

BRO NEVEZ

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



TRÉGUIER

Illustration by Thornton Oakley
from Enchanted Brittany by Amy Oakly
See page 18

KUZUL ETREVROADEL EVIT KENDALC'H AR BREZHONEG

No. 78

May 2001

Editor:

Lois Kuter
169 Greenwood Ave., B-4
Jenkintown, PA 19046 U.S.A.

(215) 886-6361
kuter@netreach.net
website: www.breizh.net/icdbl.htm

The **U.S. Branch of the International Committee for the Defense of the Breton Language (U.S. ICDBL)** was incorporated as a not-for-profit corporation on October 20, 1981. **Bro Nevez** ("new country" in the Breton language) is a newsletter produced by the U.S. ICDBL. It is published quarterly: February, May, August and November. Contributions, letters to the Editor, and ideas are welcome from all readers and will be printed at the discretion of the Editor. Suggested deadlines for receipt of contributions for Bro Nevez are: January 20, April 20, July 20, and October 20.

The U.S. ICDBL provides Bro Nevez on a complimentary basis to a number of language and cultural organizations in Brittany to show our support for their work. Your Membership/Subscription allows us to do this.

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



The **Canadian Branch of the ICDBL** was relaunched January 1998. That branch of the ICDBL publishes a newsletter called Brittany (trilingual in English, Breton, French). For information about membership in the Canadian ICDBL or subscription to Brittany contact: Jeffrey D. O'Neill, 58 Century Drive, Scarborough, Ontario, M1K 4J6 CANADA (e-mail: jdkoneill@sympatico.ca). Telephone: (416) 264-0475.



FROM THE EDITOR

With a major change in overseas postage rates, I have tried to be careful to keep Bro Nevez to 15 sheets of paper. This means we can keep the U.S. rates down to 77 cents to compensate for the fact that Airmail (letter rate) is now the cheapest option (really the only option) to mail Bro Nevez to friends in Brittany and Europe. But as costs continue to rise (for photocopying as well as postage) we may contact you to ask for an extra contribution, and we may have to raise the cost of memberships and subscriptions just a bit.

I think you will find that with a bit of trimming here and there (and perhaps some slightly narrower margins and smaller print size) we can retain the same quantity (and quality) of content while cutting down on pages and weight. I hope you don't find the look of Bro Nevez too cramped! And down the road, we can certainly look into putting Bro Nevez on our web site.

I would certainly welcome your feedback and ideas on any particular topics you would be interested in seeing in the pages of Bro Nevez. Based on the many newsletters and magazines I get from Brittany, I try to keep you up to date on what is going on there in as timely a manner as possible. And I have also tried to keep content varied and provide Bro Nevez readers with key resources to find more information on their own. I would welcome contributions from more people. How about sending a short note about a good tourist guide to Brittany, a recipe, CD review, a profile of a famous Breton, or a note on some aspect of Breton history. Or how about a description of a great web site you found about Brittany on the internet—a web site review like we do for books and CDs! Aim for August!

THE BRETON LANGUAGE AND RECENT EVENTS IN BRITTANY

March 24, 2001 – 3,000 demonstrators gather in the streets of Quimper to show support for Breton in the schools. Braving a cold rain, the demonstrators included parents, children and teachers called to show their support by Divyezha (the parent's group for bilingual classes in the public schools), Dihum (the parent's group for bilingual classes in the Catholic schools), Diwan (the Breton language immersion schools now heading towards incorporation into the public school system), and Unvaniezh ar Gelennerien Brezhoneg (union of Breton teachers). Of particular concern to all these groups is the development of teacher training to meet growing needs. Impatience with the slow progress on the part of the French government to develop plans to support Breton language education was expressed in the slogan shouted by the demonstrators "enough promises, now action."

April 5, 2001 - As reported in the daily newspapers Ouest France and Le Télégramme, the Prefect of the Region of Brittany, Claude Guéant, met with the Recteur d'Académie, President of the Brittany's Cultural Council, members of the Regional Council and representatives from Diwan and bilingual school programs to discuss an amendment on bilingual education to be added to the "Contrat de plan Etat-Région" which will serve to move teacher training forward. The "amendment" will create a specific teacher training program for Breton teachers to be based in Saint-Brieuc. Further meetings will be held to work on details of the implementation.

The Ouest France newspaper article ("Enseignement bilingue et carte scolaire" April 6, 2001) included some interesting figures about the teaching of Breton language in the schools. This school year (2000-2001) 21,429 students are receiving some kind of Breton lessons. For 13,159 students this is just an introduction to Breton – giving students an awareness of their language and culture, but not the ability to really speak Breton. 1,851 students are taking Breton as their "living language" option. 6,459 are in a bilingual program: 2,294 in the public schools, 1,892 in the private Catholic schools, and 2,233 in the Diwan schools. An additional 1,200 children in eastern Brittany are learning Gallo.

April 26, 2001 – Ouest France and Le Télégramme report that Jack Lang, Minister of Education is ready to sign an act which recognizes an equal place for regional languages in education (officially strengthening not only the place of Breton, but also Basque, Occitan, Catalan, Creole, Corsican and languages of Alsace and the Moselle). This act would also serve to integrate the

Diwan immersion schools into the public system. While the Lang proposal gives languages like Breton validation as living languages, actual advances will depend on the improvement of teacher training and efforts to truly meet demands for the growth of bilingual and immersion programs. It is estimated that some 50 new positions per year will be needed for all the Breton language programs.

April 28-29, 2001 – Diwan holds its General Assembly and votes to approve the accord proposed by Jack Lang which will integrate Diwan into the public education system. Of 145 voting, 116 vote in favor, 17 against, and 12 abstain. This historical step is taken with some trepidation and Diwan administrators, teachers and parents know that they will need to continue to be closely involved in the transition to make sure growth continues.

While The Minister of Education seems to be truly backing a program of growth for Breton language education, there is strong resistance among some teacher's unions who see the entry of regional languages into the schools as an evil plot to weaken French. They argue that Lang's proposed plan is unconstitutional since the French constitution stipulates that French is the language of the Republic. The fact that bilingual education is not universally welcomed was shown in a May 4th meeting of the Conseil Supérieur de l'Education where the Lang plan for teaching regional languages was presented and rejected by a vote of 25 against, 14 for, and 6 abstentions. This group has just a consulting role but the vote reflects the split in attitude in the educational community of France.



LETTER TO THE EDITOR

Hello Lois and all out American friends,

We are proud to announce that Arvorig FM, an all Breton radio station in Commana (Finistère) is now available on the net.

So if you want to hear the best in Breton and Celtic music, talks and interviews in Breton, and also know what's happening in good old Brittany, you only need to go to our site: www.arvorigfm.fr.st and you will get our programs "live."

If you care to drop us a line on our site to tell us what you like and what you would like us to improve, we would be most grateful. Needless to say, we need the support of our friends everywhere.

Thank you very much and kenavo,

André Roparz

Some Basic Information about the Breton Language

From the Kervarker web site: <http://www.kervarker.org>

I often get requests from students who are in need – immediately – of information about the Breton language. Where do you start? I have found that it is often wise to send them to the internet (which is where they tracked me down) to look at some of the things Bretons themselves have presented. And I have to say that the “Links” listed on the U.S. ICDBL web site are an excellent place to start looking for information about Brittany and its culture (see the address for our web site on the front page of the newsletter).

One of the Breton sites that includes a substantial amount of information in English (as well as German, Spanish, French and Breton) is Kervarker (see the address at the top of this page). If you are hooked into the internet, I urge you to explore this site, and you might consider helping the people at Kervarker who are looking for help to translate information in French into English. If you could spare a little time and would enjoy this important task of making more information available to English speakers, contact the people at Kervarker at the following address: webmaster@kervarker.org.

Anyone who wants an in-depth knowledge about the Breton language and its history will not get far without learning French, and there are certainly a good number of books and magazine or newsletter articles to consult. For most of us, a scholarly study is not possible. So, I have tried to find a good short introduction to Breton to include in Bro Nevez that might be useful for U.S. ICDBL members. It is very difficult to summarize any topic without annoying someone who feels you have left out something important. And you will see that the following introduction has a particular “point of view” and needs a bit of updating in a few areas. But, I think it is worth including here, and will try to find other summaries from different sources for future issues.

0380

History of the Breton Language (abstract)

Sav Heol - 43 straed Lorgetil - 35000 Roazhon - Breizh France

The history of the Breton language began with the appearance of the Bretons in Britain in the 6th century BC. These Celtic people thus came after the Goidels (or Gaels) and the Picts. After the fruitless attempt of the invasion of Britain by Caesar in 56 BC, it was a century later (in 60 AD) before the Romans established a foothold on the isle and subdued the Bretons. Unlike the Celts on the continent (the Gauls), the Bretons were careful to conserve their language.

From Britain to Brittany

After the fall of the Roman Empire, successive waves of Bretons immigrated to Armor (the coastal region of Brittany) and there founded kingdoms that soon unified under Nominoe against the Frank enemy (the Battle of Ballon in 845 AD). In Britain the Breton kingdoms slowly collapsed under the pressure of the Saxons, and their battles gave birth to the Arthurian legend.

This ancient Breton language, or Brythonic, which is spoken from the south of Scotland to the mouth of the Loire (from Dumbarton to St. Nazaire), is thus divided into three branches: Welsh and Cornish on the isle of Britain, and Breton on the Continent (where Gallic has disappeared).

From Brythonic to Breton

The history of the Breton language is divided into three periods:

- That of Old Breton before the year 1000 AD; from that epoch (the end of the 8th century) dates the oldest manuscript in the Breton language. It is kept in Leyden (The Netherlands) and predates by more than a century the oldest text referenced in French;

- That of Middle Breton, from 1000 AD to the 17th century, which saw the edition of the Catholicon of Jehan Lagadeuc, the first Breton-French-Latin lexicon in 1499;
- That of Modern Breton, illustrated in the 19th century by the publication of the Barzaz Breiz of La Villemarqué (1849). At the beginning of the 20th century, the literature was honored with the names of Malmanche in theater and of Kalloc'h in poetry. Then the GWALARN movement, founded by Roparz Hemon, originated from modern Breton literature, with the story writer Jakez Riouand and the novelists Abeozen and Youenn Drezen.

After the Second World War the literary revue *Al Liamm* took up the torch from Gwalarn and continued, with others, the publication of works by new writers.

Modern Breton

In 1908 took place the first orthographic unification, that of the three dialects of Cornouaille, Leon and Tregor (KLT), whereas Vannetais kept its way of writing.

In 1941 took place the second orthographic unification with the Vannetais (KLTG). This unified spelling is used today by the great majority of publications and teachers of Breton. It is characterized by the use of "zh" in Breizh and brezhoneg for example.

Status of Breton in Education

In 1951, the Deixonne law authorized the teaching of Breton, until then prohibited.

In 1976 was created the first preschool DIWAN, with a half dozen students. In 1994 Diwan schooled more than 1500 students from preschool through high school and foreshadowed the opening of new schools and colleges by preparing to open a high school. [Editor's Note: Today the Diwan high school is open and a total of 2,414 students were enrolled at the beginning of the 2000-2001 school year from preschool through high school]

In 1978 the teaching of Breton was authorized as LV2, then as LV3 in 1982.

In 1981 the degree of Breton was created, in 1986 the CAPES, but it was not until 1989 that the creation of the DEUG was obtained.

In 1993 successive French governments, left and right, refused to sign the European Charter of Minority Languages and to recognize the linguistic rights of the Bretons. After those of Diwan, the students of the bilingual program of the college Charles Le Goffic de Lannion saw themselves refused the right of taking history and geography examinations for the college certificate in Breton.

In the Media

While there are occasionally radio and television broadcasts in Breton, there still are not channels broadcasting in Breton, as for example Welsh channels exist in Wales. On the radio the local channels air several hours of Breton each week, but without the prospect of expansion. On television less than one hour weekly, regularly shortened for sporting events, is far from satisfying the Breton-speaking public. There are no telecasts for children, nor for persons learning the language. It should be noted that France-3 receives more funding from the subsidies of the general council of Finistère than from the regional council for the development of these telecasts. The results: nothing. Where does the money go? [Editor's note: Today, TV Breizh has filled some of the void, and programming on both radio and television in Breton has improved, but there is a long way to go!]

In the public life

There is no official statute for Breton in the public life. And the fact that all of the governments, on the left or on the right, have always refused even the idea of a debate in Parliament on an ordinance of "regional" languages says much about the degree of broad-mindedness of the public authority on such a subject.

According to the revised Constitution of the Fifth Republic, "French is the language of the Republic". The Breton language will be therefore an anachronism of the Old Regime. French thus benefits (as opposed to Breton which does not exist legally) from the protection of the Constitution and the laws, because although all citizens are equal, one single language is more equal than the others.

The law of 1975 that protects French is used against Breton, as too until now has been the royal edict of Villers-Cotterets in 1539, by the republican tribunals of today. The use of the Breton language in legal and commercial documents, as well as in publicity, is against French law. Bills or posters of festou-noz in Breton are therefore illegal.

Outlawed Breton

Breton (and those who speak it) is thus, formally, outlawed. France, which recognizes the rights of the ethnic and linguistic minorities except on its own soil, has always refused to sign Article 27 of the Declaration of Civil and Political Rights which would obligate it to respect the linguistic rights of Bretons. Likewise, it refuses today to sign the European Charter of indigenous minority languages. Therefore Breton, as Basque, Corsican, Catalan, Alsatian, Flemish (other languages spoken in the French Republic), is officially nonexistent. Breton is an outlawed language in the very country where it is spoken. Breton citizens are not allowed to use their language in courts or administration in their country. Linguistic discrimination prevails since Liberty and Equality, the motto of the French Republic, only apply to French speakers.

Learning Breton – More from the Kervarker Web Site

<http://www.kervarker.org>

While the information below which I pulled from the Kervarker web site is geared towards those who reside in Brittany, it also offers some useful leads for those who may be staying for a short period of time or who want to do a correspondence course. There are more and more resources for Breton learners (although most still require you to pass through French), so explore some of these options and explore the internet further for even more leads. The list of Cultural Centers in this issue of Bro Nevez provides a number of other excellent places to explore possibilities.

How to learn Breton

If you wish to learn breton, 6 main opportunities are offered.

COURSES FOR ADULTS

In most towns of Brittany classes for adults are organized, either in schools or in cultural centres, as in Rennes for instance where classes are organized by Sav-Heol. Such classes exist in Nantes, Saint Nazaire, Lorient, Vannes, Brest, Quimper, Carhaix, Saint Brieuc, Lannion, Guingamp, Saint Malo, Redon ... and about a hundred other places either in Brittany or outside, in Paris or its surroundings for instance. Mervent is a federation of about 30 of such night classes in Kerne, the Parc d'Armorique organizes about 20, and Gevred in the Mor Bihan area is a federation of about 20 others. If there is no group in your vicinity, contact Sav-Heol.

KERVARKER COURSE ON INTERNET

You can study with our method, *Ni a gomz brezhoneg*, which is being published in French, English, German and Spanish, on the Web. You can listen to the dialogues too. When you finish the lessons, why not try the short stories for learners, or even better, join the summer course (see below)?

CORRESPONDANCE COURSES

Skol Ober has organized a correspondance school and gives free teaching on several levels. At home, according to your will, you will study a handbook (Skol Ober proposes a choice of several) and listen to the tapes. Then you will send your homework to a teacher. He will correct it and give his advice and then send it back to you. You may want to learn fast or work slowly, it is up to you. Ask Skol Ober 22 310 Plufur (02 96 35 10 22) for free information.

WEEK-ENDS

A few courses are organized through the year at weekends. Some are intensive, others are not. They help you to learn faster and use the language. The Kreizenn Klas Glas, (22 160 Ar Chapel Nevez), is one of those places where students gather for several language weekends courses.

WEEK COURSES

Those are longer and more efficient. Roudour organizes such weekly courses all through the year, in Centre Bittany or elsewhere. There is always a course going on. Ask for the list. Roudour, BP 24 Hent Berrien, 29-690 An Uhelgoad. - (02 98 99 75 81 / 02 98 99 76 01). The Université de Haute Bretagne in Rennes organizes a course for all levels every year during the first week of July, during the music and theatre festival called "Les Tombées de la Nuit". Contact Laurence Bessenay, SEFOCEPE, Université de Haute Bretagne, 35 000 Rennes. Holiday centre An Oaled (29 214 Treglonou) has its course for adults in August, and children are welcome.

SUMMER IMMERSION COURSE

Immersion courses mean efficiency and KEAV, i. e. Kamp Etrekeltiek ar Vrezhonegerien, the Interceltic camp for breton speakers, founded in 1947. Every year about a 100 breton learners and teachers gather for 1 or 2 weeks (up to your choice) to practice the language in classes, walks or games, to sing, dance or just chat. Everybody has to speak breton, which anybody can do a little if he has studied for one year. Children who can speak the language are accepted if accompanied. Learn and practice is the rule, and best periods are not always the classes. It is the only place where you can speak breton the same day to Irish or Welsh Celts as well as to Americans, Japanese or Hungarians. KEAV is generally held during the second half of July. This year, for the first time, there will be 3 weeks, from Sunday 12th of July to Saturday 1st of August because too many persons could not be accepted during the 2 weeks last year. If you are really interested, apply as soon as possible. There might still be room for you! KEAV, Hent Moulouen, 29 000 Kemper. [2001: 3 weeks from July 8 through the 28th]

You can find help in the TV programmes of F3, although there not very frequent, and generally suppressed during the summer, or the radio broadcasts (Radio Kreiz Breizh, Radio Bro-Gwened, Radio Armorique, Radio Bretagne Ouest).

You also can get help from:

- the short stories for learners published by Sav-Heol (42, strada al lireu, 35 136 Sant Jakez al Lann - (02 99 30 22 89): Erwan Lagadeg, soner piano (1996) Ur voutailh war an traezh (1997);
- the comics, Tintin for instance, published by An Here, (29 219 Ar Releg);
- a bilingual magazine, Evit ar Brezhoneg BP 24 29 450 Sizun;
- listening to records while reading the words of songs by Annie Ebrel, EV, Gilles Servat, Kemener, etc.



Cultural Federations in Brittany -- where to go for information

Lois Kuter

I get many requests for basic information from people preparing to travel in Brittany. For scenery and interesting stops a typical tourist would make, I recommend they simply get the Michelin Green Guide on Brittany and follow some of the suggested high points there. But for finding out about festivals and festoù noz or other cultural events of a more temporary nature, tourist guide books will not be terribly helpful.

So I have put together this list of some of the cultural organizations which serve as sources for information and which coordinate language and cultural activities in a particular area. They are sometimes federations of many smaller groups—group organizing Breton language classes, associations fostering traditional music, bagadoù and Celtic Circles, festival organizers, and cultural centers of all kinds. These have been pulled from the 1999 edition of Kentelioù brezhoneg d'an oadourien/Cours de breton pour adultes published by the Ofis ar Brezhoneg with information added and updated as I have run across it.

In using the information note that "Pgz" is short for Pellgomz, or telephone. "E-bost" = e-mail address. The list is broken down by department. When I could find one I have also included a web site. In some cases these are not terribly informative, while in other cases they give a good background of the federation and present all its affiliated organizations. In a few cases information is available in English.

I found that a good place to seek out general information on Brittany for travel and to find contact information on a variety of contacts was the gwennhadu web site. Try that for more leads: <http://www.gwennhadu.com>

Aodoù-an-Arvor (Côtes-d'Armor)

Al Levrig

91 Hent ar Marichal Joffre
22700 Perroz-Gireg
Pgz: 02 96 49 80 55
E-bost: allevrig@wanadoo.fr
<http://www.allevrig.com>

Steredenn

19, bali Carnot
22000 Sant-Brieg
Pgz: 02 96 94 19 18
<http://www.marine-saint-brieuc.fr/culture3/steredenn.htm>

Kreizenn Sevenadurel

Plasenn Verdun
22200 Gwengamp
Pgz: 02 96 44 27 88

Penn-ar-Bed (Finistère)

Kreiz

2, straed ar Vered/rue du Cimetière
29580 Ar Faou
Pgz: 02 98 81 08 88

Mervent

Plasenn Amiral Ronarc'h
B.P. 29 / 29720 Pouneour-Lanwern
Pgz: 02 98 87 72 41
This federation focuses on Breton language classes.

Sked

Ti ar Brezhoneg ha Sevenadur Breizh
18, straed Duguay-Trouin
29200 Brest
Pgz: 02 98 80 26 71
E-bost: sked@infini.fr
<http://www.breizh.net/sked.htm>

Kreizenn an Arzou Pobl

Centre Breton d'Art Populaire
5 rue Marengo
29200 Brest
Pgz: 02 98 46 05 85
Not a federation of groups, but a school which offers classes and workshops on Breton music and dance.

Ti ar Vro Kemper

18 straed Santez Katell (Sainte-Catherine)
29000 Kemper (Quimper)
Pgz: 02 98 90 70 43
E-bost: tiarvro-kemper@wanadoo.fr
www.kerys.com/kerys/tiarvro/tiarvro.htm

Al Leur Nevez

1, rue Hélène Boucher
29000 Kemper
Pgz: 02 98 90 69 97
E-bost: admin@alleurnevez.org
<http://www.multimania.com/alleurnevez>
Focus on dance and language classes.

Ensavadur Breizh

12, straed Penn ar Wern
29450 Kommana
Pgz: 02 98 78 04 61
E-bost: ensavdur@bretagnenet.com
www.bretagnenet.com/ensavadur

Il-ha-Gwilen (Ille-et-Vilaine)

Skeudenn bro Roazhon

10 straed Naonediz/Nantaise
Porzh du Chesne / 35000 Roazhon
Pgz: 02 99 30 06 87
E-bost: skeudenn@wanadoo.fr
<http://perso.wanadoo.fr/yann.yvinec/skeudenn.htm>

Centre Per Roy

Ti Kendalc'h

56350 Saint-Vincent-sur-Oust
Pgz: 02 99 91 28 55
E-bost: tikendalch@tikendalch.perroy.asso.fr
<http://www.tikendalch.perroy.asso.fr>
Not a federation of groups; cultural center with classes, workshops, etc. for music and dance

Liger-Atlantel (Loire-Atlantique)

Agence Culturelle Morvan Lebesque

24, quait de la Fosse / 44000 Naoned
Pgz: 02 51 84 16 07
<http://a.c.b.free.h/frames/acceuil.html>

Mor-Bihan (Morbihan)

Emglev Bro An Oriant

Ti ar C'hevredadoù
12, straed Colbert / 56100 An Oriant
Pgz: 02 97 21 37 05

Gevred / Kelc'h Sevenadurel Gwened

6, straed ar Givijerezh
B.P. 21
56000 Gwened
Pgz: 02 97 42 67 00

Amzer Nevez / Kreizenn Sevenadurel

Centre Culturel Amzer Nevez
Soe
56270 Plânvour
Pgz: 02 97 86 32 08

A HISTORY CENTER FOR BRITTANY

“Press Release” from the Cultural Institute of Brittany (Skol Uhel ar Vro)

Feb. 3, 2001, Loeiz Le Bec; translation, Lois Kuter

I. Creation

The Center for the History of Brittany (Maison de l'Histoire de la Bretagne) is a service of the Cultural Institute aimed to insure a larger public access to regional history. This simple structure, with just two staff, has been desired by Breton cultural associations which met on numerous occasions during 1997 and 1998 to discuss the future for Breton culture. A “White and Black Book on Breton Culture in the 21st Century” based on the decisions taken during those discussions was edited through the efforts of ATCR, the Cultural Council of Brittany, and the Cultural Institute of Brittany on the occasion of the 20th anniversary of the Cultural Charter of Brittany.

A feasibility study was undertaken by the Cultural Institute of Brittany which was approved by the Regional Council in 2000 and a preliminary budget was allocated to the new organization and a director was recruited.

II. Organization

The structure of the Center for the History of Brittany is composed of three elements.

First of all a Scientific and Advancement Council (Conseil Scientifique et de Promotion) where five specialized “colleges” aim to represent the whole of those active with regional history.

- The first “college” includes representatives (either as participants or observers) of the five universities in Brittany (Rennes I, Rennes II, Université de Bretagne Occidentale, UBS Nantes) and the IUFM (Institut Universitaire de l'Education Nationale) of Côtes d'Armor.
- The second gathers representatives from patrimonial institutions (archives, museums, etc.)
- The third is the one where different sections of the Cultural Institute of Brittany concerned with history will work
- The fourth college is that for the numerous departmental or local associations for history and archeology.
- The fifth college is for those who promote/present history or edit publications about it (Skol Vreizh-Ar Falz), writers, journalists ...

The President elect of the Scientific and Advancement Council is Mr. Noël-Yves Tonnerre, a university professor.

The Scientific and Advancement Council has also elected a board whose duty will be to supervise the projects approved by the Scientific and Advancement Council, and to oversee and consult with the director of the Center for the History of Brittany and his/her associate. The board meets every two months and the Scientific and Advancement Council meets two or three times a year.

III. Actions

A. Short-term projects of the Center for the History of Brittany

These concern first of all the establishment of a computer web site where documents and works about Breton history will be presented. This documentation would be presented by researchers (university and others) with their recommendations and submitted to the Scientific and Advancement Council which would have decision over directions.

The server, available free of charge, would be linked to other Breton web sites such as ^{||}Hermine" (of the COBB) or that of Dastum, or even to civil status data bases (work in progress by the Archives of Ille et Vilaine).

Also, the Center for the History of Brittany will respond, with the help of specialists from the Cultural Institute of Brittany and/or the Scientific and Advancement Council, to various questions from the public about Breton history. These questions/responses will be available on the web site in order to avoid repetition and overburdening of a two-staff service.

In the short term as well, the Center for the History of Brittany has started to provide chronologies of regional history and about the Breton movement to teachers and local groups. A general bibliography on the history of Brittany is in the process of being completed. These different "tools" are or will be found on the computer server and will be available to all. Finally, conferences about regional history will begin in Vannes by March 2001 at the Cultural Institute of Brittany.

B. Long-term projects

Projects will be proposed to members of the Scientific and Advancement Council by the Center for the History of Brittany, by the Cultural Institute of Brittany, or by students, professors or individuals. They are right now being elaborated and it is premature to cite them all.

Let us underline, even so, the desire of the Center for the History of Brittany to collaborate on work done on the history of Brittany in academic institutions in the context of existing texts and with the accord of the Académie. Notably in encouraging teacher liaisons who could organize "Breton history clubs" with the production of works (monographs, drama, videos ...) and the discovery of local history sites and Breton patrimony in their area. Understood, it is not a question of adding on to official programs of History-Geography with courses in regional history. Only students who wish to do so would participate in these activities. At the end of 2001, beginning of 2002, a complete project would be presented on this subject to academic authorities.

Finally, it seems necessary to create and to edit a guide to sites of historical memory in Brittany in order to plan for their care with the help of local collectivities.

For more information contact:

Skol Uhel ar Vro
Kastell an Erminig / Château de l'Hermine
6, straed an Nor Bostern / 6, rue Porte Poterne
56000 GWENED / VANNES
FRANCE

A GIFT OF POETRY from Jan Deloof

Jan Deloof is an ICDBL representative for Flanders who lives in Zwevegem, Belgium. He has made a significant contribution to the Breton language through the translations of a number of poems and short stories by some of the best 20th century writers of Brittany. For a review of Bretanje is weer poëzie (1981) and Verhalen van het eind van de wereld. Kortkunst nit Bretagne (1988), see Bro Nevez 28 (November 1988). For a review of his latest work Ik heb geen ander land / N'em eus lec'h all ebet (1998) which includes readings in both Breton and Dutch to accompany the texts see Bro Nevez 67 (August 1998).

On the occasion of his 70th birthday, Jan Deloof published a little collection of poems (primarily in Dutch with Breton translations). And, he kindly sent me a copy of these and provided some English translations so we could print a few in the pages of Bro Nevez. So, here is one poem from the collection In de Achteruitkijkspiegel / Er C'hilvelezhour.

FLANDERS FIELD AMERICAN CEMETERY

Om te worden voorgelezen op Memorial Day

Hun namen dartelen van
kristenkruis tot jodenster.
Een kruis voor Freddy Annandale, Ohio.
Een ster voor Norman Stein, New York.
Een kruis voor David Lee, North Carolina.
In de berken roepen goedgehumtste mezen:
een ster voor Morris Liebmann, Jacob Leder...

Ze vielen kort voor het voorlopig eindsignaal,
de helden die niemand nog kent,
Giuseppe Spano, Julius Plaskawicky, *known
but to ...* Een geel-en-zwarte vlinder
klapt zijn vleugels op de laatste letters open.

Ze wisten nergens van.
Ze trokken zwijgend op.
Wat hadden ze verwacht?
De tijd ontviel hun
voor ze hadden nagedacht.

Greet them ever with grateful hearts.

Zij waren dwaas
om onze dwaasheid te bestrijden.
Later, pas veel later
zullen we con brio zingen
van de zwaluwstaarten.
Van de pimpelmezen.
Van de goede tijden.

MEMORIAL DAY

Gweladenn d'ar Flanders Field American
Cemetery (Waregem)

Da Roger Laouenan

*O anvioù a fring a steredenn da groaz.
Ur groaz 'vit Freddy Annandale, Ohio.
Ur steredenn 'vit Norman Stein, New York.
Ur groaz 'vit David Lee, North Carolina.
Pennduiged laouen zo oc'h andellat
er faou: ur steredenn
'vit Morris Liebmann, Jacob Leder...*

*Kouezhet int un nebeut amzer
a-raok arouez fall ar fin,
an harozed gant den ebet kounaet,
Giuseppe Spano, Julius Plaskawicky, known
but to G... Ur valafenn melen ha du a zigor
he divaskell dirak al lizherennoù d hag o.*

*Kerzhout a rejont hep gouzout ar perag.
Petra o doa goanaget? An amzer zo
difloupet diouzh o daouarn
a-raok m'o defe soñj.*

*Greet them ever with grateful hearts. Foll
e oant evit stoliañ hor follentez-ni.
Kanañ a raimp diwezhatoc'h.
Kalz diwezhatoc'h hepken e kanimp
con brio
diwar-benn ar pennduiged koant
hag ar balafenned laouen
hag an amzer drant.*

*Their names gambol from star to cross.
A cross for Freddy Annandale, Ohio.
A star for Norman Stein, New York.
A cross for David Lee, North Carolina.
Good-humored blue-tits twitter
in the birches:
a star for Morris Liebmann, Jacob Leder ...*

*They fell shortly before
the provisional end-signal,
the heroes who nobody remembers,
Giuseppe Spano, Julius Plaskawicky, known
but to G... A black-and-yellow butterfly
opens its pinions above the letters d and o.*

*They marched without knowing why.
What had they hoped? Time has fled
from their hands
before they could think it over.*

*Greet them ever with faithful hearts.
They were foolish in order to fight our foolishness.
Only much later will we sing
con brio
about the lovely blue-tits
and the happy butterflies
and the good times.*

Jan Deloof

BOOK REVIEW

June Skinner Sawyers. Celtic Music – A Complete Guide. Da Capo Press, 2001. 366 pages.

Reviewed by Lois Kuter

The “subtitle” to this book reads: “From Ancient Roots to Modern Performers: The Music of Ireland, Scotland, Wales and Beyond.” This book is clearly about the music of Ireland and Scotland and focuses on more modern—contemporary and commercially known—performers. I would argue that Wales is definitely included in the “Beyond” category as is Brittany, Cornwall and the Isle of Man. To say this is a “Complete” guide to Celtic music is simply wrong. Less than 15 pages (mostly in paragraphs scattered here and there) out of the 350 in this book are devoted to Wales, Brittany, Cornwall, the Isle of Man and Galicia combined.

Sawyers notes in her Preface that she is “not so much interested in the intricacies and technicalities of what makes the music as much as the reasons why the music sounds the way it does and how it came to be at this point in its history. Above all, it is the emotional pull of the music that draws me, and I suspect many others, in. I search here for the bigger picture, for the human element behind the musical notes.” It is indeed too bad that she did not try a bit harder to look at some of the intricacies, because the book suffers greatly from being a string of bits and piece of information—especially when it comes to the Celts in the “beyond”—where a little bit of information proves to be a dangerous thing. If you read through the whole book you will come away with some good information—especially about musicians of Ireland and Scotland and their recordings. But you will also be puzzled by sentences here and there that are so board as to be worthless or present a peculiar picture of things. Here’s an example: “Irish music falls into primarily two broad categories: songs and dance tunes. Of the latter, marches constitute the largest class.”

While the information about Brittany and Breton music is not all wrong, the little bits and pieces presented will give those who know nothing about Brittany a very peculiar idea of music there. Sawyers states for instance that “Breton music consists of mostly dance music.” If all you knew about Breton music came from a relatively small sample of CDs, then that might be the conclusion you would draw. The author also states that “Perhaps the best known Breton instrument is the Celtic harp...” If Alan Stivell is one of the few musicians you know of from Brittany, then that might be a reasonable conclusion, but the harp is not one of the more widely played instruments of Brittany. Sadly, Sawyer has done a minimum of research on Breton music and has drawn broad conclusions on this minimum. In the appendix the only

source of information for Brittany cited is Bro Nevez. Between 1986 and 1998 I did indeed exchange Bro Nevez for Keltic Fringe, which June Sawyers edited until 1989. She clearly did not seek much further than this and the 25-page Guide to Breton Music I produced for the U.S. ICDBL which she purchased in 1990. For some information, I have no idea what the source might be – for example in a section called “Other Celtic Pipes” (the bulk of which is about Northumbrian pipes!), she dates the biniau to the 19th century and does not mention the existence of the veuze or the creation of the bagad at all. At other times information Sawyers gives is contradictory. In the two short paragraphs devoted to Breton song she leads off by stating: “Breton-language song is called *kan ha diskan*, a type of responsive singing found in central western Brittany.” She then goes on to describe *kan ha diskan* as well as one can do in one sentence and notes that you also find *gwerz* and *son* in Brittany. But didn’t she just tell us Breton language song is called *kan ha diskan*? This is confusing at best.

I am sorry to say that I am cited in her two pages of information about Brittany as an expert on Breton culture and I am cited as the source for the fact that Breton is still spoken by approximately five hundred thousand people in Brittany as their first language. In U.S. ICDBL flyers of the early 1980s I am indeed guilty of giving that wildly optimistic figure for everyday Breton speakers. Too bad June Sawyers relied on information from the 1980s and did not check for more accurate statistics available since then. A more realistic number for people in Brittany who speak Breton as an everyday language would be 250,000 (and some would say that is optimistic!).

Oddly enough I am also cited as an expert on Galicia and Gallego! “Although the language of Galicia, Gallego, is a Romance language, Breton and Galician expert Lois Kuter detects Celtic influences in both its phonetics and vocabulary, tracing the ultimate roots of the music to the Celts from Britain who emigrated to both Brittany and Galicia in the fifth, sixth, and seventh centuries.” While this sounds as if I have done profound research on Gallego, this information is drawn from a very brief introduction to Galicia I wrote for concert program notes when Milladoiro stopped in Philadelphia in November 1991. What I actually said was: “The ancient presence of Celtic peoples in Galicia is marked by numerous place names with Celtic roots, and, while the Galician language is a Romance language (like Spanish), it has Celtic influences in its phonetics and vocabulary. The Celtic traces still found in Galicia culture today can be traced primarily to Celts from the British Isles who emigrated to both Brittany and Galicia in the 5th to 7th centuries, bringing Celtic elements back again to a country with an even more ancient Celtic heritage.” I said nothing about any roots of the music of Galicia specifically. June Sawyer took a bit of liberty with the information there. I never proclaimed myself to be an expert on Galicia, and the six little paragraphs of second-hand information I put in the 1991 concert program sums up my total knowledge

about Galicia! This is hardly a scholarly source by an expert that any reputable author would think of drawing from!

There are a number of other troubling problems in the information provided about Brittany and Breton music which adds up to about 4 pages of text! As one final example, the "Pan-Celtic Glossary" includes *binou*, *bombarde*, *kan ha diskan* and *fest-oz* (described as "Breton dance or *ceilidh*." Too bad the *fest noz* is not mentioned anywhere else in the book so one could see that this is a typographical error. The problems in presenting information on Wales (a total adding up to about 3 ½ pages), Cornwall (about 2 ¼ pages worth) the Isle of Man (about 2 pages) is that Sawyers leaves readers with the impression that there is not more to be said about these countries and their musical traditions. Her style of writing does not hint that the information she provides is just the tip of a vast iceberg. The list of Celtic festivals is quite useful for Ireland and Scotland with 15 to 20 or so festivals cited for Ireland and Scotland, 6 for Wales (oddly not including the National Eisteddfod), 1 for the Isle of Man, and none for Cornwall. For Brittany where there are several dozen major yearly festivals in the summertime alone, only the "Lorient Celtic Festival" (= Inter-Celtic Festival of Lorient) is noted, leaving one with the impression that this is all you will find in Brittany.

There are a few good things one can say about the book. If one wanted to get an overview of commercially recorded music of the past three decades from Ireland and Scotland, this gives you a good idea of major artists and their works. The annotated listings of recordings at the end of each chapter ("Recommended Listening") provide good descriptions of recordings of various styles (although dates for the recordings would have been useful). But of some 220 recordings presented only seven are by Welsh artists, one from Cornwall, one from Galicia and five from Brittany (Alan Stivell, the Goadec sisters, Dan ar Braz, Ti Jaz and Kornog). Just the tip of a very big iceberg.

In including Brittany, Wales, Cornwall, Isle of Man and Galicia in this so-called "Complete Guide" to Celtic music June Sawyers has done a disservice to the rich musical traditions of these countries in failing to do the minimum of research to present them more accurately.

☆☆☆

Potomac Celtic Festival

June 9 & 10, 2001 - Leesburg, Virginia

(Slight modified press release from Barnaby Council for Celtic Studies)

The eighth annual Potomac Celtic Festival will be presented at the scenic Morven Park Equestrian Center, one mile north of Leesburg, VA on Rte. 15. It takes place

on Saturday, June 9 from 10 a.m. to 7 p.m., and Sunday, June 10 from 10 a.m. to 6 p.m., 2001. The Festival celebrates the cultures of all the Celtic Nations: Scotland, Ireland, Wales, Cornwall, the Isle of Man, as well as Brittany (France), Asturias and Galicia (Spain), and their transplants in the New World. Asturias and Galicia will be featured in '01.

Attractions include: 30 music acts, including headliners *Llan de Cubel* and *Brenga Astur* (from Asturias), the Galician dance troupe *Anduriña*, *Sean Tyrell* and *Tommy Peoples* (from Ireland), Scottish singer *Heather Heywood*, *Iona*, *the Poor Clares*, *Ed Miller* and *Charlie Zahm*, dancers from all the Celtic lands,* storytellers, and poets on eight stages; a juried Craft Market and Celtic Import Vendors; the Historical Reenactments of Celtic Life from the 1st Century B.C. to the 20th Century A.D.; a Children's Activities Area; Pipe bands on the Parade Field each day; Clans and Societies to assist with genealogical research; Highland Athletics; Celtic Foods and Family Fare; and a Pub Tent.

There will be a Night Festival at 8:30 p.m. on Saturday, June 9 in the Guinness Tent on the Festival grounds. Tickets may be purchased at the Festival during the day or at the Night Festival for \$10.

A one-day adult ticket at the gate is \$15, children aged 6-12 \$7, a Family ticket for 2 adults and up to 4 children \$44. A two-day pass is \$25 for adults, \$12 for children. Advance tickets may be purchased by VISA/MC or by check through Barnaby productions advance ticket sales line b calling 703-330-3173: Adult \$12, children \$6, Family \$36. Children under 6 are free. No pets please.

For more information contact:

Barnaby Council for Celtic Studies 703-451-4492
P.O. Box 11160, Burke, VA 22009-1160
www.PotomacCelticFest.org

Louden Tourism Council 1-800-752-6118

* There will be no dancers actually coming from Brittany, but Jan Zollars will be doing some dance workshops, as she has done in past years at the festival.

U.S. ICDBL at the Potomac Festival

As we have done since its origins, the U.S. ICDBL will have an information stand at the festival where people can get information about Brittany and the Breton language. We will have posters on display as well as books from Brittany. And hopefully we will recruit a few new members for the ICDBL!

We have a small crew to put up/take down and man the booth, but would love to see a few more workers (free festival passes are available to those willing and able to pitch in for a few hours on either day). Contact Lois.

SOME NEW BOOKS IN THE BRETON LANGUAGE

The following notes have been gleaned from Bretagne des Livres 56 (mars/avril 2001) and 57 (mai/juin 2001).

Claude An Du. Histoire d'un interdit: Le breton à l'école. Hor Yezh. 2000. 190 pp. ISBN 2-910699-41-2.
Research based on documents as well as interviews of former students and teachers to present a history of the presence – or lack of it – of Breton in the schools and state regulations affecting this.

Padrig Ar Besko. Dornleor Manaveg. Ar Skol Vrezoneg. 2000. 226 pp. ISBN 2-906373-82-2.
A book designed for Breton speakers to study the Manx language.

Yeun ar Gow. Geriaoueg ha notennoù yezh. Hor Yezh. 2000. 151 pp. ISBN 2-910699-43-9.
Notes by ar Gow about language published in several magazines from the 1930s on. Added to this is a vocabulary listing and list of expressions in ar Gow's work.

Yeun ar Gow. Skridoù. Hor Yezh. 2000. ISBN 2-910699-42-0.
Memoirs of the author of the first world war period as experienced by everyday people of Brittany and by those active in the Breton Movement in the period between the world wars and the second world war.

Yann Bijer. Dindan daoulagad Meheut. Roman polis. Emgleo Breiz. 2001. 186 pp. ISBN 2-911210-21-2.
Police mystery set in Brest.

Danevelloù divyezhek / Nouvelles bilingues. 2001. 286 pp. ISBN 2-86843227-1.
Collection of short stories intended for Breton learners with a few years of study under their belts. Breton and French translations are side-by-side.

Daniel Doujet. Ur c'hi maget mot. Al Lanv. 2000. 184 pp. ISBN 2-9511721-3-3.
Short stories based on people and events in Brittany today.

Émile Ernault. Dictionnaire des dictons et proverbes bretons édité et annoté par Gwennole Le Menn en 2 tomes. Skol. 2000. 832 pp. 2 volumes. ISBN 2-911647-12-2.
A dictionary of sayings and proverbs, edited and annotated by Gwennole Le Menn.

Per Jakez Hélias. An Isild a-heul. Emgleo Breiz. 2001. 209 pp. ISBN 2-911210-24-7.
A theater piece originally in French based on the legend of Tristan and Izold.

Roparz Hemon. Alc'hwez ar brezhoneg eeun. Mouladurioù Hor Yezh. 2001. 70 pp. ISBN 2-86863-126-6.
Reedition of this book of key words for Breton learners.

Yann-Fañch Jacq. A-berzh mamm-goz. Keit Vimp Beo. 2000. 224 pp. ISBN 2-86824-035-6.
An easy to read book half-way between a police mystery and a thriller.

Goulc'han Kervella. C'hoariva evid ar vugale. Levrenn genta. Ar Skol Vrezoneg. 2000. 120 pp. ISBN 2-906373-89-3.
Plays designed for children developed by the Strollad Ar Vro Bagan, a leading Breton-language theater troupe in Brittany.

Marsel Klerg and Ifor Williams. Canu Llywarch hen – barzhoneiezh lewarc'h hen. Hor Yezh. 2001. ISBN 2-910699-44-7.
Some of the most famous early poetry translated from Welsh into Breton by Marsel Klerg (1912-1984).

René le Gleau. Études syntaxiques bretonnes. Keit Vimp Beo. 2000. 500 pp. ISBN 2-9514004-3-8.
Fourth volume of a detailed study of Breton syntax.

Jean-Marie Le Scraigne. Amzer a vrezel 'koste' an Huelgoad. Brud Nevez. 2000. 132 pp. ISBN 2-86775-194-2.
Life in the area of Huelgoat during World War II and the relation of the town's population with German occupiers.

Mikael Madeg. Renabl anioù lehiou parrezioù Bro-Leon hag a distagadur. Ar Skol Vrezoneg. 2001. 230 pp. ISBN 2-906373-85-X.
Study of names of communes in Leon collected from Breton speakers of the area.

Mikael Madeg. Poent 'zo bet e Bro-Leon. Tome 3. Brud Nevez. 2001. 174 pp.
50 legends collected in the 1990s or pulled from written collections of tales often in French.

Gab Milin. Kontadennoù dastumet e Bro-Leon. Hor Yezh. 2000. ISBN 2-910699-39-0.
A collection of folk tales collected in Léon in the 19th century.

Fañch Morvannou. Armand Robin—O klask roudoù Armand Robin. Armorica. 2001. 128 pp. ISBN 2-914398-01-8.
Poet Armand Robin had Breton as his maternal language but used French for his poetry. Morvannou looks at his roots in rural Breton-speaking Brittany.

Office de la Langue Bretonne. Breizh da Awen. Musée de Bretagne.
Translation of a catalogue for the exhibit "La Muse bretonne."

Guillaume Quinquer. Le Nomenclator Latin-français-breton. Dictionnaire thématique réédité et annoté par Gwennole Le Menn en 2 tomes. Skol. 2000. 928 pp. 2 volumes. ISBN 2-911647-15-7.
As the title notes, a reedited and annotated Latin-French-Breton dictionary.

Per Pondaven and Mikael Madeg. Renabl'anoiou lehiou Arvor Bro-Bagan (Brignogan, Plouneour, Goulhen) Ar Skol Vreizneg. 2001. 183 pp. ISBN 2-906373-86-2.
More in a continuing series of studies of Breton place names collected in the Léon region.

A New Guide to Breton Publishers

Skol Uhel ar Vro. Éditeurs/Embannerien/Banisór. Annuaire des métiers du livre en Bretagne – 2001-2002. Institut Culturel de Bretagne & L'Association des Éditeurs de Bretagne. 2001.

Last published in 1998 and long unavailable, this guide to Breton publishers has been updated and released again by the Cultural Institute of Brittany with the Association of editors of Brittany. It includes 170 publishers in the five departments of Brittany. Besides basic information on the publishers, the guide also includes a listing of Book Fairs in Brittany, a "who's who" of publishers, and an index by theme to help find publishers specializing in different topic areas. The guide is particularly useful for bookstores and libraries, as well as authors in search of the right publisher.



WINES OF BRITTANY

It is a common misperception that Brittany does not have any wines of its own. To set the record straight here is a brief introduction to Breton wines—an entry from Jakez Gaucher's handy little guide to the basic elements of Breton culture and history, La Bretagne de A à Z (Coop Breizh, 1998). – My translation.

Muscadet and Gros-Plant

The vine growing area of Muscadet is spread over nearly 9,000 hectares (approximately 22,500 acres) while that of its neighbor Gros-Plant covers 2,000 hectares (5,000 acres). Additionally, the vineyards of the Nantes area include 12,000 (30,000 acres) hectares reserved for ordinary table wines.

Yet, the vineyards extended in the last century along the Breton coast up to the Presqu'île de Rhuy where one found 2,000 hectares (5,000 acres) of vineyards and the banks of the Erdre were covered with vineyards. The Muscadet vines were almost destroyed completely by the freezes of 1709. They were begun again thanks to the Dutch living in Nantes who introduced a new plant, the Melon de Bourgogne.

The Gros-Plant is a vine originating in the Charente area, the Folle-Blanche, introduced into the Nantes area in the 15th century. In 1926 the title "Muscadet de Sèvre-et-Maine" was created to protect the Breton vine, as were the titles "Gros-Plant des pays nantais," "Muscadet des coteaux de Loire" and "Grolleau," a rosé produced in the Pays de Retz to the south of the Loire River. The Pays d'Ancenis produces the "vin des Marches de Bretagne" for which the vineyards extend to the south-east of Nantes to the town gates of Ingrandes, an ancient customs post between Brittany and Anjou where wines coming from France to Brittany were taxed.

The wine producers of the Nantes area have instituted the "Ordre des Chevaliers de Bretvins" to give Muscadet its letters of nobility. But it is too bad that the title "Wine of Brittany/Gwin Breizh" is not systematically noted on bottle labels.



What happened to the CD reviews?

I know reviews of new recordings from Brittany has been a regular feature of Bro Nevez, but I simply don't have any for this issue ... all the more for our August issue!! Don't worry – there's still plenty of great music coming out of Brittany.



Music in Brittany – anyone taking a trip?

There are certainly plenty of live musical performances in Brittany, although they may not always be visible to a short-term tourist. If you will be travelling to Brittany and want to know about musical or other cultural activities, contact me and I can give you some suggestions for festivals or other events. Let me know when you plan to travel and what geographical area you will be in. I don't always have the most up to date information, but can send you to resources you need to track down current information.

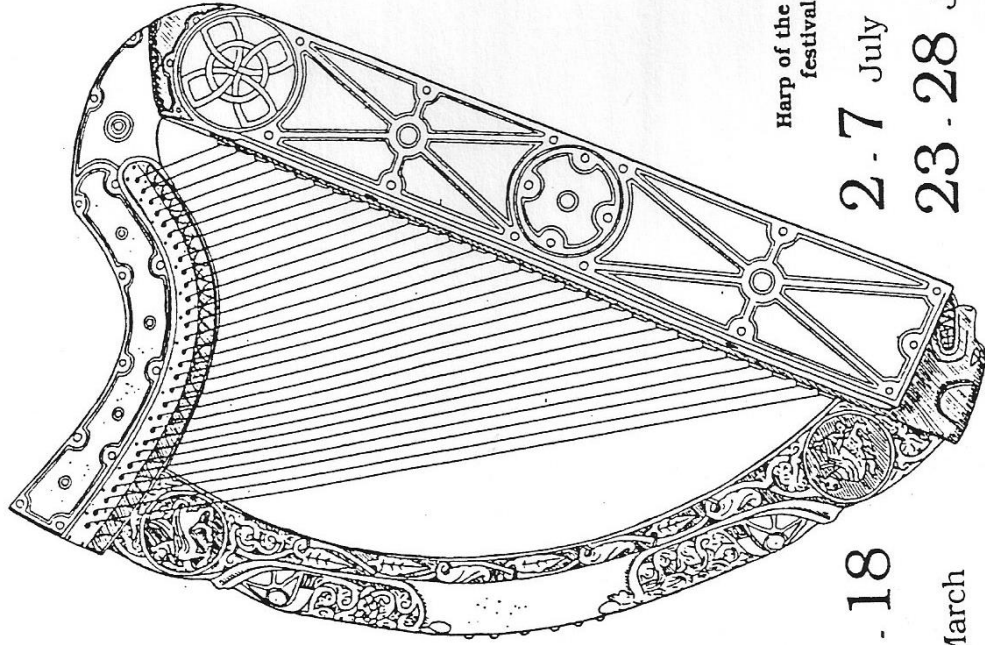


Please tell others about the U.S. ICDBL

We are always seeking new members for the ICDBL and subscribers to Bro Nevez, so tell others about us! And if you will be travelling to any Celtic festivals in the U.S. this summer, take along some brochures to put out on an information table. (I can provide you with the brochures—give me a few weeks notice). Often festivals have information tables, or you can perhaps find a friendly vendor or presenter who has space.

wire-strung

CELTIC HARP COURSES



Harp of the Celts
festival:

17 - 18

2 - 7 July

March

23 - 28 July

PROGRAM OF THE COURSES

The teaching is done orally, and includes, along with the harp classes, an approach to traditional music through the practice of singing and dancing.

* 17 - 18 March:

From Saturday the 17th at 9:30 am to Sunday the 18th at 5:30.
All levels. Tutor: Violaine Mayor.

Basic and more advanced study of the playing techniques of the wire-strung harp, through a repertoire of traditional music from Brittany, Ireland and Scotland.

* 2 - 7 July: 1st week of Harp of the Celts

From Monday the 2nd at 9:30 am to Saturday the 7th at 4:00.
Beginner / intermediate. Tutors: Ann Heymann and Violaine Mayor.

Introduction and practice of the basic playing techniques of the wire-strung harp (use of fingernails, combination technique, damping techniques, simple ornaments...). Breton and Gaelic music (melodies, marches, dances, songs...).

* 23 - 28 July: 2nd week of Harp of the Celts

From Monday the 23rd at 9:30 am to Saturday the 28th at 4:00.
Intermediate / advanced. Tutors: Ann Heymann and Violaine Mayor.

Study of the *Cool Mor*, the "great music" of the Celtic tradition, common to the harp and the bagpipe, and of ornamentation and variation techniques of the ancient harp. Study of a piece from the *Ap Huw* manuscript (medieval Welsh harp music) and a *pibroch* piece (music transmitted orally by pipers). Monday the 23rd will be devoted to pibroch, and its vocal system, *cann-tairachd*, with pipers Barnaby Brown (Scotland) and Eric Freyssinct (Brittany). For those who wish, it's also possible to study traditional Breton and Gaelic music.

This course is addressed to harpists who have already practiced the basic techniques of the wire-strung harp. It is recommended for the nylon-strung harpists to attend a first wire-strung harp course to better approach this one.

*** Evenings:** evenings of dance to harp music... or other instruments present! Families and friends welcome. On certain evenings during the Harp of the Celts weeks, there will be concerts, conferences, and open platforms; **ceol mor concert and fest-noz** (traditional Breton dance) on the evening of July 28.

*Time-table of a typical day:

- 9:30-10: relaxation and warm up
- 10-12 : harp class
- 12:30: lunch ,
- 2-4: harp class
- 4:30-5:30: workshop of cellic music and culture (depending on the course)
- 7:00: supper
- 8:30- 10:00: dance or events

One free afternoon through the week during the courses in July.

*Cost: 17-18 March: **400 f**, 2-7 July: **1250 f**, 23-28 July: **1400 f** for classes, concerts, conferences and evenings (not including meals or accommodation) + **60f** for annual membership (non members).
Attention: Unless specified, the concerts and conferences are free only for the registered students of the course.

*Meals: homemade organic vegetarian cooking, 55f / meal.

*Accommodation: free camping at the Relec. List of bed and breakfasts, and hotebon request.

*Location: salle polyvalente. Plounéour-Ménez is located in Brittany, in the scenic landscape of the Monts d'Arrée, 15 km south of Morlaix, and is particularly renown for the Relec site and abbaye, heritage of the cellic and cistercian monks, where the concerts take place.

*Bring: your harp, tuning key, tuning fork or electronic tuner, your favorite stool, spare strings, tape recorder, blank tapes, comfortable, loose clothing.

**It is possible to rent a wire-strung harp for the length of the course, depending on the availability of the instruments (week - end: 100f, week: 200f). To apply as soon as possible with registration.*

Inquiries and registration forms:

HENT TELEN BREIZH, Ecole de harpe du Relec
BP 2, 29 410 Plounéour-Ménez, France

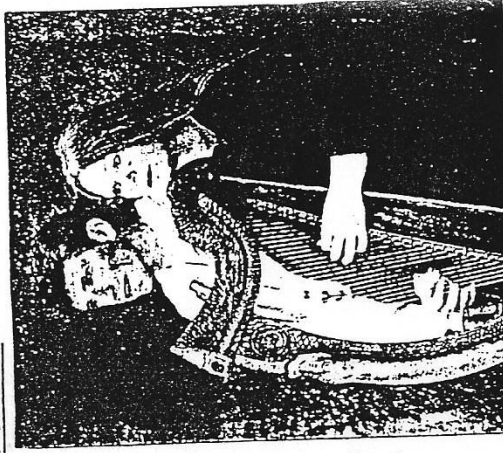
tel / fax: 02 98 78 93 25

PUBLIC:

The courses organized by the association Hent Telen Breizh comprise of the teaching of the historic playing techniques of the **wire-strung cellic harp** (or gaelic harp) using the fingernails. They are addressed to harpists from beginners to advanced on wire, but also nylon or low tension gut-strung harps, and all who are interested in traditional or ancient music. It's recommended to have long nails to benefit the most from the courses given.

THE TUTORS:

Ann Heymann (USA), a two-time harp champion in Ireland, is worldly renown as performer, composer and authority on the wire-strung harp. Self-taught, she combines the rigour of the research with talent and virtuosity. She revives the forgotten sound of Ireland's national instrument, ranging from the music of the ancient harpers collected in the 17-18th centuries, to piobaireachd pieces of Gaelic Scotland, to traditional melodies and dance music. Her husband and musical partner Charlie Heymann, singer, virtuous accordion player and multi-instrumentalist, actively participates in her research. Together, they form the duet Clairseach ("harp" in Gaelic).



Violaine Mayor (Brittany) studied the cellic harp in Scotland and Brittany, where she won numerous competitions. In her quest for a certain quality of sound, she devoted several years to playing the medieval Gaelic wire-strung harp. She works for the rediscovery of this magical instrument, its repertoire and specific playing techniques, which she also adapts to Breton music. She has rapidly become a reference in this domain, by her fluid, energetic and richly ornamented style of playing with her fingernails. Performer and teacher on this instrument, she also has a diploma in relaxology, a discipline which she integrates in her musical practice.



May 19 - The Festival of Saint Yves

For many centuries the date of death of Sant Erwan (Saint Yves) — May 19 — has been celebrated in Brittany with Catholic Masses and a procession in Tréguier and to the neighboring village of Minihiy where he was born and where his tomb is found. In particular, lawyers from all over Brittany, and the world, have come to Tréguier on this day to take part in the ceremonies since Saint Yves is the patron saint of lawyers. He is also the protector of the poor as well as orphans and widows. While each year the ceremonies in Tréguier draw some 10,000 people, May 19th has become a sort of “St. Patrick’s Day” for Bretons all over Brittany in the past decade with festivals and other less religious celebrations. This year in the town of Saint-Renan (just outside Brest) some 3,200 people gathered and danced for three hours in what was called the biggest gavotte in the world. While today in Brittany this day has taken on significance far beyond Tréguier, Saint Yves Day has been celebrated in past decades particularly by Breton emigrants (especially by the large community in Paris) who have used this day as an occasion to celebrate their Breton identity.

Many Bretons would probably tell you that Saint Yves is THE patron saint of Brittany, equivalent to St. Patrick for Ireland, St. Andrew for Scotland and St. David for Wales. But Divi Kervella points out in the wonderful little guide Emblèmes & Symboles des Bretons & des Celtes (Coop Breizh) that in the eyes of the Church and many Bretons he shares the role with Saint Anne (Santez Anna) whose feast day is July 26. And Brittany has many patron saints of a more “local” importance as well as the seven “founding saints”; Samson of the bishopric of Dol, Padern for Vannes, Corentin for Cornouaille, Pol for Léon, Tudwal (Tugdual) for Trégor, and Briec and Malo (for St. Breiuc and St. Malo).

While one can go to Brittany and participate in the many celebrations of Saint Yves, I thought it would be interesting to include here a few travel accounts from past years — 1869, 1906 and 1930 — which speak of the importance of Saint Yves to Brittany.



Mrs. Bury Palliser, Brittany & Its Byways: Some Account of Its Inhabitants and Its Antiquities; during a residence in that country. (London: John Murray, Albemarle Street, 1869). Extracts from pages 84-88.

We stopped at Kermartin, a farmhouse near Tréguier, to see the bed said to have belonged to St. Ives, the favorite saint of the Bretons, and whose name is borne by the majority of the inhabitants of the district of Tréguier and St. Briec. Charles of Blois held him in great veneration. He gave part of a rib of St. Ives to the church at Lamballe, and carried the relic in procession barefooted to the church. Before the battle of Auray, he ordered his men to march “in the name of God and St. Yves.”

St. Ives, or Yves Hélory, was one of the most remarkable characters of the thirteenth century. He studied law in the schools of Paris, and applied his talents in defending the cause of the poor; hence he was called “the poor man’s advocate;” and so great to this day is the confidence placed in his justice, that, in the department of the Côtes-du-Nord [Côtes d’Armor], when a debtor falsely denies his debt, a peasant will pay twenty sous for a mass to St. Yves, convinced that St. Yves will cause the faithless creditor to die within the year. His truthfulness was such, he was called St. Yves de Verité. He is the special patron of lawyers, and always represented in the “mortier,” or lawyer’s cap, with an ermine-trimmed scarlet robe.

“Saint Yves était Breton,
Avocat et pas larron,
Chose rare, se dit-on.”

Lawyers, says, a writer, take him for patron, but not for a model. Philip le Hardi, in acknowledgement of his worth, granted him a pension of six deniers a day — in those times a considerable sum.

Over the house is a marble tablet with this inscription:

"Ici est né le 17 Oct 1253, et est mort
le 19 Mai 1303,

SAINT YVES

Officiel de Tréguier, curé de Tredretz et de Lohannec. Sa maison, qui a subsisté jusqu'en l'année 1834, ayant été alors demolie à cause de vetusté, Mg. Hyacinthe Louis de Quelen, Archveque de Paris, et propriétaire des domaines de Kermartin, a fait placer cette inscription, afin qu'un lieu sanctifié par la presence d'un si grand serviteur de Dieu ne demeurât pas inconnu (1837)." ...

Near the farmhouse of Kermartin is the parish church of Minihiy-Tréguier, formerly a chapel founded by St. Ives and attached to the "manoir." The will of St. Ives is framed and hung up in the church, and his breviary is also preserved here; but the guide said it was now kept at the priest's house, as people were in the habit of taking away a leaf as a relic. Minihiy, i.e., Monk's House, is a name given to those places which, through the intercession of some saint, had the right of sanctuary. They were marked with a red cross, and, how great so ever the crime, were regarded as inviolable. IN 1441 the right of sanctuary was restricted to churches; before, it was extended to towns and districts. Tréguier had the privilege within a radius of twelve miles from the town. St. Malo also possessed the right of sanctuary. Tréguier is one of the four bishoprics that formed the ancient divisions of Brittany....

Tréguier is prettily situated on a hill, at the confluence of the rivers Jaudy and Guindy; its principal building is the beautiful, imposing cathedral, with its elegant spire, begun in the thirteenth century by St. Yves, and dedicated to St. Tugdual, whose name, like St. Yves, is often given in baptism to the Breton children. St. Yves is buried here, and also Duke John V, who founded the Chapelle du Duc, and desired to be interred at the feet of St. Yves, for whom he had a special regard, and to whom he erected a magnificent tomb, for three centuries the object of veneration in Brittany.

...

Francis Miltoun, Rambles in Brittany

(Boston: L.C. Page & Company, 1906). From Chapter VIII: The Côtes du Nord, pp. 252, 255-56.

Tréguier has much the same attractions as Lannion, though its population is but half as large. Its origin was some huts which anciently grouped themselves around the monastery of Trecar, founded by St. Tugdual in the sixth century. It has an imposing cathedral, a really great religious edifice, and one which for the beauty of its parts is scarcely excelled by that of Quimper itself ...

Not far off is the Manor of Kermartin, where, in 1255, St. Yves, the patron saint of advocates, was born [as printed, but surely a typo.].

On the nineteenth of May a procession sets out from the Tréguier cathedral for this shrine, to render homage to the patron of the men of law. On the eve of the nineteenth all mendicants and vagabonds presenting themselves at the manor are fed and lodged, which makes the preparation of the ceremony one of real benefit to humanity, though its endurance is brief.

St. Yves is the only canonized Breton saint. He was born on the seventh of October, 1253, and accompanied Peter of Dreux, reigning duke, to the seventh crusade.

In the Breton tongue is praises are sung as follows:

"N'hen eus ket en Breiz, n'hen eus ket unan,
N'hen eus ket eur Zant evel Sant Erwan."

This in French comes to the following:

"Il n'y a pas en Bretagne, il n'y a en a pas un,
Il n'y a pas un Saint comme St. Yves."

The last will and testament of St. Yves is preserved in the sacristy of the Church de Minihiy, and also his breviary. His tomb is in the cemetery, surmounted by an arcade through which the faithful pass, crawling upon their knees when they seek his aid.

Amy Oakley, Enchanted Brittany. (NY: The Century Co., 1930). From Chapter V: The Land of Renan and Le Braz, pp. 255-256.

Pilgrims have for centuries poured to Tréguier. A proud episcopal city from the year 855 until the Revolution, Tréguier was built upon the site of the Monastery of Trégor, from which the region takes its name, the Pays de Trégor. Devout and idealistic, even beyond the high average of the Celt, the Trégorois, like their brothers of near-by Léon, are proverbial for their piety. The outlying village of Minihiy has produced the greatest of all the galaxy of Breton saints and the only one, so I am told, canonized at Rome: Saint Yves, the incorruptible judge of Rennes who became a parish priest.

We read some of his attributes, upon the wall of the church at Minihiy, the former chapel of the manor of Kermartin, where Yves, who came of a noble family, was born in 1255:

Mirror of Chastity	Refuge of Sinners
Defender of the Helpless	Father of the Poor
Protector of Soldiers	Model of Priests
Tutor of Orphans	Salvation of Mariners
Advocate of Widows	Patron of Advocates

A popular couplet apropos of Saint Yves reflects the attitude of the Breton peasant toward the legal profession: "advocate and not thief, thing worthy of the admiration of the people." The saint is familiarly represented, as at Minihiy, standing between the prosperous man, who is richly clad and carrying a bag of gold, and the poor man, whose cause Saint Yves is customarily expected to uphold. On every hand are representations of Yves the venerated, in wood, in stone, or even in fresco. Few ancient houses at Tréguier are without a shrine to the local patron and most families include a son who bears the name of Yves.

The rite known as the adjuration of Saint Yves has, happily, fallen into disuse as a means of settling a quarrel. The aggrieved one, in times past, was wont to make a pilgrimage to a chapel of Port-Bihan since destroyed in an effort to stamp out this pagan ceremony. There, before the statue of the saint, the irate one would declare: "If the right is on his side condemn us; if on our side condemn him—cause him to die within the year." Thus, by a strange

perversion, the benevolent saint became a personification of vengeance, a veritable Kali.

How different is the story which has come down to us of Yves's actual way of life! [Anatole] Le Braz tells in "The Pardon of the Poor," the scene of which is Minihiy, of an episode in the life of Yves the Good. On a stormy night when the wind and rain beat against the venerable manor of Kermartin, the servant had gone to bed without the usual preparations for unexpected guests. Then it was there came a rap upon the door and a man entered who announced that he was a juggler by profession. He was followed by his wife, on whose merits and accomplishments he expatiated, and by his two sons, whom he described as paragons of virtue, and finally by his daughters, whose estimable qualities he was about to extol when Yves cut him short and made him welcome.

"You are at liberty to remain as long as it pleases you," said Yves.

When death overtook the saint, eleven years later, the juggler and his family had not yet departed!

Every year, on the nineteenth of May, hordes come as of old to the manor, and soup is doled out in the name of the saint, while pilgrims are given shelter in the outbuildings. Opposite, in the churchyard, is the Gothic table-like tomb of Saint Yves, beneath the arch of which his devotees feel constrained to crawl. This, in the mind of the people, is *the* tomb—not that in the cathedral at Tréguier which contains some of the sacred relics.



In the early 20th century a great number of travel writers were highly influenced by Anatole Le Braz's work called The Land of Pardons (translated into English by Frances M. Gostling and first published in 1906). In that book he devotes over 40 pages to Saint-Yves and the Pardon of the Poor. Le Braz was a native of Brittany and important collector of folklore and tales. In books like The Land of Pardons his style is narrative—like that of travel writers of those times—rather than an academic analysis of strictly transcribed collected texts. This of course makes his books enjoyable to read. Because travel writers like those cited above could not always witness the events they described in their books (pardons, weddings, etc.) they often borrowed historical facts and bits of information and stories from writers like Le Braz and La Villemarqué (whose famous work the Barzaz Breiz was also translated into English).

BRETON VOCABULARY RELATED TO THE CELTIC COUNTRIES

The following is some information I prepared for several workshops I gave last year about the Breton language. I am by no means an expert and am only at the beginner level as a learner. So, I would welcome any corrections or clarifications to the information provided below. Lois

THE BRETON NAMES FOR THE CELTIC LANGUAGES AND OTHER LANGUAGES:

(Note that the names of the languages are not capitalized in Breton)

keltieg (noun) - Celtic language(s)

keltiek (adj.) - the Celtic language(s)

brezhoneg (noun) - the Breton language

brezhonek (adj.) in the Breton language; ul levr brezhonek (a book in Breton)

kembraeg (noun) - the Welsh language

kembraek (adj.) in the Welsh language

kerneveureg (noun) - the Cornish language

kerneveurek (adj.) in the Cornish language

Note: to avoid confusion, *kerneg* usually refers to the dialect of Breton spoken in the Kernev region of Brittany.

iwerneg (noun) - the Irish language

iwernek (adj.) in the Irish language

skoseg (noun) - the Scottish Gaelic language

skosek (adj.) in the Scottish Gaelic language

manaveg (noun) - the Manx language

manavek (adj.) in the Manx language

saozneg (noun) - the English language

saoznek (adj.) in the English language

galleg (noun) - the French language

gallek (adj.) in the French language

SOME GEOGRAPHY IN BRETON

A few basic words

bro (f), broioù (plural)	country, countries
broad (f), broadoù (plural)	nation, nations
stad (f), stadoù (plural)	state, states
broadel (adj.)	national
etrevroadel (adj.)	international (etre = between)

"COUNTRIES" WITHIN BRITTANY

Breizh Izel	Lower Brittany (western half)
Breizh Uhel	Upper Brittany (eastern half)

The eight dioceses of Brittany are usually referred to a "bro":

Four of these western areas are where Breton is concentrated and these four correspond roughly to different dialects of the Breton language. The four white bands on the Breton flag represent these dioceses.

Leon / Bro-Leon - Treger / Bro-Dreger - Kernev / Bro-Gernev - Gwened / Bro-Wened

There are five dioceses making up eastern Brittany. Pentevr is pretty much in the middle and the border between Upper and Lower Brittany cuts through both it and Gwened.

Pentevr / Penthievre - Sant Malou / Saint Malo - Dol / Dol - Roazhon / Rennes - Naoned / Nantes

Smaller areas of Brittany are also referred to as "bro" and these are distinctive cultural areas on a finer scale (with boundaries that are pretty fuzzy). I have no good map of these "broioù". In referring to these areas, "bro" is often used as a prefix. Since "bro" is a feminine word, mutations are at work:

K becomes G, T = D, P = B, G = C'h, Gw = W, D = Z, B = V, M = V

Examples: Bigouden = Bro Vigouden; Pagan = Bro Bagan; Dardoup = Bro Zardoup

OTHER COUNTRIES AND THEIR NAMES IN THE BRETON LANGUAGE

Kelita	the Celtic world
Breizh / Bro-Vreizh	Brittany
Kembre / Bro-Gembre	Wales
Kernev / Bro-Gernev *	Cornwall
Iwerzhon / Bro-Iwerzhon	Ireland
Skos / Bro Skos	Scotland
Manav / Enez-Vanav	Man / Isle of Man

Note the mutation after feminine words: B = V, K = G, M = V

* Kernev is also the name of a region within Brittany, so Cornwall in Great Britain is sometimes called Kernev-Veur or Bro-Gernev-Veur (meur = great)

Enez-Vreizh / Breizh-Veur	Great Britain (enez = island)
Bro-Saoz	England (Saoz = Englishman)
Bro-C'hall	France (Gall = Frenchman)
ar Stadoù-Unanet	the United States
ar Broadoù-Unanet	the United Nations
Amerik / Amerika	also used for the U.S. or "America" as a whole
Kanada	specifically Canada

HOW TO NAME INHABITANTS OF DIFFERENT COUNTRIES

When speaking of people as a whole the masculine version would be used and this is what you will find more commonly. When referring to a particular person, then one would use a masculine or feminine version. (When you see a question mark, that means I did not find the word in a dictionary and speculated as to spelling based on the pattern of how words seemed to be formed.)

Kelt (pl. Kelted) keltiek	Celt. Celts adjective for Celtic
------------------------------	-------------------------------------

Breizhad (plural, Breizhiz) Breizhadez (pl. Breizhadezed)	Breton, Bretons Breton woman, Breton women
breizhat	adjective – for something or someone connected to or from Brittany. Example: un den breizhat (a Breton person) Un alvokad breizhat (a Breton lawyer); ur menez breizhat (a Breton mountain)
breizhek	adjective for something Breton in terms of culture/ civilization. Example: kan breizhek (Breton song); sonerezh breizhek (Breton music)
Kembread (pl. Kembreiz) Kembreadez (pl. Kembreadezed) kembreat and kembreak (?)	Welshman, Welshmen Welshwoman, Welshwomen as adjectives for Welsh that work like those above.
Kerneveurad (pl. Kerneveuriz) Kerneveuradez (pl. Kernaveuradezed) kerneveurat / kerneveurek (?)	Cornishman / men Cornishwoman / women as adjectives for Cornish
Iwerzhonad (pl. Iwerzhoniz) Iwerzhonadez (pl. Iwerzhonadezed) iwerzhonat / iwerzhonek (?)	Irishman / men Irishwoman / women as adjectives for Irish
Skosad (pl. Skosiz) Skosadez (pl. Skosadezed) skosat (?) / skosek (?)	Scotsman / men Scotswoman / women as adjectives for Scottish
Manavad (pl. Manaviz) Manavadez (pl. Manavadezed) manavat (?) / manavek (?)	Manxman / men Manxwomen / women as adjectives for Manx
Breizhveurad (pl. Breizhveuriz) Breizhveuradez (pl. Breizhveuradezed)	Briton (inhabitant of Great Britain) female version
Saoz (pl. Saozon) Saozez (pl. Saozezed)	Englishman / men Englishwoman / women
saoz as adjective for English (also means “stammering”) the verb saozaniñ means to be confused, distracted, lost, dumbfounded	
Gall (pl. Gallaoued) Gallez (pl. Gallezed) Frañsizien (pl.)	Frenchman / men Frenchwoman / women also used to refer to French people
Amerikan (pl). Amerikaned Amerikanez (pl.). Amerikanezed	American man, Americans American woman
Kanadian (pl.) Kanadianed (?) Kanadianez (pl. Kanadianezed)	Canadian man Canadian woman

Sydney Curnow Vosper and Brittany

Gwyn Griffiths, ICDBL Representative for Wales

Sydney Curnow Vosper is a name that is very well-known in Wales - although very little is known about him. In the first decade of the twentieth century he produced a painting called *Salem*, which has become a Welsh icon. It is a painting of a group of people at prayer in a small chapel and the woman central to the work has a splendid Welsh shawl in which the Devil's face can be seen - although it is certain that this was an artistic accident.

The painting took on a life of its own, with prints of it given away as a promotional stunt by soap company. Welsh poets have been inspired by it. Prints were also given away as another promotional exercise by Sir Ifan ab Owen Edwards, founder of the Welsh youth organisation Urdd Gobaith Cymru in the 1930s.

As a result, perhaps as many as 25 per cent of all households in Wales have a print of this work. He produced one other painting which is also fairly well-known in Wales - *Old Market Day in Wales*, which in some ways is similar to *Salem*.

Four or five years ago (probably 1996) I was at the launch of an exhibition of paintings at Cyfarthfa Castle Museum, Merthyr Tydfil. During the evening I wandered around gallery looking at other paintings - nothing to do with the exhibition which was being launched - when I noticed a work titled *Breton Nuns at Table*, painted by Sydney Curnow Vosper.

Later in the evening I went to talk to the curator, Stephen Done, and asked about the painting. He told me that the museum, a few

years earlier, had received following the death of Vosper's last surviving son, a substantial archive of sketches and drawings and a number of watercolours by Sydney Curnow Vosper.

"In my view these sketches are superior to Salem," Mr Done told me. He went on to say that most of these works had been drawn or painted in Brittany. When I told him of my interest in Brittany he invited me to spend a day looking through these works.

I did, and found that most of the works were done in and around Le Faouet, in the departement of Morbihan. A painting, *Bretons at Prayer*, is set in the magnificent chapel of Saint Fiacre a kilometre or two to the south of Le Faouet. Other drawings showed the splendid covered market in the centre of Le Faouet (Ar Faouez - The Beech - in Breton).

While I was mulling over this find I attended the opening of another art exhibition at the National Museum of Wales in Cardiff and got talking to Dr Mark Evans, the Assistant Keeper of Fine Art, and mentioned the Curnow Vosper collection at Merthyr. He told me that the National Museum, too, had a collection of paintings by Vosper. And he invited me to come and look at them.

These consisted of watercolour paintings of wooden saints from chapels from quite a wide area of Breiz Izel. Some of them had actually been commissioned by the Museum, others had been presented to the Museum by Sir W. Goscombe John, a Welsh sculptor of some note in the early part of the 20th century.

With the aid of Bernard Le Nail, then Director of the Institut Culturel de Bretagne, I came into contact with Jean-Marc Michaud, *Conservateur* of the Museums of Morbihan, and Mlle Anne Le Roux, who is the *Conservateur* of the Musee du Faouet, and I was invited to meet them at Le Faouet.

I discovered that the name of Sydney Curnow Vosper was well known to them but that there were few examples of his work in Le Faouet - although one of his works, *Un Cultivateur Mecanique*, has been reproduced for a poster to publicise the museum.

My wife and I were taken around their exhibition for that summer - this was in 1999 - and we were taken to lunch at the Croix d'Or, where there were a few sketches by Vosper hanging in the dining room. A retrospective exhibition of Vosper's work was pencilled in our diaries for the summer of 2001.

Last autumn M. Michaud and Mlle Le Roux spent four days with us in Wales sifting through some 1,000 sketches and looking at some 70-80 paintings.

Now the works are being prepared for sending over to Brittany and the exhibition is being opened in Le Faouet on June 3, 2001. It will close on October 7 and then be on display in Cyfarthfa Castle Museum, Merthyr.

Already a much fuller picture is emerging of the life of this little known and neglected - but by no means forgotten - artist.

He was born near Plymouth in 1866. He studied architecture initially but decided to devote himself to painting. He went to Paris and studied at the Colarossi Academy. Although he had married Constance James - daughter of Frank James, a Merthyr Tydfil solicitor, and one time Mayor of the town - in 1900 he seems to have spent most of his time in Brittany. His wife died in 1909. (This explains the Merthyr connection.)

Although he had two small sons he appears to have continued to come over to Brittany and spent part of the war years in France.

As well as being a fluent French speaker he learnt Breton. To the best of my knowledge he never learnt Welsh, but in those times it was obviously necessary to be able to speak Breton if he was going to persuade people to pose for him.

It was interesting to note that in Brittany he was presented as "a Welsh gentleman" - although born in England. The middle name Curnow - which was his mother's maiden name - suggests a Cornish (Celtic) connection.

However, a lot of information is now coming to light through the researches of M. Michaud, Mlle Le Roux and Monsieur Daniel Le Meste.

He died in 1942.

Any readers going to Brittany this summer I'm sure will find the exhibition worth a visit. Besides the fact that Le Faouet is a splendid place to visit - it has two fascinating chapels close by, Saint Fiacre and Sainte Barbe.

Henry Blackburn, in his book, *Breton Folk*, said in Le Faouet in 1880, "Unless a man has business in Le Faouet, unless he is an antiquary, a fisherman, or a painter he would leave it the day he entered."

In fact, Blackburn was not unkind to the town - and there is no doubt that the appeal to the above still holds true. And its appeal to art lovers. It is only about 30 minutes by car from Pontaven. In 1905 Vosper gave his address as Le Pouldu - the place Gauguin went to when he got tired of the touristy Pontaven.



Skolioù publik Diwan – Diwan Public Schools to become a reality

Addendum to Bro Nevez 78, May 2001

Lois Kuter

Just as the May issue of Bro Nevez was en route to you in the mail, news broke that Diwan and the French National Education system have signed the protocol necessary for Diwan's integration into the public school system. This occurred on Monday, May 28, 2001 when Minister of Education Jack Lang came to Rennes to sign the accord with Diwan President Andrew Lincoln. The ceremony was witnessed by the Diwan school of Rennes and its "godfather" Alan Stivell, as well as a number of leaders in the Breton cultural community.

The signing of the accord comes after years of negotiations to insure that when integrated into the public system, the immersion system of schooling is fully respected and retained. Thus, teaching through the Breton language and conducting all school activities in Breton remains the key distinction of this method of schooling. As has always been the case in the Diwan schools, by the end of primary school level, students will have the same scholastic level in French as students enrolled in the bilingual and monolingual school programs.

Since the opening of the first Diwan class in 1977, the Diwan Charter has always specified that that the public school system should be taking charge of the immersive educational option Diwan developed:

Article 2. Diwan exists because of the deficiencies in the National Education system which does not give its proper place to the Breton language. It demands that the schools be taken charge of in a democratic and renewed public education service in Brittany, allowing the use of Breton as the language of teaching from preschool to the university in all areas of learning.

The protocol seems to include steps to properly notify parents of this "new" public school option, and teacher training will be taken on by the IUFM of Brittany where teachers will be recruited specifically for Breton. There are other provisions in the protocol to insure that Diwan remains involved in overseeing the transition to the public school system. The practical financial details will be included in an addendum to the State-Region Plan to be drawn up on June 25th. There are lots of details to attend to in order to insure a smooth transition, but this is truly an important step in insuring the financial stability for the Diwan schools which will allow them to grow.

NOTE: Information here is drawn from newspaper reports in Ouest France (<http://www.france-ouest.com>) and Le Télégramme (<http://www.bretagne-online.com>). Look for articles appearing on May 29. I would be happy to make photocopies for those who do not have access to the internet. For those who are relatively new to the U.S. ICDBL, I would also be happy to send an introduction to the Diwan schools that we published in the November 1999 issue of Bro Nevez.

80 03

The International Committee for the Defense of the Breton Language *needs your support!*

Here's why ...

The Breton language is a Celtic language closely related to Welsh, Cornish, Manx, and Irish and Scottish Gaelic. It is the everyday language of an estimated 250,000 people in Brittany, the far western peninsula of France. But Breton is threatened with extinction. The Breton language is no longer forbidden in schools or totally hidden from public view, but France continues to withhold the resources necessary for its development as a healthy living language, despite demands from an ever widening Breton population for its support and growth in the schools and media.

The ICDBL was established in 1975 in Brussels, Belgium, to support the repeated demands of Bretons that their native language be given the recognition and the place in the schools, media, and public life it needs to survive. The Committee was founded by and continues to count on NON-Bretons, as well as people of Breton heritage living throughout the world, who testify to the international concern for the future of the Breton language.

The U.S. Branch of the ICDBL was founded in 1981, and has members in dispersed in 35 of the 51 States of the U.S.—from Maine to Florida, from Hawaii to California and even Alaska. The U.S. ICDBL is a non-profit organization with the aim to help Americans learn about Brittany and the Breton language and culture, and to support the development of Breton language education and culture in Brittany. Our central activity is the publication of a quarterly newsletter called *Bro Nevez* (which means “new country” in the Breton language). In 25 to 30 pages, this newsletter includes current information about what is going on in Brittany related to the Breton language, and short articles on a range of topics, from music and dance, to sports, travel, the economy, or history.

The U.S. ICDBL also publishes a series of basic pamphlets about various topics—an introduction to the Breton language, a guide to learning materials in the English language for Breton learners, a chronology of history, etc. The U.S. ICDBL has its own internet site (www.breizh.net/icdbl.htm). And we assist people from the U.S. and all over the world with requests for information about the Breton language and culture.

PLEASE JOIN US IN PROMOTING THE FUTURE OF THE BRETON LANGUAGE AND CULTURE

*Your Membership in the U.S. ICDBL will send a clear signal
to the people of Brittany and to the world that
the future of the Breton language is a cause
with international support.*

For more information and a membership form, contact:

Lois Kuter, Secretary U.S. ICDBL
169 Greenwood Avenue, B-4
Jenkintown, PA 19046
e-mail: kuter@netreach.net

Bro Nevez – May 2001

CONTENTS

From the Editor – help wanted!	1
The Breton Language and Recent Events in Brittany	2
Letter to the Editor from Arvorig FM	2
Some Basic Information about the Breton Language from the Kervarker web site	
History of the Breton Language	3-5
Learning Breton	5-6
Cultural Federations in Brittany – where to go for information	6-7
A History Center for Brittany, Cultural Institute of Brittany	8-9
A Gift of Poetry from Jan Deloof, ICDBL in Belgium	10-11
Book Review: June Skinner Sawyers, <u>Celtic Music— A Complete Guide</u>	12-13
Potomac Celtic Festival / U.S. ICDBL at the Festival	13
Some New Books in the Breton Language	14-15
Wines of Brittany	15
Wire-Strung Celtic Harp Courses, Hent Telenn Breizh	16-17
May 19 – the Festival of Saint Yves: Some accounts from travelers of 1869, 1906 and 1930	18-20
Breton Vocabulary Related to the Celtic Countries	21-23
Sydney Curnow Vosper and Brittany, Gwyn Griffiths, ICDBL in Wales	24-25