

BRO NEVEZ

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



KUZUL ETREVROADEL EVIT KENDALC'H AR BREZHONEG

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

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Summertime ... and the livin' is easy

Unless of course you spend your summer working on perfecting the Breton language.

Classes for adult learners go year-round in Brittany and there are a number of camp options these days for children who want to practice Breton (and Gallo) in a fun atmosphere.

Thirty-seven students in Stumdi's 6-month Breton training program (January 5 to July 8, 2010) graduated this summer ready to use Breton in the workplace. Some of these were people hoping to land a teaching job, while others were employees in offices or other positions where fluency in Breton is a plus. Besides helping students through a long training program, Stumdi assists in identifying employers in search of bilingual workers, and helps students put together a dossier to help in the match. The next 6-month session will go from September 9 through March 29, 2011 and then January 5 through July 8,

2011 at training sites in Landerneau (where Stumdi is based), Guingamp and Ploemeur.

Congratulations to the recent graduates and well wishes to them in making good use of their skills in a workplace and for summer leisure activities as well. Stumdi also offers shorter term training options for learners of different levels. Check out their website: www.stumdi.com

In this issue of Bro Nevez you will also read about summer celebrations and continued work to build bilingual and immersion classes in the schools of Brittany. And in his series of essays "Deep Inside A Breton Skull," Jean-Pierre Le Mat gives us a glimpse of his summer efforts to improve his Breton language. And as always, you will read of many other ways in which the Breton language is part of everyday life and the expression of arts, music and culture of Brittany.

Lois Kuter





Dihun Celebrates its 20th Anniversary

Dihun is an organization of parents of students in bilingual Catholic schools of Brittany, and like Diwyezh, the organization for parents of students in the public schools, the word “Dihun” is used to represent the bilingual Catholic school program as a whole. Diwan – the third of the “D” words for Breton language schools - is the immersion system. Diwan operates as a public school system and has an associative relationship with the public education system. Founded in 1977 Diwan was the first of the Breton language school programs, followed in 1982 by bilingual programs in the public schools and then in 1990 by the Catholic schools.

The demand for Breton language in the schools is an old one, and there have been classes here and there – often after official school hours. The three “D”s of the last 30+ years have been effective in immersion and bilingual programming where students learn to truly use Breton as a living language. Getting these programs off the ground has not been easy and keeping things growing has depended on the hard work of parents and teachers to insist on classes and to create teaching materials and teacher training programs. Parents must remain vigilant to insure that grudging officials in the Catholic and public school systems do not block the opening of new classes or make the decision to close a class. While Diwan has a certain independence it must constantly struggle to raise funds for new classes until some expenses can be covered by an associative contract with the public school system after five years of existence. And then there’s the problem of finding a building in which to house classes...

Dihun’s birth was a difficult one and the first class at the School of Sant Gwenn in Vannes opened only after a hunger strike. The second class in the town of Carnac also had a difficult start and opened only after open air classes held among the menhirs attracted national media attention. At the thick of work during the past 20 years – and it never ends – to insure growth for bilingual classes in the Catholic schools has been Yannig Baron who has served as President of Dihun since its beginning (and who began work to promote the Breton language many years before that). While Dihun was the last of the Breton language programs to get off the ground, it grew very quickly. At the opening of the 2009 school year Dihun totaled 4,445 students (with 5,424 in the public school bilingual programs and 3,167 in Diwan schools). Dihun can be found today in 62 schools in all five departments of Brittany. Its Programme Multilingue Breton where English is introduced early as a third language has been recognized on the European level for its excellence. While Dihun’s bilingual programs have focused on the Breton language, Gallo has not been forgotten and has a

place in school programs as well as summer camps for children.

While parents of Dihun must continue each year to chip away at the ill-will of officials in the Catholic education hierarchy to keep classes from being closed and to open new ones, 2010 has been a year for celebrating the achievements of Dihun. In May children from 8 schools collaborated to produce a performance based on the Barzaz Breiz song collection. In June children from 12 schools worked with singers Jean-Luc Roudaut and Gwenynn for a concert, and Dihun organized a two-day international colloquium (June 12 to 13) on linguistic policies for Brittany in the 21st century (“Quelle politique linguistique pour la Bretagne du 21^e siècle? / Peseurt politikerezh yezh evit Breizh ar 21^{añ} kantved?”).

Co-sponsored by Breizh Diawel/Bretagne Prospectives and the Institut de Locarn (where it was held) this colloquium examined the place of a number of languages of Europe and their place in education and in economic development. The following program gives a flavor of the topics and speakers.

Saturday June 12

Welcoming remarks from Jo Le Bihan (honorary President of the Institute de Locarn) and Yannig Baron (President of Dihun Breizh)

Langues et culture « le curriculum basque » – Xaber Garragori, director of the program Eleanitz Pays Basque sud

L’Enseignement intégré des langues – Itziar Elorza – coordinator of language for the Ikastolas of Pays Basque Sud

Discussion on “Place de la culture dans l’enseignement des langues”

La place du Gallo et son avenir dans l’enseignement - Anne-Marie Pelhate

Le programme multilingue breton dans l’Enseignement Catholique - Gaëtan Duval, representative from the Comité Académique de l’Enseignement Catholique

Résultats des Évaluations en Bretagne – Gilbert Dalgalian, author of many works on multilingual education, former Pedagogical Director for Alliance Française

Sunday, June 13

Diversité linguistique dan l’Union Européenne – La langue locale, la langue d’ État, la langue internationale – Henriette Walter, Honorary Professor Université de Haute Bretagne, President Societé international de linguistique fonctionnelle, Member of Conseil Supérieur de la langue française

Quelle Europe multilingue ? Quelle école multilingue ? Construction de voies et visibilité dans le 21^e siècle – José Maria Artigal, Catalan professor and developer of multi lingual teaching programs for children

Le Point de vue « global » : La glossodiversité prolongement de la biodiversité chez les humains – Gilbert Dalgalian

Le point de vue du monde économique – various business leaders on the role of Breton in economic development

Le point de vue du monde politique – representatives from Brittany's Regional Council and General Councils

Discussion – Le « Programme Multilingue Breton », peut-il se généraliser en Bretagne ?

Conclusions – Yannig Baron, Dihun, and Jean Ollivro, President Bretagne Prospective.

Just A Few Other Anniversaries



Emglev Bro an Oriant – 25 Years

This organization created at the initiative of Jacques-Yves Le Touze serves as a federation of 49 organizations including some 4,000 people in the Lorient area. From Celtic Circles and bagads to Breton language, embroidery, or history classes, the organizations in this federation offer a wide range of activities for all ages. For their 10th anniversary in 1995 Emglev Bro an Oriant launched a new kind of “festival” – not concentrated in a weekend or tourist-infested week of summer – but spread over two months of the winter with a series of over 100 events. By coordinating dates and collaborating on events, each group in this federation expand its reach and benefits from a greater visibility.

www.emglevanorient.com



Inter-Celtic Festival of Lorient – 40 years

From August 6 through the 15th, Lorient celebrated its 40th year of the Festival Interceltique. Each year this

festival engages some 4,500 performers and artists from Brittany, Ireland, Scotland, Wales, Isle of Man, and Cornwall, and was one of the first truly inter-Celtic festivals to welcome Galicia and Asturias. Today, the festival draws performers from the Celtic diaspora as well. The festival is packed with concerts by the biggest and up-and-coming artists of the Celtic world and includes exhibits of art and forums for discussion, presentations of traditional sports, theater, and lots of

opportunities for dancing. The final contest (of two) for the annual championship of bagads of Brittany takes place at the festival. A celebration of traditions and a forum for new creations, this huge festival has pretty much everything. www.festival.interceltique.com



Bremañ – 30 years

This monthly magazine in the Breton language was started by Skol an Emsav in 1980. It has continued to get better and better with a modern look, lots of photos and variety in its coverage of world events and issues of particular concern to Bretons and Breton speakers. With everything from sports, the

economy, art, and music to film, theater and cuisine, the magazine mixes short notes with interviews and more in-depth articles. This is not just a Breton language translation of the news you find in other Breton journals, but a unique perspective on what is happening in Brittany and the world. With its short articles and helpful vocabulary “footnotes,” this is a nice tool for those learning to read Breton. www.breman.org

Coreff – 25 years

Who would have guessed that two buddies traveling to England to learn the secrets of beer-making – Christian Blanchard and Jean-François



Malgorn – would set off a revolution in Brittany. Slowly but surely micro-brewing in Brittany has taken off and there are now a number of great beers to be found. (and you can find a growing number of great cider producers too). Coreff is the pioneer in creating a beer that came to be truly “Breton” in identity. Anniversaries are commonly celebrated in Brittany with a festival, and for Coreff a concert and fest-noz will be held on October 9 in Carhaix where this company is based. And a book by Nolwenn Le Diuzet and Éric Legret, *Coreff - Légende* (Coop Breizh) will come out to document the unique history of this Breton beer. www.coreff.com



– 80 years

FALSAB stands for *Fédération des amis de la lutte et des sports athlétiques bretons* and was founded in 1930 by Charles Cotonnec who undertook the renovation of traditional Breton wrestling (gouren) to give it some standard rules to make it a modern and more widely practiced sport. His work has been taken on by others

and today gouren is actively supported by the Fédération de Gouren and traditional games and sports of Brittany are promoted by dozens of other groups as well. The work of all of these groups is supported by a FALSAB (Confédération des jeux et des sports traditionnels de Bretagne). For their 80th anniversary FALSAB organized an international festival of traditional games and sports in June where different styles of traditional wrestling as well as many games from Brittany, Scotland, the Basque country, and other regions of France, could be discovered. Visitors to the festival in Pontivy could find their way around with signs in four languages – Breton, Gallo, French and English. www.falsab.com



Festival Plinn du Danouët – 35 years

The plinn is a three-part circle dance native to central western Brittany that is now found very frequently throughout Brittany in festoù-noz. If you do not dance it well, it is exhausting. If you dance it reasonably well and you are among good dancers it is an intense and exhilarating dance. It is THE dance of the village of Danouët (next to the small town of Bourbriac) and each year this dance is celebrated in song and instrumental music – and in competitions for the best dancers, sonneurs, or singers. The festival grew from the much older *pardon* and then the annual fest-noz that took place around the *pardon* in August. If you love traditional music, this is a great festival. It can attract as many as 2,000 people (with a handful of tourists) but keeps its local flavor and attracts great singers and musicians. Selections from the past few festivals are on CDs and well worth finding. Sadly I do not have any of these in my collection, but one of my all-time favorite recordings from Brittany is a 1993 cassette by Dastum (Fête plin du Danouët, Chanteurs et Musiciens de Bretagne No. 8) which includes a remarkable kan ha diskan suite for the plinn by Eric Marchand and Yann Fañch Kemener where you hear in the live recording the emotion and joy (and feet) of the dancers.

Sonerien ha Kanerien Vreizh – 30 years



While teachers for bombarde and biniou abound today in Brittany, 30 years ago it was not so easy to find a master to teach you these instruments, and the opportunity to learn and practice the art of playing in pair was even rarer. SKV provided the opportunity for young learners to master not only the technique of the biniou

and bombarde but how to play in pair. This organization based in Saint-Brieuc has continued its work and today a number of different instruments are taught (fiddle, flute, harp and others).

Skol Diwan An Oriant – 30 years

This Diwan School situated in the city of Lorient celebrated its 30th anniversary with a strong presence at the Inter-Celtic Festival. It had an information stand during the festival with activities for children. Several of Brittany's best know performers and writers stopped by to show their support for Diwan and to sign autographs: Nolwenn Korbell, Alan Stivell, Dom Duff and Gilles Servat among them. Skol Diwan an Oriant also sponsored a walk through the city to explore the Breton language with Gwenaëlle Le Mentec. www.diwananorient.org



Skol Diwan-Pariz – 5 years

Five years might not seem like a very long time, but for a Diwan school this is an important number since the school can benefit from a Contract of Association with the public education system of France. For Diwan-Pariz this means that two teaching posts will be covered by the state. A third position is covered by Skoazell Diwan-Breizh. Four non-teaching posts are still the responsibility of the parents support group for the school. Growing from 15 pre-school children in 2004, the school now has some 50 children enrolled and moves this fall to the 15th Arrondissement at 12 rue Georges Citerne. www.diwanparis.org

News from Skol Diwan Landerne



From David Brule

Editor's note: Please be cooled by the talk of a chilly May in this contribution to Bro Nevez which I received too late for inclusion in the May issue. New readers of Bro Nevez should be aware that the U.S. ICDBL has a special relationship with the Diwan School in Landereau, established in 1992 when I was invited to become the "godmother" for the school. David Brule is the current President of the U.S. ICDBL – Lois Kuter

Letter from the Ar C'hoat

Meeting the New Principal of Diwan/Landerneau

We met Sandra Thepot in front of the church of St. Pierre in Mur de Bretagne on a cold and windy May morning. It's been one of the coldest months of May in the past 25 years and we needed to get inside. No talking outdoors in the non-existent sunshine for sure. We found a little hole in the wall, the Café de la Vallée, run by a young English woman. Not unusual here in Central Brittany where

hundreds of English families have settled and restored centuries-old Breton farms and homesteads.

Sandra is finishing her first year as principal of Diwan/Landerne, taking over for Anne Caer, longtime principal who left to teach in the Diwan school in Brest. We met up with Sandra in the town through a series of fortunate coincidences. For starters, our own family has a homestead just a few miles away in Uzel which brings us here, and Sandra has been spending the Ascension holiday with her parents in Mur. Historically this region has been close to the line of demarcation between Breton speakers and speakers of Gallo, supposedly separated by the river Oust where runs by here. Plenty of place names in Breton still abound, but progressively the actual line of linguistic distinction moved westward, so that it now seems that one can find native Breton speakers just at the foot of the hill upon which Mur was founded, beginning in St. Aignan. This is an interesting bit of trivia that has import in this story, because Sandra was born and raised here in Mur in a French-speaking family. It was in fact the impact of the local Cercle Celtique and its dynamic leaders, teachers Robert and Francoise Raoulo who made a huge impression on Sandra, as well as on hundreds of other students and adults in the region over the past 30 years. Sandra was introduced to the nascent Breton culture through her 20 years in the Cercle, learning traditional song and dance, leading her to invest her future in the Breton language and culture. After her elementary (college) schooling in Mur, she finished her lycee years in Pontivy where Breton language instruction was available, then on to four years at the University of Rennes, specializing in Breton. She got her degree in 1995 along with the required teaching certificates, and after a year of pedagogical training in Quimper, she succeeded in passing the Concours professionnel making her eligible to be paid by the French government. This is a huge advantage for her, and for the Diwan Association as well, since the Association must pay for the teachers who do not have the Concours status. She spent two years teaching in Dinan, a year in Quimper, and another in Ploubennec before going to Landerneau four years ago.

Sandra is now principal of that Diwan school, responsible for administering a student body of 54 students and two other teachers. The pupils are placed in three large groupings, which in turn, are composed of subgroups divided according experience: from preparatory for the youngest, to Intermediate for the oldest. The schools are founded on the concept of Total Immersion, which by its nature offers the potential for pupils to become fluent by the time they leave Diwan elementary for a Diwan lycee or some other institution. Right now, these lycee opportunities exist in Carhaix and Vannes.

Our new principal sees fund-raising as her main focus, beyond teaching. Parents in Landerneau have a variety

of choices in choosing a school for their children: Diwan Immersion schools, public schools with an option of an hour or two of Breton a weeks, or private, usually Catholic, Bilingual schools. Much like the Charter school concept in the States, Diwan schools are tuition-free, the school administration cannot count on payments coming from the families to stay afloat. On the other hand, Diwan parents have to become engaged in keeping the schools running through various fund-raising activities including bake sales. Except there's a Breton twist to the concept: for example when the 500th anniversary of the landmark Landerneau Bridge is celebrated this year, Diwan parents will be selling crepes to help raise money. Donations do flow in from donors such as a few businesses, and of course Bro Nevez contributions: we presented the Landerneau school with a check for 400 euros this past fall, raised through U.S. ICDBL members' contributions.

Not only must the Association pay the two other teachers, but also the four employees who take care of the building and maintenance of the school. In addition, the new mayor has decided to require the school to pay rent on the buildings it occupies. Up to now, the modest classrooms were rent-free.

In spite of the obstacles to overcome, Sandra of course has youth and optimism on her side! Enrollments in most Diwan schools are increasing. Parents see not only the value in having a bilingual child. Indeed, oftentimes, the new language acquired serves as a gateway to more languages. But also, they understand the value of small class sizes, and more individualized attention each pupil receives. "Diwan no longer scares people" says Sandra. The perception of Diwan as a school for Bretons who are "purs et durs" is changing. Besides, she adds, "the results speak for themselves". On the national baccalaureate exam, Diwan students boast a 100% success rate, compared to a slipping 70-80 % national average. Each year brings new battles, but the idea of "Hep Brezhoneg, Breizh Ebet" continues taking firm root in the new Brittany.



Four new Members for Brittany's Order of the Ermine

Lois Kuter

Since 1988 the Cultural Institute of Brittany (Skol Uhel ar Vro) has inducted four (and sometimes five) individuals into this honorary order reinstituted in 1972 to recognize Bretons (and others) who have offered exceptional service to Brittany. While the ceremony to welcome new members has traditionally been held in the fall, this year the Cultural Institute moved it to August 9 during the Inter-Celtic Festival of Lorient as part of several days of meetings, workshops and performances.

The current Order of the Ermine is inspired by the order that was created in 1381 by Jean IV, one of the oldest honorary orders of Europe which was unique in including commoners and women. Today's members of the Order of the Ermine are given a "medallion" designed by Pierre Toulhoat which is very much like that of the middle ages, decorated with "ermine" and including the motto "D'am buhe" - "For my life" - a reminder that those in the Order of the Ermine have the responsibility of life-long service to Brittany.

The biographies below in the Breton language and the photos are those published by Skol Uhel ar Vro (Cultural Institute of Brittany) in Lizher 'Minig No. 23 (July 2010) and on their website: www.culture-bretagne.org. The versions in English are my translations from the French biographies. My apologies for any mistranslation of information or typographical errors in reproducing the Breton texts.

Catherine Latour



Bet ganet d'ar 25 a viz Du 1948 e Pariz, Catherine Latour a gemer perzh en emsav sevenadurel a drugarez d'he oentr Jean-Louis Latour, sekretour meur Kendalc'h d'ar mare-se, ha d'e wreg Marie-Christine. Heuliañ a ra ur staj kentañ e Kendalc'h e 1961 dindan renerezh Bernard de Parades.

Dont a ra da vezañ ezel eus Korollerien Breiz Izel e 1964 hag ez a tre Dugelez Breiz, kevredigezh breizhekoc'h staliet e kumun Les Lilas. Dileuriañ a ra Dugelez Breiz e kuzulioù-merañ Fédération des Bretons de Paris ha Bodadeg ar Sonerien. O vezañ bez-kadoriadez ar gevredigezh betek he staliadur e Breizh e 1982, e kemer perzh e buhez ar c'hevredigezhioù-all e Pariz pe e stourmoù-all eel hini Skoazell Vreizh.

Tapout a ra Diplom Sevendaour Breizh Kendalc'h hag e ra war dro kontoù Kendalc'h Pariz. Prenañ a ra kenlodennoù Coop Breizh gant he goproù kentañ.

E 1979, daoust da vezañ o chom e Pariz ez a tre kuzul-merañ Kendalc'h Breizh. D'an hevelep mare ez eo degemeret da Ovizez e Kengor Drouized, Barzhed hag Ovisien Breizh. E 1981 e kemer ar garg e sekretourez Kendalc'h Pariz. D'ar mare-se e krog da skoazellañ Robert Le Grand da zerc'hel standoù levrioù ha pladennoù e gouelioù Breizh e-pad an hañv.

Ret eo da Gendalc'h implijout un den a vicher evit ober war dro ar gontouriezh ha merañ ar greizenn sevenadurel Ti-Kendalc'h. Respont a ra ya e 1982 da ginnig Jean Guého da zont da labourat e Ti-Kendalc'h. Daoust d'ar c'hudennoù arc'hant degaset e c'hell he hunvre dont da wir : distreiñ ha labourat e Breizh. Kerkent hag erruet e

teu da vezañ ezel eus Skol-Uhel ar Vro. Difredet eo e 1984 en abeg da gudennoù arc'hant Ti-Kendalc'h. Koulskoude ez a tre kuzul-merañ Kendalc'h adarre hag e ra war dro kontouriezh Ti-Kendalc'h a volonteiz vat betek 1998.

Dont ar a e 2006 da vezañ kadoriadez Kendalc'h a zo ivez dileuriet ganti e Kuzul Sevenadurel Breizh. Abaoe 2009 e kemer perzh e staliadur ar C'huzul Sevenadurel nevez bet gouennet gant Jean-Yves Le Drian. Dilennet eo bet d'ar post a ves-kadoriadez en anv kengevredoù War'l Leur ha Kendalc'h ha kevrenn BAS.



Born November 25, 1948, in Paris, Catherine Latour was introduced to the Breton movement through her uncle Jean-Louis Latour (at that time Secretary General of Kendalc'h) and his wife Marie-Christine. She participated in her first workshop organized by Kendalc'h in 1961 which was given by Bernard de Parades.

In 1964 with her Breton convictions more firmly in place, she became a member of Korollerien Breiz Izel, and then joined the Dugelez Breiz group of Lilas. She represented Dugelez Breiz in the Federation of Bretons of Paris and Bodadeg ar Sonerien. Serving as Vice President until her move to Brittany in 1982, she actively followed the activities of Breton associations in Paris and supported other actions such as those of Skoazell Breizh.

She earned the Diploma of Breton Culture established by Kendalc'h, serving as its treasurer and an active participant. She served as one of the first salaried staff with several hundred francs designated to help run the Coop Breizh.

In 1979, while still residing in Paris, she joined the Kendalc'h Breizh Administrative Council. That same year she became an ovate in the College of Druids, Bards and Ovates of Brittany. In 1981 she became the Secretary for Kendalc'h Paris. And during this period she started to assist Robert Le Grand (Coop Breizh) in setting up tables for books and recordings of Brittany during the summer festivals.

Kendalc'h was in need of a qualified staff person to do accounting and administration for the cultural center Ti-Kendalc'h. In 1982 she accepted the offer by Jean Guého to come work at Ti-Kendalc'h. Despite the financial consequences, this offer allowed her to realize her dream of coming back to Brittany to work and live. Upon her arrival she joined the Cultural Institute of Brittany. The financial difficulties of Ti-Kendalc'h meant that she was laid off in 1984, but she became an administrator of Kendalc'h and did the accounting work for Ti-Kendalc'h as a volunteer until 1998.

In 2006 she became the president of Kendalc'h and in this role joined the Cultural Council of Brittany. Since 2009 she has participated in the work to put into place the new Cultural Council of Brittany envisaged by Jean-Yves Le Drian. She was elected vice-president of the Council in representing two large federations: War'l Leur and Kendalc'h and Bodadeg ar Sonerien.

Annaig Renault



Ganet eo e Pariz, e-lec'h ma oa he zud deuet d'ober studioù skol-veur ha ma oant chomet da labourat a-benn ar fin. Desavet eo en un aergelc'h sevenadurel breizhek. Kemer a ra perzh er strollad skouted Bleimor e-lec'h m'eo be stummet un niver bras a arzourien, imbourc'herien ha kargidi sevenadurel. Eno e tizolo plijadur al labour krouiñ hag an eurvad d'ober sonerezh a-stroll, eurvad a vo kendalc'h et o c'hoari hec'h unan war un delenn be savet eviti gant Jord Cochevelou.

Krog eo da zeskiñ brezhoneg pa oa seizh vloaz gan Ivona Galbrun e kreizenn sevenadurel Ker Vreizh. Gant Yann Kerlann ha goude oc'h heuliañ stajoù KEAV ha kentelioù Skol Veur e Roazhon II, he deus peurzesket ar yezh. Distroet eo da Vreizh pa 'oa ugent vloaz. Er bloavezhioù '80 e teu da vezañ eil renerez kreizenn La Briantais e Sant-Maloù. Aozañ a ra neuze emgavioù gant skrivagnerien, prederourien, arzourien ha skiantourien. Stagañ a ra gant studiañ yezh hebraeg ar Bibl, ur yezh a gendalc'h da zeskiñ gan kalz a dudi peogwir e kav dezhi ez eo ret groñs keñveriañ ar sevenadurioù, ar yezhioù hag an doareoù disheñvel da envel ar bed.

Etre 1991 ha 2000 ez eo sekretourez veur Skol-Uhel ar Vro. Asambles gant Bernard Le Nail, e kemer perzh e buhez ar c'hevrennoù, en aozadur ar c'hendivizoù hag ar salonoù kevrioù e Breizh koulz hag e Pariz oc'h aozañ a-wechoù emgavioù hag eskemmoù gant an aozourien.

Meur a wech e vez tu dezhi da ginning en Eisteddfod broadel Bro Gembre al levrioù e brezhoneg war ur stand aozet gant Skol-Uhel ar Vro. D'an mare-se, e ra Skol Uhel ar Vro ul labour Kreizenn Rannvro evit al Levrioù hag ingal e vez tu dezhi da genlabourat gant aozadurioù kevatal e Bro Frañs hag a striv evit diorren ha difenn ar micherioù stag ouzh al levrioù.

Un doktorelezh studioù keltiek he deus tremenet o studiañ oberenn ar barzh Maodez Glanndour. Skrivañ a ra hec'h unan e brezhoneg, romantoù, danvelloù ha barzhonegoù. Ar prizioù Per Roy hag Imram o deus loreet darn eus hec'h oberennoù. Meur a zanevell a zo bet troet e kembraeg gant Rhisiart Hincks eus Skol Veur Aberystwyth.

Hec'h oberen ziwezhañ, e galleg, Le dieu vagabond, a vo embannet e miz Here 2010 e ti-embann Diabase.

Emañ o labourat er mare-mañ war istor skouted Bleimor diwar c'houlenn ar re zo penn orin ar strollad. Ar re-mañ o doa c'hoant e vefe lakaet war wel ur bajenn dianav eus an emsav breizhek e rannvro Pariz.



Born in Paris where her parents went to do graduate studies and then stayed to work, Annaig Renault was immersed since her early childhood in a Breton cultural milieu. She participated in the Bleimor scout movement which fostered a number of Breton artists, scholars and cultural leaders. There she discovered the pleasure of creativity – very much extolled by the members – as well as the joy of making music together, a pleasure which she would continue through her own practice of the Celtic harp with an instrument constructed for her by Georges Cochevelou.

At the urging of her parents and under the direction of Ivona Galbrun, at seven years of age she started to study Breton at the Kêr-Vreiz center at Rue Saint-Placide in Paris. She would later pursue her learning with Yann Kerlann, then in KEAV (Kamp Etrekeltiek ar Vrezhonegerion) workshops and courses at the Université Rennes 2. At the age of 20 she left Paris for Brittany and during the 1980s became the associate director of the Centre de la Briantais in Saint-Malo where she organized gatherings of writers, philosophers, artists and scientists. She began to study Hebrew which she pursued avidly since, to her, it seemed vital to encounter other cultures and languages and their way of talking about the world.

Annaig Renault was the General Secretary of the Cultural Institute of Brittany from 1991 to 2000. With Bernard Le Nail she participated in the life of its various sections, in the organization of colloquia and book salons – in Brittany, Paris and other countries where she often facilitated gatherings of several authors.

Several times she presented work in the Breton language at stands for the Cultural Institute of Brittany at the National Eisteddfod of Wales. During this time when the Institute housed the Centre Régional du Livre she had regular opportunities to work with French associations who worked to promote the book trade and publishing.

With a Doctorate degree in Celtic Studies which focused on the work of the poet Maodez Glanndour, she is herself a writer in the Breton language. Her publications, novels, short stories and poetry earned her the Pêr Roy Prize and the Imram Prize. Several of her short stories have

been translated into Welsh by Rhisiart Hincks of the University of Aberystwyth.

Her latest work, *Le dieu vagabond*, a narrative in French, will be published in October 2010 by Diabase Editions. She is currently working on the history of the Bleimor scout movement which was requested by its founders. They hope that this will present a little known page in the history of Breton initiatives in Paris.

André Chédeville



Bet ganet eo André Chédeville d'an 10 a viz Gouere 1935, e XIVvet arondisamant Pariz. Erruet eo e Naoned e miz Mezheven 1940. Mont a ra d'ober e studioù eil derez e lise Clemenceau hag e studioù skol veur e Skol-Uhel al Lizhiri Naoned. An istor eo a blij dezhañ ar muiañ hag ez eo skolveuriekaet digudenn. Anvet eo da gelenner war an istor e liseoù Sant-Brieg da gentñ e miz Eost 1957 ha Roazhon da c'houde e miz Genver 1959.

Euredet eo da Marie-Thérèse Corlay e Gwengamp d'ar viz Meurzh 1959, ha daou viz war-lec'h e dap diplom an aotregezh dieub "Istor Breizh." Goude bezañ graet e servij soudard etre miz Eost 1960 ha miz Gwengolo 1962 e teu da vezañ skoazeller war istor ar Grenn Amzer e Skol Veur Roazhon e 1963, ha da c'houde mestr-skoazeller e 1964. Kelenn a ra neuze istor ar Grenn Amzer betek e leve.

Difenn a ra un dezenn Doktorelezh Stad e Pariz e 1972 war "Chartres et ses campagnes, XIe-XIIe siècle" hag e teu da vezañ kelenner war istor ar Grenn Amzer e Skol-Veur Roazhon II e 1973.

Rener e vez tro-ha-tro USI war an istor etre 1968 ha 1976, rann an Istor etre 1989 ha 1993 ha bes-kadoriad ar Skol-Veur etre 1991 ha 1995.

Skrivet en deus levrioù ha pennadoù war istor Breizh e-leizh. Renner skiantelan dastumad talvoudus Istor Breizh embannet gant Ouest-France eo bet, etre 1986 ha 2007. Divizet e oa bet ober 8 levrenn hag a zo bet graet 12 levrenn anezhañ a-benn ar fin.

Un istorour oberiant eo a zo ivez kadoriad Kevre ar c'hevredigezhioù istor e Breizh etre 1986 ha 2007.

Kelenner enorus eo deut da vezañ e miz Gwengolo 1996 hag e teu da vezañ ezel eus Skol Uhel ar Vro d'an hevelep mare e kevrenn an Istor betek 2008.

Aet eo d'an anaon d'an 12 a viz Even 2010.



André Chédeville was born July 10, 1935 in the 14th arrondissement of Paris. Moving to Nantes in June 1940 he completed his secondary school studies at the Lycée Clemenceau before pursuing university studies in history at the Institut des Lettres of Nantes. History was his preferred area and he successfully got his degree in this field before being named to high school posts in Saint-Brieuc in 1957 and then Rennes in January 1959.

He married Marie-Thérèse Corlay in Guingamp on March 15, 1959. In June of the same year he obtained a teaching certificate for "History of Brittany." After completing his required military service from August 1960 to September 1962 he became an Assistant for Medieval History at the Faculté des Lettres of Rennes in 1963, then Master Assistant in 1965. He taught medieval history until his retirement.

In 1972 in Paris he earned his Doctorate of State with "Chartres et ses campagnes, XIe-XIIIe siècle" and then became a professor of medieval history at the Université Rennes II in 1973.

He would become director of the UFR of history from 1968 to 1976 then in the Department of History from 1989 to 1993 and vice-president of the University from 1991 to 1995.

The author of numerous books and articles on the history of Brittany, he directed the publication of *Histoire de Bretagne* from 1986 to 2007 for Ouest-France Editions; an anticipated 8 volumes grew in the end to 12.

A very active history enthusiast, he also served as president of the Federation of Historical Societies of Brittany from 1986 to 2007. In September 1996 this Emeritus Professor became a member of the Cultural Institute of Brittany in the History Section until 2008.

He departed from us on June 12, 2010.

Donatien Laurent



Donatien Laurent, genidik eus Brest ha Naoned – tenet e oar anv bihan eus sant ar gêr – a oa ganet d'ar 27 a viz Gwengolo 1935 e Belfort. Ijinour eus Polytechnique e oa e dad, erminet e 1991, ha lennerez veur ha sonerez a oa e vamm. E Pariz e oa o chom adalek 1940 hag eno e euvras gant ar brezhoneg komzet gant implijidi skol Bossuet. Heuliañ a reas kentelioù Kerlann e Ker Vreizh ha re lizheregouriezh keltiek Bachellery e skol bleustrek ar studioù uhel. Deskiñ a reas d'ar memes mare an dañsoù, ar vombard, ar

biniou, mont a reas e-barzh ar skouted vreizhat Bleimor ha ganto e weladennas Bro-Gembre ha Bro-Skos e lec'h ez eas en-dro evit ober stajoù biniou. Kemer a reas perzh ingal e juri festival biniou Brest, deuet da vezañ Gouel etrekeltiek An Oriant goude.

Ar studioù keltiek ne c'hallont ket magañ an den, setu perak e heulias hentoù all, met dont a reas en-dro enno goude ur gwallzarvoud ha 18 deiz koma : studioù tudoniezh gant André Leroi-Gourhan, yezhoniezh gant André Martinet. Kemer a reas perzh e enklask liesdiskiblezhel Plozevet, ar brezhoneger nemetañ e oa, kejañ a reas gant Françoise Prigent, skoazellerez enklask e Science Po, a zeuio da vezañ e wreg. Mont a reas e-barzh ar CNRS, ha davet Jean-Michel Guilcher ha Yves Le Gallo a oa paouez krouiñ ar CRBC. E penn an arnodva-mañ e voe Donatien Laurent e-pad daouzek vloaz.

Ne baouezo ket, a-hed e red-micher, gant e fri hep e bar, da zastum war an dachenn kenkoulz ha da labourat war an teulioù. E bennadoù-skrid, et atersadennoù, e ragskirdoù hag e emalladennoù all a ziskouezh awalc'h an dra-mañ. En o zouez gwerz Louis Le Ravallec, gwerz Skolan ha mojenn Marzhin, Birc'hid gwiliouderez are werc'hez. Enori ha Roue Brest, met ivez bezañ sklaeriet deizhiadur keltiek, ken tost eus an deizhiadur sinaat hervezañ, bezañ komprenet Troveni Lokorn, ha drier pep tra embann e dezenn-stad: Andonioù ar Barzhaz Breizh. Klasket en doa Kervarker rein d'or glad kanet e wirionez hag e nerzh. Evit tizhout an dra-mañ en doa dastumet e aspanadennoù a oa c'hoazh anezho, ha roet en doa buhez dezho en-dro.

N'emañ ket Donatien Laurent war e leve da 60 pe 65 bloaz. Goursellout a ra bremañ embann dornskridoù dastum Le Diberder e Bro-Wened. Echuñ a raio war lerc'h embannadur burutellet karnedoù Kervarker.



Donatien Laurent was born September 27, 1935, in Belfort, of a family with roots in Brest and Nantes – whose saint was the source of his first name. His father was a polytechnical engineer, who joined the Order of the Ermine in 1991, and his mother was a prolific reader and musician. As a boy in Paris in 1940 he absorbed the Breton language from Breton employees at the Bossuet school and then took courses from Kerlann at Ker Vreiz, followed by courses in Celtic philology from Bachellery at the École pratique des hautes études. At the same time he learned Breton dances, bombarde and biniou while part of the Bleimor scout group which introduced him also to Wales and Scotland where he would travel for bagpipe workshops. He was a regular member of the jury at the bagpipe festival of Brest – the ancestor of the Inter-Celtic Festival of Lorient.

Not satisfied with Celtic Studies he explored other routes, but an accident causing him to spend 18 days in a coma sent him back to his studies. He studied ethnology with André Leroi-Gourhan, linguistics with André Martinet, and then participated in a pluri-disciplinary research project in the Breton town of Plozévet of which he was the only Breton speaker and where he met his future wife, Françoise Prigent who was a research assistant in Science-Po. He became a researcher with CNRS and then joined Jean Michel Guilcher and Yves Le Gallo in Brest who had founded the CRBC (Centre de Recherche Bretonne et Celtique). Donatien Laurent directed this research group for 12 years.

During his entire career he had an extraordinary ability to tie collection work in the field with an examination of archival texts and manuscripts. This would bear fruit in numerous articles, interviews, prefaces and other writings. One can cite his work on the gwerz of Louis Le Ravallec, the gwerz of Skolvan and the legend of Merlin, Bridget midwife to the Virgin, Enori and the King of Brest, as well as the elucidation of the Celtic calendar which he found strangely similar to the ancient Chinese calendar, and an explanation of the Tromeni of Locronan, and especially the 1989 publication of his doctorate thesis *Aux sources du Barzaz Breiz*. Just as Violet-le-Duc raised his fantastic arrow to the pinnacle of Mont-Saint-Michel, so did La Villemarqué desire to give our sung patrimony, dismissed for many centuries, its true place and vigor. To do this he collected vestiges which have been passed down to us and gave them a new life with his own sense of poetry.

No retirement for Donatien Laurent at 60 or 65. Today he supervises the publication of Le Diberder's manuscripts of Vannetais material. Next he will take on an annotated edition of the last notebooks of La Villemarqué.



Ninety-nine individuals have joined the Order of the Ermine since 1972:

Still active in their support of Brittany (including this year's inductees) are the following 65:

René Abjean, Job An Irien, Gweltaz Ar Fur, Yannig Baron, Dan ar Braz, Yvonne Breily-Le Calvez, Jean-Christophe Cassard, Denise Delouche, Per Denez, Tereza Desbordes, Charlez ha Chanig ar Gall, Yann Goasdoué, Viviane Hélias, Jean-Jacques Hénaff, Rhisiart Hincks, Angèle Jacq, Dodik Jégou, Michael Jones, Tugdual Kalvez, Yann-Fañch Kemener, Jean Kerhervé, Marie Kermarec, Goulc'han Kervella, Riwanon Kervella, Lois Kuter, Catherine Latour, Jean-Louis Latour, Donatien Laurent, André Lavanant, Raymont Lebossé, Joseph Lec'hvien, Xavier Leclercq, Henri Lecuyer, Jean-Guy Le Floc'h, Pierre Lemoine, Pierre Le Padelec, Pierre Le Rhun, Georges Lombard, Pierre Loquet, Lena Louarn, Patrick Malrieu, Claudine Mazéas, Rozenn Milin, Pierre-Yves Moign, Rita Morgan Williams, Jean Ollivro, Mona Ozouf, Gabriele Pescatore, Marital Pézennec,

Yann Poilvet, Albert Poulain, Jordi Pujol, Annaig Renault, Naig Rozmor, Gilles Servat, Frère Marc Simon, Claude Sterckx, Alan Stivel-Cochevelou, Pierre Toulhoat, Albert Trévidic, René Vautier, Jean-Bernard Vighetti, Jean-Pierre Vincent, Ewa Waliszewska

The following 34 have passed away but continue to inspire us:

Roger Abjean (deceased, 2009), Anna-Vari Arzur (2009), Vefa de Bellaing (1998), Jacques Briard (2002), Herri Caouissin (2003), André Chédeville (2010), Vetig An Dred-Kervella (2009), Jean Fréour (2010), Yvonig Gicquel (2008), Pierre-Roland Giot (2002), Glenmor (1996), Pierre-Jakez Helias (1995), Yvonne Jean-Haffen (1993), Ronan Huon (2003), Pierre Laurent (2002), Robert Legrand (2008), François Le Quéménéur (2009), Pierre Le Treut (2004), Jean L'Helgouac'h (2000), Louis Lichou (2006), Henri Maho (2008), Ivona Martin (2005), Joseph Martray (2009), Jean Mévellec (1985), Polig Monjarret (2003), Robert Omnes (2010), Bernard de Parades (2000), Michel Philipponneau (2008), René Pleven (1993), Henri Queffélec (1992), Maryvonne Quéméré-Jaouen (2001), Yves Rocher (2009), Loeiz Ropars (2007), Jean Tricoire (1994)



Bretons Write to the European Commission for Justice, Fundamental Rights and Citizenship

The following letter presents a number of ongoing concerns about France's inability to meet standards for human rights and minority rights within France – standards which it is all too quick to defend when it comes to the rest of the world.

It was written by four major groups of Brittany representing the interests of hundreds of cultural and social organizations: Skol Uhel ar Vro, Collectif Breton pour la Démocratie et les Droits de l'Homme, Kevre Breizh, and Bretagne Réunie. The English translation below is from the Cultural Institute of Brittany's website (www.culture-bretagne.org). The full 100+ page document (in French - "Plainte auprès de la Commission Européenne pour non respect du Droit Communautaire") sent to the European Commission can also be found on that website with the French version of the cover letter below.

As you will see from the text of the response received in July, this case hit a stone wall as the European Commission argued that it is up to Member States (France) to protect its own languages.

À suivre ... to be continued ...



Vannes, June 3, 2010

The President of the European Commission
Ms Wallström, Commissioner for Justice,
Fundamental Rights and Citizenship
General Secretariat
B-1049 Brussels
BELGIUM

"A country must be judged on how it treats its minorities."
M.K. Gandhi

Mister President.
Madam Vice President,

France has signed and ratified the European Union's Treaty of Lisbon.

The Breton Organizations/Institutions, signatories of the present mail and attached file have the honor of seeking from the Commission the implementation against the French State of the procedure planned by the article 7 of the Treaty of the European Union, or that foreseen in the article 258 of the Treaty on the functioning of the European Union.

- ☐ Article 7 of the Treaty on European Union enables to notice the existence of serious and persistent breaches of the principles set out in article 2 of the Treaty of the European Union.
- ☐ Article 258 of the Treaty on the functioning allows the Commission to detect a fault of any of its Members to comply with its obligations and seize the European Court of Justice after having allowed that State to submit its observations.

The Article 2 of the Treaty on European Union proclaims: "The Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities. These values are common to the Member States in a society in which pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men prevail."

According to article 3 of the same treaty:

"The Union has to promote peace, its values and the well-being of its peoples '...

" It shall respect its rich cultural and linguistic diversity, and shall ensure that Europe's cultural heritage is safeguarded and enhanced."

France doesn't meet the membership criteria for the European Union. It is constant that France is to date, with Greece, the only Member State of the Union that does not meet the Criteria of Copenhagen, by its refusal to ensure respect and protection of minorities and the rights of persons belonging to a minority, which is one of the conditions for accession to the European Union.

Moreover, France is characterized by being the only Member State of the European Union to have neither signed nor ratified the Framework Convention for the protection of national minorities.

Even more, while on May 7th, 1999, France had signed the European Charter for regional or minority languages, which aim is not to recognize minorities but to protect and promote regional or minority languages, it has not ratified it, because, according to the Constitutional Council, this Charter would "confer specific rights to "groups of regional or minority language speakers" and thus could be a threat to " the constitutional principles of indivisibility of the Republic, equality before the law and the uniqueness of the French people ".

Yet, many candidate States had to comply with these conditions, mostly by ratifying European standards contained in the above recalled texts. From now on, the rights of minorities in Europe must be understood as to be in accordance with the principles and values contained in these texts and even to be respected by States which have not ratified them.

More generally, the rights of minorities as well as the cultural rights of individuals are ranking first of human rights because they are directly based on the respect for human equality and dignity (art.1. Universal Declaration of Human rights). This lawful and political belief has led to the adoption of numerous conventional or declaratory texts to protect these rights, both on the European and the universal levels.

Minority rights are thus a part of the indivisible corpus of human rights, on which the European Union, by virtue of the art. 6 §1 of the Treaty, is based. Recently, the European Parliament reminded it with strength: "The rights of minorities are an integral part of the fundamental human rights" (resolution, June 8th, 2005).

The Commission shares this point of view, since it explicitly admitted that: "the rights of persons belonging to minorities are part of the common principles of the Member States, as listed in the article 6 §1 of the Treaty on European Union " (Response to a written question E-1227/02, June 19th, 2002).

The good faith implementation of the Lisbon Treaty, enforced since December 1st, 2009, must lead France to recognize the existence of its own national minorities, to protect and promote them.

The Breton people, a European national minority

The Bretons residing on the territory of the Breton five Departments can today comply with the definition of a national minority adopted by the Council of Europe and

the European Parliament: French citizens that always expressed a will to maintain their original culture and specific languages - Breton (Brezhoneg) since long, and gallo more recently - as well as a territory which, during ten centuries until the French Revolution, was independent and autonomous inside the same external borders. They then obtained that the new organization stemming from the Revolution respects the borders of the former State then the Province of Brittany that was divided into five departments, until a 1941decree of the Vichy government excluded the Departement of Loire-Atlantique (then called the Loire-Inferieure) from the Region of Brittany.

But, following numerous demonstrations and protest movements, a Cultural Charter of Brittany, was granted in 1978. The signatories were the State, the Regional Council of Brittany (at the time called Regional Public Institution of Brittany, and the five Breton Departments of Côtes-du-Nord, Finistère, Ille-et-Vilaine, Loire-Atlantique and Morbihan.

The Cultural Council of Brittany, which was created accordingly, included the five Breton departments, as well as the cities of Loire-Atlantique of Nantes, the chief town of Loire-Atlantique, and Saint-Nazaire, and also the representatives of the University of Nantes. In its preamble, the Cultural Charter stated this was "an act of recognition of the Breton cultural personality and a commitment to guarantee its free self fulfillment and blooming".

The preservation of the popular culture (music, songs, dances, theater, cultural events, sports languages, etc...) was and remains based on a dense associative and social network, as well as original economic bases and a feeling of togetherness and solidarity. This was shown by numerous researches, surveys, opinion polls (such as the enquiry made by the European Science Foundation in 2008).

Owing to their history, their culture, their language, their geographical situation, The Bretons are clearly animated towards developing a common specific solidarity project on their territory.

So, for the Breton people, the refusal to guarantee the rights of the persons belonging to minorities expresses a denial of recognition. Its own juridical and legal non-existence has daily implications making impossible the preservation of its culture. This unfavourable context even places the Bretons in the impossibility to ascertain and defend their most elementary dignity.

Recently, the French justice dismissed an action against a third party for incitement to racial hatred towards Breton people, for the simple reason that the Breton people doesn't exist as such in French law! (annexed: the

rejection of a claim by made the Breton Collective for Democracy and Human rights).

Non-existent rights.

Especially, the obstinacy of the French State to escape its obligations for the international protection of these fundamental rights reveals the real nature of its legal order marked by blatant infringements on the cultural rights of the individuals, that are also grave and persistent violations to respect the human rights, and that we beg you to notice.

We have summarized them below.

1. The interpretation given by the French Constitutional Council of the Article 1 and the article 2 of the Constitution releasing a "principle of uniqueness" of the French people, goes as far as to exclude from the Republic the languages of Brittany, Breton and Gallo, despite the wish regularly expressed by the Bretons (through polls, surveys, petitions, demonstrations, etc) and by their elected representatives in the various Institutions to ensure their protection. For example, on December 19th, 2004, the Regional Council of Brittany has formally and unanimously recognized Breton and Gallo beside French, as being the languages of Brittany. This policy develops a prejudice when people feel that their natural sense of belonging is denied or even fought against.

2. A consequence of the denial of recognition of the Breton people and their languages is also the refusal to allow the Breton culture, and in a wider way its economic, social, cultural and political life, a decent public expression. To date, no specific Breton television or radio is authorized to broadcast on the whole historic territory of Brittany. The denial of official recognition of the Breton language goes as far as depriving the Bretons of the assistance that the European Union could grant for the «literary translation " in Breton of European works while the Basque, the Catalan or the Welsh languages, also recognized in their States, enjoy that benefit.

(Annex : Ms Vassiliou's answer, European Commissioner to Education and Culture, to M. François Alfonsi, Member of the European Parliament, on February 26th, 2010).

3. Finally, the history of Brittany and Breton people delivered by the National Education system is blurred. The official reconstructed history is deprived of all which could feed a feeling of Breton membership. The memory of a people is set to disappear gradually.

A legal order unchanged.

It is relevant to note that, since a reform of July, 2008, a reference in the French Constitution has been added,

stating the existence of regional languages in France as being "part of the national heritage" . This does not, in reality, alter the treatment reserved for these languages and their speakers. This was made very clear during the parliamentary debates. Indeed, it is done in such an ambiguous manner that it seems to leave the State the free management of this "linguistic heritage". It carries no commitment in their favor. It takes place in a legal order that is not going to be changed; it is moreover followed by no legal enforcement.

Free from any concrete effect, it becomes integrated to the line, the specific conception of the French right of equality before the law and uniqueness of the people. Accordingly, it must be understood as a pure discourse or speech, a media product, aiming to give out a free of charge response to international critics made to the French authorities, particularly by the Committee on economic, social and cultural rights of the United Nations (annex: review of reports made by France to the Committee at the sessions 2001 through 2008 regarding its refusal to recognize the rights of the minorities.)

Legal protection of citizens within variable geometry

Aware that the European Union cannot be a non-law, or still worse, a set where the legal protection of citizens would be variable, depending on whether a State is recently integrated, or a "founding State", even if the latter can boast of bearing the title of "The country of human rights".

Convinced that human rights are by nature universal, indivisible, of irreducible nature, and that their benefits must be fully granted to persons belonging to minorities,

Hoping for a uniform legal application of the founding principles of the Union, that cannot be assessed differently depending on the nationality of persons,

Confident that the "space of freedom, security and justice" which the Union offers, is for all Europeans the place par excellence where the collective guarantee of human rights can and must be organized,

The signatory organizations, conscious of being a legitimate and justifiable expression of the Breton personality since they were recognized by the Cultural Charter of Brittany of 1978, ask you to either implement the procedure planned by the article 7 of the Treaty of the Union and seize the Council to establish the existence of serious and persistent violations of the fundamental values of the European Union,

or implement the procedure planned by the article 258 of the Treaty on the functioning of the Union, i.e. notice the fault to fulfil the obligations contacted by France by virtue of the treaties.

A copy of the present file is passed on to the European Parliament and to all the Member States of the Union in the hope which they could express their support, possibly co-introduce the procedures above.

List of the signatory organizations, principals, qualities:

The Breton Collective for Democracy and Human rights
Collectif Breton pour la Démocratie et les Droits de l'homme / Galv Karaez evit an Demokratelezh ha Gwiriouñ mab-den - The President, Ms Angèle JACQ

The Cultural Institute of Brittany / Institut Culturel de Bretagne / Skol Uhel Ar Vro - The President, M. Bernard DELHAYE

The Cultural Associational Cultural Coordination of Brittany / Coordination Associative Culturelle de Bretagne / Kevre Breizh, - The Président, Tangi LOUARN

Reunited Brittany / Bretagne Réunie - The President, Paul LORET

And the response ...

Brussels, 23 July 2010

Dear Ms. Jacq and Messrs Delhaye, Louarn and Loret,

Thank you for your letter addressed to President Barroso and Vice President Reding signed by the Breton organizations and institutions that you are presiding over.

The respect for the rights of persons belonging to minorities is one of the values on which the European Union is founded. With the entry into force of the Treaty of Lisbon, this is explicitly mentioned in Article 2 of the Treaty on European Union. However, the European Commission can only act in this context if an issue is related to the application of European Union law.

Issues related to the recognition of the status of a minority fall under the responsibility of the Member States, which must use all legal instruments available to them in order to guarantee that fundamental rights are effectively protected in accordance with their constitutional order and international law obligations.

There is no EU law regulating the use of languages in Member States. The right to use a regional or minority language is an issue for the authorities of the Member States. The Commission ensures that Member States, when implementing EU law, respect the principle of non discrimination provided in article 21 of the Charter which prohibits any discrimination. Outside the scope of EU law, the Council of Europe's European Charter for Regional or Minority Languages and the Framework Convention for

the Protection of National Minorities provide the relevant legal framework of international law for those Member States that have signed and ratified these agreements.

The Commission has also developed a strategy to promote multilingualism in the EU. This strategy covers official, national, regional, minority and migrant languages. The Communication of September 2008, "Multilingualism: an asset for Europe and a shared commitment", confirms the Commission's support for all languages spoken in the European Union, including the languages spoken by minorities.

Yours sincerely,

Ernesto Bianchi
European Commission
Directorate-General Justice



Bretons Call upon the Federal Union of European Nationalities for Support

Bretons have long been active in the Federal Union of European Nationalities (FUEN), attending its assemblies to work with speakers of some eighty minority languages of Europe to collaborate on building a better future for these languages.

The following resolution was adopted at the May assembly of FUEN: *The Assembly of Delegates of the Federal Union of European Nationalities (FUEN), at its session in Ljubjana of 14th May 2010, adopts the following resolution:*

Submitted by the Breton delegation

The FUEN Assembly, once again, urges France to ratify the texts which its own representatives have signed, namely the Framework Convention for the Protection of National Minorities in Europe and The European Charter for Regional or Minority Languages.

Concerning the former, France presents a blatant case of the "deficiencies in implementation of common standards" pinpointed by the recent report from the Commission on Culture, Sciences and Education (Doc. 12141 issued on February 9th 2010, Rapporteur: Florin Serghei Anghel).

FUEN is of the opinion that such "deficiencies", besides encouraging the same unethical behavior in other member States, are gravely detrimental to the unity of Europe, which precisely rests on a set of common values. It is also detrimental to France's own prestige as it shows that its own word is of no value, and as it is in direct

contradiction with its claim to be the “country of the Rights of Man.”

FUEN deems it disconcerting and deeply regrettable that a country that has contributed so much to the culture of Europe should discredit itself and sabotage its own image through a linguistic policy unworthy of its own past.

The Celtic Languages Lose a Warrior

Alexei Kondratiev

1949-2010

A note of appreciation by Lois Kuter

There are a small but valiant number of individuals in the United States who devote a great part of their lives to promoting Celtic languages and culture. It is one thing to speak a Celtic language and personally engage in an aspect of Celtic culture (whether that be cooking, art, song, dance or music), but it is quite a different thing to be a teacher and supporter in the transmission to others. This happens naturally in a family where language and culture is passed down to children. For individuals without the support of a family or community, it takes a bit more work to keep up a language and tradition.

Alexei Kondratiev did not inherit a Celtic language from his family, but instead learned the Russian of his father and French of his mother, and growing up in New York City, he learned English in school. As a child he spent a great deal of time at his grandmother's home in the Saone Valley in eastern France where he became fascinated with ancient Celtic ruins. He began a study of Irish using library books. With this somewhat “accidental” entry into the Celtic world, Alexei traveled in Brittany, Wales and Ireland in the 1960s and would become fluent in all six of the Celtic languages. He would learn a number of other languages too, and while Alexei might modestly stop counting at 20-some, others have credited him with fluency in over 60.

Alexei was an active member of the Celtic League's American Branch before joining the U.S. ICDBL in 1983, just a short time after our founding. He would remain an active member until 2008 and served on the board of consultants from 1990 to 2002. The following introduction he wrote for the 1990 election to the U.S. ICDBL Board of Consultants gives a bit more background:

After a B.A. at Columbia (anthropology and linguistics) I studied Celtic at the École des Hautes-Etudes in Paris under Prof. Bachelery, and have pursued independent study in the field of Celtic languages and cultural history ever since. I know Breton (mostly Bro-Leon dialect) and have taught classes in it in the past. Currently I'm an officer of the Celtic League American Branch, a member of CLAB's Language Committee (which seeks to

publicize and assist Celtic-language movements both in the home countries and in North America), an editor of KELTOI magazine, and an instructor (in Irish language and in various aspects of Celtic history) at the Irish Arts Centre in New York [from 1985 until his death]. I'm also a free-lance writer and lecturer on mostly Celtic-related topics. - Gant va hetoù ar gwellañ, Alexei

Alexei had a strong interest in ancient Celtic culture and religion and became active in the Neopagan community of New York. A great deal of his writing was devoted to Celtic spirituality (*Celtic Ritual: A Guide to Ancient Celtic Spirituality*, Scotland: New Celtic Publications 1999 and *The Apple Branch: A Path to Celtic Ritual*, Cork, Ireland: The Collins Press 1998).

I had the opportunity to meet Alexei only several times and was always impressed by the depth of his knowledge. He was not some new-age flake, but a true scholar of Celtic history, culture, and languages. I respected Alexei for that depth of knowledge and also for his determination to inspire people to learn the Celtic languages. Another publication, co-authored with Liam O Caiside for the Celtic League American Branch in 1991 was *Learning the Celtic Language: a resource guide for the student of Irish, Welsh, Scottish Gaelic, Breton, Manx, or Cornish*.

Alexei drew inspiration from the ancient Celtic past, but by no means looked at the Celtic languages as dead or doomed. And he urged those around him to jump in and learn these beautiful languages. Alexei was a scholar and a teacher who was always generous with his knowledge.

KENTEL 17 / LESSON 17

Natalie Novik

GERIADURIG / VOCABULARY

Bep	Each one, every (mutation = pep)
Bemdez	Every day
All	Other
Kentañ	First
Eil	Second
An eil hag egile	The one and the other, to one another

Words acquired from Latin roots:

Lizher	Letter
Levr	Book
Skol	School
Iliz	Church
Parrez	Parish

These words are often almost the same in Welsh and Irish Gaelic, so it's not very clear how they were adopted in Breton, either through contact with the Gallo-Romans or through the Irish and Welsh monks that migrated to

Brittany in the 5th-6th century. I tend to think it is the latter that prevailed, simply because of the form of the words, which are really very close to their other Celtic relatives.

YEZADUR / GRAMMAR

Back to the verbs.

There is third verbal form which would remind you of languages that have verbal conjugations, i.e. a different ending for each person. It is called a personal form, and is used when, in the sentence, the subject is not represented by a noun or a personal pronoun.

The endings are as follows:

S1	skriv an
S2	skriv ez
S3	skriv
P1	skriv om
P2	skriv it
P3	skriv ont

These are the endings for the present tense. They change for the other tenses (imperfect, pluperfect, future, present conditional and past conditional, but we will see that in future lessons.

This form can be preceded by the particule “e” when the object follows the verb. So here are two examples:

1/ **Lizheriou a skrivom bemdez** (we write letters every day) – the use of “a” as we have seen it in Lesson 15, but here we don’t start the sentence with the personal pronoun (where we would say Ni a skriv), so a is followed by the conjugated verb.

2/ **Bemdez e skrivom lizheriou** (every day we write letters) – the “e” is mandated by the fact that the sentence does not start with the subject for one thing, and that the object is after the verb.

I know that it all sounds horribly complicated. But what it really means is that the Celtic languages are very flexible, and instead of adding words to emphasize meaning, the order of the words in the sentence are enough to express exactly what you want to say.

To recapitulate:

Me a skriv lizheriou	I am the one who is writing letters
Skrivan a ran lizheriou	I am writing (not reading or copying) letters
Lizheriou a skrivom bemdez	I am writing letters every day
Bemdez e skrivom lizheriou	Every day I write letters.

The same advice as previously: learn songs, you will get the hang of it faster than trying desperately to memorize the rules.

New Book – in English – On Breton Identity, Language, and Media

David Winterstein. Media and Power on the Margins of Europe: Public Negotiation of the Breton Language and Cultural Identity. Hampton Press, 2010. 244 pages.

Editors note: I have not had the chance to read this book but the following description from the Hampton Press will give you a good idea of contents. It can be ordered from the press www.hamptonpress.com.

This volume explores the links between the expression of local language and tradition in a globally connected world. The Breton people are like many other cultural groups in Europe whose cultural markers can only be found through a web of national and international media connections. Though no longer actively discouraged by policy at the organizational or institutional levels, the Breton language is still under siege from indifference by the powers that control media outlets.

The book traces the ways that the Breton people have managed to express their language and cultural values through developing their own media, and through navigating the government and corporate institutions that control access to information. Through an in-depth field study of the Breton linguistic and cultural sphere, this book focuses attention on the relationship between media globalization and the human rights of expression and information in local languages and cultures.

Contents: INTRODUCTION. Local Culture and Globalization. Cultural Groups and the Globalization of the Media. Why Explore an Indigenous Group? Why the Bretons? Exploring Language Media and the Breton Identity. Writing About the Breton Language and Culture. HISTORICAL ROOTS OF THE MODERN BRETON IDENTITY. Forgetting History or Renegotiating Collective Identity and Culture. The Bretons: A Celtic People. Breton Territory: A Shared Notion of Conflict. Looking Outside of Brittany--Trade and Europe. THE BRETON LANGUAGE. Tracing the History of the Breton Language. Geography of the Breton Language Environment Today. Regional Language Policy in France. Permission versus Action in Language Policy. Regional Language Policy in Britain. Europe. THE BRETON MEDIA ENVIRONMENT: POLICY AND REGULATION. Regulating the Breton Media. Summing Up--Implications of Current Policies. REPRESENTING IDENTITY: BRETON MEDIA CONTENT. Early Breton Literary Development. The Development of Breton Media. What Kinds of Content Are Currently Available in Breton? PRODUCING AN IDENTITY: INSIDE THE BRETON MEDIA PROFESSION. A Breton Perspective. Promoting the Breton Language: Hearing a New Old Voice. Institutional Constraints: Media Economics and Media Politics. Needs for the Future of the Breton Media System. BEYOND FOLKLORE AND COSTUMES: BRETON MEDIA AUDIENCES. The Audience as Seen through the Eyes

of Media Producers. Audience Needs From Their Own Perspective. CONCLUSIONS. Power, Identity, Negotiation, and Cultural Expression. A Local Flow: Regaining Power through Proximity. Where to Go From Here in Studying the Media-Identity Relationship? Appendixes. Glossary. References. Index.

Two new Dictionaries of Note

I have gotten behind on my reading but wanted to include a note on two new dictionaries. I hope to include a few more book reviews and notes in the November issue of Bro Nevez. – Lois Kuter

Tugdual Kalvez. Geriadur ar brederouriezh galleg-brezhoneg/brezhoneg-galleg – Dictionnaire de philosophie français-breton/Breton-française. TIR. 2010. 568 pages. ISBN 978-2-917681-08-4

This new dictionary includes in its first part 2,841 French terms related to philosophy and sciences with translations in German, English, Italian, and Breton. Each term is used in a phrase to get a better idea of its use. The second part of the dictionary is a Breton-French lexicon of 4,954 words related to the terms found in the first part. Tugdual Kalvez has taught high school philosophy and psycho-pedagogy in the teacher training school of Vannes. For years he has also taught Breton to future teachers of this language.

Loig Cheveau. Foclóir Póca Gaeilge-Briotáinis & Briotáinis-Gaeilge / Geriadur-Chakod Iwerzhoneg-Brezhoneg & Brezhoneg-Iwerzhoneg. Yoran Embanner, 2010. ISBN 978-2-914855-51-8.

If you read Irish Gaelic or Breton you already know that this is a pocket dictionary for Breton to Irish and Irish to Breton. Including some 8,000 words in all, this is one of a series of pocket dictionaries and even smaller mini-dictionaries produced by the Yoran Embanner publishing house in Brittany. For more information on all the different languages found in these very useful compact dictionaries (and to purchase them) go to the website: www.yoran-embanner.com



Deep Inside A Breton Skull - 27 Speaking only Breton for One Week

Jean Pierre Le Mat

I must admit the terrible truth.

I speak French every day, English regularly and Breton from time to time. Oh, I can easily find bad reasons. I am living now in Sant Brieg, where people don't speak

Breton usually. At work, my customers don't speak Breton. I have no time to spend with Breton speakers. Oh Yes, I can find bad reasons. But I am not too proud of them.

During my life, I met thousands of French-speakers who told me that it is useless to speak Breton. I also met English-speakers who told me that it is useless to speak French. I don't like this idea of humanity. These people nurture a pride of ants or termites. They can explain why it is easy to speak when you are part of a big crowd but they cannot explain why we speak to others. In big crowds, speeches are distorted. You don't hear the speech of the ant but only the hubbub of the anthill.

At school, like you and me, the lovers of big crowds learned to speak, to read, to write and to count. But probably they never felt the huge difference and the complementarity between this fundamental knowledge. To count is to be able to put different things on the same level in order to compare, add or separate. To speak is the opposite. It is to be able to change one's own level in order to communicate with different people, and perhaps with animals or even things. Writing and reading are other knowledge and another means of making things and people communicate. It is maybe something intermediate between counting and speaking.

To master the art of calculation, you have to quantify and be familiar with the most fundamental operations: addition, subtraction multiplication, division. To master the art of speaking, you don't have to be familiar with the most widely spoken languages. You have to feel you have found an interesting being with whom you want to speak. You have to master and understand the languages that weave the human networks in which you want to dwell.

I dwell in the Breton network, my skull and my brain are Breton ones. But, Christ!, I am part of a lost generation. My parents spoke Breton amongst themselves to prevent me from understanding what they were saying. I was fascinated and frustrated. Later, when I was married and had children, I sent them to the Breton school Diwan. And now they speak Breton to prevent me from understanding what they are saying. I am not a bad guy, but I feel I am under a curse.

This summer, to overcome my complex of inferiority, I decided to go to Breton courses during one week. It is organised every year by KEAV, Kamp Etrekeltiek ar Vrezhonegerion. The gathering was in an agricultural school in Kastellin, a nice town along the river Aulne, between Brest and Kemper. It was a fine idea. The mother of my wife, Simone Barvec, is living in Ar Faou, about ten miles from there. She speaks Breton and so, my wife and I can be with her



every evening without breaking our purpose: to speak only in Breton during one week.

In Kastellin, we gathered with young people and old Breton speakers. We were about 80, scattered in several classes and several activities. We could study Breton according to our level, but we could also learn the job of a Breton-speaking journalist, play theatre, sing Breton songs or contribute to Wikipedia in Breton. Do you know that, according to the number of entries, Breton is the 50th language on Wikipedia? Not bad...

I found the young pupils fascinating. I am not able to speak about soccer teams in French nor in English. I was really amazed to notice that it is possible to speak about that in Breton, for days and days without being tired. Through my children, I made the discovery, years ago, that it is possible to speak endlessly in Breton about video games. But soccer teams...

The old Breton speakers deserve respect. I don't know if they are able to speak endlessly about soccer or video games, but they have a tremendous knowledge of the tongue. To say such a simple thing as "today", they know that people from a little place lost in the Arre mountains utter "hirio". In another place, people say "hizio", in another place "herroa" and so on. That is very different from the specialists of the French language. These guys don't know how people play with their language. They know only how to write properly "aujourd'hui", which means "today". According to them, there is no way to play with that. They know the laws of their language, probably perfectly. But they know only the law.

By the way, what is an educated fellow? If I follow the French language specialists, it appears that it is the one who reads many books. According to them, the educated fellow knows the laws of nature and the laws of men. If I follow the Breton language specialists, it appears that the educated fellow is the one who is aware of realities, important or derisory, through observation of people and nature. These two educated people teach two different things. The Breton fellow teaches a strange freedom on top of his knowledge.

Among the old Breton speakers, a lot of them have written books: poems, thrillers, love stories. It is like studying English together with Mary Higgins Clark, Toni Morrison or Paul Auster. Here you could meet Tudu Huon, Divi Kervella, Mark Kerrain, Martial Menard, Yann-Fanch Jacq and others. Of course, these Breton guys are not known worldwide; their books have not been translated. But as you can imagine, they don't teach you to speak a "correct" Breton, but a tasty Breton.

In the middle of the town square, there was a bookshop where you could buy their books, and others in Breton. Written Breton literature has existed for centuries. Years

ago, I read with great pleasure "Buhez Santez Nonn", written at the end of the 16th century and re-published during the nineties. It begins with a Merlin's prophecy about Divi. The little boy in the womb of his mother made a preacher dumb. Then there were other adventures, in Brittany and Great Britain. At last, Divi became the great saint of Wales.

Here, in the bookshop, I did not find "Buhez Santez Nonn". Most of the books were new ones. That is a big difference with French literature. The golden age of the French literature is always in the past. It can be at the time of Rabelais (16th century), Corneille (17th), Voltaire (18th) or Victor Hugo (19th), but not now. No living author can compete with these dead ones. Following the same movement, the writers of the 21st century are bowing down before the surrealists of the 20th century. Already, during the 12th century, a French writer said : "We are dwarfs who sit on shoulders of giants. If we see more and farther, it is not due to the shrewdness of our view, it is not due to our height, it is because they have raised us". In Brittany, things are not the same. The golden age of our literature is not in the past but in the future. We get the impression that the writers are now better than the past ones. Perhaps one day somebody will say about a Breton author of the 21st or 22nd century: "He is a giant sitting on shoulders of dwarfs, but the Breton dwarfs allow him to see things that were never seen before".

Among us poor Breton learners or bad speakers at the KEAV there were all the levels you can imagine. Anna and Marie-Ange, reared in a Breton speaking area, spoke fairly well. Soaz, a smiling girl coming from Paris, strove hard to catch the Breton accent. Frederig was a young man from Dinan and he learned quickly. Michel was the oldest, coming from Nantes. He was very knowledgeable but he spoke more laboriously than all of us.

The teachers were Pascal and Erwann. Instead of arbitrary grammar rules, they taught us how to link the words according to the spirit of the language. That is what Indian grammarians call "sandhi". It is the phonetic modifications due, in Breton, to the tonic accent. The headache, in Breton language, are the "kemmadurioù", which change the first consonant of a word according to the word just before. For instance, "t" can be changed in "d" or "z". "Tad" is "father", "da dad" is "your father" and "ma zad" is "my father". Until now, I considered these "kemmadurioù" as stupid grammar rules. All the kemmadurioù cannot be explained by the sandhi, unfortunately. But when you catch the sandhi, you can feel the instant you have to soften or strengthen your pronunciation. If you can feel that, you have caught half the understanding of the language.

We did not stay all day long with our teachers. One day, I went with others to meet with René Ferec, a former farmer activist living in the area. He is still a member of

the “Confédération Paysanne” but he is now a retired man, with plenty of things to do. For instance, he is part of a humanitarian association, and he tries to teach Romanian farmers how to work like the crazy Breton farmers do. I don’t know if it is really a humanitarian job to teach such things to people in need. We spoke, in Breton of course, about Romania, the price of milk and other topics.

After such a week, I went back home, speaking with the tonic accent of my youth. I caught the manners of the Breton speakers and I don’t know if, now, I can write English properly any longer. Anyway, pleasure it did to me to be there. To speak Breton we did, faith!

To say “I go outside”, I don’t know any longer if I can say also “outside I go” or “to go outside I do”. I don’t know what is the gender of a boat, feminine (as in Breton), masculine (as in French) or neutral (as in English). I am frustrated by the English or the French, where there is only a singular and a plural. In Breton, it is possible to use gwez (tree), gwezenn (a specific tree), gwezennoù (specific trees), gwezoù (trees).

American friends, help, help !!! Speak English (or Spanish, or an Indian language, or anything else) with me! I don’t want to become a monolingual fellow, a kind of western frog eater, speaking only Breton!



Heard of, but not heard – Short notes on new music recordings from Brittany

Lois Kuter

The following information is drawn from reviews and notes in the following publications: Ar Men 176 (May-June 2010) & 177 (July-Aug. 2010) / Armor 484 (May 2010). 485 (June 2010). 486-487 (July-August 2010) / Musique Bretonne 220 (May 2010) & 221 (July-August 2010) / websites for L'Oz Production, Coop Breizh and Keltia Musique.

Arvest. Tri Diaoul. L'Oz Production. L'OZ 63
This group celebrated its 10th anniversary with a third CD. Included in the group are: David Er Porh (guitars, bass, banjo, drums), Yves Jego (vocals), and Aymeric Le Martelot (piano, keyboards) and Yann Raoul (vocals).

Anne Auffret & Florian Baron. Setu! Gwerz et sonioù e Breizh. Keltia Musique. KMCD 518.
Harpist and singer Anne Auffret in a unique pairing with oud player Florian Baron – solo and in duo. They draw from the traditional Breton song repertoire as well as other compositions such as a Breton language poem by Abeozen set to music by Breton composer Jef Le Penven.

Bagad de Vannes / Er Melinerion. Breizh Irae. Self-produced BV 03.

A CD which includes performances by the full bagad from Vannes recorded at competitions in Lorient and Brest from 2007 to 2009, interspersed with performances by the bombarde section and then the bagpipes.

Bagad Gwengamp. Gwem Bronx. Self-produced BG 01
1st CD and DVD by this bagad founded in 1972 which gained the prestigious Level 1 of bagadoù in 2001. They perform here an innovative concert performance including a number of guest artists: Pat O'May, Soig Siberil, Jean-Marc Illien, Fred Moreau, and Xavier Soulabail.

Bocle Brothers. Keltic Tales – Crossfields. Socadisc – www.bocle.com

Jean-Baptiste Bocle on organ pairs with Gildas Bocle on bass and guitar with a style that's not rock nor jazz but a modern Celtic “world music.” They perform compositions for uilleann piper Ronan Le Bars – one of the best you can find on these bagpipes. And they are joined on a few titles by Jacques Pellen (guitar), Canut Reyes (song) and Tommy Smith (tenor sax).

Le Chanteurs de Brasparts. Self-produced
2nd CD by singers from central western Brittany with kan ha diskan music for dance.

Choral Anna Vreizh de Nantes. Betek an Dremmwel.
4th production by this choral group from the city of Nantes.

Cocktail Diatonique. Boulkaoutchoukénouga. Coop Breizh (1992 BN 45)
Second CD by master accordion players of Brittany Yann Fañch Perroches, Fañch Loric, and Ronan Robert.

Darhaou. An Deirvet - Musique de fest-noz. Tous à L'Asso CD TAL'A 0210/2.
Group performing Breton dances like the plinn, ronde de Saint Vincent, gavotte and suite de Loudéac, as well as composed melodies. Singer Christoph Le Menn – new to the group - is joined by singer Jean-Pierre Quéré for the gavotte and Stéphane Foll adds some additional punch on binioù.

Dom Duff. Roc'h. Boutou Production
Dom Duff performs 12 songs in the Breton language with guitar accompaniment. He is joined by a number of performers on other acoustic and electric instruments to provide a contemporary beat and drive. Notes include French and English translations for the songs.

Louise Ebrel. Ma zad ma mamm. L'Oz Production L'OZ 64 / Keltia Musique KMCD 523.
Traditional singer Louise Ebrel with 9 songs passed down from her father as well mother Eugénie Goadec of the famous Goadec Sisters. These were recorded between December 2009 and March 2010. Accompanying her are Jean Le Floch (accordion), Alain Leon (guitars), Pierrick Tardivel (bass fiddle and donzo n'goni), and Ifig Flatres, Sylvie Rivoalen, and Christian Rivoalen (song).

Festival de Cornouaille Quimper - L'album officiel.

Coop Breizh

A CD presenting a selection of artists – Breton and otherwise – who have headlined at the Festival de Cornouaille in Quimper: Soïg Sibérlil, Skolvan, Oktopus Kafe, Titom, Les Goristes, Gwennyn, Red Cardell, Wig a Wag, Carlos Núñez, Bagad Cap Caval, Sonerien Du, EDF, Darhaou, Kendirvi.

Les Gallochants. Dans la ville de Paris...

A new CD by a group well known at festoù-noz in Paris. The group includes Béatrice and Eric Cabedoce, Dominique and Jacky Patin, and Philippe Houdeville. Here they feature songs for dances of Upper Brittany as well as a song called "Bécassine" and a traditional Irish melody.

Iwan B. La Quête / Ar C'hlsk. Buzz Dispar.

1st album by a hot young rap performer who represented Brittany at the Inter-Celtic Nôs Ûr (new style) song competition in Scotland in then at the Eurovision competition with his song composition in the Breton language. Bagpipes, fiddles, guitars, piano and electronic "machines" fuel the rhythm. While some of the rap is in French or English, Breton is the language of expression this singer has primarily chosen.

Kanfarded Sant-Evarzeg / Cercle Celtique de Saint-Evarzeg. Keltia Musique.

First CD by this Celtic Circle which features music for dancing at a fest-noz.

Katé-Mé. Le Meilleur de Katé-Mé. Solidor Éditions. Sol 2001001 CD & DVD

A "best-of" compilation of 18 titles from this well-loved fest-noz band from the Gallo country who capped ten years of performance with a farewell concert in July 2009 at the Festival de Cornouaille. This CD includes performances from two 2009 concerts where this band combines traditional Breton music with rock, funk, hip-hop and other styles. Musicians in the band have included founding members Patrick Paichereau (guitar) and Philippe Janvier (binioù and bombarde) as well as Sylvain Girault (song), Erwan Hamon (bombarde), Hervé Nizin (drums) and Job Defernez (bass).

Gwenael Kerleo. Retour en terre celte. Coop Breizh GK 06.

As the title suggests this Breton harpist composes music evoking the magic of Celtic legends.

Nolwenn Korbell. Noazh. Coop Breizh CD 1029.

4th CD of contemporary song compositions in the Breton language (and English, French and in this case even Ukrainian, or Russian, depending on which review you read). Nolwenn Korbell is one of the best known of a younger generation of singers to champion the Breton language in a variety of musical styles. She is accompanied with guitars by Didier Dréo and percussion by Jean-Christophe Boccou.

Yves Leblanc. Toujours sur la route. CO – Le Label COBA 47.

A master of the accordion featuring traditional songs and dances from the Gallo country as well as his own compositions inspired by that tradition.

Ma Valise. Wege. Musique-Caméleon 394369.

With songs in French, Spanish, Rumanian, or English, this group uses a variety of musical styles to travel to different countries in song. Group members include Raphaël Rialland, Ronan Neil, Michel Pinault and Gweltaz Neil.

Merzhin. Plus loin vers l'Ouest. Adrenaline. AdreProd 060-410.

Latest of a number of CDs with songs that are poetical and revolutionary by this band with a folk-rock style.

Jacky Molard Quartet & Foune Diarra Trio. N'Diale. Innacor INNA 11010

Breton fiddler Jacky Molard and his quartet – including Janick Martin on accordion, Hélène Labarrière on bass fiddle and Jeannot Jory on saxophone – is paired here with Malian singer Foune Diarra and percussionists Allasa Sissoko and Kassim Sidibé. Not so much a fusion of sounds but a meeting of melodies and rhythms from Mali and Brittany.

Mongaï. Folie. Zenpark Records.

This is a duo of Eva Ménard, singer and composer of songs on the CD, with Grégoire Vaillant, an instrumentalist who also composes some selections on the CD. Texts in French cover a wide range of moods and topics. For its quality this CD was awarded the Prix Jeune Artiste by Produit en Bretagne.

Christiane Nignol. A-greiz-kalon. Kreizenn sevenadurel Lannuon.

This is the second CD in a series called "Tud Bro Dreger" (people of Tregor) produced by the Cultural Center of Lannion – long active in producing cassettes and CDs of music from the Tregor region of Brittany. Christiane Nignol is a singer and accordion player, and this CD (her first) features a number of musicians in duo or trio with her for traditional songs and dances of the Tregor region, with several selections by the choral group Kanerien Lannuon which she directs.

Nuit de la Saint-Patrick. Ketia Musique KMCD 519.

March 17th and Saint-Patrick's Day are the occasion for an annual inter-Celtic concert where Bretons take the lead. This is the annual CD for 2010. Breton performers include Sonerien Du, Pascal Lamour, Louise Ebreil, and Soldat Louis. This is a great sampler of various styles not only from Brittany but the rest of the Celtic world.

Oktopus Kafé. Ar vro didu. Poch an Toer. Voc 1780 – PAT 01.

1st CD by this group founded in 2003 by Jean Floc'h (chromatic accordion), Pierrick Tardivel (bass fiddle) and Alain Léon (guitar). They were joined in 2006 by singer Ifig Flatrès and this CD features concert performances of song

in French and Breton. Poems and songs collected from the tradition of the Bigouden area of Brittany are set to music with Breton, Balkan, jazz and tango influences. The CD is accompanied by a film made in 1954 by André Ingé, "Le Guilvinec, Port breton."

Le Ramoneurs de Menhirs. *Amzer an dispac'h!* Du-Man ha Du-Hont. CD DMDH 03.

2nd CD of music by this popular Breton group labeled "punk Breizh." This group shows – with talent – that the Breton language can be used for any style of music. The music champions revolt, resistance and freedom. Hard driving electric guitar and percussion might lead a laride or kas a barh but also street punk. The band is joined on this CD by traditional singer Louise Ebrel (who has often joined them in performance) for what is called a "trash gavotte" and Les Mangeuse d'Oreilles also join them for a Ronde de Loudéac from their home region. And Gilles Servat conspires with them in a new version of his famous song "La Blanche Hermine."

Red Cardell. *Soleil blanc*. Ketlia Musique KMCD 517. 13th production by this very popular Breton rock group which is in fact a trio made up of singer and guitarist Jean-Pierre Riou, accordion player Jean-Mich' Moal, and drummer Manu Masko.

Jean-Luc Revault. *Loup d'Irden*. Association du Logis First CD featuring dance by a fiddler who has studied traditional fiddle styles of the Gallo country but who has developed a unique style of his own influenced by other great fiddle traditions such as that of Ireland. Here he plays solo and in pair with fiddler Olivier Pont and veuze player Jean-Denis Tourmit for dances of eastern Brittany.

Skilda. *Beo- Live at Knockengoroch*. L'Oz Production L'OZ 60.

"Electro-rock-Celtic" band with vocals and programming by Konan Mevel and electric guitar by Hervé Bruzulier. This CD captures a live concert in Scotland.

Skolvan. *C'hoari pevar*. Kerne Production, Keltia Musique.

8th CD by Skolvan, one of Brittany's top fest-noz bands who made their start in 1984. The members of this group have shifted some since its beginnings and previous CDs have included a number of guest artists, but this CD features just the four (pevar) of this current group: Youenn Le Bihan with the softer bombarde he invented called the "piston," Bernard Le Dréau on soprano saxophone, Régis Huiban on piano accordion, and Gilles Le Bigot on guitar. The unique sound and swing of the group is "classic" Skolvan. They perform dances like the kas a-barh, gavotte, ridée, rond de Saint-Vincent and rond de Loudéac, as well as melodies.

Sonerien Du. *La Komplèt*. Coop Breizh. 2 CDs

This is the 20th album (a double Cd with 28 titles) produced by this famous fest-noz band founded in the early 1970s.

Didier Squiban Trio. *Concert Mexico*. L'Oz Production, L'OZ 59.

Pianist Didier Squiban with a new CD of concert performances in Mexico. He improvises on Breton themes and dances (including the national anthem "Bro Gozh") but the overall sound is a smooth and elegant jazz. He is accompanied here by Pascal Vandenbulcke on flutes and Jérôme Kerihuel with percussion.

Terre Neuve. *Best of*.

"Celtic rock" group from Lorient with a compilation of 14 favorites from four previous CDs to mark their tenth anniversary. The group mixes accordion, bagpipes and electric guitars for slow and high energy music.



Finding Breton Music Recordings

www.musiquesdebretagne.com

It is a rare music store in the U.S. that will carry CDs from even the best known Breton musicians, so your best bet to purchase music is to go directly to the websites of the record labels that produce them. There is an easy way to get to at least some of the major labels in Brittany using the website: www.musiquesdebretagne.com.

The home page of this site will link you directly to six music producers: L'Oz Production, Coop Breizh, Keltia Musique, Keltia III, BNC Productions and Last Exit Records. These sites usually offer a good description of each CD they offer and often sound samples as well to help you select. And for most of these, you can load up a shopping cart and purchase online. While taxes make prices for recordings pretty high, and credit card fees will add to the cost as well, ordering online gives you access to a wide range of Breton music – new releases as well as older titles.

A Sound Recording of a Different Kind

D'la galètt dë blhe naer. "Du galo den Iz'oray"
Collection No. 1. 2009



This 73 minute CD gathers stories and lore in Gall from eastern Brittany on the subject of crêpes – buckwheat crêpes in particular and everything having to do with the planting, cooking and eating of them. Buckwheat, sarrasin or blé noir was brought to French in the 12th century – one of the happier consequences of the Crusades. The CD is accompanied by a 60 page booklet with transcriptions and translations (French) of the content.

This CD is the first in a series to be produced by the organization called Chubri whose objective is to promote Gallo and the development of its everyday use. They work to help older language users and younger learners,

and study the language – local uses, vocabulary, place names and family names, stories and lore. For adults they also organize workshops and lectures and classes for learning to read and write Gallo. And Chubri is also available to help with the translation of written documents, signs, websites, etc. into Gallo. Visit their website to find out more about their work www.chubri.org and visit the Dastume website www.dastum.net to order the CD.



Championship of Bagadoù of Brittany

The bagad is a bagpipe band of Brittany which was modeled on Scottish pipe bands, but which has gone its own unique direction. The first bagad saw the light of day in 1948 in Carhaix. They quickly became very popular and today there are several hundred active bagadoù. Besides Scottish style bagpipes (biniou bras) and a drum section (snares, tenor and bass) the Bretons added bombards. Those are the basics to which are added pretty much anything else for concert performances. Bagadoù draw their music from the traditional dances and melodies of Brittany and add quite a few rhythms and sounds from around the world with highly innovative arrangements and compositions.

While the rules for competition make performances slightly more conservative than those you will hear at a concert, annual competitions for the “best” bagad are still a great occasion to hear just how creative this ensemble can be. There are five levels of bagadoù for competition (number 1 being the highest). A bagad in a lower category moves up in levels when they win annual competitions. Once you get the Category 1 you can’t get much better and being named the yearly champion is hotly contested with the results of two competitions used to decide the winner – one in Brest in February and the second at the Inter-Celtic Festival of Lorient in August.

For more details on the competitions and bagadoù of Brittany check out the website for Bodadeg ar Sonerion (www.bodadeg-ar-sonerion.org)

Here are the results from this year’s competition for the final ranking of Level 1 bagadoù. Sometimes bagadoù are known for the town from which they come and other times by a more descriptive name. I’ve tried to include both since this can get confusing if you know a bagad only by one or the other name, or you are not familiar with the Breton language name of a town or city. My apologies for any errors in the naming.

Bagad Cap Caval ar Vro Vigouden (Plomeur)
This is the third consecutive year this bagad has won first place.

Bagad Kemper (Quimper)
Bagad Bro Kemperle (Quimperlé)
Bagad Brieg (Brieg)
Bagad Roñsed Mor (Locoal-Mendon)
Bagad Er Melinerion (Vannes)
Bagad Quic-en-Groigne (Saint Malo)
Bagad Er Meilhoù Glaz (Moulin Vert, Quimper)
Kerlenn Pondi (Pontivy)
Bagad Sonerien Bro Dreger (Perros Guirec)
Bagad Penhars (Penhars, Quimper)
Bagad Sant Nazer (Saint Nazaire)
Bagad Gwengamp (Guingamp)



Alaska joins a world-record dance

As part of the Inter-Celtic Festival of Lorient the call went out for Bretons around the world (and non-Bretons as well) to set a record for the largest number of people to dance the “An Dro” simultaneously. This would take place at midnight on the night between August 14 to 15th (Lorient time). Despite some logistical problems in making computer contact, and the loss of some key participants to a wedding, three dancers in Anchorage, Alaska – led by U.S. ICDBL member Natalie Novik – joined the “An Dro the World” to help set a record. Preliminary results show an estimated 4,000 dancers participating.



We do not know if any other dancers in the United States had the opportunity to join in, but would love to hear of any others. Below you see the Alaska contingent as they step off for the *an dro*.

Thoughts on Brittany 100 years ago

“M. Anatole Le Braz and the Awakening of Brittany” by Ernest Rhys.

The Contemporary Review, Vol. 95, March 1909.

Editor’s Note: The following article, written just a little over 100 years ago, offers some interesting insights into the politics of the times in Brittany and the thoughts of the famous author Anatole le Braz as recorded by Ernest Rhys. While understanding what was going on at that period is important in interpreting these thoughts, they show that le Braz was not just the author of popular books about Breton folklore. There is no biography attached to this 1909 magazine article for the author, but I assume this is Ernest Percival Rhys (1859-1946), who was the founding editor for the Everyman’s Library series of classics in England. He wrote a number of essays, stories, poetry and collections of folktales. As a well known writer of his time, it would not be unlikely that he would have met Anatole Le Braz.
– Lois Kuter

I.

We took boat for St. Malo one autumn evening after running through a gusty rain-storm on the way from London that promised a bad crossing. But as we steamed down Southampton Water the wind dropped with the sun, the sun set in splendour, and before he went cast the segment of a double rainbow on the southern clouds. The moonrise that followed as we turned the corner of the Isle of Wight made the Needles look like new-cut marble. This experience was, had we known it, a first sign of the rare brilliancies we were to see afterwards on the Trégorrois coast; but we had set out expecting the proverbial *grisaille* of the country, and with it a people still wrapped in the haze of the Middle Ages. We thought to find in the Bretons the last conservatives of France, and it was the end of our pilgrimage to go and see M. Anatole Le Braz, author of "Les Pays des Pardons," one of the finest and the subtlest interpreters their fantasy and their Celtic conservatism have had in our time. The result of our impressions of the country, its weathers and its people, was to confirm what was once said by a sentimental traveler, that Brittany was "the country of the unforeseen." We found brilliant azure skies, fair seas and cloudless suns, where we had expected mists, at Gaudet and Port Blanc; and surprised the echoes of the new spirit in the remotest fishing hamlets and the drowsiest farmhouse kitchens that we penetrated.

That night we slept in an old inn at Guingamp. It is a town of extreme peace and respectability now; but it has ballad-making memories, and one imagines the stain of the red hand lingers on some of its quiet doorposts, and a smell of fire mixes with the smell of the bark it collects for tanning. The shadow of that half-fabulous captain of war, Dénombra, lurks in the doorway of its most beautiful church, Notre Dame de Bon-Secours. The old Breton ballad of the siege of Guingamp makes him say as he enters the church, after dooming the young girls of the town he has taken to worse than death:

"O Holy Marie, be content!
We'll make thy chapel here our stable!
They sacristy, our wine-cellar!
Thine alter-top, our kitchen table."

These memories send one searching the shops for the old Breton books and ballad-sheets that might serve to recall them. But we could not get a single book in Breton; although copies of M. Le Braz's "Pays des Pardons," and M. Le Goffic's "L'Ame Bretonne," recalled the voice, distinctive and individual, with which Brittany is uttering herself to-day at the barriers of France. We got copies of three papers, too, *Ar Bobl*, the *Nouvellists de Bretagne*, and the *Réveil*, the last a socialist organ conducted with immense spirit by Dr. Paul Boyer, at St. Brieuc. Now St. Brieuc used to be, and still is, a publishing centre of Breton literature; and as I read the *Réveil* in the street of Guingamp, the effect was rather as if the dread captain

Dénombra himself had come to life there, and was reciting his fierce litany at the door of the great church.

One Boyerist sentence in the *Réveil* struck upon our ears with the disturbing effect of a pistol shot. It ran: "C'est pour s'affranchir d'une religion trop mélancolique que le breton boit et devient alcoolique." The counterpart to this was the speech of a fisherman, Yves B____, in whose boat we were sailing one day on the Gaudet estuary. As we sailed, we heard a bell chime from the church above. G. asked him if he went to mass there?

"No; he went to the larger one at Ploulech."

"Was not his religion a great solace to him now that his youth was gone like the sardines, and old age and rheumatism pressed hard on his bones?"

"Yes," said he. "It helped to pass the time."

"But was it not a comfort to know that this devotion now would win him eternal blessedness in the world to come?"

"No," said he again with a laugh, as he brought the boat's head round, "no great comfort!"

"What, no comfort in the sure sense of a world to come? What was to be then after this life?"

"Nothing! After! – c'est fini. Voila tout!"

II

The other side of the medal was such a scene as you may see any feast day or at any Pardon in Brittany. We were at St. Michel-en-grève on the day of the Feast of the Assumption – a Saturday. After a brilliant but insecure morning the day turned to rain half an hour before the time for the procession, which had eventually to be given up. But the occasion was only made more impressive by that mistimed deluge. The church was crowded inside and out by the multitude, chiefly women, many of whom knelt in the rain, their faces full of rapture and adoration. The singing of the service within, now sweet, now harsh, seemed to answer the uncomfortable drip of the rain and clatter of sabots without as some late worshippers arrived; but the effect of the whole function was profound.

At Gaudet we lived for a time the everyday life of the people. We had to forage for our own provisions, buy our own faggots, and live on the plainest fare: loaves as big as boulders, home-fed bacon, potatoes, cabbage, mackerel and "andouilles." The last, a highly composite kind of Breton sausage, we risked eating in spite of the ballad that we had heard sung of how a priest at Lannion was poisoned by one.

During our stay there we learnt to know and love well that one stretch of country and its people in all their contradictory moods, in their poverty, hospitality, piety, superstition, economic starvation and chronic alcoholism. We did not end by agreeing with Dr. Boyer that the latter grew out of their melancholy religion; it was the result of their want of nourishment, their anemia, and their stunted

lives and stunted development. But everywhere we became aware of the change, too, that was going on silently in their midst.

After Gaudet, Port Blanc. There we had the good fortune of being able to talk of the two Brittanyes, old and new, with more than one native interpreter. One of them was the sociologist, socialist and anti-militarist, M. Hamon, whose house bears the strange name of Ty-y-Diaul. * But. M. Hamon, who has with his wife lately been translating Mr. George Bernard Shaw's plays into French, is too much of an internationalist to feel much belief in any national future Brittany may have. Her future is France's future, and France's future is Europe's, and Europe's is that of the United States and the world.

With M. Anatole Le Braz it is another tale. A poet and a romancist, he has been one of the intellectual leaders of young Brittany now for many years past. He has loved her in her strength and in her weakness, has voiced her emotions, and found the artistic terms in which to express them. He is a professor at the University of Rennes, was first president of the Breton Regionalist circle, and in the South was made an associate of the Provençal Félibrige by M. Mistral and his colleagues. His books have shown him tender to the old traditions, loving with a kind of idolatry the forest countryside where he was born, near Duallt, and his later "patrie d'élection" as he has called it, which lies around Port Blanc on the Trégorrois coast, where we found him.

* "The Devil's House" (a name first given it by the country people in horror at its owner's opinions, and then ironically adopted by him).

III

At Port Blanc, it may be said, the shifting lights and shades of Breton life, as it is to be seen to-day, are arrested at a most tell-tale angle. Some twelve or fourteen years ago M. le Braz drew a sketch of the place (in his "Funerailles d'Été"), with its village street abutting on the beach, its two or three inns, and its vagarious paths leading off to Penvenan, or to Paradise, as its poorest district is called. Since then it has grown; the old hostelry beloved of Breton painters and writers, the "Hôtel des Roches Grises," has built on additional rooms, and a new hotel and other alarming improvements have appeared on the "plage." Worst sign of all, the "Pardon" of Port Blanc, which takes place on September 8th, and which we saw last autumn, is in danger of being transformed from the simple religious function it used to be into a kind of tourists' fête. But these changes are mainly on the surface; the real character of this Trégorrois fisherman's port is untouched. As for its seaward environs, its magic Sept Isles to the north-west and its isle of St. Gildas opposite, and all its intimate archipelago – these look to-day in a blue September calm

just as they did when Gildas lived, and will also look, let us trust, to the end of time.

One cannot talk to M. le Braz about Port Blanc without finding that he has a quite special accent in speaking of it. You may chance to talk to him on questions of art and letters, or on men and affairs in France, and he will answer you according to the tune you happen to set; but talk to him on his hopes and fears for Brittany, and it is another matter. Then his theme holds him and drives him, with a vehemence that leaves you little surprised if the old Catholic party, who hate change and wish to see Brittany kept close, try to prevent their students from attending his classes at Rennes.

The whole circle of politics there may be said to turn on a tell-tale pivot – the language question. Why has the party whom one may venture to call the "New Breton," but who fondly love the old tongue, been driven out of the camp? Why is it that Breton is not used anywhere, as it ought to be, in the schools of Bretagne Bretonnante, to teach the children the right use of their mother-wits and the other tongue of France?

"Because," said M. le Braz, "the ostensible champions of the Breton language hold it to be that of a people that, alone in the parliament of nations, does not change or grow, but is to remain the same for ever. They forget that a living race can only exist under conditions of change, and so for them, most unluckily, Breton has become an instrument of reaction. These, too, are the very classes who have an interest in keeping the Breton people as they are: first, the nobles, who possess the land; then the older priests, whose mistaken determination it is that the race should not develop. These are the reactionaries who, being out of sympathy with the whole forward movement here and abroad, would put Breton into an eighteenth-century mould, and bind it there. Needless to say, the younger Breton Catholics do not accept this doctrine; but then the younger priest, who has ideas in Brittany, is under a ban. *Malheur au prêtre qui se cultive!*"

"See now, continued M. le Braz, "what is happening. This noble and admirable tongue of ours, that might be an instrument of culture and serve to develop the soul of the Breton people after its own genius, is in danger of being punished by the same ostracism as the dead party that has espoused it. And the men who are men of the new generations, men of progress who wish that the Breton people should march. Live and fulfil its destiny according to its proper temperament and its special gifts – they are prevented from associating themselves with the language movement, because the very soul of it has been tied to a dead body. For ours is an idealistic people, capable of living for an idea, and of dying for it; designed, therefore, to be the soldiers of the ideal in a civilization that is too material. What a fatal overtaking is it that the natural instrument of this people should be forbidden by its

present interested partisans – to that ‘dead party’ which cares only for a past that is dead – to fill its true *rôle*, the *rôle* of every living tongue, to be the vehicle of the real life of the peoples. As it is, these reactionaries only use the Breton tongue for putting the Breton people to sleep among the shadows, or even among the lies of the past. The latter are the things that a factitious romanticism may insist upon, but they are none the less historically false. Beside these false shadows of a shade, there are those things that were once really alive and operative, but have the misfortune of being like the horse of Roland ----“

“The horse of Roland?”

“Precisely! Which is dead! ... Well, there you see the position of the New Bretons who wish to deliver Brittany from her sleep of centuries, and who cannot join hands with those who wish to keep her still asleep. The New Bretons would love to see their noble mother tongue expressing the hopes and aspirations and troubles of the people, as these were expressed once in the ‘Gwerziou’ – the true ‘Gwerziou’ – not those polished and beautified and falsified by a Villemarqué. He, it is fair to say, was working according to his lights, for he wrote in the glamour of the old Romantic movement, and was influenced by Macpherson. But you must not turn to him for the true ‘Gwerziou,’ turn instead to the unsophisticated originals, as you have them collected by M. Luzel, and you will see how the people poured out their very souls, yes – all their sad lives and histories in them. And what is that history? The history of the oppression they have had to bear from the ancestors of the very men who to-day would drag them back to the same past, and which these men delude them by calling the good old times! It is of a part with the rest of this reactionary programme to insist upon the manufacture of a false Brittany, to please the tourists and deceive and divert the holiday public. The upholders of this black flag do not know, however, the real spirit of the people, nor that we have come to the verge of a great change.”

“You mean that Brittany too is going to achieve her revolution?”

“I mean that for nearly twelve centuries,” said he, “Brittany has been in bonds, and if the sentiment of justice has not been killed in her children, it is because this sentiment is indestructible in noble souls. During all these years this people has known so little justice from men, that it has been obligated to create for itself the remarkable cult of ‘Saint Yves de la Verité.’ They have found no true judge on earth, and have looked for one in heaven and in a man of their own blood. They have said to him: ‘Set the right there where it is; and the wrong there, where it is,’ calling down even death on themselves should they be on the side of the wrong; and in this saying of theirs, you will agree, is involved the finest conception of justice ever formed by man. For all

these ages the Bretons have suffered. Now they begin to realize there should be justice for them on earth; they who have so long been famished begin to clamour at last for the bread of justice, and refuse to wait any longer.”

“In another twenty years, do you know what the Breton people, who still tremble at the recollection of the wrongs of the past, will be doing? They will be marching straight for Socialism. Who is the most powerful and terrible of all the Parisian socialists? M. Hervé, a pure Breton. The Bretons, it is true, will be socialists of a particular pattern. They will be, if one may use the paradox, individualist-socialists, insisting upon the rights of the individual in the common law of all. They will, moreover, be ‘socialists mystiques,’ because the true Breton cannot have any conception, whatever it may be – literary, social, political – unless it be quickened by his religion.”

“You see, at length, what our real predicament is to-day, and what difficulties there are for the Bretons who wish to see their fellow countrymen using their national inheritance and their ancient tongue to work out their modern development – not to hamper and delay it. For what is wanted is to help this race, still primitive, to evolve itself freely and fully. That can only be done by means of an individual apostolate, which shall reach and evangelise the people and the individual souls, one by one.”

“But will not that be a very slow process?”

“Slow no doubt, but it has the economic change working with it all the while. That is at the root of the matter here, as it is in Ireland, whose plight is so very much like Brittany’s. What the new Catholic movement may be in Ireland I do not know; but here one of the significant things is that the young priests are tending to become reformers too.”

“And yet it is true that the clerical authorities have taken away the students from your classes at Rennes?”

“Alas, yes! But they cannot stop those students from thinking. I tell you we bring new ideas to our new generation. The day has begun for Brittany, and you cannot hold the day back. St. Yves de la Verité proclaimed it formerly; and now the transformation and the new deliverance that he in his own day foretold, are going on slowly but irresistibly.”

IV

As we left the door of M. le Braz’s house at Port Blanc that evening we saw the star of St. Yves shine very bright in the night-sky. Brittany resisted the French Revolution long ago with a Chouan fury; her own revolution is still to come. Rather, if M. le Braz is right, it has already begun. Let us hope with him it will achieve the new, without losing what is good in the old Celtic order.

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