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I work since 2008 at the Federal University of Uberlandia in Brazil as a teacher for the program in F.L.E. Français Langue Étrangère as there is no Celtic Studies department in Brazil. Since then I have been engaged in the educational program as part of the academical staff of the *Instituto de Letras*.¹ My first graduation was in French and English languages, and since then, I thought about teaching foreign French and English language within the frame of Celtic Studies. I dedicated full time these last years to the program FLE – Français Langue Etrangère.²

Meanwhile, I pursued my research in Celtic Literature and Historical Linguistics independently. In resume, I have been working with two separate, but related fields - foreign languages teaching and Celtic Studies.

Applied Linguistics, Literature, and Celtic Archeology became the frame within which I focused my interest for future advanced studies, and now I am pleased to pursue this path at the University of Rennes under the supervision of Professor Christine Ferlampin-Archer at the *Laboratoire d'Etudes des Langues et Littératures Anciennes et Modernes*.³

Soon arrived in Brazil after my doctorate at the *Département de Breton Celtique* (University of Rennes) I was granted a scholarship from *FAPEMIG* to work with Professor Jacyntho Lins Brandão in a recent institutional research group at the Federal University of Minas Gerais NEAM (*Núcleo de Estudos Antigos e Medievais*) with the project Medieval Literature and Celtic Hagiography.⁴ It was possible then to continue my doctoral research and start bringing the discipline

to the post-graduation program at the *FALE – Faculdade de Letras*. A *Revue* was born later to publish the works of that group - *Nuntius Antiquus*. The *Revue* has been releasing since then.⁵

In a Celtic Studies Symposium at Florianópolis organized by the Federal University of Santa Catarina⁶ I had the opportunity to meet Professor Barry Raftery (Royal Academy of Ireland)⁷. By that time the issue of the Celtic invasions and the Indo-European linguistics was on the go in many universities in Europe. In this Congress, Professor Raftery notices that "they" – the Atlantic Celts – were always there – in Ireland.⁸

Finally, the assessment of his father was in a way to become accepted. Another notorious archaeologist, Professor Barry Cunliffe (Oxford University) published *The Celts from the West* in the same perspective. (CUNLIFFE, 2010).

The fact is that the name Celt is the most challenging etymon in Europe.

The "Celtic" cultures spread on a vast ancient European territory and the Celtic fringe of Europe represents in present times the most significant part of that ancient culture because of its Celtic languages still spoken. Many scholars and archeologists consider the Atlantic thesis as the one that can explain Celtic expansion and antiquity; others still consider the La Tène period (Austria) the center of that spread. Others consider a much older frame to the spread of European languages which is, in my view, the way to give us a more accurate glimpse (still a glimpse!) of that very ancient and enigmatic Celtic world. An extraordinary meeting at the *Société Belge d'Etudes Celtiques* brought together in Brussels scholars with different views about the "Celtic word problem."⁹

The most interesting for us here in Latin America is that with these changing views about the origins of Europe we

could come across another way of looking to our ancestors and our languages. A significant number of new researchers and conferences and events within the Iberian Celts at the center of the agenda sprang afterward.¹⁰

The Galician Historian and archaeologist André Peña Graña together with geneticists and linguists created the *Instituto Galego de Cultura Celta* in 2010. It has been since then a catalysator of many researchers – independent or not - that are clamming a Celtic ancestry for Galicia. Of course, the Castro cultures are in the center of that lengthy debate. Part of that debate is published in the Atas do Congresso Celta known as Atas of Narón.¹¹

At the 80's New Age Era – with all the “Brumes of Avalon” going on in a very substantial editorial marketing - the least to say - I was aware that much more could be done to our official literary canon in our universities in Brazil. Brazilian students always had that fascination for the medieval history and literature in fact because they do not know it – and they are aware of that! The lack of Medieval historical references is indeed a handicap to access the enormous stock of European literature and its monuments, either for a comparative literary study or historical linguistics. It seems that this is in a move to change and medieval studies are of much interest now.¹²

Late 90's brought the neopagan wave with some good works, but as it has always biased for a pagan view and understanding of Christianity, many authors failed in error. Of course, my grandfather's influence and my Catholic education was an inspired path to pursuit the Arthurian myth in an entirely Breton Christian perspective and in a different view from that of the new-age paganism. I cannot fake I am not proud of that path I took when the mass of graduate students and even many scholars in Brazil were not aware of the importance of medieval Arthurian myth and Celtic literature in

the construction of the Occident. Medieval Celtic Studies domain in Brazil is still something “new.”

I was very interested in the Celtic Mythology of the Brasil Island, for obvious reasons. (to note that the orthography is Brasil in Gaelic as in Breton). In 2014 I organized a meeting of researchers that were working with mythology and geography and by this occasion, two Brazilian fellows could help me better understand the mythological *Brasil* island. After that meeting at UFU -Campus Uberlandia we published a book *Ilha Brasil*.¹³

From the end of the nineties until now, engaged discussions in the Celtic Studies took place in the international milieu, and many groups have emerged since then. I tried to keep in contact with the new theories and publications, and in 2011 my article published in the *OLLODAGOS* draws some attention to what I was trying to do with Celts Studies in Brazil.¹⁴ I was aware of the fact that a new frame for the historical linguistics was changing the panorama for Celtic Studies in Europe. For my best surprise, Professor Xaverio Ballester invited me to be part of the international group for the Paleolithic Continuity Theory.¹⁵ After that, the theory became a paradigm accepted by academical scholars all over Europe and USA. The paleolithic continuity paradigm for the spread of the Celtic languages made possible to confirm some conjectures I was doing during in my doctoral and post-doctoral research. Then I linked all together in one project – Arthurian myth, Medieval Celtic Studies, and the Continuity Paradigm, considering a frame within three branches of Humanities connected: Historical Linguistics, Literature, and Archaeology.

I had the chance and great honor to be guided all these years in Brasil by Professor Claude Sterckx. He gave me hope that one day Celtic Studies in Brazil would be part of a doctoral program. Professor Sterckx permitted me to translate his works into Portuguese. Unfortunately, I was obliged to respond to my

responsibilities as a professor for the graduation course FLE - *Français Langue Étrangère* at UFU and so time to assume this another task was not available nor resources to continue my research about the Breton Arthurian myth as it was necessary.

I kept in contact with Professor Ballester from Brazil by email, and the topic was the possibility for the formation of Celtic languages to be much more ancient than expected until now and then; as a result, a possible new frame for the antiquity of the Celtic languages from the Celtiberian and Lusitanian region. After the publication of *The Celts from the West* by Barry Cunliffe, (Archaeology) and the *Tartessian: Celtic in the South-west at the Dawn of History* by John Koch (Historical Linguistics), along with all the articles published by the *Continuitas* group, a substantial number of researchers turned their attention to the Celtic heritage in Portugal and Galicia together with Ireland and Brittany. Afterward, Celtic Studies increased in many fields: Archaeological, Historical Linguistics, Comparative Mythology, Literature, Folklore, Arts in general. LIBURNA – International journal of Humanities published by the *Universidad Católica de Valencia* is an example of the transdisciplinary approach to work on Human Sciences and join many researchers working within the frame of Celtic Studies.¹⁶

Celtic elements can be found in so many areas of studies in humanities and academics understand quite well the importance of these studies and what they represent in the European cultural stock. They are also aware of the difficulties to spread those studies in an extended university range. Unfortunately, Celtic Studies are confined to the European and American universities. In Spain and Portugal, researchers are doing excellent work with many discussions going on about Celtiberians and Lusitanians.¹⁷

For the Arthurian myth in Brittany, the most controversial point is still the one I choose to work on my doctoral thesis.

Two central questions were: What about the material evidence of the famous and mysterious book in the Breton language about Arthur and his deeds, as alluded by Geoffrey of Monmouth at the beginning of his *Historia Regum Britania* and how can we trace back "the lost literature of the Bretons."

In 2005 a Breton historian was trying to find answers to the same questions as I, and he published an article that gives much light on the subject and is the last reference for the item.¹⁸

However, I consider that the paleographical context of that "mysterious book" is not the only way to approach that issue and the lost literature of the Bretons is still an excellent subject for a researcher. If we consider the only echoes of that lost literature of the Bretons in pre-medieval Europe, we can imagine how precious it was before the "disaster" in late Antiquity. In my view, the magnitude of the "problem" cannot be the subject of one researcher alone but the working product of an engaged international group of different specialists who could be attracted to find that "lost literature of the Bretons."

Only after meeting my Professor Ferlampin-Acher Director of the CELLAM in Rennes I will be able to actualize my research and establish a working chronogram.

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¹ Assistant Professor of French Language and Literature.

² <http://didactiquesdufle.blogspot.com>

³ <https://www.univ-rennes2.fr/cellam>

⁴ <http://www.lettras.ufmg.br/nucleos/neam>

⁵ Nuntius Antiquus http://www.periodicos.lettras.ufmg.br/index.php/nuntius_antiquus/index

⁶ Organized by the staff of Brathair <http://ppg.revistas.uema.br/index.php/brathair/index>

⁷ RAFTERY, Barry *Pagan Celtic Ireland: the enigma of the Irish Iron Age*, Oxford: 1994.

⁸ RAFTERY, Joseph *The Celts* – the Thomas Davis Lectures, 1967.

⁹ Greta ANTHOONS & Herman CLERINX (eds). "The Grand 'Celtic' Story? Proceedings of the conference held in Brussels on 19 November 2005. With contributions by Simon James, Raimund Karl, Lauran Toorians, Claude Sterckx, Nico Roymans." 2007, 92 p. An Abstract of that discussion can be read here: <http://www.sbec.be/index.php/publications/24/88-greta-anthoons-a-herman-clerinx-eds-2007-the-grand-celtic-story-->

¹⁰ THE CELTS IN THE IBERIAN PENINSULA – volume 6 edited by Manuel Alberro & Betina Arnold E-KELTOI – JOURNAL OF INTERDISCIPLINARY CELTIC STUDIES
<https://www4.uwm.edu/celtic/ekeltoi/volumes/vol6/index.html>

¹¹ OS CELTAS DA EUROPA ATLÂNTICA Actas do III Congresso Internacional sobre cultura Celta – 15,16e 17 de abril 2011, Narón Pazo da Cultura. download here:
<https://porchantada.files.wordpress.com/2016/11/os-celtas-da-europa-atlantica.pdf>

¹² MORSEL, Joseph L'Histoire (du Moyen Âge) est un sport de combat... Réflexions sur les finalités de l'histoire du Moyen Âge destinées à une société dans laquelle même les étudiants d'Histoire s'interrogent LAMOP – Paris I 2007.

¹³ A ILHA BRASIL – CADERNOS DA TRADIÇÃO <https://www.imub.org/atlantida/>

¹⁴ DONNARD, ANA Minas *do Sertão – Bretagne finistérienne* **OLLODAGOS**, p.281 – 298, 2009

¹⁵ THE PALEOLITHIC CONTINUITY PARADIGM FOR THE ORIGINS OF INDO-EUROPEAN LANGUAGES - <http://www.continuitas.org/>

¹⁶ LIBURNA – INTERNATIONAL JOURNAL OF HUMANITIES published by the Catholic University of Valencia aims to be a forum for related fields of study, for knowledge that is historically and socially connected, a place of dialogue for what are commonly known as the Human Sciences. The journal is open to any kind of scientific contribution in the field of humanities and is not confined to articles/contributions from strictly academic or university backgrounds, or those that would easily find home in conventional publications. *Liburna* is receptive to all converging and emerging fields in humanities.

¹⁷ Editora Apenas Livros – Portugal: Coleção paradigma da continuidade paleolítica
http://apenas-livros.com/pagina/apenas_de_cordel/26

¹⁸ BOURGES André-Yves La cour ducale de Bretagne et la légende arthurienne au bas Moyen Âge Prolégomènes à une édition critique des fragments du Livre des faits d'Arthur CIRDOMOC – Centre de Recherches et Documentation sur le Monachisme celtique, Landévennec, Bretagne. 2005.