

# BRO NEVEZ

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

INVITATION  
au **PIQUE-NIQUE  
SOLIDAIRE & FESTIF**

**AR VROENNEG** **14/09  
12h**

~~IMPASSE DES  
PÉLICANS~~ **PLAGE DE TRAEZH-BELEG  
TELGRUC**  
Presqu'île de CROZON  
FINISTÈRE

POUR PROTÉGER ET SAUVEGARDER  
NOS NOMS DE LIEUX BRETONS,  
PATRIMOINE IMMATÉRIEL DE LA BRETAGNE,  
POUR LA DIVERSITÉ DES LANGUES & DES CULTURES

Apportez votre repas, vos boissons, vos serviettes de plage,  
vos instruments de musique pour le fest-deiz.

**DU GOÛT IL Y AURA !**

Organisé par le collectif pour la sauvegarde des noms de lieux bretons  
avec le soutien de Kevre Breizh, coordination des associations culturelles bretonnes.

The Breton language and place names

KUZUL ETREVROADEL EVIT KENDALC'H AR BREZHONEG

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The U.S. Branch of the International Committee for the Defense of the Breton Language (U.S. ICDBL) was incorporated as a not-for-profit corporation on October 20, 1981. Bro Nevez ("new country" in the Breton language) is the newsletter produced by the U.S. ICDBL. It is published quarterly. Contributions, letters to the editor, corrections, and ideas are welcome from all readers and will be printed at the discretion of the Editor.

The U.S. ICDBL provides Bro Nevez on a complimentary basis to a number of language and cultural organizations in Brittany to show our support for their work. Your Membership/Subscription allows us to mail print copies. Membership (which includes subscription) for one year is \$20. Checks should be in U.S. dollars, made payable to "U.S. ICDBL" and mailed to Lois Kuter at the address above.

**This newsletter can be sent as a PDF file attached to an e-mail instead of the print version. Just let the Editor know how you would like to receive it.** The e-mail version is much more colorful than the photocopied print copy!

Back issues of Bro Nevez can be found on the U.S. ICDBL website

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



## Editorial

The summer in Brittany is not only very active on the music scene with its dozens of festivals and hundreds of concerts, workshops and festoù-noz, but there was a lot of activity on the linguistic front as well. The news is not all good, as Bretons strive to maintain and advance the number of Breton speakers before it is too late. But it is clear that there is wide popular support for the Breton and Gallo languages and schools seem to be expanding – very slowly – and more and more businesses and organizations seem committed to giving the Breton language visibility (and audibility) in their work. You will read the good and bad news in this issue of Bro Nevez.

Lois Kuter

## ROUEDAD AR BREZHONEG

Le réseau de la langue bretonne

 brezhoneg@rouedad.bzh

## A Plan for Action for the Breton Language from Rouedad ar Brezhoneg

Rouedad ar Brezhoneg was launched in the Fall of 2018 to coordinate efforts of those working for the Breton language – organizations for teachers in schools and adult classes, cultural centers, theater groups, publishers, radio and audio-visual media ... The first initiative of this network was to send a letter to members of the Regional Council of Brittany and elected officials of the five Breton Departments. This coincided with the drafting of a linguistic policy by the Region of Brittany and a State-Region contract for 2020-2025. The letter asked for a doubling of the monies budgeted for the Breton language. In response the Regional Council set up a conference in June 2019. With very few elected officials participating, this conference failed to result in any proposals for action. Well aware of the critical state of the Breton language and the need for immediate action, Rouedad ar Brezhoneg prepared a 50-page document this August with specific measures to be taken for the Breton language. The idea was not to undermine the laudable efforts of the Regional Council to set objectives to support the Breton language, but to offer the expertise of 50 plus organizations with long experience teaching and promoting the public presence of Breton. The Rouedad's action plan aims to insure 5,000 new Breton speakers each year during the next fifteen years instead of the current 500.

The following is the August 28 Statement by Rouedad ar Brezhoneg concerning their action plan (my translation – LK).

On December 14, 2018, the Regional Council of Brittany adopted “broad orientations for a new regional policy” for the Breton language. The preliminary proposal of the approved document shows that “The objective of the Region is very much to contribute to the creation of a bilingual society which is desired by Breton men and women.” It thus specifies that: “The Region proposes, in the framework of a new policy in favor of the Breton language which will be solidified in 2019, to pursue and expand its current action.” However, the 2019 budget voted on February 8 for the Breton language remains the same as that of previous years – 2.24 euros per inhabitant.

Over 50 associations working on an everyday basis for the Breton language, meeting as part of the collectivity “Rouedad ar Brezhoneg” (the Breton language network), had nevertheless addressed a letter on November 13, 2018, to Mr. Loïg Chesnais-Girard, President of the Regional Council of Brittany, to alert him of the probable risk that the Breton language would disappear in the decades to come and to demand a “plan of urgency” as well as a consequent augmentation of the budget directed to saving the Breton language. The Region of Brittany had moreover announced the elaboration of an “action plan” for 2019 for the Breton language.

We, the associations who work on an everyday basis in various areas concerning the Breton language, have thus undertaken the completion of an “action plan” to propose in a concrete manner the application of the orientations decided upon by the Regional Council. Nearly 80 action proposals have thus been drafted by the associations who are competent to pinpoint objectives, the means to attain them, the expected results, and a timeline to put them in place. We thus propose to the Regional Council a base for work to put its linguistic policy to work. These proposals equally aim to clarify the role of the State and the Regional Council of Brittany to draw up the “Specific convention for the transmission of the languages of Brittany and the development to their use in everyday life” which is to be put into action in 2020.

The full text of the Action Plan drafted by Rouedad ar Brezhoneg can be found using the following link.  
<https://kelennomp.bzh/fr/actualites/2019/08/rouedad-ar-brezhoneg-un-plan-daction-pour-lavenir-de-la-langue-bretonne/>

## The Postal Service vs. the Breton language

This summer the French postal service urged mayors of Breton towns to Frenchify place names and names of streets. Apparently the apostrophe in names including a *c’h* was giving scanning machines a hard time. Surely many mail deliverers must be well used to rural addresses and Breton street names on their routes. No

matter how a street or location is spelled, a postal “zip code” would surely get mail to a particular town or city where postal workers could be trained to locate specific addresses if they are not already familiar with the basics of the Breton language. Skol an Emsav (and others) have published lists of town names with their French and Breton equivalents as well as the numerical postal code. Surely the volume of mail being delivered to “problematical” Breton addresses cannot be astronomical.

The postal service of France has been antagonistic to Breton names for a long time so this is not the first time Bretons have expressed outrage on an attack of their linguistic and historical heritage. The following is an open letter posted by Alan Stivell on Twitter and presented at a press conference held September 9. It was signed by 76 Bretons (for now). The following is my translation (LK).

*Call from authors, artists, historians, geographers, university professors, and presidents of festivals, associations, and cultural federations of Brittany*



No to the Frenchification of Place and Street Names

To the request of the Postal Service mayors of Lower Brittany decided to Frenchify place names with a Breton language designation or have attributed French names to streets known by their

Breton name.

How could these mayors submit without reflection to these injunctions from an administration which advances debretonisation through its Jacobin ideology? The steam-roller advances imperturbably.

This efficacy has the odor of totalitarianism. Would we be happier in a Brittany that is totally Frenchified? Would letters arrive sooner, emergency assistance also? What is to be done? Why not assign English or Chinese names right now?

Tourists who enjoy discovering the difference in Brittany ... would they better appreciate Brittany voided of its place names with the plastering of names everywhere for streets like “rue des lilas” or “rue des mimosas” as in Paris?

What will tomorrow bring to the Breton people if nothing relates to their language, their roots, their history, their land?

Do these mayors forget that our languages have been set in the Constitution as patrimony of France, and that they cannot pretend to defend the interests of their constituents in denying their own language and culture?

Do they forget that our languages are part of the patrimony of humanity that they would do better to enrich rather than impoverish?

Brittany possesses innumerable place names in Breton written down in ancient registries which need only to be used. This is a richness.

Bretons face the biggest threat to their history, that of the temptation to renounce it. Everywhere elsewhere in Europe people are raising their heads and protecting their culture; Brittany is the exception. Following on the very weak teaching of our languages, here is the destruction of our place names.

The signers call for a true collective reversal, to a new consciousness of our linguistic wealth. The Regional Council of Brittany must without delay seize this problem with the means it has, notably a conference of territories.

The GPS also speaks Breton. If these mayors fear for the misdirecting of mail or assistance, it is only a matter of training their agents in the rudiments of our language. They have the means. Besides, we are numerous who write our addresses in Breton and that works.

The signers make a call to join in a demonstration on September 14 at Tegrunc sur Mer [one of the towns whose street names were changed].

Alan Sivell  
Gilles Servat  
Tri Yann  
Dan ar Braz  
Erik Marchand  
Denez [Prigent]  
Philippe Abjean, President, Vallée des Saints  
Gweltaz Adeux, singer, musician, group EV, Nantes  
Konogan An Habask, musician and composer  
Armel An Hejer, author, composer, interpreter, poet  
Anne Auffret, singer  
Gweltaz Ar Fur, singer  
Yves Averty, coordinator of Agence Culturelle Bretagne de Loire Atlantique Morvan Lebesque (ACB44)  
Bernard Berrou, writer, novelist, travel account writer, Prix Bretagne/ Priz Breizh 2018  
Alain Bienvenu, Director ESRS Bretagne, school of cinema and audiovisual  
Solemn Boënnec, President of War'l Leur  
Jean Bothorel, writer, journalist  
Sylvain Boudier, artist, painter  
Malo Bouessel du Bourg, author  
Michel Bouvier, General Secretary of Bretagne Prospective  
Céline Chanas, Head Conservator of patrimony, director of the Musée de Bretagne  
Michel Chauvin, Founding President of Dihunerien  
Jean-Luc Coatalem, writer  
Joel Cornette, historian  
Gaëtan Crespel, Director of Dastum  
Frank Darcel, musician, author  
Yoran Delacour, Editor, Yoran Embanner

Gerard Delahaye, author, composer, interpreter (group EDF)  
Pierre Deligniere, President of the association Bretagne-Écosse  
Annie Ebrel, singer  
Patrick Ewen, author, composer, interpreter (group EDF)  
Roger Faligot, writer, reporter  
Jean Failer, author of crime novels, historical novels, theatre pieces  
Melaine Favennec, author, composer, interpreter (group EDF)  
Francis Favereau, linguist, writer  
Daniel Giraudon, University professor (UBO-CRBC), author of works on the popular traditions of Brittany  
Tristan Gloaguen, Director of War'l Leur  
Ronan Gueblez, Director of Dastum  
Brieg Guervenou, musician, guitarist (Brieg Guervenou Group)  
Les Frères Guichen, Fred and Jean-Charles Guichen, musicians, accordion and guitar  
Michel Guilloux, President of the Cinémathèque de Bretagne, Gwarez Filmoù Breizh  
Gwennyn, singer  
Bob Haslé, former president of Sonerion  
Bernard Hommerie, head of Editions Kerig  
Angèle Jacq, writer, President of Galv Collectif Breton pour la Démocratie et Les Droits de l'Homme  
Thierry Jamet, Editor, Le Temps  
Laurent Jezequel, journalist, film director  
Paol Keineg, poet, author of theater pieces  
Yann-Bêr Kemener, author in the Breton language  
Gaby Kerdoncuff, musician, bombarde and trumpet player  
Lukian Kergoat, university professor, writer  
Jean Kergrist, actor, play director, writer  
Per-Vari Kerloc'h, Grand Druid of Brittany  
Goulc'hann Kervella, writer, dramatist, actor and director, founder of the theater troupe Ar Vro Bagan  
Alain Kervenn, poet, translator of Japanese poetry  
Nolwenn Korbell, author, composer, interpreter, actress  
Krismenn, rapper, composer, interpreter  
Jean Yves Lafesse, comedian  
Mathieu Lamour, Director of the confederation Kendalc'h  
Pascal Lamour, musician, composer, producer, Pascal Lamour Group  
Lors Landat, singer, teacher for Diwan  
Youenn Lange, singer, musician  
Jean-Luc Laquittan, author, storyteller  
André Lavanant, former president of Diwan  
Clarisse Lavanant, author, composer, interpreter, actress  
Yves Le Bahy, geographer, former professor of planning at the Université de Bretagne Sud in Lorient, member of Géographes de Bretagne  
Ronan Le Bars, musician, uilleann piper, Ronan Le Bars Group  
Yannick Le Bourdonnec, journalist, author  
Ronan Le Coadic, university professor  
Jacques Lescoat, geographer  
Bernard-Pierre Le Beau, President of Club de Bretagne  
Nicole and Félix Le Garrec, film producers  
Philippe Le Guillou, writer  
Pierre-Yves Le Priol, journalist  
Fañch Le Henaff, graphic artist  
Yvon Le Men, poet, Prix Goncourt de poésie 2019  
André le Meut, sonneur  
Morwenn Le Normand, singer  
Philippe Le Stum, chief conservator of patrimony, director, Musée départemental breton Quimper  
Michel Le Viol, President Festival de Cornouaille, Quimper  
Lisardo Lombardia, General Director, Festival Interceltique de Lorient

Hervé Lossec, writer, works on Breton culture and the Breton language, Les Bretonnismes  
 Yann Lukas, writer  
 Emmanuel Marais, author  
 Rozenn Milin, journalist, director of a program for saving languages (www.sorosoro.org)  
 Patrick Molard, piper, Piobaireachd specialist  
 Jean Jacques Monnier, historian  
 Frédéric Morvan, historian  
 Pierre Morvan, President, Festival du Chant de Marin, Paimpol  
 Hervé Morzadec, film maker  
 Nâtah Big Band, group of 17 musicians of Breton music, funk, jazz  
 Yvon Ollivier, author  
 Mona Ozouf, historian, writer  
 David Pasquet, composer, musician, bombarde and clarinet player, David Pasquet Trio  
 Gunevel Pedron, President, Association des Géographes de Bretagne  
 Jacques Pellen, guitarist, composer, Breton and jazz music  
 Plantec, Yannick, Odran, musicians, composers, traditional and rock electro music  
 Yann-Ber Piriou, poet, writer  
 Les Ramoneurs des Menhirs, punk Celtic group  
 Eugene Riguide, navigator  
 Hervé Sanquer, President, Gouelioù Breizh  
 Soïg Siberil, musician, guitarist  
 Gurvan Sicard, musician, word champion of Pipe Bands, August 2019  
 Padrig Sicard, musician, singer  
 Didier Squiban, pianist, composer  
 Yann Tiersen & Émilie Quinquis, musicians  
 Erwan Volant, guitarist, Erwan Volant Quartet, Breton and jazz music

## A New School Year – Some Preliminary Numbers on Bilingual Education

Ofis Publik ar Brezhoneg has issued some preliminary information on the school year and for the first time in the history of bilingual education 17 new sites opened at the preschool and primary school level for the bilingual programs in public and Catholic schools. (News of Diwan openings are not yet available.) 16 of the 17 openings are in the public school system which has benefited from an improvement in procedures to open new classes fostered by a 2013 law on bilingual schooling and the signature of a State-Region Convention for 2015-2020, as well as support by the Ofis Publik ar Brezhoneg to make information accessible to parents.

In the Rennes Academy 15 public schools added bilingual options: 5 in the Morbihan (Auray and a second program in Hennebont, Questembert, Lanvaudan, and Locmiquélic), 4 in Finistère (a second site in Quimper, Pleyben, RPI Ploudiry-La Martyre, and Saint-Divy), 3 in Ille-et-Vilaine (Dinard, Pleumeleuc, Orgères) and 3 in Côtes d'Armor (Lamballe-Armor, and second sites in Lannion and Pledran). 1 additional opening was added for the Catholic schools – a second site in Hennebont.

In the Nantes Academy public school bilingual programs added an additional site in Blain.

At the secondary level 7 middle schools added a bilingual stream: 4 public schools (Baud, Hennebont, Plouneour-Menez, and Rostrenen) and 3 Catholic schools (Quimper, Muzillac, Pontivy). The Catholic high school of Guingamp also opened a bilingual program.

More numbers will be available for the next December issue of Bro Nevez.



## Breton Language Resources Ofis Publik ar Brezhoneg

[www.brezhoneg.bzh](http://www.brezhoneg.bzh)

Ofis ar Brezhoneg - now Ofis Publik ar Brezhoneg - has been presented a number of times in the pages of Bro Nevez, and their website has served as an important source of information for this newsletter. The site (in Breton or in French) provides a wealth of information about the presence of Breton in public life and schools, and lots of practical resources for those who want to learn and promote Breton.

Here's a rough breakdown of the site's areas:

- An Introduction to Ofis Publik ar Brezhoneg and its services and staff.
- Information on the Breton language – history, statistics, place names and family names.
- Learning opportunities – map of places for adult classes, diplomas, and intensive longer-term training.
- Services such as guides to nursery and preschools in Breton, schooling, leisure activities, finding jobs, translations, funding for Breton language projects, road signage, terminologies.
- “Living in Breton” – media, publishing, new technology, Breton first names, sample actions one can take to support Breton use and bilingualism, and the Prizes for the Future of Breton
- Linguistic tools – finding terminology, translating words, a forum to exchange questions and answers on terminology, phrases in Breton.
- Publications by the Ofis Publik ar Brezhoneg – place name studies of specific areas, lexicons on different subjects (from gardening to golf, clothing, cars...), studies of the use of Breton, analysis of bilingual education for children and adults, public life (implementing Breton terms for communities, road signage, trains, audiovisual...)
- The “Ya d’ar Brezhoneg” project





Ya d'ar Brezhoneg was launched October 5, 2001, in Carhaix with 178 organizations signing on to a commitment to use Breton in their work. Today

there are 774 private businesses/organizations, 208 communes, and 14 inter-communal structures who have pledged action.

Ofis Publik ar Brezhoneg has identified forty actions to be taken and those signing on can move up in levels as they accomplish required and optional actions. For level 1 there is one required action and four optional ones to be completed. For level 2 one must complete ten of the forty (three required actions). For level 3 there are fifteen actions (eight required) and to achieve level 4, at least thirty actions must be completed (twenty required). Those signing on can choose the length of time needed to get to their goals (1, 2 or 3 years) and Ofis Publik ar Brezhoneg offers support when needed.

For communities, here are some of the types of actions undertaken:

Make Breton more visible with signs on buildings, roads, logos and communications.

Study the place of Breton and make options known and available in the community through daycare centers, bilingual schooling, adult classes, etc.

Use Breton in the work of the community by training personnel and encouraging the use of Breton in interactions with the public, promotion of Breton materials in libraries and presence at community events.

Likewise, for businesses and organizations, actions would foster the use of Breton in communication and everyday work of the group.

On the Ofis Publik ar Brezhoneg website (in the Ya d'ar Brezhoneg section) one can download a PDF file listing all the names of those who have signed onto the campaign and this identifies the town/city and department where they are located. A map of the 208 communes and 14 inter-communal structures shows where these are located (and the level they have achieved), and not surprisingly, most are in Lower Brittany, the western half of Brittany where the Breton language has been concentrated.

I have drawn from the list of over 700 organizations engaged in Ya d'ar Brezhoneg which is broken down roughly by type of activity to show the diversity of organizations/businesses which are part of this initiative. My selection of specific names of businesses/groups is meant to reflect this diversity and not any special endorsement of their work!

As of June 2019 when the PDF was updated here's a sample of Ya d'ar Brezhoneg sign-ons:

57 businesses – including Armor-Lux, Faïenceries de Quimper HB-Henriot, Koroll Sonorisations, Naoned Eyewear, Huitres Tibidy ...

69 services – including Siam Productions, Salon de Coiffure Loïs et Nathalie, Bleunioù Jardin, Cordonnerie Madec, Fred Petr Architectes, Office de Tourism Kerlouan ...

22 graphic, printing and publicity companies – including Attitude Graphique, Koro Marketing, Faltazi, Scan-Breizh, Les Presses Populaires de Bretagne ...

23 publishers – including An Naer Produksion, Coop Breizh, Emgleo Breizh, Mouladurioù Hor Yezh, Skol ...

29 stores and commercial centers – including Art Celtique, Breizh Tatouages, Cycles Marrec, Lingerie du Poher, Brother Boutique, Lutun ar c'hoajoù ...

19 book and music stores – including Kenstroll, Lenn ha dilenn, Ti ar Sonerien, Bretagne et Marine, Ar Bed Keltiek, Le Chant de l'Alouette ...

31 shopping centers, food distributors – including Intermarche Pont-'n-abad, Rosa Chocolatier, Les Galettes de Troneon, Biocoop Douar Nevez ...

46 restaurants, bars/café – including Bar le Keltia, Creperie Lannig, McDonald's Montroulez, Restaurant la Scuderia Pizzeria, Tavarn Bleizi Mor, Ostaleri Ti Jos ...

12 breweries, distilleries, vintners – including Brasserie Lancelot, Cidre Kerne, Coreff, Distillerie de Menhirs, Domain Viticole Coraud

23 professional unions, syndicats – including Association des Cuisiniers de la Mer, Fédération Régional du Bâtiment de Bretagne, Labourerien-Douar Breizh, Photographes de Bretagne, Ordre des Avocats de Quimper ...

17 medical, pharmaceutical businesses – including Askorm Medical, Cabinet Medical Tilly, Ti an Diskuizh, Pharmacie Quillerou ...

31 sports clubs, businesses – including Carhaix Golf, Gaelic Football Bro Leon, Skol Gouren Porhoët, Ligue de Bretagne de Tennis de Table, Comité de Bretagne de Cyclisme ...

24 hotels, camping sites – including Armor Hotel, Camping an Trest, Hotel Noz Vad, Manoir de Kertalg, Ti Degemer Kerampuilh ...

14 museums, parks – including L'Abeille Vivante et la Cité des Formis, Musée de Bretagne Rennes, Park Naturel Rannvro Arvorig, Skrillellaoueg Breizh, Trégor Loisirs ...

38 festivals – including Le Vieilles Charrues, Festival du Film Insulaire, Festival Interceltique de Lorient, Festival Kann al Loar, Gouel ar Sant-Loup, Tro Menez Are ...

57 artists, performers – including Arz Nevez, Compagnie Gaia Teatr, Hent Telenn Breizh, Loeroù Ruz, Musique Sacrée de Bretagne, Orchestre de Bretagne, Patrig ar Goarnig, Denez Prigent, Strollad ar Vro Bagan, Bernez Tangi ...

93 cultural organizations, federations – including Ar Falz, Bagad Bro Landerne, Bodadeg ar Sonerion, Dastum, Ensemble Choral du Bout du Monde, Kelc'h Keltiek Roazhon, Centre Breton d'Art Populaire, Mignoed Anjela, Skol Uhel ar Vro, La Vallée des Saints, War'l Leur ...

88 associations, organizations – including Al Levrig, Bretagne Réunion, Dudi Sant-Brieg, Emgleo Bro an Oriant, Fédération de Chasseurs de Bretagne, Mignoned Chapel Sant Maodez, Sked, Skoazell Diwan Paris, Ti ar Vro Kemper ...

32 media, publishers – including Al Liamm, Arvorig FM, Bretagne Films, Keltiek-Press, Le Poher/Poher Hebdo, Le Chasse Maree/Ar Men, TV Rennes ...

44 teaching, training groups – including Deskiñ d'an Oadourien, Dihun Breizh, Div Yezh Breizh, Diwan Breizh, Kentlioù an Noz, Mervent, Roudour, Skol Ober, Université Bretagne Brest, Université Rennes 2, Stumdi ...

5 political parties – Breizh War-Roak, Breizhistance, Europa Ekologiezh ar re c'hlas, Strollad Breizh, Union Democratique Bretonne

2 spiritual life groups – Tiegezh Santez Anna, Eskopti Gwened



### New Members of Brittany's Order of the Ermine

The founding of the Order of the Ermine by the Duke of Brittany Jean IV in 1381 affirmed the preeminent role of Dukes and

Breton nobility and a desire to unite behind the sovereign. The Order was unique in being open to women and commoners. As with all the chivalric orders, the Order of the Ermine was abolished with the French Revolution and the last medallion that lay on the tomb of Jean IV in the cathedral of Nantes was destroyed.

At the initiative of Senator Georges Lombard, president of CELIB (Comité d'Étude et de Liaison des Intérêts Bretons) the medallion was given to René Plevin on September 29, 1972. In 1988 the Cultural Institute of Brittany, followed upon CELIB to continue to honor men and women who have made exceptional contributions to the radiance of Brittany.

On October 5, 2019, in Rennes, five new members will be inducted into the Order of the Ermine. Their short introduction is below – in Breton from the program drafted by the Cultural Institute of Brittany, and in English (my translation of the French text - LK).



### Malo Bouëssel du Bourg (Felger 1960)

Eus lavarenn Anjela Duval en deus graet Malo Bouëssel du Bourg e c'her-stur : « Stourm a ran war bep tachenn ». Gant e dad en deus tapet preñv ar brezhoneg, daoust ma ne oa ket ar brezhoneg yezh an

tiegezh. Kendalc'het en deus da zeskiñ ar yezh a-zevri abaoe e oad-krenn, betek bezañ gouest da zibab anezhi da yezh krouiñ : barzhonegoù, danevelloù, skridvarnerezh, pennadoù ekonomikel, arnodskridoù, troidigezhioù... Ezel eo eus ar skipailhig a ra war-dro ar gelaouenn lennegel Al Liamm. Un dek levr bennak en deus embannet.

Ganet eo bet e 1960 e Felger ha bevet en deus tro-ha-tro e pemp departamant Breizh. Ne zamant ket d'e boan evit ma vo adunanet Breizh. Meur a brezegenn en deus distaget ha meur a bennad en deus skrivet evit diskouez penaos e vez levezonet diorren an tiriad gant ar sevenadur. Goude bezañ bet rener ar gevelouri Gwignerien Gatalan e Perpinyà eo bet anvet da rener ar Rouedad Produet e Breizh e 2009. Klask a ra ar 440 embregerezh ezel hag ar 110 000 a c'hopridi deskiñ kenlabourat evit diorren al labour er vro, dre vrudañ ha broudañ chemet Breizh. Gant un toullad izili en deus savet ur bodad labour oberiant kenañ evit lakaat ar brezhoneg da dalvezout en embregererezhioù.

### Malo Bouëssel du Bourg (Felger / Fougères 1960)

He made Anjela Duval's motto his own: "I will fight on all fronts." He received the "virus for the Breton language" from his father even though the language of the home was not Breton. He thus continued without stop to work on the language since from the time he was an adolescent until he could make it a language of creation: poetry, short stories, critiques, articles on economics, essays, translations ... He is part of the small team which gives life to the literary revue *Al Liamm*. A dozen works are to his credit.

He has lived in all five Breton departments. He does not spare his efforts for the reunification of Brittany, speaking at numerous conferences and publishing many

articles to show the evidence of the intimate ties which link territorial and cultural development. After directing the Coopérative des Vignerons Catalans in Pepignan, he was named director of the Réseau Produit en Bretagne in 2009. The 440 member enterprises and 110,000 employees which make up this association strive to learn how to cooperate to develop employment in Brittany, and to show off and develop Breton know-how. He put together a very active working group with several members to show the value of using the Breton language in businesses.



**Maripol Gouret** (Gwenrann, 1957)

Tremen a reas Maripol he bugaleaj e Kamoel ha Pennestin, er Mor-Bihan. Dibab a raio mont d'al lise e Sant-Nazer goude bezañ bet skoliataet er Roc'hBernez.

Emouezañ a reas eno ouzh kudenn disrann Breizh pa cheñcho departamant hag e heuilhas divizoù war an tem-se, kejañ a reas gant stourmerien an UDB hag e kemeras perzh e kenarroud an nevezadur sevenadurel breizhek.

Goude bezañ bet studierez e Skol-Veur Naoned e kendalc'has gant he studioù er Sorbonne hag e Pariz VIII. Distroet da Vreizh, e labouras gant kerent all, startijenn ganto, evit adsevel ur skol Diwan e Bro-Naoned e 1987.

Mirourez glad e Sant-Nazer e tremenas ur vestroniezh Brezhoneg-Keltieg e 2001 e Skol-Veur Roazhon 2.

War ar memes tro, e 1998, e krogas da zastum teulioù evit digeriñ ul levraoueg e skolaj Diwan ar Mor-Bihan, raktreset e Gwened. Krouet e voe ar gevredigezh KDSK e miz Even 1999 hag e miz Here 2001 e tigoras skourr KDSK Gwened, dezhañ dibarderioù evel un endro hag ostilhoù a ro ar plas kentañ d'ar brezhoneg. Eil skourr KDSK a zigoras e Sant-Ervlan e miz Gwengolo 2008 asambles gant digoradur skolaj Diwan Liger-Atlantel.

Anavezet mat eo KDSK evit pinvidigezh he dalc'had teuliaouiñ liesvedia hag evit al labour niverelaat a vez kaset da benn enni.

**Maripol Gouret** (Gwenrann / Guérande, 1957)

Maripol spent her childhood at Camoël and Pénestin, communes of Morbihan. Then schooled in La Roche-Bernard, she chose a high school in Saint-Nazaire. This change in departments, the recurrence of discussions on the reunification of Brittany, meetings with militants of the UDB (Union Démocratique Bretonne), and the context of Breton cultural renewal, pushed her to become conscious of the problem of the partition of Brittany.

At first a university student in Nantes, she pursued studies at the Sorbonne, then Paris VIII. Upon return to Brittany in 1984, she became involved with other motivated parents in the reopening in 1987 of a Diwan school for the Nantes Pays.

Curator of patrimony in the City of Saint-Nazaire, in 2001 she obtained a Masters in Breton-Celtic studies prepared at Rennes 2. In the meantime, in 1998 she started to collect the funds to create a library for the future Diwan middle school. The KDSK (Kreizenn Dafar Sevenadurel Keltiek) branch of Vannes opened in October 2001 with an environment and tools giving Breton a primary place. The second KDSK branch would open in St.-Herblain in September 2008, at the same time as the Diwan middle school of Loire-Atlantique.

The KDSK is today recognized for its work in databasing and the richness of its multimedia documentary collection.



**Mariannig Larc'hantec** (Pariz 1947)

Kregiñ a ra da zeskiñ seniñ gant an delenn e 1963 e Telenn Bleimor. Heuliañ a ra e 1965 kentelioù telenn glasel e Skol Normal ar Sonerezh e Pariz. E 1972 e tigor kentañ klas telenn geltiek Bro C'hall en ENM Brest.

Pep tra oa da grouiñ. Labourat a ra evit gwellaat ar binvioù a veze kavet d'ar marese. Gant Myriam Robic e laka da zont er maez kentañ embannadur skridoù-sonerezh evit an delenn geltiek. Ar benveg seniñ-se a zo stag ouzh skeudenn un identitelezh, ar pezh ne gaved ket er skolioù muzik. Ret oa neuze reiñ he flas d'an delenn e bed ar sonerezh klasel. Stourm ur vuhez...kontet ganti en ul levr : « La harpe instrument des Celtes, journal de bord d'un professeur de harpe celtique » .

War un dro ez eo sonadegourez ha sonaozourez a-vicher ha krouiñ a ra ur pezh evit an delenn geltiek, oboell alto hag orkestra dre gerdin Baleadenn an Ene, gourc'hemennet gant Kêr Gemper (1982). Eilañ a ra alies konterien ha barzhed. Labourat a ra ivez e bed ar bannoù treset, en un ijinadenn a vod asambles en un abadenn ar c'hontadennoù, ar sonerezh hag an tresañ : Le conte à bulles.

E 2001 e kinnig e Skol-Veur Roazhon2 ur raktres enklask war gelennadurezh an delenn geltiek hag e 2013 e rann ar sevenadur breizhat ha keltiek, e studi an delenn geltiek en ur raktres enklask all anvet « Eus an delenn d'an delenn geltiek ».

**Mariannig Larc'hantec** (Paris 1947)

In 1963 she began learning Celtic harp at the Telenn Bleimor. She entered a class for classical harp at the



École Normale de Musique de Paris in 1965. In 1972 she opened the first class for Celtic harp in France at the École Normale de Musique in Brest.

Everything needed to be reinvented. She worked on improving existent instruments. With Myriam Robic she initiated the first edition of music scores for Celtic harp. The instrument carried an identity and image without precedent in conservatories. Thus it was necessary to create a legitimacy in the environment of classical music. This would be a life-long combat that she would tell of in a book *La harpe instrument des Celtes – journal de bord d'un professeur de harpe celtique* (The harp, instrument of the Celts, working journal of a teacher of Celtic harp).

In parallel she had a career as a concert performer and composer, bringing attention to herself with the creation of a piece for Celtic harp, English horn and string orchestra: "Baleadenn an Ene" (1982). She accompanied numerous storytellers and poets. She also worked in the universe of the *bande dessinée* (comic strip) on a concept: *Le conte à bulles*.

In 2001 she presented a research project to the Université Rennes 2 on teaching Celtic harp, then in 2013 with the department of Breton and Celtic Culture she investigated the Celtic harp in another project called "De la harpe à la harpe celtique."



**Paul Loret** (Naoned 1957)

Bet ganet e Naoned, Paul Loret en deus, a viskoazh, em lakaet da Vreizhad.

Zoken ma ne zeu ket eus bed ar c'hevredigezhioù breizhat, politikel pe sevenadurel eo bet dedennet a-viskoazh gant oberioù ar C'HUAB a stourme evit an adunvanidigezh ha kemeret en deus perzh en holl vanifestadegoù aozet gant an aozadur-se. Er bloavezh 2000, pa 'z eo deuet da vezañ BREIZH UNVAN, e stag da vat da genlabourat ennañ.

Adaozañ a ra Bodad Naoned gant ur strollad mennet da gas oberioù war-raok evit ma vefe anavezet Naoned evel ur gêr a Vreizh d'ur c'houlz ma lakae dilennidi douetañs e speredoù an dud. Labourat a ra evit reiñ d'anavezout Breizh ar c'hêrioù evit na vefe ket diskouezet ur skeudenn eus Breizh ar maezioù hepken hag a zaouhanter ar vro. Dezhañ e tleer ar freskennoù skêrijennet war Ti ar Rannvro e Naoned. Enskrivet en deus Breizh Unvan war savenn Ajañs gwirioù diazez Unaniezh Europa.

Krediñ a ra start e vo gounezet an adunanidigezh gant ar gevredigezh keodedel ha gant oberioù demokratel. E 2018 e voe roet lañs d'ar 100 000 sinadur, tizhet e voe ar pal e miz Du gant 105 000 sinadur.

## **Paul Loret** (Naoned / Nantes 1957)

Born in Nantes, he always considered himself legitimately Breton.

Although not coming from the Breton associative, cultural or political milieu, he always closely followed the actions of the CUAB (Comité pour l'Unité Administrative de Bretagne) which fought for reunification and he participated in all the demonstrations organized by that association. In 2000 he became actively engaged, it having become Bretagne Réunie.

He reorganized the Nantes committee with a group determined to undertake actions in favor of recognition of Nantes as a Breton city during a period when elected officials were sowing doubt on this. He worked in an urban Brittany so that it would not be reduced to rural images which have divided Brittany in two. He would be at the origin of luminous frescos on the Hôtel de Région in Nantes. He would enroll Bretagne Réunie in the platform of the Agency for Rights of the European Union. In 2010 there would also be a great human fresco – annual demonstrations for reunification, and interventions at the highest levels of the State to convince it of the ground support of these. He put a stop to efforts to change the designation of the Château des Ducs de Bretagne which some wanted to name Château de Nantes, inscribed as a site of the Val de Loire. To do this he called on UNESCO and the Council of Europe several times.

Convinced that reunification would be achieved with the mobilization of civic society and democratic action, in 2018 he launched the "100,000 signatures" operation which exceeded its objective with 105,000 signatures in November.



**Stéphanie Stoll** (Lannuon 1976)

Stephanie Stoll a zo bet ganet nepell diouzh al Leger. Pa oa bihan, gant he c'hlasad, he deus dizoloet un diskouezadeg diwarbenn istor Breizh en ti-kêr; skoet eo bet gant ar plankennadoù bannoù-treset a oa eno. D'ar memes koulz e kleva komz brezhoneg bemdez pa 'z ae d'an ispiserezh da brenañ ur c'harambar pe un dorzh vara. Ne ouie ket ar yezh betek an oad a 25 bloaz. E-keit-se he deus desket yezhoù all en estrenvro met ket hini he bro, ar pezh a zo gwir evit miliadoù a Vreizhiz yaouank. P'he deus bet bugale he deus dibabet kas anezho da Ziwan hag evel kalz a gerent all he deus strivet kalz evit degas ur gwenneg bennak da lakaat ar skol vihan, digoust ha laik, da vont en-dro. Tamm-ha-tamm, he deus komprenet perak e oa ken diaes dont da vezañ brezhonegerez. Komprenet he deus ivez e c'helljemp ober kalz a draoù ma labourfemp holl asambles da dizhout ar pal ha ma kredfemp ennomp hon-unan.

Diwan a gresk a vloaz da vloaz. Stephanie Stoll a samm he lod, loc'h enni.

### **Stéphanie Stoll (Lannuon / Lannion 1976)**

She was born at the beginning of spring, not far from Léguer. When she was little her class discovered an exhibit on Breton history at the Mayor's office; the panels of comic strips left a strong impression. At the same period, she heard the Breton language every day when she went to the bakery to look for a Carembar or bread. But she didn't know the language, and that lasted until she was 25 years old. In the meantime, she had learned foreign languages in foreign lands, but didn't know that of her own country. This is the story of thousands of young Bretons. Having become a mother, she chose Diwan for her children. As all the other parents she spared no efforts to raise funds to keep their little school alive, free of tuition and non-denominational. Little by little she understood why it was so difficult to become a Breton speaker. She also understood what we could realize if we were able to reflect, to collectively build a vision, and to believe in ourselves. Diwan progresses each year; Stéphanie Stoll plays her part and is proud of it. [Stéphanie Stoll is a journalist and President of the Diwan school system. She was elected Breton Speaker of the Year at the 2018 Prizioù]

### **Medals Awarded by the Cultural Institute of Brittany**

During the Inter Celtic Festival of Lorient a medal was awarded to Carlos Núñez for his work to promote Galician-Breton musical exchanges and creativity.

On October 5th a Medal will also be awarded to the Bernard family. In May 2017, little Fañch Bernard was born in Quimper. The orthography of his first name was refused because the tilde is not a diacritical sign recognized by the French administration. A first court judgement in Quimper ruled that the use of the diacritical sign was an attack on the unity of France and equality of its citizens! The Court of Appeals in Rennes ruled in favor of the parents, invoking the usage of the tilde in the French language. The French State sent the affair into an appeal, refusing the evidence for the use of the tilde in the only language recognized by the Republic. The long combat of the Bernard family for the linguistic rights of Bretons merits just recognition in Breton cultural entreaties.

Bak e brezhoneg ! This is the slogan which mobilized students of the graduating class of the Diwan high school. Since 2016 they have demanded of the Recortat authorization to compose the written test for mathematics in Breton. This authorization has existed for mathematics in Basque since 2012, but it has still not received acceptance on the part of the administration for our language. Despite that, 15 high school students decided to compose their exam in Breton in June 2018;

14 of them were nevertheless awarded the bac. They inspired some fifty middle school students that same year to take the "brevet" exam for science in Breton and 12 other high school students in 2019 to take the baccalaureate exam for math in Breton. The administration has remained shut, but there is hope to move the lines in favor of the high school reform led by the Minister Blanquer.

### **Loire-Atlantique and the Administrative Region of Brittany**

This August the TMO Institute of Rennes released the results of a survey concerning the reattachment of the Loire-Atlantique Department to the other four departments which make up the administrative region of Brittany (Finistère, Morbihan, Côtes d'Armor and Ille-et-Vilaine). Loire-Atlantique is in the region called Pays de la Loire (which also includes the departments of Vendée, Maine-et-Loire, Sarthe and Mayenne). As noted in previous issues of *Bro Nevez* people of Brittany have asked for the return of Loire-Atlantique ever since it was detached in 1941 by a Vichy government decree.

This recent survey showed that 53% of the people of Loire-Atlantique were favorable to reunification, with 25% opposed. For Brittany the favorable vote was 47% with 31% opposed. When asked if a public debate on the issue should be held, 60% of Bretons and 58% of Loire-Atlantique inhabitants were in favor. And should a reunification be considered possible, 70% of Bretons favored holding a referendum, with 63% in Loire-Atlantique in favor. Six of ten people in the Loire-Atlantique stated that they identified as "Breton."

In the Fall of 2018 a petition was signed by over 100,000 supporters of a public referendum on reunification but this was voted down by elected representatives. This new survey shows that Bretons have not given up their desire to see Brittany reunited and that there is strong support for public participation on any future decision.

### **Brittany Celebrated on the Soccer Field**

On July 25 in Vannes a Charter was signed by Breton soccer teams in the First and Second Leagues who compete against each other in a soccer derby in Brittany. Eight "derbys" will be held with six matches between the Stade Brestois, FC Nantes and Stade Rennais (first league) and two for the second league teams between En-Avant Guingamp and FC Lorient.

This charter was developed by the Region of Brittany and the Comité Bro Gozh and engages other partners who will help to enable actions to promote not only sports, but also music and Breton economic initiatives, and Breton pride.

The following actions are part of this new charter:

- Presence on the soccer field of the largest Breton flag in the world, loaned by the Festival La Nuit des Étoiles.
- The Region of Brittany will give Breton flags to each soccer club – up to one for every four seats.
- The presence of a bagad in partnership with the federation Sonerion (Bodadeg ar Sonerion) which includes some 130 bagadoù with over 10,000 musicians.
- Singing of the Bro Gozh Ma Zadou (Brittany's national anthem) before each match with words provided on stadium screens and hand-out programs.
- Exhibit of local businesses in cooperation with Produit en Bretagne to feature Breton products.
- Possibility for the partners to set up information displays at the stadiums.

The first match took place on August 31 between Lorient and Guingamp with singer Morwenn Le Normand and the Firemen of Morbihan Orchestra interpreting the Bro Gozh. The Bagad Sonerion an Orient also performed and some 5,000 Breton flags were given to fans.

## New (and not so new) Books from Brittany

Lois Kuter



**Éric Borgnis Desbordes. *Constance de Bretagne (1161-1201) – Une duchesse face à Richard Cœur de Lion et Jean-sans-Terre*.** Yoran Embanner, 2018. 475 pages. ISBN 978-2-36785-014-6.

I don't remember much of the European history I learned in school (many years ago). I recall it mostly as a boring litany of kings and queens – mostly English, but also French and sometimes other Europeans. It seemed as if the English kings lived in England and the French in France, even if they did battle sometimes elsewhere. This hefty and scholarly book on Breton and European history proves otherwise.

Éric Borgnis Desbordes focuses on Brittany of the 12<sup>th</sup> and early 13<sup>th</sup> centuries and the place of the Duchess Constance in a complex web of Breton, French, English and European relations as royal and ducal families fight for sovereignty and land. Alliances and wars, and arranged marriages to seal alliances and dominance, meant that English kings claimed much of France and French allies were rewarded for their support of English rulers with large tracts of land in England. Bretons were caught in the mix, protecting their particular turf in Brittany by warring against each other, and allying with

English or French kings when this helped them protect their own power.

This book features Constance of Brittany (1161-1201) who as head of the Breton Duchy did her best to protect Breton independence. It is a complicated story. She was married to Geoffrey II, son of Henry II (not only King of England but Duke of Normandy and Count of Anjou). Other sons were Richard the Lion Hearted, John, and Henry the Younger. Spurred by their mother Eleanor of Aquitaine, the sons would do battle against their father to gain control of lands in France and England. During her reign as Duchess, Constance was able to maintain rule of Brittany despite warring factions within and she hoped that her son Arthur – not accidentally named Arthur – would become Duke of Brittany and King of England, as entitled by his lineage. To protect Arthur from Richard the Lion Hearted and John who would succeed Henry II she allied with King Philip Augustus of France. Constance would die in 1201 and Arthur would be murdered by King John in 1203. That's an overly simplistic summary leaving out the details one needs to make sense of the complicated alliances.

The author Éric Borgnis Desbordes provides more than enough detail to overwhelm the casual reader like me who is not well versed in European history. The repetition of names in English, French and Breton lineages can be intimidating despite very clear genealogical charts. Ample footnotes and some twenty pages of source materials and bibliography underline the extensive research undertaken in preparing this book.

This is not an easy read, but the book clearly presents the important role Constance played even at a very young age in trying to protect Breton independence. This book will certainly be welcome to those who want to delve more deeply into Breton (and French and English) history of the 12<sup>th</sup> century.



**Goulc'han Kervella. *Les Bonnets Rouges / Ar Bonedoù Ruz*.** Yoran Embanner, 2018. 237 pages. ISBN 978-2-36785-012-2.

Founded in 1973 and based in Plouguerneau in northwestern Brittany, Strollad Ar Vro Bagan is a Breton language theater group which is known for presenting history – distant and contemporary – in non-compromising terms. Their productions have been in in both Breton and French, for children and adults, schools, communities and large outdoor performances. Topics have touched on religion with the Easter Passion and Christmas traditions, on periods of history from the early centuries of Brittany through World War I and II. The plays have presented Bretons as emigrants, soldiers, doctors, dancers, wolf hunters, revolutionaries, missionaries, poets and musicians. A recent production focused on Youenn Gwernig with a mix of song, music, theater and video.

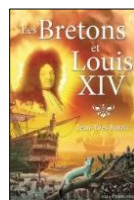
This book presents one of their more recent creations concerning the 1675 Revolt of the Red Bonnets (Bonnets Rouges / Bonedoù Ruz) led by Sebastian Ar Balp as it spread through Brittany. This revolt concerned the imposition of heavy taxes on paper, tobacco and pewterware by Louis XIV to raise money for his extravagant court spending and a war on Holland. This is a timely subject, following upon the 2013 donning of red caps by Bretons protesting the imposition of a new eco-tax which was seen as unfair to Breton farmers who needed to transport goods by trucking – even if it was intended to be good for the environment. This theater production reminds us of that recent revolt and insures that theater-goers understand the roots of Breton protest in the 1675 rising of the Bonedoù Ruz.

While seeing the Strollad Ar Vro Bagan in performance would definitely be preferable, this book presents the script written by Goulc'han Kervella with abundant photos throughout that allow one to imagine how the action looked in performances. The story is told through the voices of a traveling theater troupe of the period of 1675. The troupe is made up of a father who authors the plays they perform moving from village to village, and a mother and three children who act and perform music. Scenes move from the troupe's discussion of the characters and events in their new play about the Bonedoù Ruz to actual performances of the different acts of the play, and the troupe moves through the towns and cities where revolts took place. One sees the revolt unfold as Bretons attack the merchants who impose the king's taxes on needed goods, pillaging and burning down their establishments and tax offices. The revolt was also for a new social order and wealthy landowners of Brittany were also targets.

Sebastian ar Balp, the leader of the Bonedoù Ruz is a main character in the play, of course, and you watch as he builds a following and then as he is assassinated – which marks the end of the revolt. Besides the family of ambulant theater performers who guide the action, you meet Louis XIV and his minister Colbert, Madame de Sevigné and other members of the Paris elite, the governor of Brittany Duke de Chaulnes and Père Maunoir who assisted in efforts to quell the revolt. Scenes move from the court in Paris where the king and friends enjoy plays by Molière and music by Lully as they fret about the uprisings in towns and cities of Brittany where the revolts are growing. And as appropriate, the performers use French or Breton. The book includes the full text of the play, providing translations of portions that are in Breton.

The history of revolt on the part of Bretons against what is considered an unfair imposition of taxes or laws from Paris is not limited to the Bonedoù Ruz of 1675 or 2013. Without glorifying or romanticizing the Bonedoù Ruz, the theatrical performance of the Strollad Ar Vro Bagan

reminds us that it is important to try to understand the complex history of Breton resistance to those in power (in Paris or in Brittany) ... and to perhaps find some inspiration in this.



**Jean-Yves Barzic. *Les Bretons et Louis XIV*.** Yoran Embanner, 2018. 622 pages. ISBN 978-2-36785-005-4.

This “new” book by historian Jean-Yves Barzic focuses on Brittany during the 17<sup>th</sup> and 18<sup>th</sup> centuries when Louis XIV was on the French throne (1643 to 1715). The book is in fact a re-edition and augmented version of Barzic’s 2005 book *L’Hermine et le Soleil* published by the Coop Breizh. Added to this new edition is a 100-page chapter on the 1675 Revolt of the Bonnets Rouge – a very welcome addition given the interest in this particular event of Breton history in recent years.

The strength of this very dense 600+ page book is Barzic’s analysis of the Breton economy of this period, linking it to what was occurring elsewhere in France and Europe as well as to the lives of everyday Bretons and members of the upper levels of the social hierarchy. What brings the history to life is the way Barzic incorporates the voices of some 400 people with quotes from archival materials. These include everyone from ship builders, sailors and fishermen, to peasants, sail makers, salt producers, miners, merchants, priests, and political and religious leaders. One can almost see their faces.

The book is divided into four parts. The first focuses on “Territories and Productions” – agriculture, fishing, mines, salt production, sail making, and artisans and builders.

Part Two looks at “Trade in its Diversity” – markets and fairs and mechanisms of trade both locally and internationally, especially the development of sea trade with Nantes and Saint Malo dominating trade to the Caribbean and destinations in the Middle East and Asia. The impact of French regulations and taxes figures into all of this.

Part Three focuses on “Lords and Lordships” – the landowners and landlords, judges, nobles, upper clergy, and members of the Breton Parliament who make up the top levels of the secular and religious hierarchy.

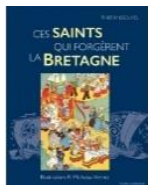
Part Four covers the everyday life of people, describing housing, what they ate and drank, work and leisure activities, the parish priest and religious practices (rites, missionaries, the presence of the Ankou). This part also looks at beggars and institutions established to aid indigents, and crime and punishments.



The new addition to this re-edition is the long chapter on the 1675 Revolt incorporated into Part Four. This examines how the revolt was spread, the urban bourgeoisie and peasants impacted and engaged in it, the role of the clergy, the leader Sebasitan Le Balp, and the repression and aftermath of the revolt.

Barzic provides bibliographic references for each part of the book which present sources for his research - books, manuscripts, and archival materials. Indexes of people and places are also very useful. This new edition greatly augments visual images with several dozen engravings of people and places as well as maps.

This is a dense work of scholarship that succeeds in presenting the lives of people of all parts of Breton society as they struggle (and succeed) through changing economic times. It's not an quick and breezy read but certainly an interesting one that illuminates an important period in Breton and French history.



**Thierry Jigourel**, with illustrations by **Robert Micheau-Vernez**. *Ces Saints qui forgèrent la Bretagne*. Yoran Embanner, 2019. 96 pages. ISBN 978-2-36785-017-7.

This handsome hardback book (8 x 11 inches) is a “remake” of a book called *Le Paradis breton* produced in 1943 with texts by Janig Corlay (1916-1992) and illustrations by Robert Micheau-Vernez (1907-1989). New texts are provided here by Thierry Jigourel but the colorful artistry of the original work by Robert Micheau-Vernez has been retained.

This book is intended for young people and the illustrations of the twenty-two Breton saints presented depict them as young and vibrant rather than old bearded hermits. The illustrations are full of color ... as are many of the tales surrounding the saints. While this book will appeal to younger readers it will also be enjoyed by adults curious to learn more about the history of Brittany in the 5<sup>th</sup> to 7<sup>th</sup> centuries (and a bit later in some cases) when Celts from Britain and Ireland traveled to Brittany (then Armorica) to bring a Celtic style of Christianity. Seven of these emigrants to Brittany are considered the “founding saints” of Brittany:

Samzun / Samson, founder of Dol  
 Maloù / Malo of Sant-Maloù / Saint-Malo  
 Brieg / Brieuc (or Briog) of Sant-Brieg / Saint-Brieuc  
 Tudwal / Tugdual of Landreger / Tréguier  
 Paol Aoureliañ / Pol Aurélian of Kastel-Pao / St.-Pol-du-Léon  
 Kaourintin / Corentin of Kemper / Quimper  
 Padern / Patern of Gwened / Vannes

Of the seven only Samson's actual existence has been verified. The others are part of history and also legend.

They are without doubt Breton, as are the other fifteen saints presented in the book. Four among them (the “santez”) are women:

Santez Anna / Saint Anne  
 Sant Erwan / Saint Yves  
 Sent Donasian & Rogasian / Saints Donatien & Rogatien  
 Santez Neneg / Saint Ninog  
 Sant Ronan / Saint Ronan  
 Sant Gwennole / Saint Gwénolé  
 Sant Melan / Saint Melaine  
 Sant Gweltaz / Saint Gildas  
 Santez Heodez / Saint Haude  
 Sant Herve / Saint Hervé  
 Santez Azenor / Saint Aliénor  
 Sant Yezekael / Saint Judicaël  
 Sant Maelor / Saint Magloire  
 Sant Iltud / Saint Ildut  
 Sant Gwenhael / Saint Gwenaël

Each saint is presented in a page or page and a half, citing their place of origin, century and dates when it is known when they lived, and what they did to become recognized as saints. Each has a full-page illustration and smaller one or two related to the tales of their lives. And the statue of them that now stands in Brittany's Vallée des Saints is also included.

The accomplishments of the saints – besides founding monasteries and fostering a religious community – include the slaying of dragons, talking to and befriendng wild animals from birds to wolves and deer, feeding an army with a small regenerating fish, turning gold coins into pebbles, defending the poor from the rich, defying tyrants, curing the ill, commanding the sea to retreat from land, producing a spring by striking the ground with a stick, and outwitting the devil. None of those feats would give you sainthood in the eyes of Rome, but these are not (for the most part) saints that have been consecrated by the Catholic Church. No problem. They are recognized by Bretons and their names are linked with chapels, churches, towns and cities, and the history of Brittany.

Besides the stories of the twenty-two saints, the book includes a presentation of the Tro Breiz pilgrimage which travels to each of the seven founding saints' cities. Also included are four well known *cantiques* (in Breton and French with a musical transcription), maps, a presentation of the Vallée des Saints, and short biographical notes on Thierry Jigourel and Robert Micheau-Vernez.

You don't have to be religiously inclined to enjoy the beauty of the artwork or the stories which are part of Breton history and legend.



## Deep inside a Breton skull 60 - The Nicodemus Code

Jean Pierre Le Mat

In Brittany, in our cathedrals, churches and chapels, we count thousands of saints. Many of them had come from the nearby islands, Britain and Ireland. The others were true natives. Of course, we venerate also the apostles and the virgin Mary.

In many places here, there is a statue of an inconspicuous saint, known through three meager mentions in the Gospel of John. His name is Nicodemus. This man was a Pharisean who agreed with the teaching of Jesus. With his friend Joseph of Arimathea, he took care of the body of Christ after the death on the cross and buried it.

Really, there are dozens of statues, paintings, churches, villages and farms named after Nicodemus. Why the hell did the Bretons have such a zeal for this guy?



The first hypothesis, probably false, is that the old Bretons were democrats. The word *Nicodemus* come from the Greek *Nike*, which means *Victory*, and *Demos*, which means *People*. With such a name, this man was the embodiment of democracy, a kind of Red Bonnet.

A second hypothesis is that Nicodemus came to spend his retirement in our country, and he told the story of Jesus to our ancestors, centuries before our Celtic saints. That is why he is well known here.

These are hypotheses without any evidence, sure. But wait. There is an apocryphal gospel called the Gospel of Nicodemus. According to it, the Bretons were Christianised first by Joseph of Arimathea. Together with Joseph was his son Galahad, his brother-in-law Broom, his friend Cedon, and three others. Seven saints! Our first group of seven saints!

Nicodemus and Joseph were really close friends. When Joseph came here in Brittany, he must have said nice words about Nicodemus; and so my ancestors named places after him, and they carved statues also. And in the Nicodemus Gospel, Joseph is described as really a good man.

We know the two friends only through a single action when Jesus died. They were not among the apostles, but they took care of the holy body. They collected the last drop of blood of the Christ in a sacred vessel. They untied the body from the cross, they buried it in a cave. Nobody asked them to do so, but they did it. Nice people.

And after that? They disappeared. According to the Gospel of Nicodemus, Joseph went among the Bretons. That was a clever idea.

This Gospel is interesting, not only for the mention of that trip. It is the only text giving indications about the sacred vessel which received the blood of Christ. And, in Brittany, there is a continuation to the Gospel of Nicodemus...

Baudry de Bourgueil, who was archbishop in Dol at the beginning of the XIIIth century, wrote in his Chronicle that the sacred vessel was well-kept in the Breton city of Dol by Budoc around 550. Another old text from the same period tells that the sacred vessel was stolen by pagan warriors when Charlemagne was king of the Franks. It must be hidden somewhere not far from Dinard.

Inspired by these old Breton tales, French and English poets wrote plenty of stories about the Holy Grail. They wanted to be part of the Nicodemus Code!

Another link between the two Jewish friends and our old Arthurian traditions is the name of our first seven saints, lead by Joseph of Arimathea. The son of Joseph was named Galahad. And the fifth companion of Joseph was Josuah, son of Broom. He was the ancestor of Pelles, the mysterious Fisher King, guardian of the Holy Grail. Remember! When Lancelot stayed in the castle of the Fisher King, he had a love affair with Elaine, the daughter of the king. She gave birth to a son who was named Galahad who, according to some versions of the Arthurian cycle, was the discoverer of the Holy Grail.



Deep in my Breton skull intertwine legends, symbols, sacred texts. And when I ramble around, Nicodemus calls me when I do not expect him. The Nicodemus Gospel is the only one telling that, when Jesus raised up, he went into the Underworld. There, in Hell, he retrieved Adam and Eve. The

salvation of humanity begins with that of the first humans. The other Gospels never told about that.

But on the wall of the church of Morieux and on the ceiling of the chapel of Chatelaudren, there are ancient paintings relating this episode.





At the entrance of the Pleyben parish enclosure, a statue commemorates this event.

Everybody on earth knows that Bretons have a strange relationship with death. Nicodemus must really be one of us.



## Heard of but not heard – 13 New CDs from Brittany



### Bagad de Vannes. *Essentiel Tour.*

This CD by one of Brittany's top bagads includes fourteen selections of dances, marches, and melodies they performed on tour during 2018.



### Bagad Kemper et Red Cardell. *Nerzh.*

The 40 musicians of the Bagad Kemper – one of the best of Brittany - team up with the rock band Red Cardell. This is not a new collaboration and Red Cardell has recorded some twenty albums. This CD includes eight selections which show off the power of each partner.



### Les Biches Cocottes. *Chantent les marins.*

This is a trio of three young women with a selection of known and lesser known Breton (and other) maritime songs. The trio is composed of Charlotte Boussard, Lamia Djafer-Cherif, and Céline Roucher.



### Carré Manchot. *Krenn-ha-krak.*

This is a group that has had a lot of changes during its long career in Brittany, but seems to be composed for this CD of Patrick Marie (song), Gilbert Le Pennec (guitar), Yannig Alory (flute) and Yann-Loïc Joly (accordion). They present twelve selections including the dances an dro, kost ar c'hoad, fisel, hanter dro, cercle circassien, polka and ridée.



### Edgar Trio. *Edgar Trio*

This trio hails from the Paris Breton music scene with dance music inspired by jazz. The trio includes Yann Boulas on soprano clarinet, Sébastien Pichon on acoustic guitar, and Pierrick Le Port on bass clarinet. The CD includes twelve selections with dances such as the rond de St.-Vincent, ridée, plinn, rond de Loudéac and fisel.

Chromatic accordion master Régis Huiban is a guest artist for two of the selections.



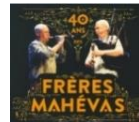
### Festival de Chant de Marin 30 ans – *Gouel kan ar vartoloded.*

This CD includes nineteen maritime songs from the Paimpol maritime festival. Eight are from Breton performers and the others are from singers and groups from Poland, Quebec, France, Ireland and Scotland – reflecting the international scope of this important festival.



### Festival Interceltique 2019

This CD provides a sample of some of the many performances during the week-long Inter Celtic Festival of Lorient. 18 selections are included by artists from Brittany (Soldat Louis, Nolwenn Leroy, Cécile Corbel, Etienne Chouzier), Scotland (Skipinnish), Cornwall (Daft Monkeys), Ireland (Martin Hayes Quartet, Ards CCE-Celtic Storm), Isle of Man (The Mollag Band), Wales (The Trials of Cato), Ireland/Cape Breton/Scotland (The Outside Track), Asturias (Rubén Alba, L-R), and the featured country for 2019 Galicia (Carlos Núñez, Milldoiro, Tiruleque, Xosé Lois Romero & Aliboria, Mercedes Péon).



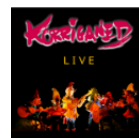
### Frères Mahévas. *40 ans des Frères Mahévas.*

This bombarde and biniou braz pair – brothers Christophe and Jean-Michel Mahévas – celebrate forty years on the Breton music scene. They have participated in thirty competitions for the Gourin championship for *sonneurs de couple*, winning five times. This CD includes ten selections of live performances of traditional dances and melodies of the Vannetais area, as well as an arrangement of Sidney Béchet's "Petite fleur." While the paired bombarde and biniou of the Mahévas brothers is at the center, they are accompanied by guitars and accordion on these selections. A DVD includes performances from a fest deiz, fest noz and concert.



### Heptafonik. *Heptafonik.*

This is a trio made up of Damien Mattheyses (bombarde), Youn Kamm (biniou) and Glenn Le Merdy (percussions). The CD includes seven selections of dances and melodies inspired by Breton tradition incorporating the particular routes these musicians have taken.



### Korriganed. *Live*

This group has been on the Breton scene since 1974 and they feature song and dances drawn from the Vannetais tradition. This CD includes thirteen selections with arrangements of Breton dances (laridé, kas a barh, tricot, mazurka, fisel, an dro ...) as well as a Scottish song, "Our land's sacred rights." The group has changed



over time but currently includes Dominique Giquel (song), Michel Robino (fiddle), Jean-Marc Guilcher (guitars), Yann Lagatu (bass), Goulven Saout (accordion), Patrick Rouxel (dobro, guitar, banjo, keyboard).



**Kreiz Breizh Akademi #7. Hed.**

The Kreiz Breizh Akademi is a “retreat” for Breton musicians in central western Brittany where they explore modal musics of the world and their own Breton musical roots. During a year and a half this seventh group of Bretons have worked with musicians of India, the Near East, Balkans and the jazz world to improvise and create complex compositions drawing from the Breton tradition. Eighteen musicians adapt the art of paired bombarde-biniou playing and experiences in a bagad to present twelve compositions and arrangements of Breton song and dances.



**Éric Menneteau and Hoëla Barbedette. Amzer da goll.**

This duo has worked together for several years and combine on this CD the voice of Éric Menneteau and a micro-tonal harp by Hoëla Barbedette. The CD includes eleven selections in the Breton language and two in French and includes the dances gavotte, plinn and laridé as well as slower melodies.



**Les Souillés de Fond de Cale. Toutes les Voiles du Monde.**

This is the seventh album by this group from the Côtes d’Armor. Fifteen selections focus on maritime compositions and songs inspired by a number of different countries. Judging from the CD cover, instruments include guitar, cello, mandolin, banjo, bombardes, concertina, recorders and percussion.

## A Travel Account of Brittany from 1910

**George Wharton Edwards, *Brittany and the Bretons*.** New York: Moffet Yard & Co., 1910.

Excerpts from *Brittany and the Bretons* were included in three issues of *Bro Nevez* in 2017, and it seemed time to get back to this book. The following excerpt presents the Pardon of Sainte Anne d’Auray including a lively description of the more secular festivities which follow. Like many travel writers from England or the United States, Wharton’s views of Bretons and Brittany are not always very flattering!

George Wharton Edwards was an American born in Connecticut in 1859 (deceased 1950) and was an award-winning artist as well as a writer. He directed

*Collier’s Magazine* from 1896 to 1902 and contributed to *Harper’s Magazine* as an artist and writer.

### *The Pardon of Sainte Anne*

And now I must describe one of the most noteworthy of the Breton pardons, that of Sainte Anne.

All the roads leading to Sainte Anne d’Auray from the surrounding region are filled with peasants on foot, in diligences large and small, long and short, new and old, high and low, one and two storied, and in every conceivable style of vehicle. The peasants are in couples on foot, and sometimes in twos and threes on horse back. They form a silent, orderly line along the road and generally they are praying as they go. There is none of the boisterousness of the Flemish peasant about these. They are sad faced, though healthy looking, even the cripples, of which there are horrible specimens, limping along, sometimes dragging other cripples in wretched carts, and begging the while in piteous tones even of each other.

It has rained in the early morning, and the generally dusty white road is being trampled into a muddy paste which is thrown right and left in spatters by the feet of the peasants. They are from all the provinces from miles around, for this is the really great religious feast of the year in Brittany. Time is reckoned from and to this day by the peasants, to whom it offers relief from the hard work of the harvest, as well as what is more important to them, remission of their sins.

On the road this morning, leading to Sainte Anne, we count fifteen different coifes or caps, and I am convinced that this is short of the actual number of headdresses to be seen here.

Occasionally one or another of the more feeble of the peasants on foot drops out of the line and sinks down upon the wet grass by the roadside – there are hundreds such sitting along the way, some of them binding their sores, others eating or drinking, and some even asleep, tired out with their long walk, which began maybe as far away as Quimper or Concarneau.

Now, the spire of the church is visible above the trees, the gilded statue upon its top shining dimly in the hot mist which rises from the fields.

There are few colors to be seen in the throng. The dresses are of black invariably and wide at the hips, reminding one strongly of the costume of the Island of Marken in the Zuyderzee, but the aprons are of purple in every shade, and more rarely of green and magenta. The sleeves are wide, reaching to the wrist and bound there by a strip of black velvet; a similar strip rises from the waist, crosses the bosom, and continues over the shoulders and down the back.



The children are dressed exactly like the elders, and the men wear curious low-crowned, wide-brimmed, black beaver hats, from which depend long black velvet strips, short jackets trimmed with velvet, and sometimes baggy knee breeches, or long ones of brown or black.

In an hour the fountain is reached before which rises the church. The little square to the eye is one struggling blur of white caps with an occasional black hat dotting the mass. Here are women pushing and shoving each other with bowl in hand, striving to get at the water in the basins, of which there are but two, containing a horrid, milky-looking liquid in which many of the peasants are freely washing their hands, feet, heads and faces, while others are as eagerly *drinking* it.

The ground about is ankle deep in sandy slush, and old women are darting hither and thither laden with small brown earthen bowls, containing the water for those who cannot reach the fountain. There is a constant muttering murmur in the air of hundreds of voices, praying to the Saint, and occasionally the whine of a beggar or the wail of a suffering crippled peasant, who has been trodden upon, rising above the hum discordantly.

There are a few crutches piled together at one side, but whether they are awaiting their owners or have been happily abandoned, I cannot discover.

As fast as those in the front have washed themselves or drank of the water, they are pushed aside and others take their places, and the procession passes on, one line to the right and back to the Holy Stairs, the other to the Church before which we can see a kneeling white-capped throng.

We are forced by the crowd towards the Holy Stairs, up which the peasants are climbing on their knees, some with tapers of dirty looking tallow held unlighted in their hands. These stairs lead to a sort of altar draped gaudily in red cotton cloth and containing a relique surrounded by tall candles.

The rapt expression upon the faces of the men and women as they painfully drag themselves up step by step is curious to see.

All about on the trampled grass in the square before the stairs are women and men lying in weary postures fast asleep, unmindful of the fine drizzle of rain that is constantly falling. Here and there are groups of peasants, generally women, who are eating a soggy looking sort of bread and drinking cider from bottles. All about is the debris of a large crowd, torn paper and much broken crockery.

Outside the wall of the square are women busily cooking small fish upon pans of burning peat and small sticks;

the savory odor attracts the peasants and they are bargaining earnestly.

Young girls peep forth in groups from singularly-looking covered shelters of curved stakes driven into the ground at either side of the road, over which are stretched pieces of coarse bagging. Inside a table is placed, and on either hand a bench, upon which the girls are seated. There is but little or no merriment among them, such as one would expect. They are large eyed rosy cheeked and generally comely, but one sees few really pretty faces.

The church is constantly receiving and discharging the crowd, as one mass after another is said. Even in the place before the doors the peasants are kneeling in throngs, crossing themselves, telling their beads or looking up at the gilded statue upon the steeple with staring eyes and clasped hands.

At the left of the church, from which the tones of the organ are swelling over the white coifed heads of the peasants, is a long, low building with many windows and a door in either end. In the open windows are women leaning their heads upon their arms fast asleep. Inside the room is twelve feet wide by fifty or sixty feet long, and down the center is a bare oaken table strewn with hats, bottles and baskets and countless morsels of bread. Before this on either hand stretches a long bench upon which are the peasants in almost every conceivable attitude. There is little or no conversation between them, and save for the wail of a child and the shuffling of feet, but little noise. This is the room of the Pelevines who come for the water of the miraculous fountain.

Old women, with wrinkled, dried apple looking faces pass in and out among the throng with long, flat, narrow boxes under their arms, containing the dirty looking tallow candles which are to be burned later in the day in the church.

The peasants buy largely at price ranging from twenty-five centimes to one, two or even five francs, and the profits much be considerable.

Beggars are there in boxes on wheels and carried sometimes upon the backs of strong limbed, blind men, who tread their way with surprising skill among the peasants. They reap a rich harvest, for the Brittany peasant is generous, receiving, in return for his hard earned sous, prayers more or less sincere.

At noon the rain is still falling and the peasants quite fill the square before the church. Every conceivable color and shape of umbrella is seen, and viewed from the windows of the hotel they seem like a field of giant toad stools in motion. There is a swaying to and fro of the multitude in time to the murmured prayers. From the

church comes the sound of brass instruments and then above the thousands of white caps appears a huge swaying gilt cross.

In the open doorway of the church the beadles are pushing back the peasants, and children are crying out with pain. Now comes the sound of the chanting of priests followed by the blare of brass horns. The peasants are rising from their knees and the sound is like the falling of a large body of water. The rain has ceased and the sun burst out hotly. There arises a noisome steam from wet clothing.

Now, soldiers appear on the scene as if by magic, their red caps and brass ornaments enlivening the otherwise somber tones.

Sainte Anne is their patron saint and they have come to do her honor.

Now come the priests in purple and lace and bishop in miter, swaying to and fro, blessing the multitude, which is kneeling or standing upon either hand. One notes the manner in which he scrutinizes the faces of the occasional stranger. Then passes the relic of Sainte Anne in a golden case, held on high, and then the peasants close in behind and mass themselves solidly again. Now appear toy vendors among them and soon the notes of whistles and a sort of reed pierce the ear plainly. The religious duty has been discharged, and the peasants are now to begin to enjoy themselves. The girls are buying horns decked with vari-colored tissue paper, which rattle and rustle as they wave them in the air or beat upon the caps before them. Laughter is heard and the conversations become general.

Jokes are offered and responded to in the Breton, which sounds not unlike Welsh.

The booths about the square for the sale of crosses, prayer books and medals are thronged, but evidently there is little money to be had, for in less than an hour they are being packed up for removal.

Now appear again the heavy diligences drawn by fair looking animals in huge woven straw collars, their heads bedecked with gaudy tissue paper rosettes, and the peasants are beginning to turn their backs upon the square. The drivers loudly call out the names of distant towns, blow their whistles and jingle the bells on the horses' harness. Even as we look the wagons are filling with the soldiers, priests and the comely girls.

All the afternoon there is a coming and going of wagons and diligences and now much noise compared with the somber silence of the early morning. The crowd is scattering to the four points of the compass and is full of good humor. Here and there along the road are seen groups of beggars, the lame, the limbless, the halt and

the blind, quarreling over the gain of the day, or stretched out asleep with faces upturned to the sky.

The jangle of two or three bells sounds sweetly from somewhere among the trees, and the air of the country lanes is sweet in the nostrils after the foul odors of the crowd.

As we walk along a huge covered diligence approaches from which comes the drone of the bagpipe and the clear voices of women singing. The words sound strangely to the ear. It has been said that the Breton language closely resembles Welsh and that Welsh fishermen converse freely with the Bretons. The huge wagon passes rapidly, and inside it the peasants are closely packed. They gaze out at us curiously. Over the coifed heads appear the decorated black pipes of the biniou. A turn in the road hides the wagon from view, but long afterwards the mellow drone of the pipes strikes pleasantly upon the ear.

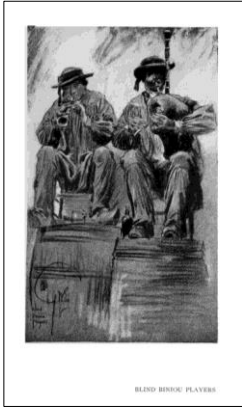
The hotel proprietor advised us to follow the peasants to Mellac where there was to be a dance, and procured us a conveyance into which we crowded ourselves with some good-humored fellow travelers, who told us much that was of interest.

The woods at the top of the hill were filled with the shrill squeal of the biniou, and as we drew near, the shuffle of moving feet and the murmur of many voices was heard.

We came across the fields of stubble gleaned clean of almost every straw. In the bushes on the tops of the earthen walls which divide the different properties, patch-work-like, birds whistled, and against the dark belt of trees millions of yellow butterflies shone.

Before us on the road walked a knot of peasants in holiday attire. The coifes of the women seemed of a lambent violet against the sky, and the black jackets of the gang men embroidered in yellow, seemed all the blacker in contrast. At the top of the road shone the white walls of the Mayor's house, the front of which was hung with the tricolor and bunches of ribbons, and beneath the hedge and sitting in long rows upon its top were young girls, their backs to the road. Above their heads rose a cloud of dust and the shuffling of feet sounded louder, but in rhythm with the scream of the pipes.

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



Behind the wall the scene was like that of some opera bouffe. Here were nearly a thousand peasants in holiday attire, standing, stilling and walking about. Perched upon the heads of two barrels sat the pipers gayly decorated in broad brimmed, black hats festooned with ribbons. Between their feet were huge jugs of cider and thick lumps of freshly cut bread. One was old and one young. The

elder had long gray hair and his

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

The young women walked arm in arm, or sat apart talking with those who fringed the wall, the young men shyly watching them. Small children, dressed to the last detail like the elders, played solemnly about the carts and here and there very old men with long hair stood lighting their pipes with brands from the fire for the purpose, and exchanged experiences as to the harvest just finished.

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

Before us came Guenn Rosel, the prettiest girl for miles around. So the Mayor said, with a roll of his head and a wave of his fat hands. "Good day to you Guennic and you too Allanik. Send the day that you shall be man and wife, and that is my wish to you," and he slapped the handsome young fellow on the back and pushed him towards the girl, who saucily tossed her head and pretended not to hear.

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

The dust arose in suffocating clouds, through which the faces of the peasants gleamed dimly above thick dark garments, and the rays of the sun penetrated softly. It fell again upon the gathered multitude covering all with a

yellowish powder and softening the contrast of the yellow embroidery on the garments of the dancers, filling the cider cups with grit and blinding the eyes of the strange looking babies in the arms of the elder women. On they moved, up and down the clear space in the wood and upon the lane outside the wall, the young men stamping their feet to emphasize the time – or to attract the eyes of the stolid looking girls.

The soft purples, the blues and the dull greens of the girls' aprons became soon of one tone in the dust, and here and there couples dropped out exhausted, their faces streaming with perspiration. It was evident that the dance was one of endurance rather than grace, for now the remaining couples were surrounded by the peasants who encouraged them with strange Breton exclamations.

Soon but two couples remained on the field, and these the peasants watched breathlessly. The struggle between these two was intense, and the pipers were well-nigh breathless, until finally after the dance had lasted for nearly three-quarters of an hour, one couple stopped. Immediately there was a surging movement towards the other couple, who panted and shuffled their feet and turned and swung each other. Then all at once there arose a shout, or rather a loud murmur, for these Bretons are subdued even in their boisterous moments. The Mayor pushed his way through the crowd followed by the successful couple to the space before the binious, and in a few Breton gutturals congratulated them, handing the girl, who panted violently, a crown of tinsel and flowers, which she immediately placed upon her coiffe, and the shining faced young fellow at her side a huge red handkerchief, or sash, I could not make out which.

Now, the cider ran in streams from the casks, and there was a great rattling of cups upon the table, to the health of the happy winners.

The girls upon the turf wall began a sort of sweet chant, with a melancholy refrain, which was taken up by all the peasants and to this melody the fête in the woods came to an end.

Already the fat horses were being harnessed to the high curved carts, into which the women and children were climbing, and from the tower of the wayside chapel beyond on a hill, from which hung the bells like a bunch of grapes, came sweet sounds. The sky was melting into a deep orange at the horizon, and above shone a few early stars.

At the calvary, beside the road, the peasants stood or knelt for the final prayer of the pardon, and even above the noise of the bells sounded the note of the cuckoo, at which we saw all cross themselves again and again. So we left them, and it was night when we finally reached the town.

Contents	Pages
A Plan for Action for the Breton Language from Rouedad ar Brezhoneg	2 – 3
The Postal Service vs. the Breton language	3 - 5
A New School Year – Some Preliminary Numbers on Bilingual Education	5
Breton Language Resources - Ofis Publik ar Brezhoneg & Ya d'ar Brezhoneg	5 - 7
New Members of Brittany's Order of the Ermine Malo Bouëssel du Bourg, Maripol Gouret, Mariannig Larc'hantec, Paul Loret, Stéphanie Stoll Medals Awarded by the Cultural Institute of Brittany	7 - 10
Loire-Atlantique and the Administrative Region of Brittany	10
Brittany Celebrated on the Soccer Field	10 - 11
New (and not so new) Books from Brittany Éric Bognis Desbordes. <i>Constance de Bretagne (1161-1201) – Une duchesse face à Richard Cœur de Lion et Jean-sans-Terre.</i> Goulc'han Kervella. <i>Les Bonnets Rouges / Ar Bonedoù Ruz.</i> Jean-Yves Barzic. <i>Les Bretons et Louis XIV</i> Thierry Jigourel, with illustrations by Robert Micheau-Vernez. <i>Ces Saints qui forgèrent la Bretagne</i>	11 - 13
Deep inside a Breton skull 60 - The Nicodemus Code By Jean Pierre Le Mat	14 - 15
Heard of but not heard – 13 New CDs from Brittany	15 - 16
A Travel Account of Brittany from 1910 - George Wharton Edwards, <i>Brittany and the Bretons.</i>	16 - 19