whistle, darbouka, djembe, epinette des vosges, bombarde, bodhran, crumhorn). Sacchettini is also a part of the group Tonymara which will be part of the 11th Night of Folk and Traditional Music on August 17, 1996 ... but we are not there yet.

In 1994, an outdoor dance floor was particularly appreciated by those attending. This idea will be repeated but also improved with the doubling of the dance surface. Also, a tent will be put up in the church square for food -- most notably a stand for home-made crepes. There will also be a stage for local performers, and among the numerous artists from Leon one will find **Breudeur Diwan**, **Birgeniel Droch**, **Mahé** and friend, **Pronost and Padellec**, **Piler Lann**, **Facteur Rhesus** ...

Everything has been put into place so that the large crowd expected can move about with a maximum of comfort, and this year the old room "Ar Mor Glas" will be left to the disposition of dancers.

* This game using balls comes in many varieties. Similar to horseshoes, the object is to throw/roll a small but heavy ball closest to a target spot.

NEW RECORDINGS FROM BRITTANY

Reviewed by Lois Kuter

Daniel Feon and Jil Lehart. Evit Dañsal. Arfolk CD 432. 1995

Having put together over 200 radio programs of Breton music during the past ten years, I have gotten a sense of what Americans--especially those brand new to Breton music--find immediately likeable. One thing many often find difficult to like is the paired playing of the biniou and bombarde. Indeed, this is an acquired taste. It is a taste I have acquired since I really love these two instruments, but I can understand how it would take some getting used to on the part of most Americans.

No one can question the quality of the two *sonneurs* found on this new recording and by Daniel Feon and Jil Lehart who perform 14 dances: plin, laride, gavotte, jabadao, kas a barh, dérobé (laeradeg), and dans treger. While most bombarde players stick to the bombarde and most biniou players stay with that instrument in such a pair, Feon and Lehart are at ease enough with these instruments that they switch. And their talent is not just limited to fine dance performances. All the instruments used are the craft of Gilles Lehart who earns his living as an instrument maker as well as piper. And most of the tunes are compositions by Daniel Feon.

While a variety of dances are performed, there is nevertheless a certain "sameness" in the recording overall. A few marches or a slower air would have been a very welcome break to "clean the palate" for the next dance,

instead of having a long string of them. Some of the feeling of sameness was perhaps also due to the use of the same pitched instruments for nine of the fourteen selections. 14 minutes straight (with only the shortest gap between selections) of one of the highest pitched binious to be found is not easy listening even for an avowed lover of this instrument. But then ... who sits down and listens to a CD from beginning to end in one sitting? This is a recording where one should savor each particular selection on its own for the strong performance Feon and Lehart give to each.

As a fanatic for jacket notes which give lots of information, I found the notes to this CD to be minimal. The tunes were listed with their source -- as a composition, traditional air, or as inspired by various performers. And notes gave the basic credits for technical support -- where and when it was recorded, who did the studio work, etc. I congratulate the musicians for including both a Breton and French version of the notes, but the small print and use of white print on black backgrounds or black print over photos made the reading difficult. I got out the magnifying glass for this one! The photos from chapels and churches of Treger were a nice touch for this CD which favored dances from that area where Feon and Lehart live.

I am certain that this is a CD that I will come to enjoy a great deal as I listen to it more. A recording by some of the best pipers of Brittany is always a welcome addition to my collection.

* * *

"Er Bolom Koh". Youenn Le Bihan and Patrick Molard. Gwerz Pladenn GWP 007. 1995.

Youenn Le Bihan and Patrick Molard have become well known through work with a variety of bands, including "Gwerz" and "Skolvan" which perform innovative arrangements of traditional melodies and dances. With this CD we get back to the basics of the paired bombarde and biniou, and I can't think of a recording of these two instruments I have enjoyed more. The variety I found somehow lacking in the Feon/Lehart CD--as excellent as that pair is--is certainly present in this recording, and makes it one I would recommend to those who think they could never learn to love (or tolerate) a biniou.

There is a lightness to the style of this duo, and they truly make their music sound as if there is "one instrument in the hands of two players" as I have heard them describe the unique character of the paired playing of bombarde and biniou. The match of Le Bihan and Molard seems a perfect one where they seem to play off of each other effortlessly, keeping a feeling of spontaneity to the music. Their performance is technically flawless, but it is also full of emotion and spirit.

I think I liked this recording a great deal because I have grown very fond of Breton marches and several very lovely ones are included. But what is quite unique for a recording of biniou/bombarde is the number of slower melodies. These are gems. It is obvious that Le Bihan and Molard have a fine ear for song. "Er Bolom Koh" which gives the title to the CD is one of three magnificent melodies from the Vannetais area of Brittany (which is famous for the beauty of its melodies). But also lovely are the melodies from the area of Carhaix, Plevin, Collorec and Rostrenen in central western Brittany, as well as a song from the Redon area of Gallo Brittany. Also to be found on the CD are some terrific dances: larides, ridés, and gavotenn.

As the jacket notes indicate the geographical regions and particular sources for the tunes are quite varied. Most are inspired directly by other musicians' performances (live or on recordings) of traditional singers as well as pipers, while others are newly composed or rearranged from a transcript version by Youenn Le Bihan. Variety is also found in the instruments used. Binious and bombardes are in three different keys, and in one selection Irish uilleann pipes are paired with Youenn Le Bihan's invention called the "piston"--a softer version of the bombarde. All but the uilleann pipers were crafted by Le Bihan, if I understood the notes correctly.

The jacket notes describe well the way these musicians have learned the music on this recording -- mostly from listening to other masters perform. While the notes are not copious, they include an interesting introduction to each selection. I appreciated the fact that other recordings were specifically cited when they served as a source of inspiration so one could go find them.

This is a great new recording by a pair who not only rank among the best of Brittany (and I happen to think they are the best--especially after hearing this CD), but also help insure the future of this unique pairing of bombarde and biniou as dedicated teachers who are passing the art along to a new generation.

* * *

Bagad Brieg. Dalc'h da noz. Arfolk CD 433. 1995. 52'38 CD.

Yet another terrific recording by yet another great bagad of Brittany. And like other bagads, Brieg has its own flavor. The strength of the percussion section is evident throughout but particularly well demonstrated in two solo selections on the CD. And it is also clear that there are several good composers in this band--most selections citing the work of B. Louet and M. Droual who also take charge of the arrangements. Fiery dances dominate the recording with plins, gavottes, derobee, laride and an dro, as well as some jigs. I found the "Laridé de Josselin" particularly exciting.

It is perhaps the pipers of this group who have made a name for the band with the sub-ensemble called "Black label"--two pipers (the same Droual and Louet who do the arranging and composing) and 7 percussionists. On the 6-minute selection of that title on this CD they put together a suite of Scottish and Scottish-inspired tunes with some harmonies and bluesy sounds strongly reminiscent of the wonderful work of the two pipers in the Canadian group Rare Air (Patrick O'Gorman and Grier Coppins).

The jacket notes give a nice introduction to the Bagad Brieg (founded in 1978) and its philosophy on music which boils down to three simple but important rules: make music of high quality, respect Breton traditions, and live in own's own time. Also included is a note from the Mayor of Brieg (Briec), a town of just 5,000 people which has supported the bagad. Lots of photos supplement the brief but adequate notes to each selection. My only complaint is that only the first initial is given when citing the musicians' names. I can understand the need to conserve space, but the first name could have been included at least in the main listing of those participating in the recording. But, this is a very small matter.

If you like bagpipes, and especially if you like Breton bagads, you will love this CD. It is another fine tribute to the creativity and musical virtuosity to be found in Breton bagadou.

* * *

Daniel Biry. Ys. AMP Records (London) AMP-CD 021. 1994

Daniel Biry is a French musician living in London who spent much of his childhood in the Breton city of St. Malo. Trained in classical music and a veteran of a number of pop, punk and rock groups, he uses synthesizer to interpret a number of traditional Breton songs from the famous 19th century collection by Hersart de la Villemarqué called Barzaz Breizh. One of those is "Livaden Geriz" the original title of the tune shortened in his arrangement to "Ys"--the title track to the CD.

Many of the songs Daniel Biry arranges have been interpreted by a number of Breton traditional singers and arranged by groups: "An Alarc'h," Iannik Skolan," "Diougan Gwenc'hlan." But this is the first time I have heard them done with synthesizer (and programmed percussion). The effect is sometimes very successful--

especially for the slower melodies--and always interesting. At times a latin flavor is added to the beat and there is also a clear Middle-Eastern orientation.

The English titles to the Breton language songs are in most cases direct translations ("an Eostik" - "The Nightingale", "Greg ar C'hroazour" - The Crusader's Wife"). But there are several where a whole new title is used. "Fillloez aoutrou Gwesklen" which is about the death of a girl under the protection of Bertrand du Guesclin in the 14th century. The CD notes do not explain why Biry has chosen to name this "Over the Sluices" (although in the song, the villain does try to get rid of the girl's body by throwing it in the river). Neither is it explained why Biry gives the title "The boy and the mask" to "Ar Bugel Laec'hiet"--a classic tale of a "changeling" where a baby is replaced by a horrid looking fairy. Most interesting of titles is "Song of the Living Dead" which the jacket notes describe as a "drinking song" ("chanson a boire"). This is the name given to "Son an daol" translated as "Song of the table" which is included in La Villemarqué's 19th century collection in a section of songs related to weddings. The text of this song relates the tale of a man who is rejected by the one he loves who is already promised to another suitor. While that might be cause for drinking, it is a stretch to call this a drinking song, but perhaps Biry has a very good sense of humor in calling it "song of the living dead." Not only is the title to this song unusual, but suddenly one hears the voice of Yann Fanch Kemener "programmed" into the middle for several seconds (he is not cited anywhere on the jacket notes, but I would know that voice anywhere!).

The fact that I found some of the choices for song titles a bit unusual, in no way detracts from the creative work on this CD, and it is a nice addition to the many arrangements and compositions inspired by the Barzaz Breizh.

* * *

Maggie Sansone. Dance Upon the Shore. Maggie's Music (Annapolis, Maryland). MMCD 109. 1994. 52'21.

The notes to this CD introduce it as "A cool Celtic voyage with traditional tunes and innovative new sounds from Ireland, Scotland and Brittany featuring hammered dulcimer." This is indeed a Celtic voyage, primarily to Ireland and Scotland, but also including a tune from the Isle of Man as well as an arrangement of Breton tunes (nearly 6 minutes). While I would not call this CD wildly innovative, it is a really pleasant arrangement of dances, marches and slow airs. The "Breton Set" begins with a melody called "Meulomp" followed by "three traditional dance tunes." Unfortunately the notes do not name the dances--which would have been welcome to listeners starting to become more familiar with Breton music who might not understand that Brittany has dozens of traditional dances. But, that is a minor point. It is always good to hear musicians pulling from the vast Breton repertoire and Maggie Sansone does a nice job in arranging these her way--a way which does not at all disguise their Bretonness.

Maggie Sansone is a master of the hammered dulcimer, an instrument that sounds like a harp but has more percussive capabilities ... put to good use in the dance tunes on this CD. Ten other excellent musicians are brought in to add a variety of plucked instruments (guitars, citterns, mandolin, electric bass, and Celtic harp), as well as fiddle, saxophone, clarinet, flutes, accordion and a range of percussion from Bodhran to dombek.

OTHER NEW RELEASES

The following are some new recordings from Brittany that I have (unfortunately) not heard. A brief description is based on reviews found in Musique bretonne 135 (May-June 1995), and Ar Men 68 (June 1995) and 69 (July 1995).

Bagad Kemper. Lip ar Maout/La Force du Belier. Keltia Musique KMCD 50. 1995.

One of the top bagads of Brittany, and thus a recording sure to please anyone who likes the Breton version of a bagpipe band. This recording includes some Scottish, Irish, Bulgarian and a Yiddish arrangement as well as Breton dances and melodies. Noted in the review is the successful innovation of tuning the bagpipes in C minor for a Gallo-Vannetais suite and the addition of guest musicians Gilles le Bigot (guitarist) and Jean-Michel Veillon (flute player).

Louise Ebrel. Gwerz ha kan ha diskan. Kerig K 104, Diffusion Breizh. CD and cassette. 1995.

Louise Ebrel is the daughter of Eugénie Goadec (one of the famous Goadec sisters) and recently recorded a wonderful CD of dances and melodies with her (see review in Bro Nevez 53, February 1995). This solo recording by a great traditional singer includes a number of gwerzioù (ballads) as well as kan ha diskan (sung in pair with ...?).

Kreizenn Sevenadurel Lannuon. Bro Dreger VII--Dañs Kernev-Gavotte. Kreizenn Sevenadurel Breizh/Diffusion Breizh BD 007. 1995. CD

Since 1988 the Cultural Center of Lannion has produced a series of excellent recordings of traditional music of the Tregor region of northern Brittany. This is the first CD (all others have been cassettes) but like earlier recordings in the series it comes with an excellent booklet of information and illustrations. Didier Becam coordinated the high quality studio recordings and Bernard Lasbleiz provides a history of the introduction of the dance gavotte to the Tregor area at the end of the 19th century. The dans-kernev, as the gavotte has been known in Tregor, is interpreted by singers and a variety of instruments (binioù-bombarde, accordion-bombarde, flute-guitar, treujenn goal) and includes old and new compositions.

Orchestre de Bretagne. La Magicienne de la mer/Fantaisie pour piano et orchestre/Symphonie no. 1. Oeuvres de Paul le Flem. Timpani AC 1021. CD.

Brittany has a number of relatively unknown composers who chose a classical style to express their musical talents. These three pieces by Paul Le Flem date from between 1907 and 1947 and are inspired by the mythology and legends of Brittany with a few musical elements borrowed from traditional music.

Quatuor à cordes de Chartres. Premier quatuor "A ma Bretagne". Oeuvre de Jean Cras. BNL 112860. Diffusion Auvidis. CD

This CD includes a 1909 composition called "A ma Bretagne" by Jean Cras, a marine officer from Brest who studied music under Henri Duparc. It is performed by the string quartet of Chartres along with a piece by Charles Gounod.

Gwendal. Tempo Maker. Production 34501Z. Melodie Diffusion. CD and cassette.

Gwendal has been on the scene for over 20 years and like other Breton bands with this experience, they have developed a unique sound and a great deal of professionalism. Instrumental with an electric buzz, the group is centered on Youenn Le Berre who plays bombarde, jew's harp and various flutes and bagpipes, and on Robert Le Gall with fiddle, guitar and mandolins. Bass, keyboard, and percussion fill out the sound of this band which always includes interesting arrangements of Scottish and Irish tunes in its repertoire. This CD has an Irish dominance.

Little. Tud. Production Strakadenn LI 06667. 1995. "mini-CD"

Little is a rock band from Rennes who happen to use Breton as their language for song, demonstrating that this language can serve very well for rock and rap styles. This CD is produced by a new record label in Brittany called "Strakadenn" which was created to support Breton language musics.

E V. Reuz. Lola 191 4282. Diffusion Polygram. CD. 1995.

E V is a rock band which has made its attachment to Brittany and the defense of the Breton culture well known. They are from Nantes and include two Bretons and two Finns. Texts to songs are in Breton, Finnish, and sometimes French.

Katell Keineg. O Seasons, O Castles. Elektra 7559 61 657-2. CD and cassette.

This is a singer who is by no means unknown on the American pop/rock/jazz scene, and her songs are for the most part in English. Katell Keineg has lived much of her life in the U.S. and Wales, and now lives in Dublin. She is daughter of the Breton poet Paul Keineg, whose militant poems in the Breton language made quite a mark especially in the 70s and early 80s.

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SOME BOOK NOTES

Anjela Duval, Pierre-Jakez Helias, Jacques Philippot. Gant ar Mareoù-bloaz/Au fil des saisons. Spezet: Coop Breizh, 1995. 72 pages. 185 francs.

Anjela Duval (1905-1981) is probably one of the most famous Breton language poets, and I hope I do not have to introduce her to most readers of Bro Nevez. I will instead refer you to our issue No. 43, August 1992, in which Reun ar C'halan reviews A Modern Breton Political Poet: Anjela Duval--A Biography and Anthology, a selection and translation into English of some of Anjela Duval's poems by U.S. ICDBL President, Lenora Timm. Interestingly enough, it is only in 1995 that a number of her poems have been translated into French. But, this is not surprising, for who would dare to translate poems so well-loved in Breton into a language that Anjela Duval called the "language of the oppressor."

But, the time has come. The existence now of such translations in no way diminishes the beauty or interest of the original Breton poems (which are found side by side with the French). A translation is never an adequate replacement for the original--especially when it comes to poetry. But if anyone could create a translation which might convey the essence of the original Breton, it would be Per Jakez Helias. His translations into French of his own Breton language works are masterpieces (The Horse of Pride is a very nice book, but Le Cheval d'Orgeuil has much more flavor). Helias understands not only the rural world which is so central in Anjela Duval's poems, but is a master of both Breton and French.

The 32 poems in this collection are translated not only into French, but also into watercolor paintings by Jacques Philippot which puts them into yet another language. On the 7 x 10 inch pages of the book a painting is beautifully reproduced on the facing page to each poem. The quality of the reproductions and the paper make this hard-back book exceptional in its aesthetic quality; in these sticky days of summer, I wash my hands before opening it! But to get back to the artist...Jacques Philippot explains in the introduction that it was at the urging of his children (who were reading Anjela Duval's poems in the Diwan School of Brest) that he put her poems into paintings. With descriptions from his oldest boy, Glen, the project was begun and Jacques Philippot (who does not know Breton) began the research to paint more. The happy end result is found in this "tri-lingual" collection.

The Breton language collections published by Al Liamm from which the poems were drawn (Kan an douar, 1973, and Traoù an dour, 1982) have become classics for Breton language learners and readers. They are simple, very direct in emotion, and often quite militant in defense of the Breton language and rural culture. I suspect that Gant ar mareoù-bloaz will work well to introduce Anjela Duval's work to new readers, and perhaps it will inspire a few to study Breton in order to explore the original genius of the poems.

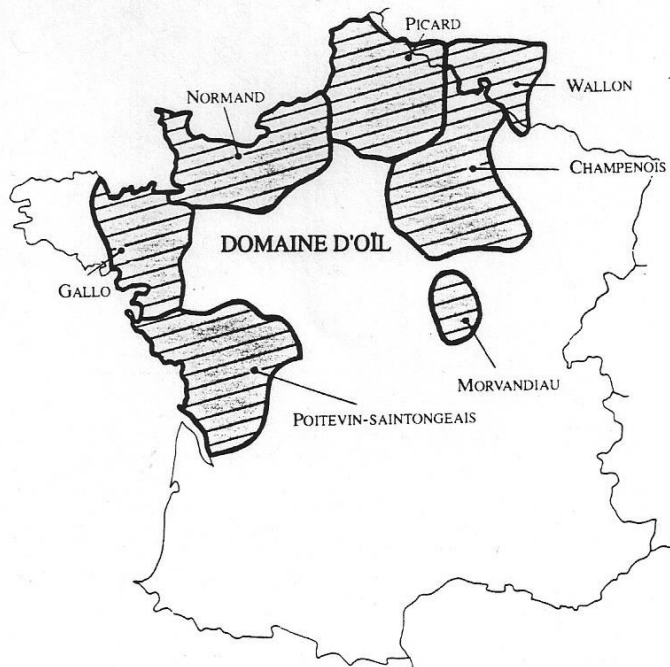
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Paroles d'Oil - Choix de Textes en Langues d'Oil/ Defense et Promotion des Langues d'Oil. Geste Editions/Parlanjhe. 1995. 256 pages. 120 francs.

France is a country with a great deal of linguistic complexity, including not only languages totally unrelated to French such as Breton, Basque, Corsican, Catalan, and Flemish, but also a number of dialects which have bear witness to a great deal of cultural diversity within a "French" heritage. This book presents seven "Oil" languages of northern France: Wallon, Picard, Champenois, Normand, Gallo (of Brittany), Morvandiau, and Poitevin-Saintongeais (see the map below). Like the "Oc" languages of Occitania in southern France, there is a great deal of diversity even in this relatively small geographical area of northern France. Gallo, for instance, is found in Upper Brittany and is derived from the Roman brought by legions in the first century, and has Celtic influences from the neighboring Breton.

Gallo and the six other languages presented in this book all have a very old and interesting oral tradition, but a written literature is more recent, only really appearing in the late 19th century. This collection presents this written literature with translations in French and glossaries and gives a good view of the distinctive features of each.

PAROÏLES



Contes et légendes de Haute-Bretagne. Collected by Albert Poulain. Editions Ouest-France. 1995. 392 pages. 98 francs.

Albert Poulain is a "national treasure" of Brittany. He is a master of storytelling and song and also a pioneer in the collection and encouragement of oral traditions of Gallo Brittany. He began collecting tales and legends in 1959 in his native town of Pipriac (Pipriac) and the area around the city of Redon where Gallo is still spoken mixed with French. "Collecting" oral traditions in Brittany is first and foremost a social occasion where one sits over a glass, and conversation is traded as well as an occasional tale or song. An outsider eagerly taking notes and flaunting a tape recorder will get no where (except out the door). But Albert Poulain has learned subtle tricks of eliciting a good song or tale ... and it doesn't hurt that he can contribute one of his own. He is not just a scholar and master of oral traditions, but also a student of the architectural heritage of his area. Using photography and drawings (an architect by trade), he has collected thousands and thousands of details of houses, chapels, doors, roadside crosses and sculpture. From unique styles of stone walls to medieval poetry and songs, no one knows more about and has a greater love for the Gallo heritage of his region than Albert Poulain.

In this book he presents stories of saints and devils, tall tales and funny stories collected over the past 25 years from masters of the art.

Yann Brekilien. Autres Contes et Légendes du Pays Breton. Spezet: Nature et Bretagne. 1994. 203 pages.

In 1973 Yann Brekilien published his first collection called Contes et Légendes du Pays Breton. It has taken quite a few years for this second edition to appear, but Brekilien has been busy with a dozen or so novels, histories, and other writings about Brittany. Like his first book of Breton tales, this one includes stories from the Breton language tradition he has heard and some he has dug up from long out of print books or magazines. He retells them in French, in a highly readable and enjoyable manner -- in a literary style but as close as possible to an oral telling.

Included are 18 tales of encounters with the supernatural world, people who change into or back from animals (including a toad who becomes a handsome prince), tales of otherworldly adventure, and legends of early Breton Saints, and tales of quests to conquer or find the impossible (usually to win the hand of a princess). While some of the elements of these tales are universal, they include many features characteristically Breton--places, characters, supernatural beings and exploits that could only happen in Brittany.

Pierre-Yves Proust. Légendes contées: et récits des Pays Bretons. Illustration Vincent Froissard. Editions Autre Temps, 1995. 169 pages.

This little book is a nice retelling of some classic Arthurian and early Breton legends. They are recounted by Loholt, son of King Arthur who accompanies him and other warriors when they travel to Armorica in the 6th century to raise an army. The history of this period when Angles and Saxons, Romans, Franks, and Celts were fighting for possession of the British Isles and Brittany is mixed with mythology. What is unique about this book and what makes it fun to read is the way in which some well known tales are told to give one the impression of being there as the legends are created, travelling along with Loholt and his friends. The tales are about and told by the heroes of King Arthur's day and link them to the many places of Brittany they visit -- such as Carnac where Roman Legions were turned into the rows of standing stones one sees today, and Kemper where the story of Dahud and the sunken city of Is is still fresh in peoples' minds.

A FEW MORE NEW TITLES

The following are gleaned from a listing of over 100 books published recently in Brittany. This is a regular feature of Bretagne des livres, a magazine published by the Cultural Institute of Brittany (see the last issue of Bro Nevez for a description). My selection is but a very small sample of many interesting new books listed in the Summer 1995 issue of Bretagne des livres.

Henri Belbeoch and René Le Bihan. 100 Peintres en Bretagne. Palantines Editions. 292 pages. 490 francs.

Brittany has been host to many more artists than the famous Pont-Aven School and Paul Gauguin, and this book presents the various places artists frequented as well as their works. It covers two centuries and includes a wealth of bibliographic and other details on resources to further explore this topic.

Jean-Michel Guilcher. La tradition populaire de danse en Basse-Bretagne. Ar Men Editions/Coop Breizh. 704 pages. 295 francs.

Reedition of a classic study of traditional dances of Lower Brittany which was first published in 1963. One of the few works available on Breton dance (other than scattered articles and instruction booklets) this is a classic scholarly work on dance--the beginning point for anyone seriously interested in learning more about Breton dances.

Fanch Broudic. A la recherche de la frontière--La limite linguistique entre Haute et Basse-Bretagne aux XIXe et XXe siècles. Ar Skol Vrezhoneg. 180 pages. 50 francs.

As the title says this is a study of the linguistic border between Lower and Upper Brittany. First identified in 1885 and named the Sebillot line by the scholar who first studied it, Fanch Broudic examines past research of the line and changes in the use of Breton in the communities along this border.

Goulc'han Kervella. Amoko II: oez-c'hoari. Brud Nevez. 184 pages. 50 francs

Goulc'hen Kervella is a playwright and director of the famed Breton language theater troupe Strollad ar Vro Bagan. On the 20th anniversary of the wreck of the Amoco Cadiz and the huge oil slick which devastated a long stretch of the northern coast of Brittany, he has written a play to bring together all the actors in this tragedy.

Christian-J. Guyonvarc'h and Francoise Le Roux. Les fêtes celtiques. Edilard/Ouest-France. Collection Memoire d'homme: l'Hisotire. 256 pages. 110 francs.

The four major religious "feast-days" of the pre-Chrsitan Celtic world are examined in a book by two solid scholars of early Celtic history. (Not light reading).

Yves-Pascal Castel. Le chant du Tro-Breizh. Editions Nouvelles du Finistère. 100 pages. 95 francs.

In the Middle Ages the "Tro Breizh" was a pilgrimage to visit the resting places of the seven "founding" saints of Brittany. Today this custom has begun again and this book presents this walk to discover spiritual, cultural and historical aspects of Brittany.

Claude Peridy. Enved Breizh. Hor Yezh. 142 pages. 40 francs

Originally published in French with the title 66 Oiseaux en Bretagne, this is a guide to 66 birds of Brittany, with lots of maps and illustrations. Of a pedagogical nature with children targeted.

Mark Kerrain. Erwan Lagadeg - Soner Piano - Un danevell evit deraouidi/Récits pour bretonnants débutants. Sav-Heol Embannaduriou. 55 pages. 30 francs.

A collection of texts used by beginning Breton students (in high school classes or adult classes of Sav-Heol).

Georges Cadiou. Les origines des sports en Bretagne. Skol Vreizh Editions. (Coll. Skol Vreizh no. 32) 84 pages. 60 francs.

As the title says, a history of sports in Brittany. As is always the case for the Skol Vreizh series, this will be rich in interesting photographs and pictures, and will be written for those interested in an introduction.

Skritellaoueg Breizh. Bretagne et cinema. Skritellaoueg Breizh. 24 pages. 50 francs.

A catalog (bilingual Breton/French) from an exhibit by the Conservatoire de l'Affiche (museum/archives for posters) of Brittany on the theme of cinema in Brittany.

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PUBLISHING IN BRITTANY

The following article is from L'Avis Régional (no. 8, 1995) reprinted in Keleier Servij ar Brezhoneg, a collection of press clippings compiled and bound together by the Cultural Institute of Brittany. Although it is based on statistics from 1993 and 1994, it sheds quite a bit of light on the status of publishing in Brittany, and seemed worth translating in whole.

With its 80 publishers offering more than 5,000 titles, Brittany, after the Ile de France (Paris region), the most active regions in France in the area of publishing. Two companies dominate: Edilarge and the Chasse Maree Editions. The first, part of Ouest-France, publishes 13,000 titles with finances superior to that of the Calmann-Lévy Editions. It specializes in works on tourism for Brittany as well as other French regions. The Chasse-Maree Editions are significantly smaller than Edilarge but have a solid reputation based on their success with two magazines: "Ar Vag" and "Ar Men." Small publishing houses often combine activities with the trade of book store, printer or expert. Works in the Breton language are more and more frequent: they now stand at 600 titles, with some 60 to 80 new titles per year. And, the numerous books published in foreign languages about Brittany testify to the strong image of this region. The vitality of Breton publishing is also reflected in the number of literary groups established in recent years (including the Quimper grouping of small publishers "Etonnants voyageurs" in Saint Malo, and a group for maritime books in Concarneau).

Source: La Bretagne économique no. 59, mai-juin 1993 and no. 69, juin-juillet 1994)

L'édition en Bretagne.

Avec ses 80 éditeurs offrant plus de 5 000 titres, la Bretagne est après l'Ile de France la plus active des régions françaises dans le domaine de l'édition. Deux sociétés dominent : Edilarge et les éditions du Chasse-Maree. La première, filiale de Ouest France publie 13.000 titres pour un chiffre d'affaires supérieur à celui des éditions Calmann-Lévy. Elle est spécialisée dans les ouvrages de tourisme aussi bien sur la Bretagne que sur les autres régions Françaises. Les éditions du Chasse-Maree ont un chiffre d'affaires très inférieur à Edilarge mais une renommée bien établie fondée sur le succès des deux revues «Ar Vag» et «Ar Men». Les petits éditeurs cumulent souvent

l'activité d'édition avec un métier de libraire, d'imprimeur, ou d'expert. Les ouvrages en langue bretonne sont de plus en plus fréquents : ils représentent actuellement 600 titres, soit 60 à 80 nouveaux titres par an. Enfin, les nombreux livres concernant la Bretagne publiés en langue étrangère sont le témoignage de l'image forte de la Région. La vitalité de l'édition bretonne se vérifie également dans le nombre de salons littéraires nés ces dernières années (salon quimpérois de la petite édition, «étonnants voyageurs» à Saint Malo, salon du livre maritime à Concarneau).

Source : la Bretagne économique N°59 (Mai-juin 1993) et N°69 (juin-juillet 1994).

The U.S. ICDBL at the Oatlands Festival

The U.S. ICDBL was well represented at the Oatlands Celtic Festival this past June 17 & 18 in Leesburg, Virginia. Indeed, one of our members, Susan Baker, is at the heart of the volunteer crew who put this large festival together. And she has been working hard to increase the Breton presence at the festival.

Cheryl Mitchell, who has been a member of the U.S. ICDBL for many years, has also been active in supporting the festival and has insured a Welsh presence, helping to staff an information table on Wales and the Welsh language.

For the second year, I set up an information table about the ICDBL, Brittany and the Breton language. Hundreds of festival visitors stopped by to pick up information and learn a bit about Brittany -- some discovering its existence for the first time. Of particular interest to festival-goers was information and maps showing all the Celtic languages and countries. We also seemed to serve as the "Inter-Celtic" representative for the festival.

While Susan Baker did her best to bring some Breton dancing and music to the festival, finances just couldn't be stretched for the 1995 edition. But, there was a bit of Breton music in the air thanks to John and Pat Trexler, U.S. ICDBL members from Charlotte, North Carolina, who called their duo "Wicklothian." Pat plays harp and fiddle, and John brought a bag full of various bagpipes, flutes, a bombarde and a hurdy-gurdy. On Sunday morning they serenaded me at the U.S. ICDBL stand and John managed to attract the full contingent of Galician pipers and dancers for an impromptu jam session. Club Espana is based in Newark, New Jersey, and the pipers, drummers and dancers are young people. But it is clear from the extended family accompanying the troupe that the music and language of Galicia, Spain, have a central place in the Galician community on this side of the Atlantic. This group was clearly proud of their Celtic heritage, and they were delighted to find John, a non-Galician, who could join them on the gaita.

Besides three concert stages, a dance tent, a storytelling tent, Highland sports, historical reenactors, and various information tables like that of the U.S. ICDBL, the festival featured workshops where people could go beyond entertainment to get some instruction on everything from Celtic art and knots, to storytelling, guitar techniques, harp, and fiddling. This year one could also get an introduction to Scottish Gaelic. And, there was also a workshop on the Breton language, thanks to Per Keribin, a temporary resident in the U.S. from Brest, Brittany. The whole family came to the festival, and Anna-Vari and the three children, Rozen, Briac and Erwan, helped out at the Breton information table. Per did an excellent workshop, not only introducing the Breton language, but squeezing a history of Brittany into the short span of an hour. There were a few things he did not get to say, but that was remedied by a handout he put together to mail later to those who came to the workshop.

It is no small accomplishment to introduce the Breton language to Americans who have never even heard of Brittany before, but Per Keribin's background text does a remarkable job of getting a great deal of information on just a few pages. So, I have decided to pass this along to Bro Nevez readers in the five pages which follow. You will find that the English is not perfect (but very good) and that a few words need capitalization, but don't let that stop you from enjoying this nice introduction to Brittany and the Breton language.

Brittany and the Breton language

by Per Keribin
16 straed P. de Fermat
F-29480 Ar Releg Kerhuon Brittany
8-3-95

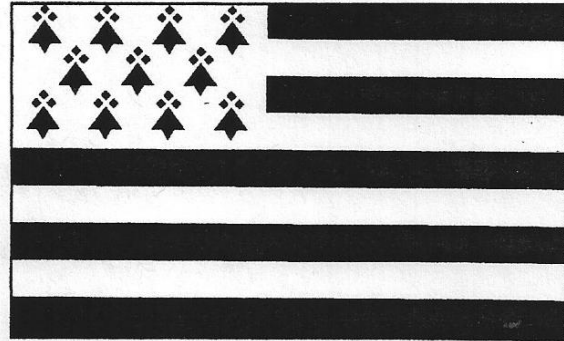
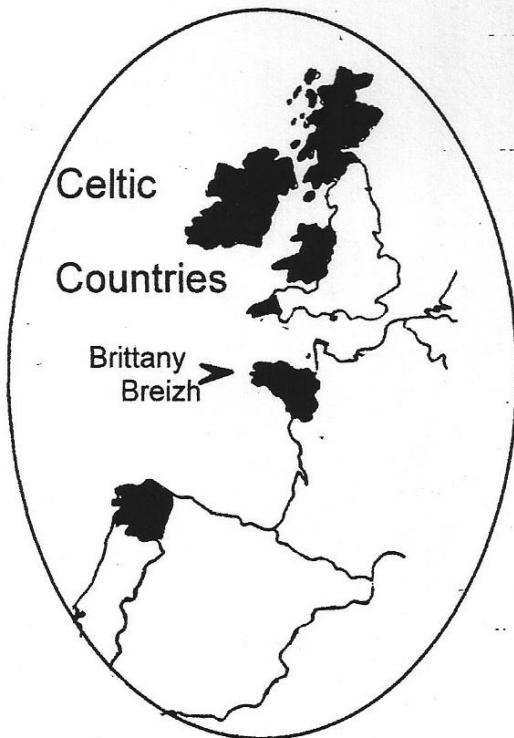
Brittany is situated at the western tip of Continental Europe.
One of its major features is the importance of the sea.

According to Microsoft Bookshelf 1994 in 1504 "Breton fishermen begin making annual visits to the Grand Banks off Newfoundland which they have been visiting irregularly since before 1497."

In the Nelles guide about Brittany its total coastline is said to be about 1900 mi long. The Us Atlantic coastline is about 2069 miles from Maine to the tip of Florida. Even if both were not measured in the same way (irregular shorelines are fractals whose lengths increase with details) it can give an idea.

The size of Brittany is about 13000 square miles (a little bigger than Belgium or about the size of Maryland and Delaware put together).

There are about 3.8 million people living in Brittany right now



The breton flag

History of Brittany

The breton come to Armorica

At the time of the roman empire that region was called Armorica and its people called armoricans. Bretons at that time lived in what is called now Great Britain. When the Roman Empire collapsed angles and saxons invaded Britain. A part of the celtic population of Britain went to Armorica. That migration was not sudden but lasted from the 5th to the 7th century AD. It seems to have been a pacific one. The migrants gave Brittany its name and its language. Nobody knows what was the language situation in Armorica prior to the arrival of the bretons. Most scholar say that this country had become very sparsely populated and when the breton came they took completely over. According to that theory the breton language is a purely insular language. Other scholars have said that maybe there were still inhabitants there speaking a gaulish dialect. It would have been similar enough to Breton so that they could have fused together. That could explain why the gwened dialect that is different from the 3 other main dialects (Kerne, Leon, Treger).

Independent Brittany

For some centuries Bretons lived in several kingdoms in the western part. The eastern part belonged to the frankish empire. In 845 Nevenoe defeated the frankish armies and created a breton kingdom on the teritorry of what is called Brittany nowadays.

Breton is spoken today in the western part of Brittany called Breizh Izel (Lower Brittany) the eastern part that became part of Brittany at the time of Nevenoe speak a French dialect called Gallo ('gallo' means 'french' in breton).

Middle Ages: Britany on the European scene

During the Middle Ages Brittany was a prosperous country because of sea trading. But then its interest grew for the English and French kings. The Dukes of Brittany tried to keep a balance between the 2 kingdoms, siding with one or another. The middle ages dukes were related to the other ruling families of Western Europe, they stayed mostly in the eastern part, close to the borders and they were french speaking. Breton was used by the church in its dealing with common people. The first book in Breton published at that time, the 'Catholicon', was a Breton-Latin-French dictionary for priests. Breton was not the working language of the ruling class and its main cultural use was for songs. Even though those songs didn't achieve a big recognition for themselves outside Lower Brittany, they helped propagate the arthurian legends to Europe.

Union with France

In 1532 the French crown won and a convention was agreed between the French King and the breton representatives. Brittany was then joined to France.

This union as it was called didn't change very much the daily life. Brittany continued to be ruled by its own laws and its own assembly to a large extent. The French king had a special representative whose main task was convince or oblige the breton assembly to vote more and more taxes to sustain the french ambitions. French language was now the official language as far as royal rules were concerned. The taxes became the big issue especially during the time of Louis XIV who needed a lot of money to make wars or to build the Versailles palace. That provoked some revolts that were crushed in blood.

At the time of the reformation Brittany stayed catholic, so there was no popular movement to translate the bible in breton and use it as a popular tool as it happened in Wales.

The French Revolution

At the beginning of the French revolution in 1789 everybody thought that a new era was beginning especially in Brittany. But soon the revolution didn't turn out as people had expected. Lands taken from the aristocracy were not given to the farmers but bought by a new rich ruling class that lived in the cities. The church was harassed. The young men were forced to join the army to take part in the revolutionary wars against the other european countries.

In 1792 a counter revolutionnary war broke out in Brittany especially in the eastern part and in the western part of France.



At the institutional level Revolution had another big consequence for Brittany. It purely disappeared as a legal entity. In its place 5 departments were created. They are now called : Finistere, Cotes d'Armor, Morbihan, Loire Atlantique and Ille et Vilaine.

If we look at France at the time of the revolution we see a country which is the sum of very different countries and different ethnic groups: Bretons in the west, Flemish in the north, germans in the east, occitans (they speak a romance language like french), the catalan, the corsican and the basques in the south.

The French bourgeoisie thought they had to create a new France against all those different people. As France could not be an ethnic country, it would be an universal country with different people who would become French by choice, even if they were forced to make the good choice.

The French language became considered as a revolutionary tool to free the people from their mental chains. It was not related to a geographic region but to a vision of the world that would bring progress and liberation to mankind. French became the only language used by the State.

After the revolution

In the century that followed the revolution, the Breton language will continue to be used by the common people but more and more people will speak French in the town around the new institutions.

The breton language was forbidden in schools and children who used it were punished.

This had a devastating effect on the non-French speakers. A lot of parents decided especially after the first World War that speaking french to their children was the only way to protect them from the shame they had endured in school. It was also the best way to help the children to get a public job.

At the end of the XIX century a Breton literary movement with connections to the Breton nobility flourished. A Breton aristocrat called De La Villemarque published a collection of Breton songs called the Barzhaz Breiz. It became a well known book in Europe.

This movement started a kind of Breton nationalism. But the French bourgeoisie saw it as a sign that the Breton language was a tool for the nobility to keep its grip on the Breton rural population. It strengthened their resolve to root it out.

After the first World War another literary movement called Gwalarn went into another direction. Its members rejected the idea that the Breton language should be linked by fate to the nobility and the rural world. They tried to unify the Breton language by creating a common spelling for the 4 major dialects and started to translate into Breton the classics of the world literature. They were rather successful and it started a new modern form of Breton that is used now in the majority of the written documents.

In 1972 the French State in front of the increasing complexity of deciding everything from Paris decided to create regions and to decentralize the administration. Fearing a strong Breton region could threaten the integrity of France the French parliament created a small region called «Bretagne» with only 4 of the 5 departments of Brittany. The 5th department, Loire Atlantique, was put together with 4 French departments to create the «Pays de la Loire» region. It is not a big change: the region has no executive power, it has an administrative function and some money to give away grants. Its budget is about the size of the budget of a department.

The situation of the Breton language today

At the beginning of the first world war in 1914, in the Breton speaking part of Brittany 900 000 people were monolingual in Breton, 400 000 were bilingual and 50 000 didn't speak Breton at all.

Today it is estimated that 700 000 understand Breton and about 500 000 can speak it. Those are estimates, for the French authorities refuse to include questions about the language in the general census. The biggest losses for the Breton language occurred first after the 2 wars and especially after the last one.

There are 2 main reasons for that decrease:

- The social and economical evolution

The people who spoke Breton the most in their daily life are the farmers, the fishermen and the people living in the rural areas. Those people were hit by the evolution of the economy during the last 30 years.

- The Breton is an oppressed language

The attitude of the French authorities has always been clear.

In 1925 for example the French Minister of Education declared: «for the linguistic unity of France, the Breton language must disappear». In 1972 Georges Pompidou president of France: "there is no place for regional languages in France".

The exclusion of Breton as a true language from the places of decision, the media, the administration, the education etc. gives it a low status, even for its speakers.

In the last 20 years the official attitude changed on the surface. It is no longer politically correct to try to kill the regional languages. The State representative says now that they are very sorry but it is too late to save them.

Recently the French language became the official language in the Constitution. The official goal was to protect the French language against the other languages (especially English). Some members of the parliament proposed a provision to ensure that this would not be used against the 'regional' languages. The majority of the parliament refused that provision on the basis that it was obvious there was no need for it.

The French government also refused to sign the European Charter for Regional and Minority Languages because "it wants first to study in detail all the consequences of that signature."

There are also hopes

In 1977 some parents losing any hope of seeing the educational systems (public and private) give a decent place to the Breton language, started an alternative schooling system in Breton called Diwan.

It uses the immersive method also used in Canada: the main subjects are taught in Breton, the French is also used but to a lesser extent. There are now about 1200 children from 2 years old to the 10th grade in those schools.

This effort has prompted the public and the Catholic schooling systems to set up bilingual sections in some of their schools.

There are about 3000 children learning Breton at schools right now.

As the language loses ground in statistics, more and more people resent that and think that something must be done. The department of Finistère has begun to put bilingual signs on the roads and to support the private efforts made in favor of the Breton language.

In recent polls a big majority of the Breton people expressed their support for that policy.

Characteristics of the Breton language

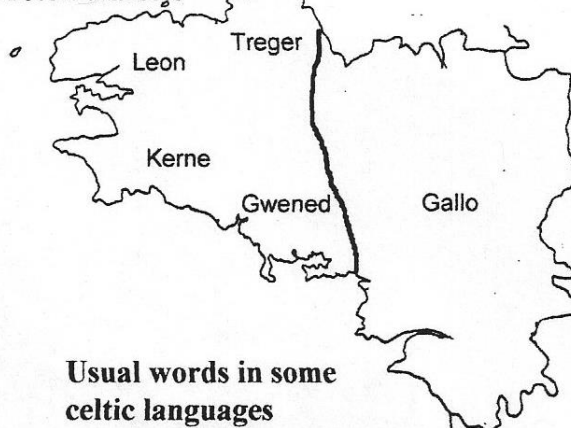
The Breton language is a Celtic language.

The Celtic languages are divided in 2 families: the Gaelic one and the Brittonic one. Breton is part of the Brittonic branch like Welsh and Cornish.

The Breton language is made up of 4 dialects: Kerne, Leon, Treger, Gwened and a new modern form that evolved in the last 50 years without particular geographic basis.

As a Brittonic language the similarities with Welsh and Cornish are still obvious even though they have been apart for more than a thousand years and they have been influenced by English and French in the last centuries.

Breton dialects



Usual words in some celtic languages

Geographic names in Brittany and Wales:

Aber :estuary of a river

Brittany: Aber Wrac'h, Aber Ildut, Aber Beneat
Wales: Abertawe, Aberteifi, Aberystwyth

Aber is used in the name of cities in Wales but in Brittany it is only for the estuary of some rivers in Leon.

Ker/Caer

Brittany: Keryann, Kernilis, Kerustum
Wales: Caerdydd, Caernarfon, Caergybi
Caer is used for big cities in Wales, in Brittany Ker is used for small places and people names

Lan/LLan

Brittany: Langolen, Lanildut, Laniliz
Wales: Llangollen, Llanilltud, Llanelli

Tre

Brittany: Tregarvan, Tremargat, Tremeven
Wales: Tredegar, Tregaron, Treforus

Counting in Breton and Welsh:

1,2,3,4,5,6,7,8,9,10,20,50,100,1000

Breton: unan, daou, tri, pevar, pemp, c'hwec'h, seizh, eizh, nav, deg, ugent, hanter kant, kant, mil

Welsh: un, dau, tri, pedwar, pump, chwech, saith, wyth, naw, deg, ugain, hanner can, can, mil

Both have a different masculine and feminine form for 2,3 and 4

Breton	Welsh	Gaelic	English
amzer	amser	aimsir	time
anal	anadl	anail	breath
anv	env	ainm	name
bev	byw	beo	alive
bihan	bychan	beag	small
brav	braf	breá	beautiful
brein	braen	bréan	rotten
broc'h	broch	broc	badger
buoc'h	buwoh	bó	cow
kamm	cam	cam	crooked
kromm	crwm	crom	bent
kerreg	carreg	carraig	rock
dall	dall	dall	blind
derv	derwenn	dair	oak
draen	draen	draighean	thorn
du	du	dubh	black
ene	enaid	anam	soul
enez	ynys	inis	island
gavr	gafr	gabhar	goat
glan	glân	glan	clean
glas	glas	glas	green
glin	glin	glúin	knee
gov	gov	gabha	blacksmith
leun	llawn	lán	full
ledan	llydan	leathal	wide
lenn	llyn	linn	pool
manac'h	mynach	manacn	monk
marv	marw	marbh	dead
moc'h	moch	muc	pig
oan	oen	uan	lamb
rev	rhew	reo	frost
redek	rhedeg	rith	run
skubañ	ysgubo	scuabadh	to sweep
tanv	tenau	tanai	thin
tarv	tarw	tarbh	bull
ti	ty	teach	house
toull	twll	toll	hole

Some grammatical characteristics

Mutations

It is one of the characteristics of the celtic languages
The first letter of a word change according to the word before it. It may have a signification like to show the gender of the word.

3 kind of mutation:

lenition k/g, t/d, p/b, g/c'h, gw/w, d/z, b/v, m/v
mamm (mother), ar vamm (the mother)
spiration k/c'h, t/z, p/f
tad (father) e dad (his father) he zad (her father)
provection g/k, d/t, b/p
dor (door), ho tor (your door)

articles

There is a definite article **ar, al, an** and a indefinite article **ur, ul, un**

al, ul are used before a word beginning with an l

an, un before a word beginning with **n,d,t or vowel**
an, ar before the other nouns

The article may cause a mutation according to the gender

Genders:

There are two genders : masculine and feminine. The effect of the gender can be seen by the mutations.

Feminine: mamm (mother), ar vamm (the mother)

Masculine: mor (sea), ar mor (the sea).

the sentence

The way to build a sentence is very flexible. You can stress on the the subject of the action (1), on the action (2) or the circumstances (3). example: the verb 'gortoz' (to wait)

(1) me a c'horthoz ma zad er ger (I wait for my father at home)

(2) gortoz a ran ma zad er ger

(3) er ger e c'horthozan ma zad

Brittany on Internet

There is no official site about Brittany but informations here and there.

Newsgroups: most breton use 'soc.culture.celtic' some 'soc.culture.french'.

Mailing list: WELSH-L@IRLEARN.UCD.IE To subscribe, send the message SUBSCRIBE WELSH-L your-name' to LISTSERV@IRLEARN.UCD.IE Essentially about Wales but also about Brittany and Cornwall

World Wide Web : It is a rapidly growing field

Breton Lessons on :

<http://nebuleuse.enst-bretagne.fr/~leleanne>

<http://www.smo.uhi.ac.uk/saoghal/mion-chanain/brezhoneg/>

<http://bog.ucsd.edu/~eric/Eric/KEMPER>

More informations about Brittany and the Breton language in english:

US of the International Committee or the Defense of the Breton Language ICDBL

c/o Lois Kuter 169 Greenwood Ave., B-4, Jenkintown, PA 19046, (215) 299-1029

The U.S. ICDBL publish a regular newsletter about Brittany.

It has also published those booklets:

The breton language - An introduction

A guide to learning materials for Breton

Diwan - Breton language schools

A chronology of Breton history

A guide to music in Brittany

To learn breton:

There's a book by Per Denez, «Brezhoneg ... buan hag aes» which is available in the French original («Le cours de breton pour tous», pub. by Omnivox, 8 Rue de Berri, F-75008 Paris), in an English adaptation («A beginner's course in Breton», pub by Cork Univ. Press) and in a Welsh adaptation («Cylfwyno'r Llydaweg» by Rita Williams, pub by Univ. of Wales Press). All these have a 2-cassette set to accompany. In the US the French book and the cassettes can be had from Schoenhof's Foreign Books, 76A Mt Auburn Street, Cambridge MA 02138, (617) 547-8555, fax (617) 547-8551.

Breton Grammar A translation into English of Roparz Hemon's 'Grammaire bretonne', completely revised and suitably adapted for English-speaking learners of Breton by Michael Everson
Publisher: Everson Gunn Teoranta, ISBN 1-899082-01-8. Title: Breton Grammar'. 15 Port Chaeimhghain I/ochtarach; Baile A/ tha Cliath 2; E/ire* Ireland Gutha/in: +353 1 478-2597, +353 1 283-9396 Facsa: +353 1 283-7778

Book Store with celtic books in the US:

Zephyr Used & Rare Books, 607 Goerig Street, Woodland, WA 98674, tel. +1 206 225-7444. Zephyr carries, among other fine books, Marion Gunn's phrasebook in six Celtic languages

Books for Scholars

7013 Genoa Drive Chattanooga, TN 37421-5747

Travel Guides: It is one of the easiest way to get basic information about Brittany. 2 interesting guides are the Nelles Guide and the Insight Guide.

To get information in Brittany:

Skol-Uhel ar Vro / Institut Culturel de Bretagne

74F straed Pariz B.P. 3166 F-35031 ROAZHON cedex

Pgz. +33-99.87.58.00 Plr. +33-99.38.50.32

TRAVELS IN BRITTANY 100 YEARS AGO

The following excerpts are from France of Today--A Survey, Comparative & Retrospective by M. Betham-Edwards, written in 1894. (published by Rivington, Percival and Co., London). It is from the second volume of this survey focused primarily on economic progress throughout France.

It is noted on the title page of this work that Mr. Betham-Edwards is an "Officier de l'Instruction Publique de France"--which may in part explain some searing criticisms of the Catholic clergy who he claims are responsible for Brittany remaining behind the other provinces of France "in morals and mental acquirements." The progress Mr. Betham-Edwards notes in Brittany since his previous trip of 1875 is credited entirely to the French Republic and its imposition of public education and economic reforms. He clearly feels that by becoming more French, Brittany has now joined the civilized world. Despite the prejudices of the author which must be kept in mind and which twists his interpretations of history, this is a very interesting portrait of Brittany of 100 years ago with some particularly good details on economic and agricultural changes and the new French national schools. Most of his observations are made in the departments of Cotes du Nord (now called Cotes d'Armor) and Morbihan.

Chapter 1 - Departments: Cotes du Nord, Morbihan

Of picturesque Brittany, surely the last word has been long since said! Of the Brittany of to-day we have much to learn. As I turn back to the latest guide-books and maps, I find myself in a new country, not a spot I visited so expensively and laboriously in 1875 but is not accessible by railway, -- Carnac, Quiberon, Pont l'Abbe, St. Pol de Leon, -- how wearisome were the long drives or joltings by diligence (a carriage) thither, at that time a traveller's only resource!

Accessibility to pleasure-seekers is a secondary matter. The effect of improved means of communication and transport upon the inhabitants, the people who produce and manufacture, who buy and sell, is incalculable. A wave of enlightenment and well-being has spread over the entire province. The Armorica of legend and fable has disappeared. Sewing-machines now replace the spinning-wheel in rustic homes, French is universally spoken, the *veillée* or story-telling at night is out of fashion, every one now being able to read for himself. The gorgeous costumes, common twenty-five years ago, are fast disappearing; if the painter and the poet shrug their shoulders with disdain, the lover of progress must amidst that their loss is not without compensation.

We must take account of many factors in the enormous advance witness on every side, -- increased railway communication, the opening of primary and secondary schools in remote districts, the certificate of proficiency now required of both men and women teachers, the schools of agriculture established in the towns, local agricultural shows, the great industrial Exhibitions of 1878 and 1889, cheapened travel, have revolutionized the most backward and stationary region of France. Two improvements remain to be effected, namely, the introduction of domestic sanitation in every town and village, and drastic enforcement of the Loi Grammont for the prevention of cruelty to animals.

The statement often unreflectingly accepted in England and openly avowed by French reactionaries, that the Republic has put down, or endeavored to put down, religion, is for once and for all disproved by a visit to Brittany. English readers who wish to obtain a true view of the case cannot do better than follow my example; they are especially recommended to revisit scenes familiar to them under the Third Empire.

Twenty-five years ago Brittany was represented in the educational map of France by a jet-black blot. In the words of Jules Simon, himself Breton born, schools did not exist in country places, you had to go to the towns for sight of a school. Hardly one percent of the women could read or write, and only a very small percentage of the men. Few of the elder folks in Morbihan understood French, and with this dense ignorance went grossest superstition. When, in 1853, cholera devastated Finistere, Emile Souvestre tells us that he asked a priest what precautionary measures were being taken against the scourge. The cure, without a word, led him to the churchyard and silently pointed to a group of newly-made graves dug in readiness for the victims.

How reluctantly the rural clergy of the present day fall in with modern ideas I can testify from personal experience. Will it be believed that during September of the present year, when cholera was raging in the western part of Finistere, only by a telegram from the Minister of the Interior was an enormous pilgrimage prevented from starting for Lourdes? The pilgrimage, to be made up at Quimper, and consisting of over a thousand of the poorer classes recruited from the infected regions, was, therefore, to traverse France from one end to the other, with what disastrous results the reader may conceive. Yet without doubt anathemas were fulminated on the following Sunday from every pulpit in Finistere. The Republic had prevented the pious from worshipping Notre Dame of Lourdes. That the seeds of an awful pestilence should be sown broadcast throughout the country was of course not worth considering.

It must be admitted that the action of the railway companies was reprehensible in the extreme. In their case the only motive could have been immediate gain, and they had not, as was the case with the priests, committed themselves by promises made long beforehand.

With inrooted superstition cruelty goes hand in hand. Almost till our own times the wreckers of Finistere pursued their diabolical trade unpunished. I have been assured that nonagenarians can remember the concerted wrecks and orgies following the spoils. At the present day, the coast of this department alone is protected by twenty-three lighthouses and three hundred beacons.

Even among the better educated classes, Brittany was very behindhand in morality. Until the Revolution, Nantes was the foremost seat of the slave-trade. The handsome mansions bordering the quays were erected by rich traffickers in human flesh. The effect of that ghastly trade upon morality is well brought out by Emile Souvestre in his *En Bretagne*. Delicate ladies, young wives and mothers, wept at the prospect of diminished fortune; that the abolition of the "*Traite des noirs*" meant a moral revolution never occurred to them. I may as well here remind the reader that the slave-trade, abolished by the Convention in 1794, was re-established by Napoleon I., and it remained for the Republic of 1848 to undo his work.

It will be seen, then, that the most Catholic region of France, a region in which the priest was the only authority, the priest's approval the only standard of right and wrong, remained far behind other provinces alike in morals and mental acquirements.

Let us now turn from the Brittany of former days to the Brittany of to-day, and see what the so-called enemies of religion have done for its advancement.

Just a year later than the journey recorded in my last chapter, I re-entered Ille and Vilaine. The weather was glorious, the season of Dinard had only opened a few weeks before, yet the hotels were fast emptying. Such facts may well excuse the excessive charges of this pretty watering-place. Even whilst putting a maximum price upon everything, hotel-keepers can hardly make their short seasons pay. One effect of the tropical summer of 1893 has been a superabundant, an unprecedented, an overwhelming apple crop. Quite unimaginable was the aspect of Normandy from Bayeux to the Breton border, a long day's railway journey lying through one unbroken stretch of apple orchard, the formality of their arrangement atoned for by the glory of the fruit, riches crimson, bright-gold, pale-green, rose-pink; every tree was laden with apples, in some cases weighed down, shattered by the weight, the branches trailing on the ground. Here and there, a tree stood out positively illuminated as by ruby-colored globes, nor were the more subdued tints less beautiful. I am told that it will be impossible to utilize anything like the entire crop for cider, the barrels at command falling far short of requirements. The remainder will be used for the manufacture of alcohol--220 litres of cider (the alcohol is distilled from cider, not apples) will produce 12 litres of brandy, even thus, the returns being very profitable. Within living memory no such crop has been seen.

Lovers of the picturesque will enter Brittany by its charming water-way. It is a delightful two hours' journey from Dinard to Dinan by the Rance; in bright September weather, the clear green water, cloudless sky, and brilliant foliage clothing the banks, attain almost southern depth of tone. As we halt to pick up passengers, a blind beggar and ancient woman on the quay hold out their hands to catch *sous*, reminding us that we are in the land of beggary. No cultivation is seen here, only wooded slopes, rocks feathered with greenery, and from time

to time, a modern chateau perched high above the water's edge. Quaint fishing-boats, draped with reddish-brown nets, at anchor, their slender masts turned outward drooping curve, or scudding along with single sail outspread, make pretty pictures.

the railroad covering the same distance takes us through apple orchards, enclosed meadows, and fields of ruddy buckwheat, their crimson cone-shaped sheaves making a curious appearance. It is a harvest field of ruby red. These two brilliant crops are the principal characteristics of landscape; whilst the uniformly enclosed fields and meadows recall our own country (England).

Dinan, second town of the Cotes du Nord, is an agreeable semi-English halting-place for the economist, -- for the economical it has long since lost charms. We can no longer go to France for cheapened housekeeping. The handsome English church, and French-English universally spoken, nevertheless attest the popularity of this picturesquely-situated place. Its fine mediaeval donjon and gateways, lovely river, and charming woodland scenery afford countless excursions. I should say it is as healthy a site as any in Europe.

The half-profit system is in full force in the Cotes du Nord, whilst round about Dinan most of the farms are let on lease by large owners. Fifty acres may be accepted as the average holding, whilst the larger proportion of peasants possess a cottage and plot of ground. Here and there we encounter beggars, but the country-people are almost invariably well and suitably dressed, the women in spotless white coifs, stout black or blue cloth dresses, and good shoes and stockings. The type is favorable, and the old women are often very handsome; the older women get here the handsomer they seem to grow! Never anywhere have I beheld such fine-looking grandames. Doubtless an out-of-door life contributes greatly to this striking physique.

In the following pages I shall describe the new laicised communal schools now opened throughout Brittany, and the education institutions conducted by priests and nuns, exactly on the plan of our own voluntary schools. The reader will then judge for himself how far the charges brought against the French government by the reactionary party are correct. We now find national as well as voluntary schools in almost every commune, but far the most important progress to be noted in our survey.

Bitter hostility was, naturally, displayed, and indeed is still displayed, by the rural clergy, to the opening of these lay communal schools, in other words, to the carrying out of the great educational reforms of M. Jules Ferry.

The mayor of a commune, the schools of which I visited, although a good Catholic, strictly observing the ordinances of his Church, has been the victim of persecutions without end. Preached against in his parish church, and in his own presence, thwarted at every possible opportunity, unmercilessly maligned in the performance of his civic duties, -- again and against, this public-spirited citizen and truly Christian gentleman has been obliged to appeal to the bishop of the diocese; again and again, the offenders were reprimanded, only to begin anew.

Let me here relate two instances of the way in which a Breton parish priest punishes those of his flock who prefer the best education to be had for their children. It is the custom in Brittany for parents and children to hear mass on breaking up and reassembling of the schools. In this especial bourg or village of three thousand and odds souls, are now four schools, two national and two voluntary, but as the former give a better education and a certificate of proficiency, as furthermore they are gratuitous, quite half of the children of both sexes attend them instead of the self-supporting schools held by priests and nuns, in which a fee is charged, and in which, although teachers must possess the elementary certificate, they are free to teach as much or as little as they like.

The cure of the village was requested by the mayor to say mass for these children on reassembling after the holidays, and promised to do so. Parents and children collected in the churchyard, waited and waited to no purpose. On finding that the priest directly refused to fulfil his promise, the mayor advised the little crowd to enter the church and recite mass for themselves. This they did, and came away satisfied. The cure next tried to touch the poor people in what is generally supposed a vulnerable part, namely, their pockets. All children

not attending the clerical schools were suddenly called upon to pay a halfpenny for their seat in church. This shameful proceeding was stopped by remonstrance from the mayor in high quarters.

The village in question lies between Dinan and the coast, and very pretty is the drive thither between apple orchards, turnip and clover fields, and stretches of brilliant buckwheat in cone-shaped sheaves. The place has a prosperous look, with handsome well-kept church and well-built streets, nothing, indeed, could less resemble the squalid Breton village of a generation ago.

Finding the mayor out, we called upon his niece, who immediately conducted us to the new communal schools for girls, opened, as well as those for boys, only a few years ago. The building, an ancient convent, is very spacious and airy, with large playground. The boys' schools are at some distance off, and form an imposing block, commanding a beautiful view; these were erected by the municipality, aided by the State. As we approached we heard the voices of children apparently at prayer, and our conductress asked us to wait a moment.

"Lessons always begin and close with prayer," she said; "catechism being taught after school hours to all children whose parents desire it."

Here, then, were disproved the monstrous charges laid to the door of the Republic. Whilst no dogma is imposed, and the simple prayers opening and closing the day's work may be joined in by Protestant, Jew, or, for the matter of that, Mahometan, Catholic parents may here have their children prepared for the first communion as elsewhere. Soon the doors opened, and the children poured out, gentle and simple, rich and poor, in these villages, sitting side by side at school. For the most part, the little girls were neatly dressed, only a few were poorly clad; nothing was seen of rags, tawdriness, or dirt. The little niece of our hostess, plainly dressed as the rest, ran up to us, laden with books. Then the schoolmistress came out, the first lay schoolmistress I had ever seen in Western France. Twenty years ago I might have sought such a phenomenon in vain. From one end of Brittany to the other, girls' schools were then presided over by nuns, their only certificate of proficiency being a letter from a bishop, a sort of "character," called "*une lettre d'obedience*." This lay schoolmistress was a modest self-possessed, intelligent Breton woman about five-and-thirty. She wore a simple black dress and pretty coif, but although very likely peasant born, behaved like a well-bred lady; receiving us with great affability, she led us from class-room to class-room, beginning with that of the babies, "*l'école infantine*."

The first object that met my eye as I entered was a crucifix hanging over the chimney-piece. Yet it is affirmed and believed that no such symbol is to be found in French national schools! A crucifix hangs in each class-room of this Breton school, opened in accordance with the so-called atheistical code of M. Ferry.

On the walls were pictures representing events in French history, reading-cards, and other helps to infantine study. In the second class-room were magnificent maps, pictures and diagrams illustrating the elements of natural history, botany, and geology, whilst in the upper class-room, that of "*les petites savantes*," as our charming guide called her more advanced pupils, were small mineralogical collections, cartoons explaining the first principles of geometry and the metric system, the latter being also taught by means of weights and measures as supplied by Messrs. Hachette. In fact, everything was taught here that any child, no matter its position in life, is bound to know, a solid foundation being laid for the wider instruction to come. ...

... After our survey we returned to the mayor's house, now finding him at home. Over afternoon tea we chatted of rural progress in Brittany.

"You will find no great advance among our peasants," he said. "The Breton character is too tenacious, too stubborn, to accept initiative easily. I will give you an example. This year has been one of almost unheard-of drought. Forage and litter are hardly to be had at any price. I accordingly decided to try peat as a litter, and ordered some from Holland; dry, clean, and warm, it affords an excellent substitute for straw. It was only by the stern exercise of authority that I could induce the people employed on my own farm to try the experiment; they did their utmost to resist."

We were taken round the farm buildings to see the new litter, and certainly nothing can be better.

Here as elsewhere every one was overwhelmed by a superabundance of apples, barrels and storage falling far short of the general requirements. It is sad to reflect that the surplus, turned into cider brandy, will, in all probability, increase the spread of intemperance, through what is already, perhaps, the least temperate region of rural France.

Between Dinan and the coast are farms and *metaries* from two or three to a hundred acres, the principal crops begin potatoes, cabbages for cattle, turnips, buckwheat, and cider apples. Very little poverty meets the eye, although our host assured us that want and professional beggary are still largely found in the towns. These professional beggars are mere bundles of rags, and often blind or deformed. ...

... As I journey from Dinan to St. Brieuc in the middle of September, the weather is sultry as in July. French tourists, soldiers returning from the manoeuvres, reservists having performed their twenty-eight days' service, seminarists, nuns, priests, and country-folk crowd the platforms. It is difficult to obtain a seat except in a compartment of the first class. Here let me venture to remark that tourists are left to themselves on these lines. At crowded junctions you have to carry your hand-baggage and find your especial train, one of many, as best you can, no one to offer the slightest help. Especially on Saturday evenings, the confusion is indescribable, streams of passengers screaming, shouting, hustling each other; dogs, guns, bundles in the densely-packed carriages; nothing done calmly and quietly.

As I have unconditional praise for so much I write of, it is only fair to give the other side of the picture. Certainly the comfort of railway travellers is not much considered in France. Third class is out of the question, second class often as uncomfortable as can be, first class is only available for certain distances. The object of French railway companies often seems to be to induce people not to travel. Such, at least, is my own experience.

St. Brieuc, prettily situated bishopric and chef-lieu of the Cotes du Nord, looks much as it did when visited by me just upon twenty years ago. It now possesses a good modern hotel (d'Angleterre), and from the busy little port of the Legue tourists may reach Jersey by regular steamers in a few hours. Hence, as from Paimpol, scene of Loti's novel, fishing-boats set forth in spring for Iceland and Newfoundland, returning in October. On this northern coast the women are the husbandmen and general managers (by the way, a phase omitted from Loti's moving little story), the men when at home doing nothing. It is the housewife who invests the earnings of the season's fishing. The voyage occupies six weeks each way, and the fishing six months. Much drinking and quarrelling goes on during these long absences; and many a man, I am assured, said to have been lost *dans le brouillard*, in the fog, has met his fate otherwise. The arrival of the convoys may also be witnessed at St. Malo, and is a strange and pathetic sight. In expectation of their husbands' return, the women set out for the port in carts, the men, on their side, as soon as they sight land, putting on Sunday clothes.

The first query of the women is, "Are any missing?" and the almost invariable answer is in the affirmative. Then follows the shock of disclosure: the bereaved mother, wife, sweetheart, daughter, wailing amid her more fortunate companions.

These Bretons are excellent sailors, the backbone of the French navy, and as all are liable to be called out for service after a certain age, they receive a small pension. They are, indeed, in Loti's words, wedded to the sea, and delight in the strange life of which he has given us some idea. To portray it to the life, one must follow the brave reckless fellows *dans le brouillard*, scene of many an unrecorded tragedy.

Arthur Young reached St. Brieuc by way of Montauban and Lamballe, and in piteous language describes the nakedness and rags of the people. From the former place we wrote, in 1788: "The poor people seem poor indeed, the children terribly ragged, if possible worse clad than if with no clothes at all; as to shoes and stockings, they are luxuries. One-third of what I have seen of this province seems uncultivated, and nearly all of it in misery." To-day the junction of Lamballe is crowded with well-dressed peasants, the women in spotless white coifs, good black dresses, and neat shoes and stockings, the men wearing blue blouses over broadcloth. They are returning from market, and have big baskets of groceries and other purchases.

On the morning after my arrival, the departmental professor of agriculture called upon me, and a brief conversation with him prepared my mind for the changes I was to find in the Cotes du Nord.

When I suggested that general progress throughout Brittany must be considerable, this gentleman raised his hands and made reply -- "*Inimaginable*" (not to be imagined). ... One factor of agricultural progress has been the laying down of single lines of railway from the coast, for the transport of marine debris used as manure. The *sable coquiller* will be described further on. Agricultural shows have also done much to improve the breeding of stock and increase crops. The professor informed me that the Chinese system of planting out or *repiquage*, is applied to wheat with marvelous results. On one farm this system had produced 100 hectolitres per hectare; the maximum attained hitherto being 33!

Industrial exhibitions have told immediately upon the sale of agricultural machinery. Thus during the year of 1878 only four steam threshers were purchased throughout the entire department. But farmers of all classes visited the Paris Exhibition of that year with the following results. In 1879 the number of these machines purchased for the Cotes du Nord had risen to forty-nine. The Centennial Exhibition of 1889 and the agricultural show held at St. Brieuc in 1891 respectively doubled and quadrupled sales during the years 1890 and 1891. In 1892 only 15 of the 389 communes of this department were unprovided with stream threshing-machines.

The consumption of artificial manures shows proportionate increase. The quantity of super-phosphates used in 1892 was seven times that of 1890. But it is necessary to turn from statistics to observation, above all to compare experiences, before we can realize that "*inimaginable*" of the professor. Only those who knew Brittany of twenty years ago can understand how much has been done.

This gentleman strongly advised me to visit the agricultural penitentiary of St. Ilan, about two miles and a half from the town. Accordingly, provided with his letter introductory to the father Superior in charge of this establishment, I set off.

It takes some time nowadays to clear the suburbs of St. Brieuc, then past substantially built farmhouses, well-cultivated fields and apple-orchards, we are soon in sight of the charming bay. Rain had followed the tropic heat of the day before, bringing down sacks of apples not valuable enough to be picked up. everywhere people were busy getting in their buckwheat, that homely yet lucrative crop, without which the farmers here were lost. What the vine is to the southerner, the *ble noir* is to the Breton peasant. Little, indeed, do we imagine that this wine-red crop has an affinity as a source of wealth with the vine; but so indeed it is. The *ble noir* costs little to cultivate, feeds the bee with its flowers, nourishes the cultivator, constitutes a valuable article of commerce, its grain supplying the poulterers of Paris and the distillers of Holland. We may, indeed, compare these wine-red harvests to a Burgundian vintage.

The peasants's cart-horses looked uniformly in good condition, and their owners were well-clothed. Twenty years ago well-to-do farmers' wives near Nantes went barefoot, their feet thrust in sabots lined with straw. Sabots still clatter on the ill-paved Breton pavements, but every one wears good stockings, and, on Sundays and holidays, boots, very likely manufactured at Bristol! the climate of this seaboard is very genial, and the soil extremely fertile. I was soon to find myself amid scenes of southern luxuriance. ...

From St. Brieuc I took train to Quintin, a station on the line to Pontivy. We pass a pretty bit of country, the landscape here and there recalling England, meadows set round with tall hedges, along these rich forests. The wastes or "*landes*" of former days have almost entirely disappeared. Quintin is a prettily-placed little town on the river Gouet, around it vista upon vista of woods.

My errand was to St. Brandan, a bourg or village of 2000 souls, almost a mile and half off. The road, betokening the granitic nature of the soil, winds upward amid charming home-like scenes, here and there a solidly-built farmhouse with orchard and garden, round about enclosed meadows and neatly-cultivated fields. The distant perspective of wide-stretching forest is very beautiful. I was most cordially received by the gentleman farmer to whom I carried a letter of introduction, and he immediately proposed a round of inspection. The dwelling-house, with well-laid-out grounds, is much what it would be in England, ornamental trees being planted round the house, and pretty walks leading to fine points of view. Here, in the heart of

Brittany, amid the "*landes, landes, landes*" of Arthur Young, I found high-farming, machinery, stock, crops, all testifying to the most improved methods. The machinery occupied an enormous building, and comprised sowing, reaping, mowing, and winnowing machines of latest French, English, and American make. I was next shown the storage on a large scale of straw and various kinds, mixed as in Picardy with the pulp of beetroot for cattle. Beetroot here is not grown for sugar. We then visited the stables and neat-houses, all well built and in perfect order, the cows and calves here having much more spacious quarters than in the former province and Normandy, and, being also unattached, enjoyed greater ease. In the centre of the vast farmyard lay a heap, or rather enormous mound, of farmhouse manure, and underneath a reservoir from which the liquid was pumped up on adding fresh straw. Other manures used are the scoria of dephosphated metals, alluded to in a former page, also kainite, a German product, consisting of sulphate of potassium and magnesia, especially available for potatoes; but by far the most valuable enrichment is that of the pulverized marine refuse called *sable coquiller*, dragged from a depth of several hundred feet off the coast of St. Brieuc. Throughout the department, at this time of the year, are seen heaps of this grayish-white substance ready to be spread on the soil. It is especially rich in phosphate.

My host next led me to see his splendid turnip crops, and what would Arthur Young have thought of such a spectacle, in the midst of a region characterized by him as wastes--wastes--wastes--several acres of turnips forming a single field--one that would do honour to the best Suffolk farmer going.

The phenomenon, as indeed it must be called, created such a sensation twenty-four years ago. So accustomed were the farmers here to patch-work cultivation--a few square yards of one crop, a few of another, a dozen in a single acre--that from far and wide the curious visited the first real turnip-field seen in Brittany.

Adjoining were fields of recently-sown turnips just up; these would be *repique*, or planted out later on; cabbages, largely grown for cattle, are cultivated in the same way, only apple trees breaking the expanse of large, hedged-in field. Flax is another important crop, and of cider apples, here as elsewhere, was a bewildering plethora.

But a far greater surprise was in store for me than the sight of turnips. My entire experiences, indeed, at St. Brandan were what our French neighbors call *renversant*. I was next conducted to the dairy, to find a method of butter-making for which there is no other word by ideal. I have described the Swedish churn used in Normandy. The system here pursued is in every respect superior. In the dairy is a tank several feet deep and two or three yards long which is supplied with spring water by a pipe. The milk, warm from the cow, put in a closed tin vessel, is plunged into this ice-cold water, and the cream being lighter, rises in globules. I saw an inch of cream on milk thus placed a short time before, each tin vessel having a tiny aperture covered with glass, permitting inspection. The cream, after removal, is allowed to ferment for twenty-four hours in a stone bowl, and then placed in another metal vessel; into this a many-pronged fork-like instrument is thrust, communicating with the outside of a tube. The butter-maker has only to turn this machine a certain number of times, and the butter is made as certainly and satisfactorily as water is boiled on a fire. This method, called *la mode de Paris*, is not only the perfection of cleanliness, but of simplicity. When I recall the terrible ordeal that butter-making used to be in my childish days, I feel a pang. How often both mistress and maid wept over the butter "that would not come," and how often a good, honest girl lost her place because she had not "a cool hand." From first to last, the butter made in the manner just described never comes into contact with the fingers; and, granted, of course, the quality of the milk, retains a uniform excellence of quality. Butter, as made in Suffolk a generation ago, differed regularly from week to week, and would often be a failure altogether. Let us hope that our dairy farmers will have recourse to this delightful *mode de Paris*.

Between Rennes and Redon the scenery is very charming, and between Vannes and Auray, wastes are no longer the principal feature as in Arthur Young's time; nor do we find any longer "good houses of stone and slate without glass windows." Auray now, as on the occasion of my visit in 1875, welcomes the stranger, and in the pleasant Hotel du Pavillon prices remain precisely what they were then. I found, alas! my charming landlady gone to her rest, and the beautiful chamber-maid, of whom all tourists wrote with rapture, replaced by others. Having grown old, the celebrated beauty of Auray is wise in retiring from the scene of former triumphs. Costume has not changed here any more than prices. But little else--always excepting the stone arrays of Carnac--has remained stationary.

The railway, opened some years since between Auray and Quiberon by way of Carnac, has of course, revolutionized this district; but I came quite unprepared for the tremendous changes awaiting me at both places. The line passes amid small enclosed fields and meadows, pinewoods, and bits of waste, the crops being buckwheat, cider apples, Indian corn, potatoes, and lucerne. The land prepared for sowing did great credit to the farmer; the pretty little black and white Breton cattle making pictures of every meadow. Brilliant are the hues of pine and gold-brown marsh as we approach the sea.

Carnac is immensely improved since my first visit. It is now, indeed, a flourishing bourg of 2000 and odd souls, with a little hotel ideally clean, a museum, handsome schools, and airy, wholesome streets. The ancient church struck me as far more beautiful and impressive than before. As we waited for a carriage to take us back to Auray by way of the menhirs, it was instructive to watch the boys awaiting the signal for afternoon school. There must have been fifty at least, all well dressed in good stockings, sabots, cloth trousers, and short blouse. As they played about there was no roughness or quarreling, no impertinent curiosity testified to strangers, and on the church clock striking one, all poured into school with the alacrity of willing scholars.

At last we succeeded in obtaining a carriage, and I soon began to realize the transformation of the last few years. What the speculative builder is doing in suburban England, the peasant is doing in Brittany, the monoliths of Mennec and Erdeven no longer rising from a wilderness as when first I saw them years ago.

From the pyramidal height of the little Mont St. Michel I look down upon the same panoramas I had seen twenty years before, but how changed! Little farmhouses with white walls and gray roofs now dot the plain; bright green crops break the uniformity of the waste; everywhere are signs of domesticity and encroaching civilization. The plough and the harrow are at work, and if the scene is less impressive than of old, we can but rejoice in the signs of increased well being.

Thanks to the French government, the prehistoric stones are safe. The builder, the husbandman, and the shepherd may metamorphose the landscape, but they cannot destroy its sublimity. The mysterious alleys of stone remain intact.

Two lads with bright intelligent faces, and speaking excellent French, led us to Kermario, a group of stones some distance from the majestic alleys of Mennec. In 1875 I described my little guide here as "wild as an Arab, and speaking only Breton." The elder of these two boys had passed the examination of communal schools answering to our sixth standard, and proudly told us of his certificate. This, he said, would be very useful to him on being apprenticed out. His father was a labourer, earning a franc and a half a day, but possessed a bit of land and a cow or two.

"There was an English gentleman here not long ago," he said, "who could understand me when I spoke Breton. He came from Wales." I asked both lads several questions concerning England, its form of government, name of capital geographical position, and both answered promptly and correctly.

Thus the rising generation of ancient Armorica is placed on a level with the rest of their countrymen, the loss of picturesqueness and romance being compensated by raised social and moral conditions. The almost savage-looking peasants of former days, long-haired, shaggy, quaintly costumed, are disappearing from even remote regions.

Continuing our journey to Quiberon by railway, route so tediously made by diligence twenty years ago, we find the pinewoods replaced by sea marsh, only broken here and there by cultivation, every field being evidently of recent date. Stumpy windmills and little villages perched above the level vary the monotony; beyond these we see glittering white sands and sea, deep and warm in hue as the lake of Capri.

The "solitary, unspeakably wild and poetic drive to Fort Penthièvre" I described in my former travels, is certainly not quite the same thing as a comfortable half-hour's railway journey. But it is pleasant on this Sunday afternoon to see gendarmes and their wives, townsfolk and peasants, all well dressed, taking advantage of the cheap return tickets from this little station. The approach to Quiberon--gravestone of the

Vendean War!--is exquisitely beautiful, not less so the gracefully curved bay of smoothest, finest, silvery sand hemming a turquoise sea.

Until the construction of the railway a few years ago, Quiberon was a mere fishing village, occasionally visited by tourists on account of its historic interest. Here the *ancien regime* many be said to have yielded up the ghost, and its most determined opponents cannot resist the pathos of such a tragedy. But the place itself is no longer in keeping with associations so dreary. A lively, fashionable little watering-place has sprung up with mushroom swiftness. At the station you are beset by clamoring rivals of the big new hotels now grouped around the shore; villas and cottage *ornés* keep them company; a casino is not wanting; for two or three months in the year Quiberon has become a miniature Etreat!

October is at hand, and visitors are returning home, in spite of the glorious weather. On this 24th of September a brilliant sun shines in a cloudless sky, the temperature is that of July; nothing can be more delightful than this delicious little bay with its smooth sands. We have everything to ourselves. The villas are shut up; in a few days, one hotel after the other will follow suit, and the new Quiberon become inanimate as the old.

There can, however, be no doubt as to its future. A mere name in guidebooks of twenty years ago, this rapidly rising watering-place is too attractive not to become cosmopolitan. Sanitation and enforcement of cleanliness in the public ways are the necessary conditions of such development. The cholera epidemics of 1892 and 1893 will surely lead local authorities throughout Brittany to take precautionary measures. My only astonishment is that such outbreaks have not been twice as widespread and twice as violent. Not only here, but throughout France, sanitation is the last reform thought of. Cities are beautiful, abuses swept away, enormous strides made in other directions.

Some survivals, on the contrary, are welcome enough. After twenty years I found hotel charges the same at Auray. Nor have education and intercourse with the outer world detracted from the unsophisticated character of the people. The fete of a patronal saint occurred during my stay. well-dressed peasant folk, here retaining the sober costume of former days, flocked by the hundreds into the town. There was no noise or drunkenness, but until a late hour could be heard men's and boy's voices singing a low monotonous chant. I was still in Brittany, although no longer the Brittany of former days!

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