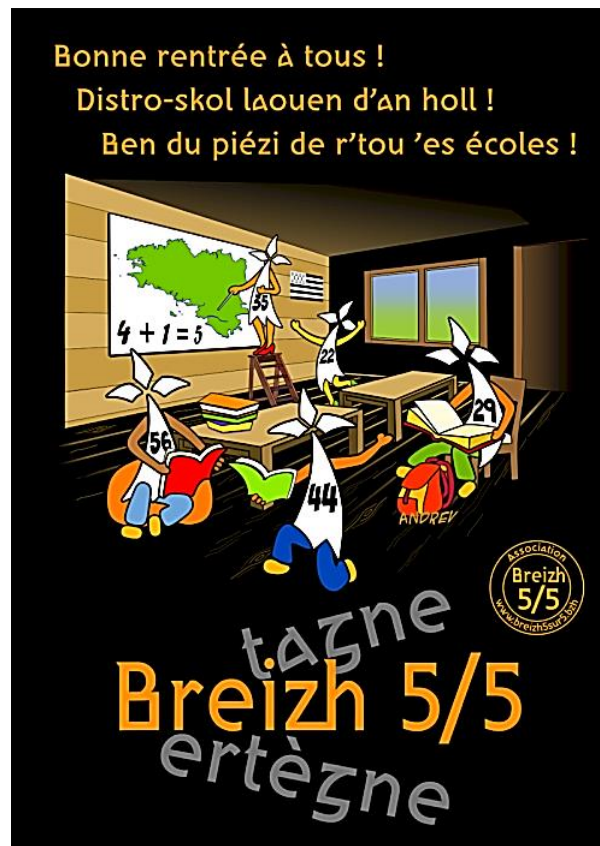


BRO NEVEZ

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



KUZUL ETREVROADEL EVIT KENDALC'H AR BREZHONEG

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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.

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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.



On the Cover



Breizh 5/5

The colorful tri-lingual poster (French, Breton, and Gallo) on the cover of this issue of *Bro Nevez* was created for Breizh 5/5 as a way to welcome children back to classrooms in all five departments of Brittany. Breizh 5/5 was launched in

2016 to keep the issue of reunification of Brittany in the public eye. The sign which depicts all five departments of Brittany together has been posted at the entrance of over a hundred municipalities and can be found on stickers, tee shirts, and all sorts of products and signage used by hundreds of businesses, organizations, and individuals who thus show their support for reunification. Bringing the department of Loire-Atlantique back into the administrative region of Brittany instead of stuck in the artificially created territory of Pays de la Loire is an issue that will not be going away.

Indeed, Bretons are called upon by the organization Bretagne Réunie to participate in yet another demonstration to take place in St.-Nazaire on September 24.

A New School Year for the Breton Language

While numbers are not yet reported for bilingual and Diwan schools for this fall, Ofis ar Brezhoneg reports a number of new classes to open for the 2022-2023 school year. Eleven new programs will open at the elementary school level for bilingual Breton-French education – nine in the public schools and two in the Catholic schools. This is the seventh consecutive year for a growth of more than ten new programs, but down from last year's total of twelve. To reach the goal of 30,000 students in bilingual programs put forth in the State-Region Convention the pace will need to pick up.

At the secondary level three new programs will open for public middle schools in Châteauneuf-du-Faou, St.-Renen and Séné, with the reactivation of a program in St. Brieuc. There will be one new middle school program for the Catholic schools in Grandchamp and at the high school level a new bilingual program will be established in Quimperlé.

There are no new sites added for the Diwan schools but as noted in a September 3 article in *Le Télégramme*, Diwan has a slight gain in numbers for the first time in several years. From 4,031 in 2021-22 the 2022-23 school year will have 4,060 students with a rise especially at the secondary school level. Diwan currently

has 47 pre- and primary schools, 6 middle schools and 2 high schools.

While bilingual and immersion programs for the Breton language reach a small percentage of Brittany's children, the continued growth shows that Bretons have not given up hope for the future of their language.



And Breton Classes for Adults

An estimated 5,000 adults participate in Breton language classes in Brittany, and each year some 600 reach a level of competency in the language. While concentrated in western Brittany, classes are held throughout Brittany – most once a week where mastering

Breton takes a long time. But there are also intensive training sessions over a six or nine month period where immersion insures a strong mastery of the language. And there are a growing number of social opportunities where one can meet with Breton speakers to practice skills in a fun way. Check out the Ofis ar Brezhoneg website to locate a class if you are in Brittany and to find out more about Breton language resources and activity: brezhoneg.bzh

Why Learn the Breton Language?

I have been an on-and-off learner of Breton (mostly off), never getting beyond a very beginner level. While the lack of classes here in the U.S. is one excuse, the presence of online learning opportunities and pedagogical materials undercuts that as a very good excuse. Even in the pre-internet days one could learn Breton from anywhere in the world by enrolling in Skol Ober correspondence lessons (founded in 1932 and still active). My lack of advance in learning Breton boils down to laziness as well as a choice to put my limited energies elsewhere in the support of Breton.

But here are some good reasons – in no particular order - why one would want to learn the Breton language (and there are probably many more):

To keep it a living language capable of expressing things you cannot say in French, English, or any other language.

To see the world through the unique prism of the Breton language.

To read the many articles in Breton language magazines and newsletters – information you will find nowhere else.

To enjoy poetry, fiction and non-fiction books in the Breton language.

To enjoy songs – old and newly composed in the Breton language – at a concert or fest noz or on YouTube or CD recordings.

To enjoy Breton radio, cinema, television, and other audiovisual productions.

To better understand place names and the presence of Celts throughout the history of Brittany.

To have a conversation with those who prefer to speak Breton.

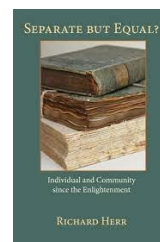
Because learning a language (or two or three) is good for one's brain.

In Memory of A Loyal U.S. ICDBL Member: Richard Herr (1922-2022)

Just a month and a half after turning 100 years old, Richard Herr passed away this May 29, 2022. He was born in Guanajuato, Mexico, and spent his childhood there, where his father was a mining engineer.

Richard received a Bachelors degree from Harvard College in 1943, studied at the Sorbonne in Paris (1945-46) and at the University of Chicago where he received his PhD in History in 1954. He taught at Yale University (1952-1959) before beginning a long career at the University of California, Berkeley, in 1960. He retired as an Emeritus Professor of History in 1991 and continued research until his death, publishing dozens of books and articles with a focus on the history of Spain in the 18th and early 19th centuries. In more recent years he examined the effects of government policies and economic forces on the evolution of rural economy and society in Spain and other parts of Western Europe.

He was internationally recognized for his research and spent much time in Spain especially, where he received an honorary doctorate degree from the University of Alcalá in 2001 and where he was honored by the Society of Spanish and Portuguese Historical Studies in 2003 for Distinguished Contributions to North American Scholarship on Modern Iberia. He was elected to the American Academy of Arts and Sciences in 1990 and was a member of the American Philosophical Society.



Richard Herr's most recent book (to my knowledge) was *Separate But Equal? – Individual and Community since the Enlightenment* (Berkeley Public Policy Press, University of California, Berkeley, 2016). This ambitious work examines the evolution of governments and society in Western Europe and the U.S.A. since the 17th century to the present. The central theme is how

western societies deal with heterogenous elements within them. As noted in the book's introduction: "*Should a society remold them into the image of the dominant group through some version of a melting pot, or should it exclude them? The accepted solution came to be to make societies homogeneous, using education to assimilate people of different language and culture into the dominant community and marginalizing those groups considered unassimilable. One of the paradoxes of our story is how the equal rights of the individual sparked by the Enlightenment now underpinned the drive to create homogeneous communities with their own inherent prejudice against minorities.*" Clearly written, this book offers an important and honest look at aspects of the history of Europe and the U.S. that we should not ignore.

It was Richard Herr's interest in minority peoples of Western Europe that drew him discover and then join the U.S. Branch of the International Committee for the Defense of the Breton Language.

My file of correspondence with Dick Herr is sadly thin. Much of our correspondence was by e-mail which I did not print out. My first contact with Dick was in May 1978 when he wrote to me and asked for papers I had written on Breton music and identity which he felt would be helpful in better understanding regionalist movements. At that time, I was just beginning to look into the topic of the Breton language and music as an expression of Breton identity, so I can't imagine my articles could have provided much insight. In any case, by 1983 Dick and Valerie Herr had joined the U.S. ICDBL and were attentive readers of *Bro Nevez*. In 2002 Dick agreed to serve on the U.S. ICDBL Board of Advisors and served with six other members to give oversight to our work.

In September 1999 Dick and Valerie's annual trip to visit friends in Normandy included a side-trip to Brittany with a stop at the Skol Diwan Landerne, the Diwan school in Landerneau. There they met children, teachers and parents and affirmed the support of the U.S. ICDBL for the work of Diwan. In a post-trip e-mail Dick had the following comments about France and the importance of bilingualism – observations which are certainly as relevant today as they were in 1999, over twenty years ago.

... a country that is so concerned with preserving its historical monuments as France is, should be especially interested in saving its minority languages, because they are the richest possible historical monument, being the product of a whole people, anonymous, kept alive for millennia and always brought up to date. (France is spending great efforts to preserve French at home and internationally in the face of the onslaught of English; consistency should require its leaders to support the struggle of Breton speakers against French.)

... I spent my childhood in Mexico and as a matter of course spoke English with my parents and members of our English speaking community (including a school taught fully in English) and spoke Spanish with everyone else, servants, their children I played with, everyone in the street, etc. It never struck me as anything but natural, and I always knew which language to use with whom. I think the policy of nations trying to stamp out minority languages which became common at the turn of the century in Europe and the U.S. was partly based on the belief that a person could only use one language efficiently. If you write in more than one, you write in neither very well. That was certainly told me when I was young.

We should be past that now, we see plenty of people who are fluent in more than one. In multi-language countries, bilingualism should be seen as the rule rather than the exception. States should seek to enhance the wealth provided by minority language by having children become educated in their own language and the language of the nation if it is different, which opens them up to a broader international culture. – Dick Herr, September 24, 1999.

New Members for Brittany's Order of the Ermine

The annual induction into the Order of the Ermine of individuals recognized for their lifetime of service to Brittany is always the opportunity to introduce *Bro Nevez* readers to some exceptional people. This year's ceremony took place in the town of Josselin on September 17.

The information which follows is drawn from the program put together by Skol Uhel ar Vro, the Cultural Institute of Brittany. We'll start with a bit of history on this 50th anniversary of renaissance of the Order of the Ermine. This is my translation and modification to fill in some information for American readers. – Lois Kuter



The Renaissance of the Order of the Ermine

CELIB (Comité d'études et de liaison des intérêts Bretons) played a major role in the 1950s to 1975 in the cultural and socio-economic development and planning for the territory of Brittany. On September 27, 1972, CELIB, at the initiative of Georges Lombard, Mayor-Senator of Brest and newly elected CELIB president, with the support of Joseph Martray, decided to symbolically honor the outgoing president, René Pleven, by bestowing on him a most ancient symbol of distinction: the Collier de l'Hermine (Chain of the Ermine).

One of the oldest military/honorific orders of Europe, the Order of the Ermine was created in 1331 by the Duke of Brittany Jean IV and was exceptional in its inclusion of women and commoners. The Collier de l'Hermine fell into disuse when the Duchess Anne of Brittany (1477-1514) substituted for it the "Belle Cordelière."

The renaissance of the Collier de l'Hermine has continued since 1972 to recognize individuals in all fields of endeavor doing exceptional work for Brittany. Since 1988 the Cultural Institute of Brittany has taken on this task with the support of the Regional Council of Brittany. Thus, three to six personalities are identified and receive the "collier" during a ceremony held each year in a different department of the five which make up historical Brittany – the current departments of Finistère, Morbihan, Côtes d'Armor, Ille-et-Vilaine and Loire-Atlantique. The Cultural Institute of Brittany will endow the ceremony of 2022 for this renewed honor perpetuated for a half-century with particular solemnity to mark the continuity of a distinction well recognized in Brittany.

The 2022 Recipients of the Collier de l'Hermine

The following are the presentations in Breton from the program prepared by Skol Uhel ar Vro followed by my English language translations of the French version. My apologies for any misinterpretations. - LK



Olier ar Mogn

OLIER AR MOGN a zo ganet e 1959 e Roazhon. Abred eo bet dedennet gant Istor Breizh hag ar brezhoneg. Divizout a ra neuze heuliañ kentelioù noz Skol an Emsav. Desket mat ar yezh gantañ e kelenn brezhoneg a-youl-vat d'e dro. Tapet gantañ e vachelouriezh,

e laka e anv er gevrenn geltiek e Skol-Veur Roazhon. Goude ur vestroniezh e brezhoneg e labouras e Skol Uhel ar Vro d'ar c'houlz oa renet gant Bernez an Nail. Ur pennad goude e krou servij ar brezhoneg SUAV. E 1980, da vare stourm Plougoñ, e kemer perzh e krouidigezh ar gelaouenn Bremañ, istitlet Kelaouenn ar stourmoù e Breizh. Eñ a veze an hini kentañ o vaketenniñ diouzh an noz hag en dibennoù-sizhun ar pajennoù, pep tra a-youl-vat, skrivañ, reizhañ ar pennadoù, stummañ. Kemer a ra perzh e skrid al Lev'r Gwenn evit Breizh. Gantañ eo kaset war-raok krouiñ un Ofis ar brezhoneg war skouer Ofis ar C'hembraeg, ha savet eo bet Ofis ar Brezhoneg e Karaez d'ar 1añ a viz mae 1999. E rener eo bet e-pad ar bloavezhioù kentañ. Den perzh eo e TES, an ti-embann evit ar skolioù a sav levrioù deskiñ, den dileuriet eo ivez evit labourioù ha prizachañ evit kevredigezhioù met ivez evit strollegezhioù ha kendivizoù en Europa. Kenurzhañ a ra troidigezhioù levrioù brudet eus ar bed holl, skoazellet gant Rannvro Breizh. Ur vuhez a-bezh gouestlet d'ar

yezh ha da sevenadur ar bobl evit ma chomfe bev-buhezek ar brezhoneg.

OLIER AR MOGN was born in 1959 in Rennes. At a young age he was attracted to the history of Brittany and the Breton language. As a teen he decided to enroll in evening classes for Breton with Skol an Emsav. He learned the language, and in turn, started to teach it as a volunteer. With a baccalaureate degree in pocket, he enrolled in the Celtic Section of the Université de Haute Bretagne. He passed his Mases in Breton, then worked with the Cultural Institute of Brittany when Bernard Le Nail was its director. He created the Breton language service for the Institute.

In 1980 during the Plogoff events [demonstrations against the implantation of a nuclear power plant] he participated in the creation of the journal *Bremañ*, subtitled *Journal des luttes en Bretagne*. The job was as a volunteer: write, correct texts, and lay things out in the evening after work or on weekends. He participated in the editing of the *Livre Blanc pour la Bretagne* and advanced the idea of an Office de la Langue Bretonne on the model of the Office of the Welsh Language. On May 1, 1999, the Office de la Langue Bretonne was created in Carhaix. He became its director.

He is a qualified member for TES [Ti Embann ar Skolioù], regional public editor of school texts, and is referenced for his expertise and contribution to numerous works by associations and collectivities, besides colloquia in Europe. He coordinates the translation [into Breton] of best-sellers in foreign languages, an enterprise aided by the Region of Brittany. An entire life dedicated to the language and culture of Bretons to support its existence as a living language.



Michel Chauvin

Ganet eo **MICHEL CHAUVIN** e 1934. Abaoe hanterkant vloaz e labour en e aozadur Dihunerien. Krouet ha produet en deus kalz a abadennoù sonerezh kenkoulz e Breizh hag en estrenvro, en o zouez 9 c'hrouidigezh, darn anezho asambles gant Gouelioù Etrekeltiek

an Oriant, Kendalc'h, Skol Uhel ar Vro ha Laz-seniñ Breizh. Menegomp :

- E 1992 Kanadenn evit ar Peoc'h, kenbroduet gant Kendalc'h (e 1992-93 hag adkemeret e 2008 ha 2010.),
- E 2011 eo krouidigezh opera Anna Vreizh e Opera Roazhon ha Laz-seniñ Breizh,
- E 2007-2008 oratorio Xavier Grall -l'Inconnu me devore.
- E 2011, Glenmor - Disuj (adkinniget e 2012-2014),
- E 2020 Enor da Glenmor gant Strollad ar Vro Bagan ha Gouelioù etrekeltiek an Oriant.

Un emsaver breizhat eo ivez, reiñ a ra eus e amzer da Ziwan ha da Skoazell Vreizh. En e arvestoù bev e laka

war-wel tud veur Breizh anavezet war dachenn ar sonerezh hag al lennegezh : Jef ar Penven, Xavier Grall, Glenmor ha diorren a ra al lazoù-kanañ. Ur vuhez gouestlet d'an arz lourennek e Breizh.

MICHEL CHAUVIN was born in 1934. Involved for 50 years in the Dihunerien structure, he has created and produced numerous musical presentations in Brittany, France, and abroad – some in partnership with the Festival of Lorient, Kendalc'h, the Cultural Institute of Brittany, the Orchestre de Bretagne. Notable were nine creations, among which were:

- In 1992, the “Cantate pour la paix” co-produced with Kendalc'h (1992-93, done again in 2008 and 2010)
- In 2001, the opera “Anne de Bretagne” created at the Opéra de Rennes with the Orchestre de Bretagne
- In 2007-2008, creation of the oratorio “Xavier Grall – l'inconnu me dévore”
- In 2011, creation of “Glenmor – l'insoumis” (done again in 2012-214)
- In 2020-2021, creation of an homage to Glenmor in partnership with Ar Vro Bagan [theater troupe] and the Interceltic Festival of Lorient

One finds him engaged as a militant for the Breton language in support of Diwan schools, and for Skoazell Vreizh. Promoted in live performances are the works of great figures of Brittany in contemporary music or literature – Jef Le Penven, Xavier Grall, Glenmor – as well as the practice of choral song. A life devoted to the promotion of lyrical arts alive in Brittany.



YVES LEBAHY a zo ganet e Pondi e 1948. Agregad war an douaroniezh e kelenn e IUP terkadur ar mor hag an arvor e Skol-Veur Kreisteiz Breizh. Ijinet en deus ar meiziad «Bro-vor» (embannet gant ar PUR) ha skrivet pennadoù a-zivout terkad Breizh

hag ar fasadenn atlantel. Embannet en deus e 2006 gant Ronan le Délézir, *Le littoral agressé : Pour une politique volontariste de l'aménagement en Bretagne* (e ti Apogée). E 2007 e kenlabour gant Jean Ollivro ha Daniel Cueff evit krouidigezh J.-Y. Le Drian : Diazevadur publik ar font e Breizh evit stourm a-enep ar vrokerezh douaroù e servij an tiez-hañv hag ar feurmiñ deus ar c'houlz diwar-goust tud ar vro n'hellont ket prenañ lojeiz. Stourmet en deus ivez a e-enep eztennañ traezh war aodoù Bro-Wened evit gounid embregerezhioù ar simant hag ar sevel tiez ha labourioù foran. Kemeret en deus perzh e kalzik a levrioù, 4 anezho embannet gant Skol Vreizh : *Réunifier la Bretagne ? Régions contre métropoles* gant Gaël Briand, *Où va la Bretagne ?* gant Jean-Claude Le Ruyet, *Défis pour la Bretagne*, *Pêcheurs bretons en quête d'avenir* 2016. Ezel eo bet eus 1999 da 2016 eus Komision al lec'hioù hag ar maezioù e Prefeti ar Morbihan, hag abaoe 2007 emañ e Poellgor heuliañ Brastres evit talvoudekaat ar Mor-

Bihan. Abaoe 2009 eo ezel eus strollad Breizh Diawel ha lakaat a ra e varregezh e servij ar strollad evit amzer da zont Breizh. Ezel oberiant eo eus adunvaniezh Breizh, krediñ a ra start en amzer da zont Breizh.

YVES LEBAHY was born in Pontivy in 1948. With a diploma in geography he teaches at the IUP d'Aménagement maritime et littoral [maritime and coastal management] at the Université de Bretagne Sud-Lorient. Author of the concept “Pays maritime” (work published by PUR) and articles related to the management of Brittany and the Atlantic front, in 2008 he published with Ronan Le *Délézir Le littoral agressé pour une politique volontaire de l'aménagement en Bretagne* (Apogée). In 2007 he worked with Jean Ollivro and Daniel Cueff on the creation by J.-Y. Le Drian of the Établissement Public Foncier Régional, put into place to fight against financial speculation to profit vacation residences and holiday rentals to the detriment of local residents who today cannot acquire a home. He also led the fight against sand extraction on the Morbihan coast to profit cement industries and the BTP.

He has contributed to a number of publications, four of which with Skol Vreizh: *Réunifier la Bretagne?*, *Régions contre métropoles* with Gaël Briand, *Où va la Bretagne?* With Jean-Claude Le Ruyet, *Défis pour la Bretagne*, *Pêcheurs bretons en quête d'avenir* 2016. From 1999 to 2016 he was a member of the Commission des Sites et Paysages for the Prefecture of Morbihan, as well as, since 2007, the Comité de Suivi du Schéma de Mise en Valeur de la Mer du Golfe du Morbihan. Since 2008 he has been engaged with the group Bretagne Prospective, putting his competencies at the service of the group for the future of Brittany. He is a determined militant for the reunification of Brittany.



Ganet eo **ANNE QUÉMÉRÉ** e 1966. He mamm-gozh Marivon Kemere-Jaouen he doa bet Kolier an Erminig e 1989. He familh a rae bag dre-lien ha desachet eo bet hi ivez gant ar sport-se. Goude studioù uhel eo aet d'ar Stadoù-Unanet. Eno e oa o chom

er bloavezhioù 1990 ha distroet eo da Vreizh er bloavezh 2000. En em ouestlañ a ra d'ar sport a live uhel, d'an ergerzhadennoù skiantel war vor ha d'ar studadennoù war stad ar morskorneg. Loreadegoù : etre 2002 ha 2011 : 2 rekord bedel merc'hed evit treizh ar mor Atlantel dre roeñvoù, unan a bep tu, hag un treizh New-York-Eusa war vourzh ur vagig 6m sachet gant ur kite (askell sachañ). Hag he « beaj veur » er Meurvor Habask etre ar Perou ha Polinezia. Ergerzhioù ha studi : etre 2014 ha 2018 en em ouestl da studi bageüsted an hentoù-mor e norzh Kanada etre ar mor Atlantel ha Meurvor Habask hag e studi breskded ar morskorneg. Emañ bremañ er saveteiñ war vor. Ekologourez, e oa

war listenn Daniel Cueff e-kerzh dilennadegoù ar rannvro, met buan he deus torret al liamm gantañ, pa 'z eo aet hemañ deus tu ar galloudoù c'hwec'hkornek, hi a felle dezhi difenn an natur ha sevenadur Breizh. Abaoe he distro e tesk brezhoneg. Embannet he deus meur a levr diwar-benn hec'h ergerzhioù. E 2021 he deus bet al Legion a enor a-berzh Ministrerezh ar Mor.

ANNE QUÉMÉRÉ was born into a Breton-speaking family in 1966. Her grandmother, Maryvonne Quéméré-Jaouen received the Collier de l'Hermine in 1989. In a family that sailed, she became taken by this sport. After advanced studies she left for the USA. She lived there during the 1990s, then returned to Brittany in 2000. She then got involved in the sport [sailing] at a high level, and in scientific expeditions on the ocean and studies of ice banks.

Sporting awards: from 2002 to 2011, two women's world records for crossing the Atlantic with oars and rowing, one in each direction of the crossing, and one crossing from New York to Ouessant, and one on a small craft of six meters pulled by a kite (traction wing). And finally, an "epic" crossing in the Pacific between Peru and Polynesia.

Exploration and research: between 2014 and 2018 she got involved in the exploration of maritime sailing in the north of Canada between the Atlantic and Pacific, and the study of the fragile state of the ice pack. She is now involved in sea rescue work. An Ecology Party candidate on the Daniel Cueff list for regional elections, she quickly broke off, reproaching him for having compromised with hexagonal forces when she wanted to defend nature in Brittany and Breton culture. Since her return to Brittany she has studied the Breton language. She published several works on her expeditions. In 2021 she received the Legion of Honor from the Ministry of the Marine.

Medals of the Cultural Institute of Brittany

Each year the Cultural Institute of Brittany also recognizes several other individuals or organizations doing exceptional work for Brittany. This year two medals were awarded.

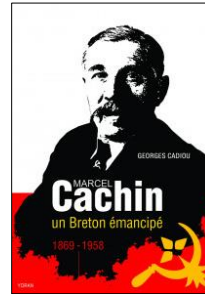
Alvan & Ahez – This musical group became widely known when they represented France in the Eurovision competition with a Breton language song "Fulenn." The group was formed in 2021 and is composed of electronics musician Alvan (Alexis Morvan-Rosius) and three singers – Marine Lavigne, Sterenn Le Guillou and Sterenn Dirdollou – who started singing in Breton as students at the Diwan high school.

Bruno le Breton – The book shop Ar Vro was created by Bruno le Breton in 1992 in Audierne. The shop serves as a friendly place for events and discussion, in addition to the exploration of Breton books (in French or Breton),

as well as music recordings, videos and other Breton products.

New Books from Brittany

Reviewed by Lois Kuter



Georges Cadiou. *Marcel Cachin, un Breton émancipé dans les tourments du XXe siècle, 1869-1958.* Yoran Embanner. 2021, 399 pages. ISBN 978-2-36785-035-1.

Marcel Cachin (1869-1958) was born in Paimpol and remained attached to his Breton heritage and the Breton language which he spoke throughout his life. He is well known for his role in founding the French Communist Party (French section of the International Communist Party) in 1920 and for his leadership as a Communist until his death in 1958. Before becoming a Communist Cachin was active politically as a Socialist for many years.

In this dense biography of Cachin, Georges Cadiou presents the family life of Cachin as well as his political activism. And he also presents Cachin's attachment to Brittany and his pride in being Breton. Cadiou does not hesitate to point out the less positive aspects of Cachin's ideology. His embrace of socialism/communism included a rejection of French colonialism, but he was also an admirer of Stalin and blindly idealized life in Communist Russia.

As an American whose history lessons in primary and high school (late 1950s and 1960s) left me with little knowledge of more contemporary European history - lessons which seemed focused on boring lists of English and French kings and queens - I had never heard of Marcel Cachin. And the detail in this book is hard to absorb without a better knowledge of French and European history of the early to mid 20th century.

Cadiou uses a range of sources to piece together a chronology of Cachin's life which truly brings this exceptional Breton to life. And you meet a wide range of Bretons and others with whom he crossed paths during his long political career. Twenty full-page photos are interspersed in the book to document Cachin at various events throughout his life. And twenty-seven other Breton, French and world leaders noted in the book are also presented in full-page photos, including Trotsky, Lenin, Stalin, De Gaulle ... Other photos present newspaper pages or events in Brittany. A 17-page bibliography of resources used by the author gives a good idea of the extensive research that went into this book.

I have to say that I found myself at a loss to review this book given my lack of grounding in European history and the overwhelming detail and quantity of information to be absorbed. I also found myself distracted (and annoyed) by the excessive use of punctuation marks !!! to end sentences. On one page nearly one-third of the sentences were thus highlighted. But that is certainly a minor matter in a book that so well presents such an important actor in 20th century Breton and French history.



Georges Cadiou. *La presse bretonne dans la collaboration – La Dépêche de Brest et L’Ouest Éclair sous l’Occupation 1940-1944.* Yoran Embanner. 2022. 223 pages. ISBN 978-2-36785-047-4.

While doing research in the late 1970s of the question of Breton identity and the role of language and culture as an expression of that identity, it became clear that the role of Breton militants during World War II was a sensitive topic. It seemed to be a topic best avoided. I did not at that time have enough knowledge of the war in France to understand the issues still alive in peoples’ memories that made this such a difficult and painful topic.

In recent years dozens of books and articles have been written about Brittany and the war years, the collaboration with Germany, expulsion of Jewish people, and the Resistance Movement. As those directly engaged in the war on one side or the other leave this earth, and as archival records open up, studies have become more objective and detailed, helping new generations understand the passions of the war period. Yet, it is still a difficult topic.

This new book by Georges Cadiou has a focus on two large daily newspapers of Brittany – *La Dépêche de Brest* and *L’Ouest-Éclair* based in Rennes – and their reporting and editorializing during the years just preceding the war through German Occupation and Liberation.

When Hitler came to power in 1930 newspapers had a hostile view of fascism and his dictatorial style. They reported on the difficult state of Jewish populations and their persecution. Nazism was lumped with Mussolini’s fascism and Soviet communism as worrying.

In 1939-40 the French army was quickly defeated by the German forces and Paris was occupied in June 1940. Once Brittany was occupied the newspapers had little choice but to follow German dictates. Those journalists who resisted the collaboration of Petain and cooperation with German occupants stepped aside or were pushed

aside, to return after the end of the war and create new newspapers with new names: *Le Télégramme* and *Ouest France*.

Cadiou includes many quotes from the two war-period newspapers to illustrate the attitudes and prejudices of the times. There is no disguising the ugliness of the anti-Jewish sentiments expressed in both newspapers during German occupation. Nazi Germany was described as the builder of a “New Europe” and a form of socialism that would protect France from Stalinist Communism and a Jewish take-over. “Judeo-Bolsheviks” were identified as the enemy – Communist Russia and Jewish capitalists controlled the thinking of English and American leaders. Marshal Pétain was hailed as a solid leader keeping peace by collaborating with German occupation. German soldiers were praised as brave men, and German victory over Russia and invading English and Americans was supported in the newspapers to the very end of the war.

The collaboration and anti-Semitism depicted in the many lines drawn from *La Dépêche de Brest* and *L’Ouest-Éclair* are shocking for us today, and one wonders how many of the thousands of newspaper readers shared these views. Sadly, it must have been many which would certainly explain the bitter tensions in post-war years between those who collaborated willingly with the French Vichy government and German occupation and those who fought against it.

The history of German Occupation in Brittany and Cadiou’s reporting of the role of these two newspapers is of course much more complex than my brief overview. And there were certainly other newspapers in France (hundreds) which expressed pro-Vichy sentiments or pro-Nazi feelings. This book is important in adding to a growing literature on the war years in Brittany which help us understand the complexity of this period.

George Cadiou was born in 1951 and has been a journalist in the printed press as well as audiovisual media such as France-Bleu-Breizh-Izel. He served as Adjunct Mayor of Quimper from 2008 to 2014 and has written some 30 works on different historical, political, or sportive aspects of Brittany.



Mickaël Gendry. *Troménies Bretonnes – Locronan et autres terres sacrées.* Yoran Embanner. 2022. 213 pages. ISBN 878-2-36785-029-0.

The author Mickaël Gendry is a secondary school history professor and specialist in Brittany architectural patrimony and Breton history. He has focused research especially on Breton

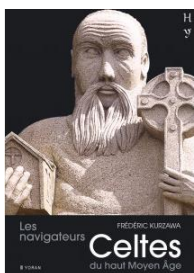
migrations in the Early Middle Ages (5th to 10th centuries) and the founding of the bishoprics of Brittany. The author of a number of books and articles, this book was developed from his presentation at the July 2019 Colloque de la Grande Troménie de Locronan.

This new book focuses on the changing nature of places called “minihy” and pilgrimages that circle around them such as the Troménie de Locronan. It is also a larger history of Christianity in Brittany, its relation to earlier pagan sites and legends, saints and their travel and settlements, and the territorial organization of religious sites and the legal and economic impact of abbeys and monasteries.

The author starts with an examination of the term “minihy” found in Breton place names, citing early documents for definitions of this as a place associated with monasteries. Also examined is the role of religious sites as places of asylum and immunity, and the changing nature of this in the early period of Christianity in Brittany through the Middle Ages. This is a highly detailed account citing numerous sources as well as scholarly studies of the territorial definition and authority of the church.

Minihies were often associated with particular saints and sources for hagiographies – the writings of the lives of saints and their travel and settlement in Brittany. Pagan elements were incorporated in the tales of saints, and in troménies circling religious sites. The relationship between sites with the name minihy and pilgrimages circling them is complex since some sites have no sacred association today, and others with no name of minihy attached have associated legends, saints and circular pilgrimages. The author sorts all this out but I am not sure that I was able to do so, despite the numerous charts, maps, and photos provided.

This is not a book for the beginner who wants an uncomplicated overview of troménies, pardons, or other celebrations of sacred sites undertaken in the distant past and up to the present by people of Brittany. The footnotes alone which can take up to a quarter of each page would no doubt discourage some from undertaking a reading of this book. But it is an important book and a serious contribution to research on the religious history of Brittany.



Frédéric Kurzawa. *Les navigateurs Celtes du haut Moyen Âge – À la recherche de l'Autre Monde.* Yorán Embanner. 2022. 292 pages. ISBN 978-2-36747-092-4.

Frédéric Kurzawa has a doctorate in Catholic Theology and is a member of

the Centre International de Recherches et de Documentation sur le Monachisme Celtique, the Société Belge d'Études Celtiques, the Amis des Études Celtiques, the Pictish Arts Society and the Royal Society of Antiquaries of Ireland. He has published a number of books on Saint Patrick, Saint Columban, Irish monks and other saints of Europe as well as a book on the Picts of Scotland (see the review in *Bro Nevez* 148, December 2018).

So the author is well prepared for this new book which focuses on early Celts seeking to discover and visit the Other World in the vast ocean, under lakes, or under a tumulus. The book focuses on Irish accounts of maritime travels – pagan accounts called *echtrae* and Christian navigations called *immrama* of the Early Middle Ages (5th to 10th centuries). Both include descriptions of islands with fantastic flora and fauna and divine beings and demons – an Other World of pleasure, peace and eternal youth for pre-Christians and a holy Promised Land for Christians where Saints await Final Judgement.

Five texts translated into French or adapted from difficult to find publications are included: *Le Voyage de Mael Dúin*, *Le Voyage de Bran fils de Fébal*, *Le Voyage des Hui Corra*, *Le Voyage de Snedgus et Mac Riagla*, and the well known *La Navigation de Saint Brendan*. These narratives make up a good half of the book.

In reading these texts one can identify some common themes and judge the degree of Christianization some underwent. Kurzawa's introductions and synthesis/conclusion sections help to draw out the particular elements that are shared by these tales and some more unique elements.

A central element in all the descriptions of the Other World is the absence of time – what seems like hours being actually days, or several days being years. Likewise, space can be infinite. Other Worlds are also places where food and water are not needed or a small bit lasts a long time. And food that is eaten – a bit of cheese for example – will have a pleasing taste fitted to the individual who eats it.

The voyagers travel from island to island, each one different from the next, sometimes inhabited by old people, sometimes by saints or clerics doing penance, sometimes by beautiful women, or sometimes by demons. One memorable encounter is an island of smiths making terrifying noises with their forges, who chase the voyagers away, casting flaming and smoldering rocks at the boat which make the sea boil. Then there are the warriors with heads of cats or pigs. ...

The animal life is equally fantastic with many birds of various colors who sing or speak to the voyagers. Often these birds represent lost souls. There are also islands with sheep and the travelers also encounter a cat

guarding a castle, pigs as large as steers, deer with golden antlers, and a horde of ants the size of colts who menace the voyagers. And there are marvelous fish – salmon especially – who furnish food and surprise the mariners by their enormous size or presence in a river that flows like a rainbow above them.

Plant life can also be spectacular with abundant apples and outsized fruits and nuts as well as trees with leaves that are huge in size and never die.

The islands encountered vary in topography – rocky or forested, sometimes with castles or fortresses. Some islands are perched on pedestals and the voyagers also encounter large columns of crystal, silver or gold that rise in the middle of the sea and extend high up into the sky.

A theme also found in the narratives is the arrival of three later-comers to the voyage as it is set to embark, with the three being separated from the rest at different stops – absorbed by a contingent of lamenting island dwellers and unable to be removed from them, or in a happier instances, joining a population of laughing islanders.

And like the idea of timeless time, there is the theme of sleep, whether this be caused by drinking from a spring, drinking too much of a water endowed with sleep-inducing power, or eating certain fruits or hearing melodious song.

An appendix adds the texts of three other tales of sea voyage, and while not *immrama*, there are common themes and mysterious beings to be faced. These are “Le Voyage des clerks de Colum Cille,” “Le Voyage de Condla” and “Une navigation des moines de Saint-Matthieu .” This last one shows that Breton monks also took to the sea.

Kurzawa’s style is aimed at the general public – easy to read with good introductory information to put these tales of sea adventure into a context. Footnotes explain terms and add useful detail, and for those who want to delve deeper, there is a 12-page bibliography identifying scholarly work related to the texts.



Tugdual Kalvez. *Comment peut-on ne pas être Français ? – Décider en Bretagne.* Le Temps Éditeur. 2022. 208 pages. ISBN 9-782-36312-119-6.

I have not seen this book, but feel it is well worth noting as an important reflection on the relationship of Brittany to France. Here is the press release (my translation):

In 1970 Morvan Lebesque published Comment peut-on être Breton? [How can one be Breton?]. Echoing this question, fifty years later, the Breton philosopher Tugdual Kalvez poses in the end the same question on a different level, but with the same irony: Comment peut-on ne pas être Français? [How can one not be French?]. In doing this he alludes to the singers of praises to the Republic-one-and-indivisible. An imposed constrained unity entangled in a legal yoke with force to maintain it. Reference is made also to the Jacobin pretention of universality and to the reduction of nationality to citizenship ... opposite of the European ideal: unity in diversity.

The author invites the Jacobins to move beyond their narrow conception and anti-humanist view of man and society, and also invites the Breton people to act collectively with vigor to obtain a statute of liberty to which it has rights.

Tugdual Kalvez is a retired professor of philosophy, psycho-pedagogy and the Breton language. He has been a life-long militant for the Breton language and culture and was part of the pioneering music group An Namnediz founded in 1960 which was one of the earliest to incorporate electric guitar and the Breton language in arrangements of Breton music. He is the author of numerous publications of poetry, short stories, theater pieces and linguistic studies of the Breton language. He was inducted into the Order of the Ermine in 2009 for his commitment to Breton culture.



“Celtique?” - Ideological Manipulation of Celtic Identity in Brittany?

In March 2022 the Musée de Bretagne in Rennes opened an exhibit to run through early December called “Celtique?”

The exhibit was created over a period of years by a committee of fifteen experts to look at the “construction” of a Celtic identity in Brittany over the centuries. The exhibit content has caused quite a stir and a number of Bretons are questioning why the exhibit seems to lead visitors to the conclusion that a Celtic identity for Brittany is a fabrication of intellectuals and nationalists. Questions about the bias of the exhibit began in May with the decision by Alan Stivell to revoke his agreement to serve as a patron of the exhibit. In his Facebook

announcement of this (May 20) he notes that he is ready to explore different views of Celtic identity, but the unequal treatment of different views and the exhibit's ideological approach in concluding that Breton Celtic identity is a myth left him no choice but to withdraw his support.

Criticism followed from sociologist Ronan Le Coadic who pointed out (Agence Bretagne Presse, August 12, 2022), that the exhibit leads the visitor to the conclusion that "there is no direct tie between cultural elements today and those of populations of Antiquity." Also noted is a problem in the presentation of Breton intellectuals and nationalists of the World War II period as people who pushed a Celtic identity as collaborators with Germany to oppose France, failing to note that Breton nationalists who recognized a Celtic identity also fought in the Resistance movement.

The bias of the exhibit is also examined by the author Yann-Vadezour Ar Rouz (Justice pour nos langues website, July 21, 2022) who notes that the negative portrayal of Celtic identity is found in the written texts of the exhibit and pedagogical materials which accompany it.

From the pedagogical document (my translation):

... this identity is the result of a cultural construction over a long period of time, more than a heritage with a linear transmission from Celtic populations of the Iron Age, of which material traces are found today by archeologists through digs. There seems to be no persistence of a direct link with people of the protohistory except with the exception perhaps of language.

Le Coadic and Ar Rouz are well positioned as scholars to judge the merits (which they do find) and demerits of the exhibit. They are right to point out that the exhibit encourages visitors to view Celtic identity in Brittany as fake.

It appears that the criticism has had an impact based on a *Ouest France* newspaper article of August 16 which noted that there has been some rethinking of the exhibit with some signage replaced. While there has been some improvement and corrections made there remains the central conclusion that Celtic identity in Brittany is something Bretons have "constructed" themselves. As Yann-Vadezour Ar Rouz points out in his August 18 contribution to the website *Justice pour nos langues*, which has also been noted in other critiques of the exhibit, this ignores the fact that since the Middle Ages Bretons have been labeled by French writers and historians as Celts and that scholars of Celtic history – such as those in Germany – have recognized and researched the Celtic identity of Brittany.

Scholars Hervé Le Bihan and Erwan Chartier have also joined in criticism of the exhibit as being poorly done and unbalanced in addressing topics such as Celtic languages. Both disassociated themselves from the exhibit at the end of August. Others, including the Cultural Institute of Brittany (Skol Uhel ar Vro), have joined in expressing alarm at the message being transmitted in this exhibit. There will be more to be said.

Simplification of complex topics is always dangerous and the word "Celtic" is a loaded one. It can be used to advance political aims and it can certainly be used for commercial exploitation, as we have seen here in the U.S. with the merchandizing of everything green for St. Patrick's Day. Celtic identity has had different meanings to different people in different periods of history, but one cannot dismiss the Celtic identity of Bretons today as being just a myth they have fabricated.

Check out the presentation of this exhibit on the website of the Musée de Bretagne: <https://www.musee-bretagne.fr/expositions/celtique/>

Deep Inside A Breton Skull – An Encore 16 – Celtic Freedom

Jean Pierre Le Mat

Jean-Pierre Le Mat is on a break for this issue of Bro Nevez, so I have chosen to reprint his contribution from November 2007 (Bro Nevez 104). It seemed appropriate in view of the controversies surrounding the exhibit "Celtique?" at the Musée de Bretagne in Rennes. - LK

Nowadays, the powerful peoples have a high opinion of freedom. They like to be considered as the inventors of this strange idea. It just so happens that they want to teach it to the foreigners; and they implement this noble project through forced conversion, colonization or constraints of their own special design. Anyway, it is through these particular constraints that they have become a powerful people.

And what about us, the Bretons? In 1789, during the French revolution, we were integrated into the "Land of freedom and human rights." We are of course grateful to the French for this splendid gift. But if we are their pupils, how, for God's sake, did they become teachers?

The Franks appeared in the history of Europe during the third century. They were wandering tribes near the Rhine River. One of the biggest tribes, the Salians, surrendered to the Roman armies without a fight. Because of that, they were settled inside the Roman Empire under the status of *Laeti*. This name comes from the German *Laeten*, which means the *people let*. let

them go alive. The *Laeti* were looked upon as cattle, deprived of civic rights, put at the disposal of the army.

Contrary to the Salians, the fiery Breton tribes settled in the north of Gaul had a statute of *Foederati*. The victor respected and feared them; he agreed to home rule and civic rights for them.

In the declining empire, the status of *Laeti* allowed the Franks to climb within the army hierarchy. They were not sent to faraway borders, but into strategic places, where the Romans needed faithful and devoted soldiers. They became the Roman police in Gaul during the fourth and fifth century. The boisterous Bretons, emigrants or soldiers, were held to this western peninsula where we still dwell.

The *Salic law*, *lex Salica* in Latin, is that of the Salian Franks. It is known to prescribe the rules of succession to the throne of France. But, beyond this regulation, the Salic law is first of all a military code of discipline. The exclusion of women is integrated into a vision of strictly male administration, which controls the civil society from outside.

French feudality followed the same path and reinforced the national culture during several centuries. The civil society is managed from outside by a warlike caste. The Counts and the Dukes (*Comites* and *Duces* in the Roman army) were above all military governors who controlled a geographical space.

During the sixteenth century, Protestantism appeared in Europe, asserting for everybody a direct link with God. In France, the violence of the religious wars is not understandable if you don't know the need, in the French collective unconscious, for the normative institution. The priest, the civil servant or the elected official is a required intermediary between any collective problem and its solution. The priests and the civil servants are cherished and hated in France more than anywhere else.

The victory of the centralists against the federalists during the French revolution, and the Napoleonic dictatorship, revealed this permanent tendency, the fatal path.

The *laïcité*, which can be translated grosso modo by *radical secularity*, is a French speciality. It struggles against any religious influence but maintains the old normative reflexes. It is not for new liberties, but for new laws. The French anarchist inclines more easily towards nihilism than towards permissiveness. The French author Maurice Barrès expressed this paradoxical culture in one sentence: "I am an atheist, but of course I am a Catholic".

The French idea of freedom is defined, structured, legalized. This is greatly different from the Celtic idea of

freedom. The Celtic insurrections reveal the astonishing link between the Celts and the social order. Very few people in the world expressed such a high opinion about order and law. Since highest antiquity, they dreamed, and they wrote splendid pages on that topic.



When Celtic chieftains acted in accordance with the natural and divine laws, they brought prosperity to the people and victory to the warriors. Otherwise, the land was wasted. Defeat was unavoidable for the knights and misery was thus unavoidable for the people. King Arthur and the legendary kings of Ireland embodied social harmony.

Deep inside their skull, the Celts always dreamed of social order. But very few people in the world showed such a despairing inability to obey the law, whatever it is.

The Celts were rebels by temperament, opportunity, need, pleasure, chance, deep thoughts, no thought, sometimes by error. They invented the boycott. During centuries, they joined all the armies and deserted them with the same savage enthusiasm. They refused taxes, incurred excommunications, opposed invasions, emigrated, went underground. Throughout history they always took on the task to struggle or die for order, but it was rarely for the present one.

They were never despisers of the law; they were never idealists of disorder. Among them, only very few were conscious heretics, social enemies, or libertarian theorists. Permanent insubordination is not an ideal for them. It is rather a mania, a familiar demon.



The libertarian theorists are French or Russian, some are American. Like Thoreau, these people have little respect for the law, but nevertheless follow it. On the contrary, the Celts have a permanent difficulty in following laws, while having a deep respect for social order. They dream of human laws which would reflect divine prescriptions. But, in the face of divine or human laws, they remain incorrigible sinners, unforeseeable delinquents. They are the dunces of the order. In the concert of the people singing the charms of harmony, they are the most fervent, but they could never follow the same rhythm as the others.

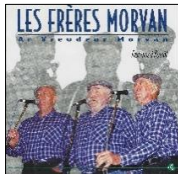
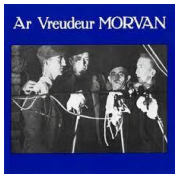
In our world of high technologies, sophisticated calculations, controlled mechanisms, Celts remain hopelessly human.

An Irish Consulate in Brittany

On September 2nd the Republic of Ireland announced the opening of an Honorary Consulate to be located in Roscoff, the port city for Brittany Ferries.

The president of Brittany Ferries, Jean-Marc Roué, was named the Honorary Consul. With Brexit, trade relations between Ireland and France have been enhanced and Brittany is well positioned for a consulate as the closest point to Ireland.

Brittany Ferries was established in 1973 by Breton farmers to build commerce with Ireland and the British Isles, both for agricultural products and the transport of people. The ferry service grew to include travel not only between Brittany and Ireland and the UK, but also to Spain. With over 2,000 employees, Brittany Ferries has had a major impact on transporting both freight and people from Brittany to ports of Europe.



A Loss for Breton Music

Yvon Morvan (1934-2022)

This August Bretons mourned the loss of Yvon Morvan, one of the four Morvan Brothers (Ar Vreudeur Morvan / Frères Morvan) famed for their performance of kan ha diskan song in the Breton language for dance. Just one of the group remains – Henri, born in 1931. François (1923-2012) and Yves (1919-1984) made up the rest of the group who inherited a trove of song from family and neighbors. They would perform at family and community gatherings, going “public” in the late 1950s and becoming well known especially in the 1970s with the popularity of Breton music and the expansion of the fest noz.

As a quartet, then trio, and then duo, the Morvan brothers would sing at hundreds of festoù noz and perform at major festivals. But they were first of all farmers from the village of Botcol (Saint-Niougden / Saint-Nicodème), and not professional singers. But, they were stars for those who love Breton dance. They were masters of the plinn and fisel.

They were also defenders of the Breton language and culture. Concert/fest noz earnings would often go to support the Diwan Breton language schools. For their contribution to the Breton song tradition and generosity

in sharing it with younger generations the Morvan Brothers were inducted into the Order of the Ermine in August 2012. With the death of Yves in 1984 and François in May of 2012 it was just the two brothers Yvon and Henri who were in Guingamp for this honor.

I did not know the Morvan Brothers but had the good fortune to hear them and dance to their singing twice during trips to Brittany. The first was at a fest noz in Belle Isle en Terre in July 1975. I had been visiting the Dastum archives during a summer stay in Brittany and tagged along with Patrick Malrieu to that fest noz. The second fest noz was in the fall of 1995 in Tremargat at the annual Fest Noz de Femmes. This was packed into a very small hall where all the singers and musicians were to be women.

The Morvan Brothers crashed the party and came in wigs, coiffes, and make-up. To make the appearance of the “Soeurs Morvan” even more memorable, they were escorted to the stage by several ladies dressed in trousers, sabots, and the blue checkered shirts characteristic of the Morvan Brothers’ dress. No one can say Bretons have no sense of humor. There were a few other men who donned skirts and wigs to earn a performance spot, but this fest noz featured the wealth of talent of women singers and instrumentalists. The Morvan Brothers were there to support them.

While kan ha diskan song is for dancing and not really just for listening, there are a few recordings featuring the Morvan Brothers and they are also found on several dozen compilations or festival recordings.

- 1965 – *Breizh*, with the Soeurs Canniel. (Richesse de Folklore Vol. 7. Riviera)
- 1974 – *Ar Vreudeur Morvan* (Veliz) reedited by Coop Breizh as a CD in 1993
- 1999 – *Fest Noz à Botcol*. (Coop Breizh)
- 2009 – *Un demi-siècle de kan ha diskan*. (double CD, Coop Breizh)

Heard of but not heard – 9 New CDs from Brittany

Information for these short notes was gleaned from *Ar Men* 249 (July-August 2022) and various websites including that of Coop Breizh – always a good place to keep up with new materials to read and listen to.



E-Leizh. L8.2 – Roud.

This is a quartet of musicians with 14 arrangements of Breton dance and songs. All well known on the Breton music scene, the group includes Pierre Stephan (fiddle, mandolin, electronics, vocals), Ronan Le Dissez (bombarde, flute, piston, vocals), Stéphane Foll (biniou, clarinet, vocals) and Yann-Guirec Le Bars (electric and

acoustic guitars, mandolin, banjo, bass, vocals). Equally known guest artists for the album are Erwan Volant (bass), Erwan Bérenguer (guitar) and Thomas Moisson (accordion).



Emezi. *Tentadur.*

This is a duo of young women named Elise and Perynn who compose and sing in the Breton language. This album includes 6 songs influenced by jazz and

pop for a new sound with polyphonic layers of voice accompanied by piano, bass, and percussions to carry the swing.



Caroline Faget. *Bro ar sklerijenn.*

Caroline Faget is a pianist and composer/arranger of music inspired by Brittany and other Celtic traditions. This is her first album with 12 selections.



Marie-Aline Lagadec & Klervi Rivière. *Le Chant des sardinières.*

Subtitled *Chants des ouvrières de conserveries du Pays bigouden et chants d Pont-l'Abbé Lambour (1860-1960)* this is

a richly documented book with two CDs based on research by Marie-Aline Lagadec and Klervie Rivière on the sardine canning factories of the Bigouden region. Largely employing women for this work, the two singers base their research on family accounts and their own experience as workers. The difficult working conditions of the factories encouraged singing to make the work less trying – traditional song in Breton and newer pop music in French. The two CDs include a number of singers and musicians.



Modkozmik. *Volume 1. Lenn Production.*

This is the first album – a double CD – for this group. Included are dances and gwerz (ballads) rooted in Breton tradition, but with

a new interpretation and flair. The group is made up of Louri Derrien (trumpet and vocals), Yann-Ewen L'Haridon (saxophones and vocals), and Clément Dallot (keyboards).



François Robin & Mathias Delplanque. *L'ombre de la bête.*

François Robin plays the veuze, a bagpipe of the Nantes pays and upper Vendée in an electro-acoustic exploration

of this instrument. With 6 selections he pairs with Mathias Delplanque to further explore the unique sound of this bagpipe combined with electronic effects for an innovative approach to Breton music.



Sonerien Du. *La Kollec – La Compil de 50 ans.*

Created in 1972 this well-known fest noz band has changed its composition of musicians but has always retained high energy style with biniou and bombarde along with electric guitar, accordion, percussions and other instruments. To celebrate their 50 years, the band has put out a 3-CD set of favorites – 44 selections in all.



Sonerion. *La Fête des Cornemuses.*

This is a double CD of live performances from the 2020 Interceltic Festival of Lorient featuring the singing of Brittany's national anthem "Bro gozh ma zadoù" and performances by four of Brittany's top bagads: Bagad Ronsed-Mor, Bagad Cap Caval, Bagad Kemper and Sonerien An Oriant.



Didier Squiban. *Symphonie du ponant.*

This is a new symphony composed by Didier Squiban which is inspired by jazz as well as traditional Breton melodies and rhythms. This is performed by the

Orchestre National de Bretagne under the direction of Ariane Matiakh, and features six soloists: Baptiste Trotignon on piano, Airelle Besson on trumpet, Sylvain Barou on flutes and uilleann pipes, Didier Ithursarry on accordion, Bernard Le Dréau on saxophone and Jérôme Kerihuel on percussions.

Bagad championship contests are back!

For those who love the unique sound of the Breton bagad here are the results of this year's contest in Lorient for the Level 1 group (there are 5 levels) A bagad is a "bagpipe band" with bagpipes and a percussion section like the Scottish pipe bands, but also with bombardes which add a whole different element. Other instruments are often added as well, and for concert performances the orchestrations are very sophisticated.

While recordings of this year's level one contest are not yet available you can hear other performances – recent and older - on Sonerion's website in the Sonotek section (sonerion.bzh). This includes several thousand bagpipe performances from Brittany including the biniou koz and bomarde and other combinations.

1. Bagad Kemper
2. Bagad Brieg
3. Bagad Roñsed-Mor
4. Bagad Cap Caval
5. Bagad Kerlenn Pondi
6. Bagad Sonerien an Oriant
7. Bagad Melinerion
8. Bagad Boulvriag
9. Bagad Plougastell

10. Bagad Bro Konk-Kerne
11. Bagad Ar Meilhoù Glaz
12. Bagad Beuzec-Ar-C'hab
13. Bagad Sonerien Bro Dreger
14. Bagad Saozon-Sevigneg
15. Bagad Bro Kemperle

2022 Championship of Brittany for Sonneurs de Couple

This annual championship is held in Gourin in September and includes not only contests for paired biniou kozh & bombarde and biniou braz & bombarde, but also workshops, exhibits, books, dancing and concerts. While the final contests are held on a Saturday (September 3 this year) the month of August includes a variety of concerts and events leading up to the “grand finale.” The contest is highly competitive for masters of paired playing of the biniou (kzh and braz) and bombarde, but also features competitions and performances by young musicians, encouraging the perpetuation of this unique music of Brittany.

Here are the top three winners for the two main contests:

Biniou kozh & bombarde (of 17 competitors)

- 1 – Jeff Le Gouarin & Tudual Hervieux
- 2 – Konogan An Habask & Fañch Guillou
- 3 – Gildas Moal & René Chaplain

Biniou braz & bombarde (of 15 contestants)

- 1 - Goulven Henaff & Alexis Meunier
- 2 – Christophe Mahévas & Jean-Michel Mahévas
- 3 – Julian Kergozien & Maelig Mollo

An English Traveller to Brittany in 1869

With the ceremony for new inductees to the Order of the Ermine held in Josselin, it seemed appropriate to target that town in reproducing the impressions of a 19th century traveller to Brittany. The following is from Mrs. Bury Palliser’s *Brittany & Its Byways* published in 1869.

Fanny Bury Palliser (1805-1878), an Englishwoman, was probably best known for her books on lace and ceramic arts, but she also wrote about historic devices, badges, and mottos as well as other topics. Her interest in history is evident in the description she provides of Josselin. Her view of the Breton history may not be in agreement with those of modern historians, but she gives a colorful account. The travels start en route to Ploërmel before moving on the Josselin. Original spelling has been maintained.

Mrs. Bury Palliser. *Brittany & Its Byways – Some Account of its Inhabitants and its Antiquities; During a Residence in that Country* (London: John Murry, Albelmarle Street), 1869.

Next morning we started early by rail to Questembert, to meet the diligence for Ploërmel, twenty miles from this station, passing though Malestroit. We saw quantities of chestnuts on our road, and were told they were largely exported to England. They come principally from the neighbourhood of Redon and other places in the department of Ile-et-Vilaine, where they grow as abundantly as described by Madame de Sevigné, when writing from the Château des Roches, in the same department: “Pour nous, ce sont des châtaignes qui font notre ornement. J’en avois l’autre jour trois au quatre paniers autour de moi. J’en fis bouillir, j’en fis rôtir, j’en mis dans mes poches, on en sert dans les plats, on marche dessus, c’est la Bretagne dans son triomphe.” [For us, the chestnuts were our ornaments. The other day I had three to four baskets around me. I boiled them, I roasted them, I put them in my pockets, one serves them in dishes, one walks upon them, that’s Brittany in its triumph. – my translation – LK]

Ploërmel derives its name (plo-ermel, land or territory of Armel) from an anchorite of the sixth century, who treated a dragon which ravaged the country in the time of King Childebert in the same manner as St. Pol de Léon disposed of the monster at Batz.

The facade of the church of Saint Armel has a number of grotesque carvings – the sow playing the bagpipes, the cobbler sewing up the mouth of his wife, &c.; but it is principally remarkable for its eight painted windows of the sixteenth century, lately restored, and the monumental effigies of two Dukes of Brittany; the one, John II who was killed at Lyons, where he went to settle some differences with his clergy, on the occasion of the coronation of Pope Clement V. A wall, loaded with spectators, fell, and the Duke was crushed in its ruins; the Pope escaped with being only thrown from his mule.

The other effigy is that of Duke John III, or the Good, whose death was the signal for the War of Succession. He died at Caen. These tombs were formerly in the Carmelite convent founded by John II, who, on his return from the Holy Land, established the first Carmelite convent in Brittany, and brought monks from Mount Carmel to inhabit it.

The tombs were destroyed in the Revolution, but the two statues were saved. They are of white marble, and are placed on a monumental slab, side by side, with this inscription: “De tous temps la fidélité Bretonne rendit hommage à ses souverains.” Duke John II is represented in a hauberk of mail, the hood turned back, with cotte d’armes, shield, and sword. Duke John III has his head encircled by the ducal crown, his hair long, his

genouillères, cuissarts, &c., of plate armour. His shield and cotte d'armes are semé of ermines, and by his side is the dagger of miséricorde, which served to kill the fallen enemy unless he cried for mercy. When James II passed through Ploërmel after the Battle of the Boyne, a fugitive and a dethroned monarch, the Carmelite monks would not take him in; but he found in the little village of Penfra the hospitality they had refused him. Here is an establishment, directed by a brother of Lamnennais, the celebrated author of 'Paroles d'un Croyant,' where people of all nations – Indians, negroes from Senegambia, and others – are educated and taught trades of every kind, and sent back to their own countries.

The people about Ploërmel and Josselin speak French instead of Breton, the prevailing language of the Morbihan department. It is nearly seven miles between Ploërmel and Josselin. Equally distant from each, at Mi-voie, in the centre of a star formed by avenues of firs and cypresses, is an obelisk set up to commemorate the famous "Combat des Trente," which took place on this spot in 1351, and on which are inscribed the names of the thirty who fought on the French side.

It was during that period of the War of Succession when hostilities were carried on by the two Jeannes, Marshal Beaumanoir, the Breton commander of the garrison of Josselin for Jeanne de Penthièvre, gave a challenge to Bembr', as he is called, the English captain who held Ploërmel for Jeanne de Montfort and her infant son, in consequence of an alleged infraction by the latter of a truce, agreed upon between the Kings of France and England, in which it had been stipulated that the peasants and those not bearing arms should be unmolested. In spite of this compact, the English soldiers devastated the country and committed every kind of excess. Jean de Beaumanoir repaired to Ploërmel to remonstrate, and it was agreed to settle the dispute by a fight between thirty warriors from each camp.

The prophecies of Merlin were consulted, and found to promise victory to the English. The appointed place of meeting was by a large oak, the "Chêne de Mi-Voie," on a lande or large plain, half way from each town. The battle began with great fury, at first to the disadvantage of the Bretons, when Bembro' was killed, which threw dismay among the English; but a German, who succeeded in the command, rallied their courage, and the *melée* became thicker than ever. Beaumanoir was wounded, and his loss of blood and his long fast produced a burning thirst, and he asked for water. "Bois ton sang, Beaumanoir, ta soif se passera," was the reply of Geoffroy du Bois; and Beaumanoir, forgetting his thirst and his wound, continued the fight.

The English kept their ranks close, till Guillaume de Montauban broke them by a stratagem and threw them into confusion. He mounted his horse and pretended to

fly, then suddenly turned upon the English with such force that he threw seven down and broke their ranks ...

Sir Robert Knollys, Sir Hugh Calverly Croquart, and others were made prisoners, and thus ended the Battle of the Thirty; gained, however, in a most disloyal manner, Montauban getting the aid of a horse, when all the other combatants fought on foot.

The Breton knights returned to Josselin, their helmets decorated with branches of the broom – "In every basnet a bright broom flower;" the place where the battle was fought running, according to the French poem, "Le long d'une gènetai qui était verte et belle."

Josselin is celebrated for its château, where died, 1407, Olivier du Clisson, the contemporary and brother of arms of Du Guesclin, whom he succeeded in the dignity of Constable of France, which no one for some time would accept, not thinking themselves worthy of replacing him. Both differed widely in position and character. Du Guesclin, though of a noble family, had not the advantage of fortune like Clisson, who had immense wealth and landed possessions, which made him a kind of sovereign in the duchy. He willed away a million of money.

Clisson was a statesman, Du Guesclin's sole glory was in arms. Clisson was cruel, intriguing, and insatiable for riches; Du Guesclin was humane, loyal, and disinterested. Both were equal in bravery and physical force: the lance of Du Guesclin and the axe of Clisson carried all before them. Clisson joined with Du Guesclin in freeing the country from the "Great Companies" and his most celebrated action was the defeat of the Flemings at Rosbecq.

Few subjects have been so powerful, or have filled so important a part, as Olivier du Clisson. He was true to his sovereign after his reconciliation, and to his children after him. John IV had scarce closed his eyes when the daughter of Clisson, wife of Jean de Penthièvre, came to her father and said, "It depends only on you that my husband receives the inheritance of Brittany." "How?" asked the Constable. "By your ridding yourself of the children of De Montfort." "Ah! cruel and perverse woman," exclaimed Clisson; "if you live long, you will destroy the honour and property of your children;" and he accompanied his words with such violent menaces, that, seized with affright, she fled from his presence, and falling down, broke her thigh. The prophecy of Clisson was fulfilled, as we shall later relate.

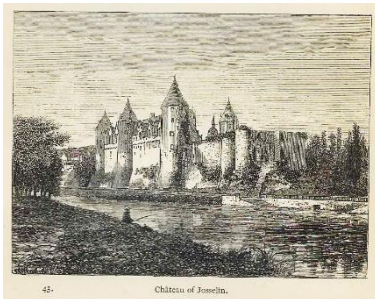
The ancient château in which he died was destroyed by Henry IV; the present building was raised by Alain IX, Vicomte de Rohan, through Alain VIII, who married Beatrix, eldest daughter of the Constable, by which Josselin descended to the Rohans, a house yielding to none in antiquity and illustration, being descended from

the ancient sovereigns of Brittany, and allied with all the crowned heads of Europe, - "Princes of Bretagne" they were styled. (Footnoted: Their name is said to be derived from – Roh-yan-Rock-John, from a cadet of the family, who built his fortress on a rock.) But the Rohan family became unpopular in the duchy, when John II attached himself to Louis XI and France, for the bribe of 8000 livres to himself and 4000 to his wife.

At the battle of St. Aubin du Cormier, which sealed the fate of Brittany, the Vicomte du Rohan betrayed his brother-in-law Duke Francis and the national cause, and fought on the side of France. He afterwards marched at the head of the French troops, and besieged Guingamp, where its brave defenders declared, "As long as there is a duchess in Brittany, we will not give up her towns." But they took Pontrieux and Concarneau, and in 1491 the Vicomte du Rohan was appointed by Charles VIII Lieutenant-General in Lower Brittany. He was called by his countrymen the "Felon Prince;" and so detested was he and his race, this it passed into a proverb to say of a mean, treacherous, dishonest person, "Il mange à l'auge comme Rohan," – "He eats at the manger (that is, the table of the King of France) like Rohan." "Un peu de jactance," therefore, justly observes Daru, in the proud motto of the Rohans:

"Roi ne puis,
Prince ne daigne,
Rohan je suis."

(Footnote: This, with "À Plus" and "Plaisance," were the Rohan mottoes previous to 1789.)



The château of Josselin stands by a river, on which side it presents piles of towers and fortifications covered with slate, a severe specimen of military architecture; while on the other side, the

cour d'honneur, we see one of the handsomest châteaux of the Renaissance yet remaining in Brittany. This façade is richly ornamented with sculptures of varied and fanciful design. Immense gargoyles, in the form of serpents, stretching from the roof to the base, pierced balustrades or galleries of lace-like delicacy, in which are introduced, according to the fashion of the period, the initial letters of the Vicomte Alain, A and V interlaced. The old Rohan motto, "À plus" and the escutcheon of gules, nine mascles or lozenges, occur in every part of this gorgeous front, and also on the finely-carved chimney-piece of the reception room (salle d'honneur). The whole of the château is in course of restoration by the Prince de Léon.

In the church of Josselin is the tomb of the Constable Clisson, with that of Marguerite de Rohan his wife; both statues were mutilated in the Revolution, but are now restored: they are of white marble on a black slab. Clisson is in armour, Marguerite has her hair plaited and confined in a network of pearls; she wears a long robe, with a surcoat above, furred with ermine. The motto, "Pour ce qu'il me plest (plait)," is in an oratory which belonged to Clisson, expressing his haughty and overbearing will. This same motto appears on his seal, affixed to a letter preserved in the archives of the empire, and he is recorded to have had it inscribed upon his Constable's sword, which, like Du Guesclin, he always wore unsheathed, to show he was ready at all times to fight the enemies of the crown.

There hangs in the church a picture of the findings of the image Notre Dame-du-Ronçier, of which we relate the legend: --

Long before Josselin was a town, a poor labourer had remarked, on the spot where now stands the church of Notre Dame, a bramble bush, which the frost and snow of the roughest winters never deprived of its leaves, but it always remained fresh and green. Surprised at this strange phenomenon, he dug the soil under the bramble, and discovered a wooden statue of the Virgin. A marvellous light played round the head of the image. The man carried it home; but next morning, to his surprise, he found the statue under the same bush whence he had taken it. The miracle was repeated several times, and soon attracted crowds of devotees.

A chapel was built to deposit the sacred image, houses followed next, and a little town gradually formed, which the Comte de Porhoët surrounded with walls, and Josselin, his son, endowed with his name, 1030. Such was the rise of Josselin. A celebrated pilgrimage still exists to Josselin on Whit Tuesday, resorted to by crowds of "aboyeuses" or barkers, people possessed with this kind of epilepsy, said to be hereditary in several families, and which is accounted for from the circumstance of a party of washerwomen having refused a glass of water to the Vierge du Ronçier, who went to them disguised in the garb of a beggar. The merciless creatures set their dogs upon the pretended mendicant, and thus brought down upon themselves and their posterity this fearful malediction. The disease is supposed to return periodically about Whitsuntide, and only to leave the afflicted when they are carried forcibly to the sanctuary of Notre Dame to press with their foaming lips the fragments still remaining of the ancient miraculous statue which was burnt upon the public Place in the time of the French Revolution.

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