

Cuisle na nGael

A BILINGUAL COMMUNITY MAGAZINE

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Foilsithe mar chuid de
Scéim Forbartha Líonraí Gaeilge

Le tacaíocht ó



Foras na Gaeilge

EAGARFHOCAL: “Ná labhair faoi, tabhair faoi” T. Mac Ardghail

I ndiaidh tost fada, a mhair na blianta, cad é a ghríosai^{gh} muid chun eagrán nua de ‘Cuisle na nGael’ a eisiúint? I saol fíorúil ár linne, an bhfuil gá ann go fóill d’ilchnuasach éadrom dátheangach mar iris Chraobh an Iúir agus an bhfuil margadh ann dona leithéid? An mbeadh sé réalai^{och} 2000 cóip a chur amach, mar shampla, mar a rinne muid leis an eagrán deireanach? Is é lomchlár na fírinne nár éirigh daoine áirithe as a bheith ag caint faoi fhiúntas agus faoi thionchar na hirise, faoin dóigh ar spreag ailt sna heagraín sin taighdeoirí nua chun paimfléid, leabhair, suíomhanna gréasáin agus leathanaigh rathúla Facebook a fhoilsiú. Tugtar moladh go fóill dúinn in amanna as siocair gur nocht muid gan scáth gan eagla leithcheal an Stáit i leith na Gaeilge, gur thacaigh muid le bunú agus buanú Bhunscoil an Iúir agus go raibh muid ar cheann de na grúpaí ar éirigh leo aird a dhíriú ar dhualgas na Comhairle chun Oifigeach Gaeilge a fhostú. Neart bainte amach go deimhin, ag buíon bheag gan acmhainní. Agus i ngort seo na habhchóideachta, feictear dúinn go mbeidh tuilleadh le déanamh ar ball. Faoin Acht Identity and Language (Northern Ireland) 2022 beidh Coimisinéir againn gan mhoill. Ní léir dúinn ar leibhéal áitiúil áfach go bhfuil eagrais Stáit nó mór-eagrais eile ag ullmhú le haghaidh impleachtaí an Achta ina sainréimsí oibríochtúla féin. Agus sa chorrchás ina bhfuil polasaithe agus cleachtaí teanga acu mar atá, is ar éigean go bhfuil a leithéid cuimsitheach, pobal-lárnaithe nó uailmhianach go leor. Táimid mar Chraobh ar fáil le bheith ag cuidiú le grúpaí go praiticiúil ach b’fhearr i bhfad tacaíocht ó rialtas, ó údarás, nó ó roinn státmhaoinithe eile.

Tá comhairle faighte againn le déanaí ónár gcairde sna tíortha sa Bhreatain ina bhfuil Acht teanga i bhfeidhm, comhairle a bhaineann go mór mór le blianta tosaigh d’fheidhmiú an Achta, gur cheart dúinn a bheith airdeallach faoi chonstaicí (fíora agus cumtha) lena n-áirítear: patuaire, nó fiú naimhdeas oscailte/níos glice; cur chuige íostach; tarraingt siar ó choimitmintí; pleananna fiúntacha ach gan mhaoin chun íoc astu; neamhaird, leisciúlacht nó dearcadh ‘ar nós cuma liom’; teorannú teanga i mbosca; straitéisí athláimhe (gearr & greamaigh); slabhraí an mhaorlathais; geatóireacht chlaonta; cur-i-‘gaelachas’. Óna dtaithí, mar sin, deir siad go bhfuil sé riachtanach eiseamláirí de dhea-chleachtas a phoiblíú agus a aithint d’fhonn fáinne óir forbartha a chothú. D’fhéadfadh sé, mar sin, go mbeidh ról arís mar neach faire agus mar ghárthóir molta araon ag ‘Cuisle na nGael’, más léir dúinn go bhfuil aon chúis ceiliúrtha againn nó sa chás go leanfar leis na hiarrachtaí ár gcearta agus ár dteidlíochtaí a shéanadh orainn. Go ginearálta áfach, in ainneoin réamhrabhadh ár gcairde in Albain agus sa Bhreatain Bheag, táimid an-dóchasach faoi thodhchaí na Gaeilge san Iúr.

Tá sé tráthúil agus fíorthábhachtach mar sin dul chun cinn logánta a cheiliúradh agus taifead a dhéanamh de in ‘Cuisle na nGael’. Tá difear ollmhór idir staid na Gaeilge sa lá atá inniu ann agus staid na Gaeilge dhá scór bliain ó shin nuair a d’fhoilsigh muid ar dtús eagrán tanaí de ‘Chuisle’ mar nuachtlitir do bhaill na Craoibhe. Tá Bunscoil an Iúir faoi bhláth; tá triúr fostaithe go lánaimseartha in Aonad na Gaeilge CCIMD; tá Gaeil an Iúir ag obair ag na leibhéil is sinsearaí sna hollscoileanna, sna heagrais Ghaeilge agus san Eoraip; tá An Cumann Scoildrámaíochta beo beathach; tá ranganna á gcur ar fáil ag U3A, CLG, CWC agus Cumann na Méirleach; bíonn preabGhaeltacht mhíosúil i mBéar an Iarnróid; tá obair inmholta idir láimhe sna scoileanna do lucht leibhéal GCSE agus AS/A2; tá cartlann, leabharlann, seirbhísí oideachais agus timpeallacht oibre Ghaelach arna gcruthú sa Ghaeláras. Slat tomhais amháin go bhfuil staid na Gaeilge ag feabhsú is é an líon ardaithe daoine san Iúr a úsáideann Gaeilge go laethúil ar shráideanna an bhaile; marcóir feabhais eile, an Fáinne a bheith feiceálach faiseanta; agus an fhianaise is iontaofaí ar fad is iad figiúir an daonáirimh (2021) a léiríonn go bhfuil 18.6% den daonra i gceantair NMDDC a bhfuil cumas áirithe acu sa Ghaeilge.

Ar an mhicrileibhéal, táimid mar Chraobh de Chomhaltas Uladh a bhfuil foirgneamh faoinár gcúram, in áit níos socra ná mar a bhí le fada mar thig le húinéireacht foirgnimh bheith mar bhró mhuilinn anuas ort. Chinntigh Ciste Infheistíochta Gaeilge go mbeadh pota airgid ar fáil chun teach Mhic Ardghail a athchóiriú (2012), agus arís chun mé féin a fhostú ar conradh ar feadh bliain go leith (2022); agus tá tacaíocht faoi scéimeanna á fáil againn ó Fhoras na Gaeilge, tacaíocht le bheith soiléir fúithi agus fíorbhuíoch aisti, a chinntíonn go mbíonn ár ndoirse oscailte. Táimid ag súil le bheith ag comhoibriú le hIarsmalann an Iúir maidir le taispeántas i dtaca le stair na Gaeilge sa cheantar (Meán Fómhair 2024) agus tá deontas £5000 againn i mbliana ó Iontaobhas Ultach lenár gcartlann/leabharlann a eagrú. Thairis sin, cé a shamhlódh

Pictiúr clúdaigh le caoinchead Fabian Boyle / Cartlann Ghaeláras Mhic Ardghail

Foilsithe ag Craobh an Iúir de Chonradh na Gaeilge

daichead bliain ó shin go mbeadh pictiúrlann an Iúir (Omniplex) lán go doras le páistí ó ghaelscoileanna na dúiche agus iad ag féachaint ar chartúin ar scríobh cuid acu féin an script dóibh? Nó go mbeadh déantóir scannán, aistritheoirí gairmiúla, eagarthóirí, amhránaithe óga ar an sean-nós, comhlachtaí beaga dála Cinnteacht agus Míle Fáilte ag saothrú leo sa cheantar? Nó go mbeadh togra mar an Scéim Forbartha Líonraí Gaeilge/Glór na nGael ann chun oifigigh a fhostú agus forbairt na Gaeilge a phleanáil i limistéar teanga a chumhdaíonn toghcheantar NMDDC. Athrú ó bhonn atá ar siúl agus is ceart dúinn a bheith measartha bródúil as.

Tá tuilleadh le comhlíonadh ar ndóigh: cúrsaí struchtúrtha aitheanta Gaeilge a bheith ar churaclam na mbunscoileanna (EME) ar mian leo iad; sruth Gaeilge a bhunú i méanscoil san Iúir; suíomh nua a aimsiú do Bhunscoil an Iúir; turasóireacht chultúrtha a fhorbairt in Oirghiall; ollstraitéis ilghnéitheach cistithe le spriocanna intomhaiste a aontú mar pholasaí NMDDC; scéimeanna tacaíochta a ullmhú do chomhlachtaí 7rl chun cuidiú leo a seirbhísí a ghaelú; Comhaltas Uladh a ath-eagrú; coiste faire a bhunú d'fhonn súil aireach a choinneáil ar fheidhmiú an Achta (2021) ar leibhéal logánta. Seo thuas mianliosta ach mar a dúirt Tomás Mac Ardghail linn breis is dhá scór bliain ó shin – “ná labhair faoi, tabhair faoi”. Tugaimis faoi.

We are pleased to offer a new edition of ‘Cuisle na nGael’ and are happy to enclose, under a separate cover, a glossary of South Armagh words and phrases as collected by Brian Monaghan. The written submissions in the magazine stand on their own merits and we have our usual mix of English language and as Gaeilge features. We thank our voluntary contributors, some of whom are being published in their chosen language for the first time. The success of several thriving local Facebook pages has removed the need to include photographs of historic street scenes that were very popular in the earlier editions of ‘Cuisle’ though we have retained photographs of Newry’s citizens. Most of the vintage type photographs are from the Gaeláras Social History Archive and were purchased by us or donated by local individuals and press photographers. As a courtesy, ‘Cuisle na Gael’ should be mentioned if they are to appear on other voluntary local history/community education platforms. The 1964 Christmas classic snap of beaming Camloch faces on our front cover (Fabian Boyle/Cartlann an Ghaelárais), connects with the Camloch emphasis in the enclosed glossary of Carrickbracken words and phrases, “The Butter’s through the Champ”. Photographs and articles of local interest help sell our magazines and this edition, as with several previous editions, is offered to be sent to Newry citizens living abroad at Christmas. Tarlaíonn sé go bhfuil Gaeilge líofa ag méid áirithe acu. We thought it timely to re-issue ‘Cuisle’ as we have much to celebrate as an Irish speaking community in the town and in the North (with new language legislation). Highlights during this past year include the ‘Tá Bean in Éirinn’ concert in Our Lady’s Grammar School; the packed Omniplex cinema for the launch of ‘Dochreidte’; the return of a buzzing Féile Scoil dramaíochta an Iúir; the visits to the former Omeath Gaeltacht; Comhaltas Uladh’s publication of a new edition of ‘Abair Amhrán’; the donations of hundreds of books, some rare, for our library and archive; and the under-the-radar activity that happens daily in the Gaeláras to promote Irish on all fronts.

Due to time constraints and other pressures, we have not sought our usual advertisements to help defray publishing costs. We have lost too our whole network of retail outlets – Brian Savage, Seán Óg Mc Ateer, Lily Fox, Éamonn Fitzpatrick, the Rocks brothers at Bennetts, Pat Duffy – how Newry has changed! Advance purchases of ‘Cuisle’ were therefore much appreciated. Our particular thanks are due to longstanding backers of the Irish language in Newry: the John Mitchel Branch of the Irish National Foresters (assisting Newry Branch Gaelic League since 1897); our benefactor Gerard Trainor of the Elliott Trainor Partnership Solicitors (who has been associated with all editions of ‘Cuisle na nGael’); and Tom and Mary Mc Keown, who have been supportive over the decades and who remain our very generous neighbours on Chapel Road.

We are indebted to Foras na Gaeilge for their support with this and with all our ventures.

Tá mé go pearsanta buíoch do ‘Fuascailtí’, don Dr. John Mc Cavitt, do Shéamus Mac Dhaibhéid agus d’Ursula Ní Shabhaois a chuidigh liom ‘Cuisle’ a fhoilsiú.

Ryan Hogan, Eagarthóir

Horrockses, Hilary’s and History

Deborah Uí Dhaibhéid

The study of local history is flourishing in Newry. The local print press, the Museum, the Newry Library, old Newry pictures pages on Facebook, exhibitions, occasional and serial publications, walking and church tours, commemorative plaques, Society lectures – all contribute to a vibrant and open-minded exploration of our shared heritage. Amateur history enthusiasts who read this will know and appreciate the joy of discovery – learning a new fact, making a connection, unearthing a rare photograph or artefact, following a newly-found vein of inquiry. I was lucky lately when one such fresh line of research unexpectedly presented itself to me. I happened to purchase online a couple of snaps taken in Newry in the late 1950s that gave me an insight into the commercial fashion trade in the town, especially that associated with Hilary’s high-end clothes shop on the Mall and their



Ulster Villas © Ted Yates

annual fashion/wedding shows. The photographs were taken by Ted Yates at a time when he and his father relocated from Preston to work in the advance factory of Horrockses and subsequently stayed here for ten years until the factory closed. The little bundle of fashion show photos included, as donated extras, fascinating shots of Horrockses plant (interior and exterior) and the new semi-detached houses (Ulster Villas) built on the Warrenpoint Road to accommodate key factory staff. Horrockses, known to me by name, had quickly become worthy of some light-touch investigation. Horrockses Crewdson & Co. had been in negotiation with the Ministry of Commerce to open a new factory in the north in 1946/47. The traditional Ulster flax-spinning industry was at that time being challenged by the switch to cotton. Drumcavrne Mill Armagh had made the conversion and several Six County firms were hungry for the cotton. Shirt factories in particular were using huge

quantities of cotton and rayon yarns, the first week of 1947 alone witnessing the importation of 1015 tons of rayon staple (for spinning) and 772 tons of cotton yarn. Horrockses were in the vanguard and had agreed a 180,000 square feet plant to be erected in Newry. There was no reason why raw cotton couldn't be imported to Belfast and transported to Newry as readily as it was available in Liverpool. Locally, trade unionists, politicians, and leaders of commerce (W.V. Hogg merits a mention) were desperate to attract employment to the town. The town was marked by obvious post-war poverty, there were few employment opportunities (especially for males) and a feeling prevailed that some towns in the north were not being treated fairly by the Stormont regime's allocation of resources and incentives.



*Horrockses
Factory*

© Ted Yates



*Goods produced by
Horrockses*

Ted Yates had happy memories of working in Horrockses. He met his wife here and indulged in what became his life-long hobby of photography. He photographed across the north – seascapes, landscapes, aircraft, Orange demonstrations, church events, public visits by dignitaries, and he took a small number of local snaps which we reproduce courtesy of his daughter Lynda. The closure of Horrockses, on the mouth of Easter 1961, must have shocked him as it did all in the town. Two hundred and eighty cotton spinners and weavers (thirty of them men) received notice from Head Office in Preston that the factory was to close as a result of “foreign competition”. The irony of course was that production had recently gone up in Newry and no one could have predicted the sudden notice of closure. W.J. Blease, NI Officer of the I.C.T.U. noted that the manner of notice given to workers was indicative of the “utter disregard” displayed by some employers for the elementary rights of trade unionists. There were several signs however that the post-war economic situation in the north was precarious. Workers in Bessbrook Spinning Mill were on reduced hours; shirts from Hong Kong were damaging the Derry shirt factories; and Horrockses anyhow had only ever occupied half the space allocated to them since they opened in Newry in 1951. Their normal complement of staff was 230 workers, and sometimes four females from the same household were employed there. As for the Yates family, they were served notice to give up their house at Ulster Villas, while 280 fellow workers joined the dole queue in a town that already had 2000+ unemployed. Joe Connellan M.P. talked about “the vast army of unemployed” in Newry. Those made redundant at Horrockses were mainly members of the Amalgamated Transport and General Workers Union, led in the town by Paddy Golding (who was to die prematurely in 1961 and was father of my husband's former travelling companion, young Hugh Golding). Protest meetings held in the Saint Colman's Hall were to no avail, and all the representations made by the able Town Clerk, Gerard Cronin, couldn't save the factory. Cronin was a wise, very experienced manager of town

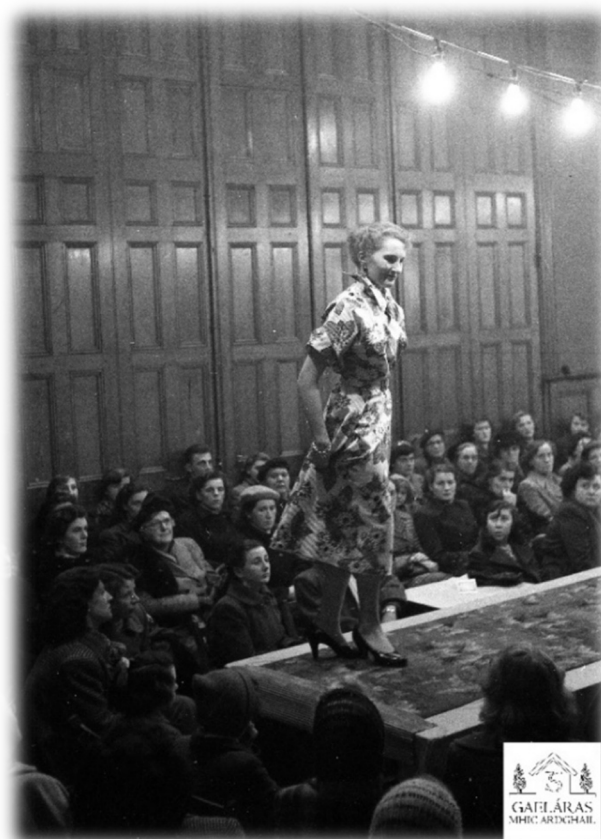


affairs. That the closure of the Horrockses factory seemed to him to be a “bombshell” reveals the enormity of the economic blow. With others, Mr. Cronin had been busy monitoring the closure of Drumalane Mill and securing the opening of the ultimately ill-fated Seenozip factory, also on the Warrenpoint Road.

He applied himself assiduously too in attracting Ulster Textiles to the town, an American outfit who would take over the Horrockses site and increase the workforce. It was the period of ‘fly-by-night’ factories and Newry was blighted by more than its fair share of them. To say that there was palpable anger in the town at the closure of Horrockses is an understatement. Large sums of money had been invested in the plant by the Ministry of Commerce; a unique concrete bridge had been erected at considerable expense over the G.N.R. single Warrenpoint line to service the factory (readers may remember the bridge’s concrete structure, unsightly but functional); and expectations had been raised that the nationalist town of Newry would at last be treated fairly. Local Labour activist Tommy McGrath (a great, loyal friend of Cuisle na nGael), Chair of Newry Trade Council, sent a telegram to Billy Bleas with the curt message “Tell Brookeborough – No surrender to Unemployment.” McGrath noted that workers’ income had reduced from £34 per week to £11. 10 shillings in employment benefit.

A hard-hitting report in the “Daily Herald” June 7th, 1961, by the visiting journalist Leslie Malory declared that “36,000 men are angry” in the ranks of Ulster’s unemployed. He stated that Newry was “the most terrible blackspot of all” and was in fact a self-proclaimed distressed area. Poignantly, he noted: “Many young bridegrooms came back from their honeymoons to find themselves workless.”

Malory’s closing comments are arguably as relevant today as they were in 1961: “In the light of what I have seen here this week, the ordinary people of Ulster are paying a heavily loaded premium on their (British) loyalty. If Britain’s Tory Government want to keep it, they had better move fast.”



© Ted Yates



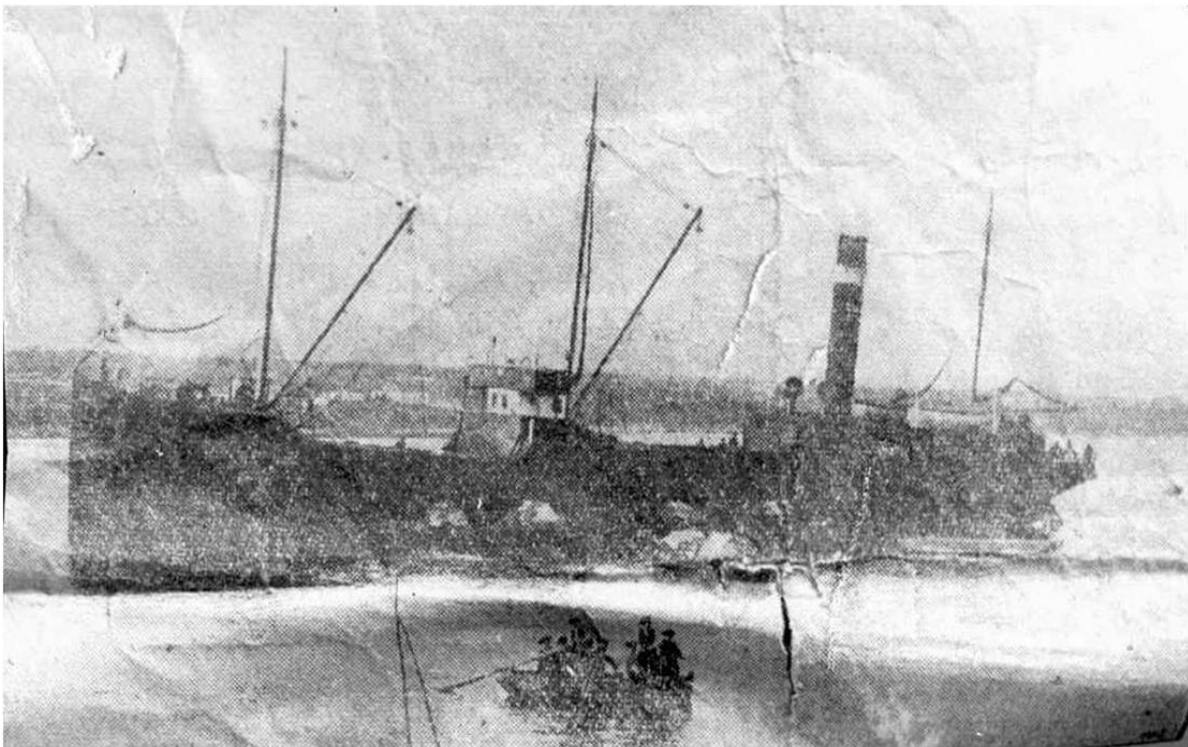
© Ted Yates



An Tubaiste – An S.S. Connemara

Ie Seán Patterson

Ar an triú lá Samhain 1916, d'fhág an galtán beag "Retriever" an cuan Garston ag iompar guail chuig Iúr Chinn Trá. Ar bord bhí Patrick O'Neill – Captaen; William Clugston – Príomh-mhata; Joseph O'Neill – mac an Chaptaein agus dara mata; John Stewart – Príomh-innealtóir; Edward Mullan – dara hInnealtóir; John Henry Tumilty – Stócaláí; Samuel McComb – Stócaláí; Joseph Donnan – Mairnéalach (AB) agus James Boyle – Mairnéalach (OS). Dhaingnigh an fhoireann na haistí ar an bhulc, agus na deiricí, agus roghnaigh an captaen Patrick O'Neill an cúrsa go dtí an baoi seoltóireachta, Hellyhunter. Long measartha óg a bhí inti a tógadh in Albain sa bhliain 1906, 168' fad as a cionn, 30' an seas a bhí uirthi. Nuair a bhí sí lán de lasta thiocfadh léi 500 tonna a iompar. Cé go raibh sí sách nua, bhí na coinníollacha uirthi an-deacair agus bunúsach. Ní raibh cábán stiúrach uirthi agus bhí ar an fhear stiúrach an soitheach a stiúradh ó dhroichead oscailte gan chosaint ar bith ó dhoineann. Ní raibh trealamh seoltóireachta ar bith seachas compás, cairteacha, agus seiseamhán ar fáil uirthi. Bhí an galtán gan aibhléis agus mar sin de ní thiocfadh leis an fhoireann úsáid a bhaint as raidió. Dá mbeadh an long i gcontúirt ní thiocfadh le duine comhartha guaise a chur amach.



Ar chloigeann na loinge bhí urrann bheag darb ainm an caiseal tosaigh. San áit seo ba ghnáth leis na mairnéalaigh agus fir na tine a bheith ina gcodladh agus a scíste a dhéanamh i ndiaidh seal s'acu ar a bhfaire. Chodail siad ar bhunc adhmaid agus ar thocht darb ainm “bricfeasta asail”. De réir James Boyle as Rinn Mhic Giolla Rua, mairnéalach, cé go raibh mórtas farraige ann bhí an fhoireann cleachta le doinnean cosúil leis seo. Dúirt sé go raibh sé taobh amuigh i ndoineann níos measa.

Ar a trí a chlog tráthnóna tháinig an Captaen ar an droichead a bhí i lár an bháid. Timpeall a trí a chlog d'aistrigh treo na gaoithe. Ina dhiaidh sin bhog an lasta ach níor chuir sé sin brú ar bith ar an stiúradh. Thiocfadh leis an "Retriever" an cúrsa a shlánú.

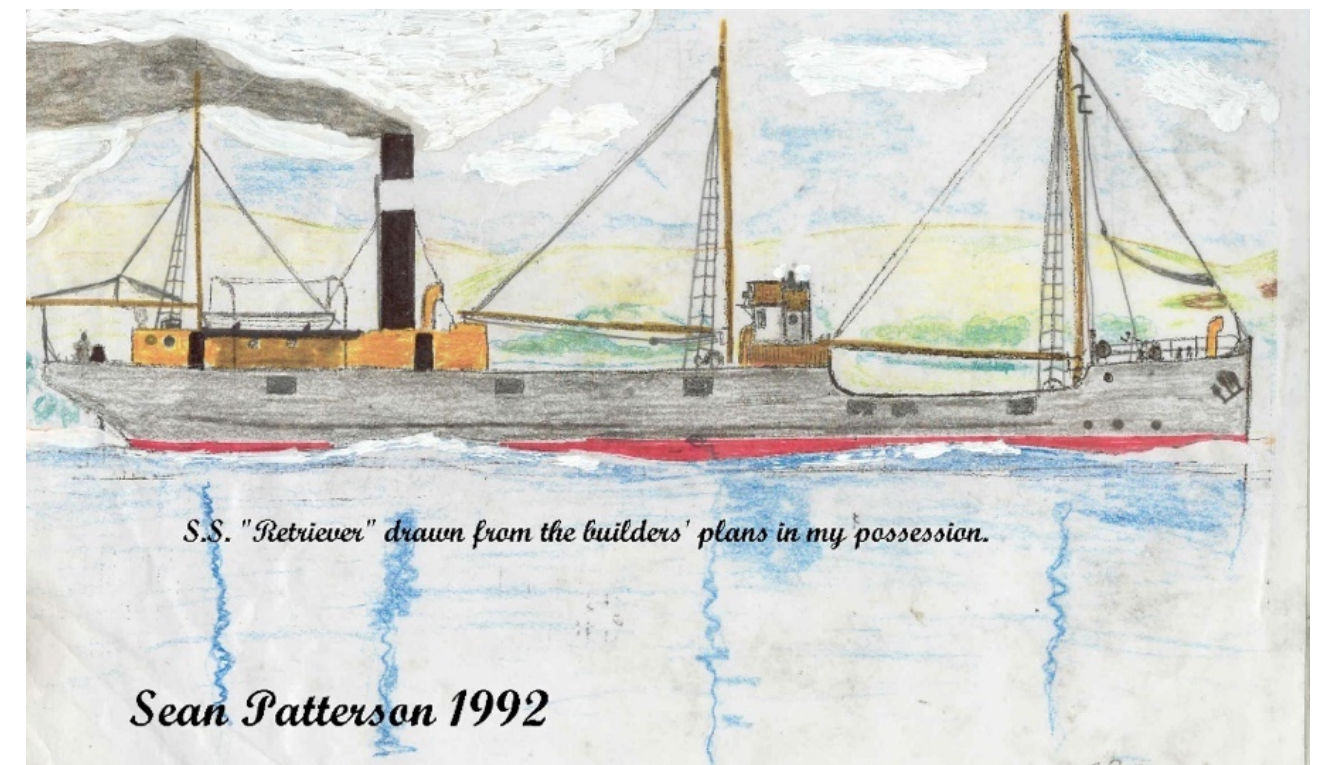
Mar gheall ar an Chéad Chogadh Domhanda agus an bhagairt ó fhomhuireáin, ní raibh na soilse loingseoireachta lasta nuair a bhí an long ar muir. Ag druidim ar an "Carlingford Cut", chuaigh James Boyle agus an príomhmhata, William Clugston, chun na soilse a lasadh. Bhí an oíche glan ach stoirmiúil. Thiocfadh leo an teach solais Haulbowline a fheiceáil. Roghnaigh Captaen O'Neill an cúrsa go dtí an Carlingford Cut, canáil chaol, bhaothailte ag béal na locha.

Bhí James Boyle ar an droichead ina dhiaidh sin ag lasadh an solais ar dheasbhord agus ar chlébhord. Bhí an an “Retriever” sa "cut" anois. Chonaic sé long eile ag druidim leo. D'aithin sé í, an long phaisinéirí "Connemara" ar turas coitianta ón Ghrianfort chuig Holyhead. D'fhág an "Connemara" an Grianphort ar 20.05 ar an oíche sin. Mar gheall ar an chogadh, bhí sí ag iompar paisinéirí den tríú haicme amháin, an fhoireann, seoltoirí bó agus saighdiúirí ag pilleadh go dtí béal an chatha. Bhí ochtó 's a ceathair duine ar bord uirthi.

Ar 20.23 sheol an Connemara thar bhráid an teach solais Haulbowline. Shéid sí a feadóg agus í ag tarraingt isteach le baoi uimhir a 4. Ag an ám chéanna bhí an “Retriever” ag druidim isteach ar bhaoi uimhir a 1. Ní raibh ach a soilse le feiceáil. Ní raibh solas an chrann chinn lasta. Mar sin de shíl foireann an teach solais go raibh soitheach éadaigh i gcéist. Bhí sí ag luí thart. Bhí an dá long ag díotáil ó chlébhórd go clébhórd.

Chuaigh James Boyle faoi dheic chun freastail ar shorn an chaptaein. Go tobann chuala sé feadóg na “Retriever” ag seidiú trí huaire agus mhothaigh sé imbhualladh. Chrith an “Retriever” ‘ó bhall go posta’. De réir a scéil agus eisean ar deic arís chonaic sé an “Connemara” ina luí trasna tosach na “Retriever” agus bhí an long bheag ag cúlú. Dúirt coimeadaí theach an solais, Gillespie, gur thiontaigh an “Retriever” go tobann ar chlé ag bualadh an ghaltán síos a droichead.

D'ullmhaigh Boyle, Joseph O'Neill, agus Joseph Donnan an bhád tarrthála a bhogadh síos. Bhain siad clúdach an bháid amach agus chuaigh Donnan faoi dheic chun na criosanna tarrthála a fháil. Chuaigh an “Retriever” ar thalamh ar thaobh eile an chainéil. Chas an bád amach agus fuair Boyle gréim láidir ar na líní chun í a tharraingt ar ais. Scairt Donnan, "Gearr iad Jimmy!"



Rinne Boyle amhlaidh agus léim sé isteach sa bhád. De réir a scéil féin, bhí an “Connemara” ina luí go hiseal san uisce agus bhí cuma uirthi go raibh sí trí thine. Chonaic sé an “Retriever” agus ise ag tógail liosta níos faide chun cinn. Ina dhiaidh sin, chuaigh sí chuig tóin poill. D'iompaigh an bád beag trí huaire ach choinnigh Boyle a ghréim uirthi. Thug an sruth mór an bád i dtír. Thuirling a chosanna ar ghaineamh. Scairt sé amach ag iarraidh cuidithe. Ar an dea-uair chuala Peter Morgan and William Hanna a bhéic agus tharraing siad ar an chladach é. Chuala siad maidhmtheoirí a cuireadh i bhfeidhm ón teach solais. De réir a chéile tháinig corpáin ar an trá. Duine ina measc, Joseph O'Neill mac an

Chaptaein. Snámhaí láidir ab ea é agus crois tarrthála air. Tháinig corpáin eile, i rith na laethanta agus seachtain i ndiaidh na tubaiste, cuid acu drochghortaithe agus dóite. Bunaíodh marbhlann shealadach i mbóthán prátaí. Tháinig daoine ar fud an cheantair chun a muintir a aithint. Agus chomh maith leis sin ó áiteanna eile ar fud Chúige Uladh. Go hiomlán cailleadh 94 daoine ar an oíche, 8 ar an “Retriever” agus 86 ar “Connemara”. Ní raibh ach fear inste scéil amháin ann, James Boyle. I mí Aibreáin, 1917 cuireadh fiosrúchán ar bun le cúis na tubaiste a aimsiú. De réir an fhiosrúcháin, bhí an locht leis an “Retriever”. Bhí an “Retriever” freagrach as an imbhualladh. Ar oíche stormiúil ba cheart di imbhualladh le soitheach eile i gcainéal caol agus baolach a sheachaint. Ach de réir an Chaptaein Thomas Chambers, dá mbeadh sé i mbun an chóistir sin dhéanfadh sé iarracht a fháil isteach as an stoirm ar an oíche sin (Belfast Telegraph, 03/04/1917).

Foinsí

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Buíochas do Charlie Mc Carthy, Paddy McKeown, Dan Brennan, John Fisher, agus na daoine eile a chuidigh liom le mo chuid taighde



Long's Corner – agus anois cuid d'Oileán an tSiúcra le bheith leagtha!

Photograph from Gaeláras Mhic Ardghail Social History Archive

LÁ SPÓIRT BHUNSCOIL AN IÚIR 2023





Creggan Graveyard

le Úna Walsh

If you seek an authentic, informed and inspirational cultural experience, we strongly recommend that you turn up at the well-maintained and accessible Creggan graveyard on the first Sunday of every month for one of Úna Walsh's guided tours. The tour lasts about two hours, will escort you over the centuries to where Úna's whim takes her, and, given the richness of the content and the quality of the delivery, is actually one of those tours worth doing twice. In the context of our own Gaelic League promotion of small-scale bilingual visitor experiences in Newry and Omeath, we invited Úna to provide a short promo for this edition of "Cuisle na nGael". Her labour of love, and that of her forebears and fellow enthusiasts, helps keep Creggan on the cultural map. The tour is a must-do for both locals and tourists alike.

In the rich cultural landscape of South Armagh, Creggan is our jewel.

In 1480 the O'Neill's of Tyrone came to South Armagh and became chieftains of the Barony of the Fews. They built a Roman Catholic Church at Creggan, castles at Glassdrummond and Dungooly and a residence at Lough Ross.

John Donaldson in his "Account of the Barony of Upper Fews" of 1838 wrote:

"The parish church of Creggan is erected on the brink of a rocky precipice on the eastern bank of the Creggan river... The foundation of the church passes over, in a transverse line, and intersects at nearly right-angles, another ancient edifice, part of the ruins of the south gable of which was standing until the last twenty years, and which is said to be the ruins of a Roman Catholic chapel. Certain it is that the ancient families of the O'Neills and MacMahons bury their dead in a vault which is asserted was under the altar... To this church is attached a very extensive burying-ground, which has been enlarged several times, and is well enclosed by a stone wall."

Creggan Graveyard therefore is the last resting place of generations of the people of Creggan Parish and beyond, people of all creeds and classes and from all walks of life – princes, poets, priests, parsons, paupers – divided, perhaps in life, united again in death. From 1480 to the present day, Creggan is the storybook of Ireland in local and national history.

Creggan has buried generations of the Gaelic poets of Oriel. Pádraig Mac a Liondáin, Gaelic poet and harper, was born in the townland of Lisleitrim and ran a poetry school at Killeen hill with Séamus Dall Mac Cuarta. Mac a Liondáin acted as a patron to other poets of the Fews, correcting and supporting their work. Art MacCumhaigh, born in Ballinaghy, is the scribe whose poem *Úrchill a' Chreagáin* was noted by Cardinal Tomás Ó Fiaich as the anthem of South-East Ulster. It is in the genre of the Aisling poem which laments the loss of the O'Neill's and the Gaelic culture:

"One thing I ask you only, one promise, O Queen divine!

And then I will follow faithful - still follow each step of thine;

Should I die in some far-off country, in our wanderings east or west

In the fragrant clay of Creggan let my weary heart have rest."

Creggan of '98

The Donaldson family, originally from Lecale, settled in Cloghoge in 1730 and were leaders of the 1798 rebellion. Their homes, one the "Ambush House" in Freeduff, were burned by Lord Blaney's "flying-column" in 1797. Creggan is the burial site too of Grant from Tullynavall, the organiser of the United Irishmen in Mullaghbawn and Forkhill who is celebrated in the ballad of The Carrive Blacksmith.

Creggan of the Outlaw & High Sheriff

Séamus Mór Mac Murchaidh, the Carnally rapparee was born in 1720 and founded a poetry school with Peadar Ó Doirnín. They were active agents of the Scottish "Young Pretender" – Charles Edward

Stuart and called a meeting on Slieve Gullion to organise people in his support. Séamus Mór was captured by John Johnston, Chief-Constable of the Fews and hanged in Armagh gaol in 1750. Johnston was notorious as a priest hunter:

"Jesus of Nazareth, King of the Jews.

Save us from Johnston, King of the Fews."

Creggan of the Clergy

Rev. Daniel Gunn Brown was a Presbyterian minister who supported tenants and human rights.

He gave a submission to the Commission of Outrages in 1852 in which he stated that the "landlords of South Armagh" were exterminators in their treatment of the people. Rev. Terence Quinn of Cullyhanna was a parish priest and responsible for the banishment of Art MacCumhaigh from Creggan. Fr.Quinn's sister, Mary, was a target for Art's satire:

"McCooey, the poet, she reckoned unable
To sit with the gentry or sup at their table."

Creggan pulls the centuries together and lets you see them in the labyrinth of their co-relation. It is the last resting place of thousands of our ancestors and it is hoped that future generations will ensure it is maintained in its present excellent condition.

Free walking tours of Creggan take place on the first Sunday of each month at 1pm and you are very welcome to hear more about the most historic graveyard in Ulster.





Newry's dockers and carters

Dockers had a very difficult time during their working lives. When word got around that a boat was in the Albert Basin awaiting discharge of its cargo, they would head down to the quayside, hoping they would be picked by the stevedore who was employed by the shipping company. Often, many dockers had to head back home and hope for a better chance next time.

At the end of the week, it was common for the stevedore to pay his men in one of the local pubs. This gave an opportunity for the barman to have any debts paid for drink bought on the slate during the previous week and there was an expectation that the stevedore would have a drink bought for him.

In April 1927 Edward (Ned) Moore was appointed a stand-in stevedore when the regular man went off ill. Ned, known to be fond of a drink himself, detested the wages being paid in a pub. He now had the chance to do something. With his bag of wages, he went down to the pub where the men normally were paid, and they were in the bar awaiting him. He guldered from across the road into the open bar door, "Ye earned your wages on the quay, and I am going to pay them to you on the quay!" This was the talk of the town at the time and led to the end of wages being paid to dockers in a pub. Ned was engaged by the Newry Commercial Coal Company to help with the salvaging of the SS Retriever after it and the SS Connemara collided in the lough in November 1916 with only one survivor. Ned was presented with one of the portholes in which he had a mirror inserted and used it in the family home.

Up to the 1940's the Newry quayside was busy with carters conveying coal to various customers throughout the town. Ned became a carter and delivered coal to Damolly and Kerr's Mills. Later he was engaged by the local Council to take coal to the Gas Works which provided much of the town with its lighting and cooking facilities. But this run ended abruptly because of the Council's "Local Labour Only" policy. In 1926 Ned had moved from Custom House Avenue (Bridewell Row) to the Dromalane Road, and his new home was 200 yards outside the town boundary.

Ned's son, Mick, knowing that he would not always be successful in getting work as a docker, also became a carter with his horse, "Beauty". He delivered coal to Daisy Hill and the Newry General Hospital as well as many of the warehouses along Merchants Quay.

The work of the carters came under threat with the advance of motor lorries. In February 1938 there was a very interesting debate at the Monthly Meeting of the Newry Board of Guardians. The Board had been advised by a firm of importers that they could provide coal and anthracite at a third per ton less if it was delivered by lorry, rather than by carters. The argument went from "we need to consider the ratepayers, not the carters!" to "the carters are ratepayers too!" On a division of 10 to 2 it was decided that the Guardians would continue to engage the carters.

However, lorries were becoming the new and growing means of conveyance and the carters were eventually no longer a feature on Newry's quayside.

The insecurity of the lot of the dock labourer, and the dangerous nature of the work involved, drove many men into more reliable and safer jobs. The docks were particularly hazardous. On two separate occasions indeed, the word spread through Newry that "Mick Moore is dead!" In October 1940 Mick was working with a team in the B&I Steam Packet black shed, building back bags of meal. He was on the upper tier, throwing the sacks to the top level. Without warning the load slipped and brought Mick down, hitting his head on the concrete floor. Unconscious, he was rushed to hospital.

Five years later, in June 1945, Mick was at the discharging of a coal boat, the SS KARRI, when a large lump of coal fell from a jib, hitting and opening his head. He was rendered unconscious again and rushed to hospital. Thankfully he recovered though he returned to the quays as a carter.

Later he got a pony and trap as the family's mode of transport, going on to be the last person in Newry to have such a conveyance.

**Penned by Tom Moore,
grandson of Ned and son of Mick.**





le Ciarán Mac Murchaidh

Tá an tír breac le mionlogainmneacha, sin na hainmneacha beaga faoi leibhéal an bhaile fearainn, ainmneacha a dhéanann tagairt do mhionghnéithe na tíre - páirceanna, crosbhealaí, codanna den bhóthar, toibreacha, bóithrínní, carraigeacha agus gnéithe nach iad. Is minic nach mbíonn daoine taobh amuigh den bhaile fearainn ina bhfuil siad nó na teaghlaigh ar leo iad eolach ar na logainmneacha seo agus ní díol suntais iad cuid mhaith acu - tá *Front Field*, *Top Hill*, *Field Behind the House*, srl. ann in achan baile fearainn is dócha. Bhí úsáid phraiciticiúil leo in aois roimh mheicniú na feirmeoireachta. Ach, tá an t-uafás mionlogainmneacha ann a léiríonn gnéithe dár stair, de theangacha a labhraítear agus labhraití, den bhéaloideas agus de chleachtais mhaireachtála go háirithe cleachtais fheirmeoireachta.



Cuid de phlean Bhóthar na Maighe Fada ón bhliain 1801

Tá tograí ar bun fud fad na tíre chun na logainmneacha beaga seo agus na scéalta atá taobh thiar dóibh a bhailiú agus a chaomhnú sula mbeidh siad caillte ar fad. Tá cuid mhaith de na hainmneacha i mbail caillte toisc go bhfuil an saol agus na cleachtais fheirmeoireachta ag athrú. Ní nach ionadh is iad na seandaoine, go háirithe seanfheirmeoirí na faisnéiseoirí is fearr ó thaobh logainmneacha beaga de. Ar an drochuair níl an bhaint chéanna leis an talamh agus na mionbhóithre ann a thuilleadh, déantar obair na feirme le hinnealra móra troma, ní bhíonn daoine ag siúl na mbealtaí mar a bhíodh, tá na cosáin agus aicearraí a théann ó cheann ceann na tíre ligthe i ndearmad agus lán lustain agus dreasóg, cuid acu scriosta ar fad. Tá fáthanna eile taobh thiar de mheath úsáid na n-ainmneacha seo, mar shampla, bánú na tuaithe, feirmeacha díolta, deireadh leis an traidisiún béil, srl.

Ón bhliain 2019 tá iarrachtaí beaga ar bun sa taobh seo tíre chun na mionlogainmneacha s'againn féin a chaomhnú agus cé nach bhfuil an togra anseo chomh mór ná chomh heagraithe is atá na tograí i gcontaetha eile cosúil leis an *Louth Field Names Projects* agus *Westmeath Field Names Recording Project* tá torthaí spéisiúla ag teacht amach as an togra.

Chomh maith leis an eolas atá á bhailiú ó mhuintir na háite tá foinsí tábhachtacha eile le fáil mar tá an t-uafás eolais agus ainmneacha le fáil ar sheanléarscáileanna, i gnuasaigh bhéaloidis agus leabhair staire chomh maith.

Tá sé ar intinn agam san alt seo súil a chaitheamh ar shamplaí de na hainmneacha atá bailithe agus cuid den bhéaloideas, stair agus scéalta a bhaineann leis na hainmneacha agus na háiteanna. Tá roinnt logainmneacha le feiceáil ar sheanléarscáileanna nach bhfuil in úsáid sa phobal anois. Tá cuid de phlean Bhóthar na Maighe Fada idir Cill Chaol agus Baile Hill le feiceáil thíos ar a bhfuil ainm Gaeilge, Clochafilleen (**Cloch an Phillín ?**) ar chlocha cóngarach d'Áit Tí Chathail ar a dtugtar **The Grey Stone (Mourne Mountains Middle)** anois agus **Shruancarrignacalum (Sruthán Charraig na gColm)** ar an chuid uachtarach den **White Water**.



Stair, Béaloideas agus Mionlogainmneacha

Bíonn rian den stair, go háirithe an stair áitiúil le fáil in ainmneacha áite na tíre. I gcuid mhór cás ní bhíonn ann ach ainm duine nó teaghlaigh a raibh cónaí orthu ann tráth in amanna cúpla céad bliain ó shin - **Brógie's Field** (Clochóg), **Pat's Kesh** (Ceapach), **Talamh Mhicsí** (Corr na n-Each), **Teach Jemmy Bhig** (Carraig na nGamhna), **Kerley's Loanin** (Feochoill Uachtarach), srl. Tá na céadta acu ann agus cé nach bhfuil mórán tábhachta leo i ndáiríre déanann siad taifead díobh siúd a tháinig romhainn agus a d'fhág a rian ar an tírdhreach.

Rian eile den stair atá le fáil sna hainmneacha ná na carraigeacha agus suíomhanna Aifrinn atá scaipthe ar fud na tíre. Iarsmaí ó Aimsir na Péindlithe san 17ú and 18ú céad a mhair i gcuimhne agus i mbéaloideas na ndaoine, rud a léiríonn an tionchar a bhí ag an tréimhse seo i meon an phobail. Tá taifead déanta de chorradh le tríocha

logainn nó áit a bhfuil clú orthu go háitiúil mar shuíomhanna Aifrinn ó Ré na Péindlithe agus is dócha go bhfuil na scórtha eile amuigh ansin ina measc tá **Creig na hAltóra** (Baile Uí Thuathaláin agus Baile na Droinge), **Páirc na hAltóra** (Tulaigh Fhraoigh agus Droim Méine), **Fál na hÉireann** (?) (Baile Mhig Críocháin), **Cill Racáin** (Droim an tSiáin), **Bullock Hill** (An Bhoireann), **Cloch an Amhairc** agus **The Gallery** ag Carraig Aifrinn Charn Ailigh. Tá an scéal fá bhás Athair Eoghan Ó hÁgain agus baill an phobail ag carraig Aifrinn in **Allt an tSagairt** (BF Liatroim, Cluain Daimh) i mbéal phobail Chluain Daimh go fóill. I mbaile fearainn Leacht Biorgaide tá cnocán ann darb ainm **Creig na gCorp**, áit de réir seanchas an cheantair ar mharaigh an gíománra scaifte de mhuintir na háite a bhí i bhfolach i seipéal beag a bhí ar an suíomh nuair a chuir siad trí thine é. Tá páirc ann cóngarach do Dhroichead na Banna a bhfuil **The Priest's Field** mar ainm uirthi agus bhí leis na céadta bliain. Cha raibh fios ag muintir na háite cad é a bhí taobh thiar den ainm go dtí thart fán céad bliain ó shin nuair a bhí baicle páistí ag dul thar balla ar imeall na páirce agus thit cloch den bhalla agus istigh i bpoll sa bhalla bhí uirlísí Aifrinn déanta as gloine i bhfolach. Ar an drochuair scaradh na huirlísí agus níl ann anois ach an chailís atá i

seilbh Pharóiste Shuí Pádraig. Tá sé doiligh an stair agus an béaloideas a scaradh óna chéile i roinnt de na hainmneacha mar go bhfuil siad fite fuaite fríd a chéile. Cha dtig linn a rá go dearfach cinnte go bhfuil aon fhírinne sna scéalta a bhaineann le cuid de na hainmneacha mar nach bhfuil ach an béaloideas agus is rud beo é an scéal béaloidis ar bhealach mar go n-athraíonn sé le gach insint. Tá scéal ann mar shampla gur bhuail Hugh Ó Néill agus Mountjoy lena chéile ar bharr sléibhe i gCarraig Bhrádach in áit ar a dtugtar **Confederacy Rock**. Cóngarach go leor don charraig sin tá **Éadan an Airm**, áit a raibh fórsaí Uí Néill lonnaite agus iad ag coinneáil súile ar Bhearnas Mhaighre nó Bearnas Uladh. Tá **King James’ Table** ann sna Doirse áit ar lig Rí Séamus a scíth le linn a chogadh le Rí Liam más fíor do sheanchas na háite.

Ceann de na háiteanna agus hainmneacha is spéisiúla sa cheantar seo ná **Poll ‘ic Sheoin** nó **Polkone** (Achadh an Daimh). Deirtear go raibh crann crochta agus cloch bhásaithe ar an tsuíomh seo. B’é seo an áit ar ghnách le básadóirí an tSirriam John Johnstone - Seán an Fheadha nó Eiriceach na gCeann toraithe a chur chun báis. Mhair scéalta sa cheantar go raibh básadóir lánaimseartha ag Johnstone darbh ainm Cormac Ó Cianáin. Bhí luach cúig phunt ar chloigeann gach toraí a cuireadh go Baile Átha Cliath agus de dheasca seo deirtear gur cuireadh cuid mhór daoine neamhchiontacha chun báis chomh maith leis na toraithe chun an t-airgead a fháil. Bhí scéal i seanchas na háite gur thosaigh deor fola ag sileadh ón díon anuas ar Chormac Ó Cianáin nuair a bhí sé ag fáil bháis agus cé gur bhog a theaghlach é lean an deor fola anuas é go dtí go bhfuair sé bás.

Logainm eile a bhfuil scéal thar a bheith suimiúil taobh thiar ná **Pedley’s** i mBF Achadh Mhic Sheáin. Píosa talún atá i gceist leis an ainm agus é ainmnhithe i ndiaidh duine ar leis an talamh i lár an 19ú haois. Pedley an leasainm a bhí ar an duine seo duine darbh shloinne Mag Aonghusa mar ba mhangaire éadaí cosúil le cuid mhór eile de mhuintir Ard Mhacha Theas an tráth sin. Níl mórán de shuntas in ainm an duine féin ach sa scéal a bhaineann leis agus leis an áit. Tháinig Pedley abhaile i ndiaidh trátha caite aige i Meiriceá agus searbhónta den chine gorm leis. I ndiaidh tamaill tháinig tinneas ar an tsearbhónta agus fuair sé bás. D’iarr Pedley ar shagart Aifreann torraimh a rá ar a shon. Dhiúltaigh an sagart ar an ábhar dar leis nár Chaitliceach é an searbhónta agus mhol sé do Pedley é a ghlacadh go Teach na mBocht. Cha raibh Pedley sásta sin a dhéanamh agus chuir sé an fear bocht ar imeall a thalún féin. Tá an leac uaigne gan mharcáil go fóill le feiceáil ar taobh an bhóthair in Achadh Mhic Sheáin, cé go bhfuil sé doiligh é a aimsiú.

Mionlogainmneacha agus an Saol Osnadúrtha

Ceann de na mionlogainmneacha is coitianta ná ***The Bush Field*** nó ainmneacha eile cosúil leis **The Stump**, **Sceach** nó **Páirc na Sceiche** a dhéanann tagairt don phisreog a bhaineann le crainn sí is iad sin na crainn aonaracha - sceach de ghnáth, a bhíonn suite i lár páirceanna go dtí an lá inniu agus faitíos ar uinéirí na bpáirceanna aon dochar a dhéanamh dóibh ar eagla go dtarraingeodh siad drochrath na sióg. Maireann an phisreog go fóill fiú mura bhfuil an chreidiúint ann sna sióga tá leisc ann na crainn seo a leagan ná a ghearradh, fiú nuair a thiteann siad fágтар an grágán agus na craobhacha in áit. Bhailigh mé scéal i mbaile fearainn Feochoill Oтра sna 90í faoi fhear a thóg géaga chrann sí a bhí ina luí ar an talamh mar bhrosna ach agus é ar an bhealach abhaile leis an adhmad d’ionsaigh madadh é agus maraíodh é. Creideadh gur ionsaíodh é mar dhíoltas ó na sióga mar gur bhain sé le géaga an chrainn. Leagan de mhóitíf scéil atá coitianta i mbéaloideas na hÉireann agus ceann a léiríonn na pisreoga a bhaineann leis na crainn uaisle seo, pisreoga a mhaireann go dtí an lá inniu.



The Midnight Field

Midnight Field (Fofannaigh Riabhach)

De réir seanchas na háite má bhíonn tú sa pháirc seo ar bharr Chnoc Fofannaí i bParóiste Chill Chua ar an mheán oíche nach mbeidh tú in ann do bhealach a aimsiú le himeacht ón pháirc go dtí bánú an lae. An fáth faoin draíocht seo ná deirtear gur thit marcach a bhí amuigh ag seilg ar an chnoc dá chapall agus é ag léim thar chlaí sa pháirc agus go bhfuair sé bás ar an láthair agus is mar gheall air seo gur áit uasal é. Sampla atá anseo den seachrán sí, gné den bhéaloideas atá le fáil fud fad na tíre.

Cobblers Gap (Cleomack)

Seo logainm a bhailigh an Dochtúir Mac Poilín sna daichidí i bParóiste Chluain Daimh. De réir an scéil bhí feirmeoir as an cheantar ar a bhealach chun na bhaile oíche Shamhna agus é ag tarraingt ar an teach chonaic sé sióg ina shuí sa bhearna ag deisiú péire bróg. Rinne an fear iarracht greim a fháil ar an duine beag ach léim sé suas ar chapall agus d’imigh sé leis. An lá arna mhárach chuaigh an feirmeoir ar ais chun na háite a bhfaca sé an tsíóg ach níor tháinig sé ar rud ar bith ach píosa leathair agus cloigeann bó agus tugadh **The Cobbler’s Gap** ar an bhearna ó shin.

Ainmneacha Eile a Bhaineann leis na Sióga

Doras na Brúine (Baile Mhaoile) seo ainm eile a chruinnigh an Dochtúir Mac Poilín, ainm nach bhfuil i mbéal an phobail anois ar an drochuair ná cibé scéal nó creideamh a bhí taobh thiar den ainm. Lios dúbáilte atá ann agus léiríonn an t-ainm gur creideadh go raibh baint ag an tsuíomh seo leis na sióga. Tá páirc i bhFeochannagh Riabhach darb ainm **Patashane** tá seans ann gurb é Páirc an tSiáin bunleagan an ainm áirithe seo agus más é sin an cás tá bunús an ainm caillte anois. Ar chúl Pháirc Fhoraosie Chailseán Uidhiín i mbaile fearainn Clárchoill tá an **Playrock** ann áit a mbíodh na sióga ag súgradh agus ag ceol de réir seanchas na háite. Tá **Gleann** nó **Bealach na Sí** i mbaile fearainn Urchar, cóngarach do shuíomh eile darb ainm **Cill Uí Luachráin** a shíltear go raibh ina shuíomheaglasta lá den tsaol.

Eacha Uisce

Baineann dá logainm sa cheantar le heacha uisce, capaill osnádúrtha a bhfuil cónaí orthu i locha. Tá ceann acu **Loch Gearráin** (Cleomack) suite in iarthar na mBeann Boirche i bParóiste Chluain Daimh. De réir seanchais a chruinnigh an Dochtúir Mac Póilín sa cheantar thagadh capall dubh amach as an lochán ar laethanta samhraidh agus bhíodh sé ag súgradh ar bhruach an locháin ach théadh sé isteach faoin uisce arís nuair a thagadh duine. Sa chás eile tá an t-each ag cur faoi i Loch na Buaille (Sliabh na Buaille agus Liagán Áine). Tá fóbhaile fearainn taobh leis an loch darb ainm **Scríob**. Is leagan gairid é den ainm **Achadh na Scríbe**. I seanchas a bhailigh an tAthair Ó Maonaigh fuair duine de mhuintir na háite greim ar an each seo lá agus cheangail sé le céachta é ach nuair a bhí scríob treafa ag an chapall bhris sé saor ón chuing agus céachta agus d’éalaigh sé leis arís faoi uisce agus sin an fáth a bhfuil an t-ainm sin ar an chuid seo de bhaile fearainn Liagán Áine.

An Chailleach Bheara agus Gnásanna an Fhómhair

Tá roinnt mionlogainmneacha a bhfuil baint acu leis an Chailleach Bheara thart ar Shliabh gCuilinn áit atá luaite leis an fhigiúr mhiotaseolaíoch seo. Tá an Chailleach nó an Chailleach Bheara le fáil go forleathan i mbéaloideas na hÉireann agus na hAlban mar shamhailchomhartha an gheimhridh agus an dorchadais. Tá sí le fáil fosta i scéalta na Fiannaíochta. B’í an Chailleach Bheara i gcuma mná óige a mheall Fionn Mac Cumhaill isteach i Loch na Caillí Beara ag barr Shliabh gCuilinn agus Teach na Caillí Beara a thugtaí ar an charn ar bharr an tsléibhe chéanna; carn a bhfuil doras an phasáiste ailínithe i dtreo luí na gréine ag grianstad an gheimhridh. Ag bun an tsléibhe tá áit ann darb ainm **An Speilg** (Achadh an Dá Mhaoil), áit a raibh carraig mhór ann ar a dtugtaí **Cathaoir na Caillí Beara**. Bhíodh sé de nós ag muintir na tíre cruinniú ag an Speilg ar Dhomhnach na bhFraochán, an Domhnach deireanach de mhí Iúil. Is é Domhnach na bhFraochán an chéad fhéile is dócha a bhaineann leis an fhómhar agus deireadh an tsamhraidh. Bhíodh na daoine ag cruinniú ar an Speilg agus go leor áiteanna eile ar fud na tíre chun fraocháin a phiocadh. Bhailigh an béaloideasóir iomráiteach as Droim an Tí, Michael J. Murphy eolas fán tsuíomh ó sheanduíne sa bhliain 1948. Faoin am sin bhí an traidisiún agus cuimhne an traidisiúin beagnach caillte sa cheantar. Bhí an méid seo le rá ag Máire Mac Neill fán áit:

The most prominent landmark in South Armagh is Slieve Gullion, a mountain so rich in mythological associations that we might expect to find it the site of a Lughnasa assembly. No tradition that it ever was so has survived, but a quarter of a mile from its south-eastern base there is a rocky hillock, called the Spellick, in a grove of trees. Here people used to go to pick bilberries on Blaeberry Sundays. On the hillock, there is a rocky formation called the Cailleach Bheara’s Chair, and in it everyone who took part in the Blaeberry outing used to sit.



An Speilg, Achadh an Dá Mhaol

I measc na n-áiteanna eile a bhaineann leis an Chailleach, tá **Cathaoir na Caillí**, ainm eile ar Dholmain Bhaile Chaoil (Baile Caol - An Mullach Bán) áit a bhfuil crann bratóg ann, seo crann ar an chrochtar bratóga ann chun leigheas a fháil ar thinnis. Cóngarach do Bhaile an Chláir, tá **Corr na Caillí** (Feochoill Iochtarach) ann áit ar ghnách le hóige na tíre bailiú ag an fhómhar chun an *chailleach* a chasadh agus bábóga thuí a dhéanamh, siombail a bhaintí leis an fhómhar. Bhí ceangal ag suíomhanna eile le gnásanna an fhómhair agus Domhnach na bhFraochán sa dúiche seo, mar shampla Barr Shliabh Crúibe nó **The Twelve Cairns** mar a thugtaí air agus Carraig an tSeabhaic in Ard Mhacha Theas.

Rás na Brídeoige

Thángthas ar dhá logainm atá luaite le nós aisteach a bhíodh á chleachtadh go dtí thart fá thus an 20ú haois mar atá **rás na brídeoige** nó *the bridal race*. Gnás a bhaintí le bainiseacha a bhí i gceist leis agus bhíodh sé de nós ag lucht na bainise nach raibh pósta rás a dhéanamh ar maidín na bainise agus cuirtí an chéad fhear agus an chéad bhean le chéile mar ábhar lánúine. Tá áit ann darb ainm **The Bridal Rock** ar **Chreig na Losaide** (Feochannaigh Bhán). Tá an gnás le fáil fosta i bpáirc darb ainm **The Bride’s Field** (Cnoc Bearach).

An Mhuc Dhubh

Seo téama eile atá le fáil i roinnt mionlogainmneacha in oirdheisceart Uladh. Baineann finscéal na Muice Duibhe le máistir cruálach a chuireadh na scoláirí faoi dhraíocht agus a thiontaíodh iad ina ngiorriacha agus ina gcúanna chun iad a chur sa tóir ar a chéile. Nuair a fuair athair scoláire amach fán chleasaíocht seo thiontaigh sé an máistir ina mhuc dhubh agus thiontaigh sé na scoláirí ina gcúanna chun an ruaig a chur ar an mhuc amach fríd an tír.

Baintear úsáid as scéal na muice duibhe chun míniú a thabhairt ar chodanna de thírdhreach, go háirithe gleannta agus aillt doimhne, chomh maith leis sin tugtar **Gleann na Muice Duibhe** nó **The Black Pig’s Dyke** ar an chréfort ársa a bhfuil codanna de le feiceáil i gcontae an Dúin agus Ard Mhacha.

De réir an tseanchais chruthaigh an Mhuc Dhubh gleann darb ainm **The Gall Bog** idir Droichead na Banna agus an Droim Mór, allt ar thaobh Shliabh na mBan i mbaile fearainn na Croise i bParóiste Chill Chua, allt atá mar theorainn idir Éadan Tobair agus Cluainte Ó gCorra agus an t-allt domhan darb ainm **Cró na Muice Duibhe** i mbaile fearainn Cill Fiacháin.

De réir an bhéaloidis a bhailigh an Dochtúir Mac Póilín i gceantar Chluain Daimh fuair an Mhuc Dhubh bás ar **Shliabh Muc** sna Beanna Boirche agus fuair marfóir na muice bás ar an tsliabh taobh leis, **Droim Lao**.



Cró na Muice Duibhe, Cill Fiacháin

choinneáil don gheimhreadh agus chun na heallaigh a choinneáil amach as na barra. Bhíodh sé de nós ag daoine óga, girseacha de ghnáth dul leis na beithigh an samhradh a chaitheamh i mbotháin bheaga déanta as adhmaid, clocha agus móin ar a dtugtaí buaillí nó creataí orthu. Ach bhí tuairisc ann ó **Léana na bhFia**² sna Beanna



Creig na Losaide i bhFeochannaigh Bhán

Logainmneacha agus Áiteanna a Bhaineann leis an Bhuailteachas
Bhíodh an buailteachas á chleachtadh fud fad na hÉireann leis na céadta bliain agus mhair an cleachtas go dtí na daicheadaí in Oileán Acla. An rud a bhí i gceist leis ná bogadh na n-eallach go talamh crochta le linn mhíonna an tsamhraidh chun an féar sa talamh íseal a



Suíomh Buailteachais, Liatroim,

Boirche ón bhliain 1744³ gur ghnách le teaghlaigh iomlána bogadh chun na sléibhte sa cheantar sin. Chaitheadh na daoine seo a gcuid ama ag déanamh ime chun díol sna bailte móra. Chuirte na míoscáin nó molta ime sna portaigh chun iad a choinneáil fuar agus fiú sa lá atá inniu ann bíonn tuairsicí ann sa nuachtán go bhfaightear na míoscáin seo agus iad na céadta bliain d’aois. Deirtear go bhfuarthas míoscán i Loch na Buaile i mbaile fearainn Sliabh na Buaile cóngarach do Shliabh Crúibe thart fá chéad bliain ó shin.

Cé go dtáinig deireadh leis an bhuailteachas sa taobh seo tíre thart fá aimsir an Drochshaoil, maireann cuimhne an chleachtais i mionlogainmneacha go háirithe sa taobh thiar-thuaidh de na Beanna Boirche:

Trard

Tá dhá áit ar a laghad sna Beanna Boirche ar a dtugtar **Trard** orthu, dhá cheann luaite ag an Athair Bernard Mooney ina leabhar **Place-Names of Rostrevor** agus ceann eile a tugadh domh i mbaile fearainn Feochannaí Báine i bParóiste Chill Chua. Bhí an tAthair Mooney den bharúil go dtáinig an t-ainm ó **Triugh Ard** (Cill Fiachán Uach. agus Fofannaigh bhán) ach is é mo bharúil féin gur **Tuar Ard** nó *High Pasture* an bunús leis an logainm. Tá an focal sin tuar le fáil i logainm eile a bhailigh an Dr. Mac Polainn i mBF Liatroma (Cluain Daimh) - **Tuar Sheáin Dhuibh**.

Boley - An Bhuaille

Tá roinnt samplaí den fhocal buaile le fáil ar thalamh crochta sa dúiche, focal a léiríonn dúinn go mbaintí úsáid as na suíomhanna seo chun na heallaigh a chur ar féarach cúpla céad bliain ó shin.

The Boley Green i mBF Carr an Chuilinn, tá an suíomh seo suite ar thalamh ard thart fá mhíle ó Bhaile Hill ar an bhóthar go Caisleán Ruairí.

The Boley - An Bhuaille lonnaithe i mBF Baile Mhig Eothach cóngarach d’Áit Tí Chathail.

Sliabh na Buaile - seo sliabh beag i mBF Carraig Bhrádach i bParóiste Dhroim an Tí.

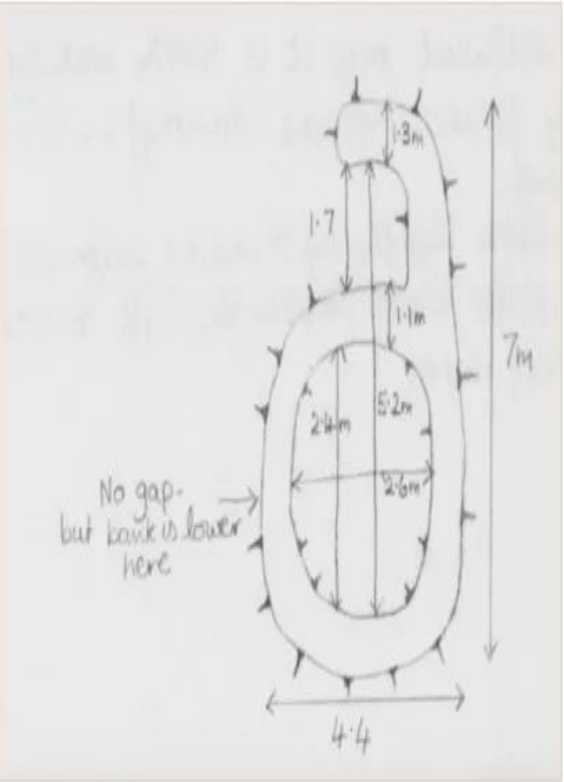
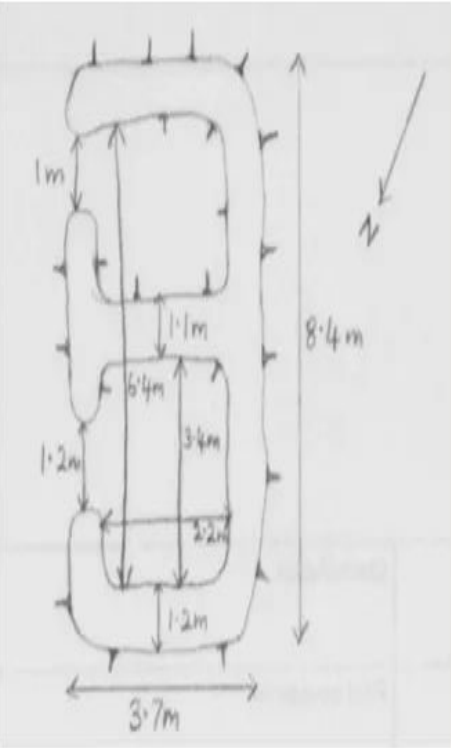
Tá baile fearainn darb **Sliabh na Buaile** ann i gContae an Dúin i gceantar Shliabh Crúibe. Rinneadh an chéad tagairt don bhaile seo sa bhliain 1609 rud a léiríonn chomh seanbhunaithe is a bhí an cleachtas seo sna sléibhte in oirdheisceart Uladh. Bhí an méid seo le rá ag an ársaitheoir Walter Harris nuair a thug sé cuairt ar an dúiche sa bhliain 1744.

North of Drumgoolan the Country is Course and Mountainous, and more employed in Grazing than Tillage. For at the Bottoms, and in the Bosom of the large extended Mountains called Sliev-Croob, Sliev-na-boil-Trogh [Slievenaboley], and other Mountains hereabouts, are to be seen more black Cattle than in any other part of the County (Harris Hist. 82-3).

The Creaghts - Na Créachta nó Na Creaa - Cluain Lochán Uachtarach.

Butter Mountain - Sliabh an Ime - Fofannaigh Riabhach - Fofanny Bhán - Stanga

Cé go dtugtar Butter Mountain ar an tsliabh fhada seo ar theorainn Pharóiste Chluain Daimh agus Chill Chua bhailigh Seán Ó Donabháin an leagan Gaeilge den ainm nuair a bhí sé i mbun oibre leis an tSuirbhé Ordánais sa bhliain 1834. Seans go mbaintí úsáid as na portaigh seo chun im a stóráil. Ba ghnách le daoine a theacht anseo leis an bhuailteachas a chleachtadh ó áiteanna chomh fada ar shiúl le Dún Pádraig.



Pleananna leagan amach na mbuailí i mbaile fearainn Liatroma (Cluain Daimh) ón tsuíomh Historic Environment Map Viewer - Department of Communities

*Mionlogainmneacha
thart fán cheantar
Léana an Fhia*

Thuas, lucht OU ar chuairt ar iar-Ghaeltacht Uí Méith agus thíos, grúpa ón Iúr a bhfuil dúil acu i gcúrsaí staire.

Ócáidí áitiúla...tá an Ghaeilge beo sna bólaí seo – Oiriall Abú!



Foclóirín Óméith
Bunaithe ar amhábhbar foghraíochta ón *Linguistic Atlas and Survey of Irish Dialects*
le Ryan Hogan

Ag tús an 20ú haois, b'iomaí ceantar Gaeltachta fud fad na hÉireann, agus cé go raibh an teanga faoi bhláth i gceantair áirithe, ba ag dul i léig a bhí sí i dtrátha an ama chéanna in Oirdheisceart Uladh (Mag Eacháin 2009:1). Go deimhin, níor tháinig an Ghaeilge slán in Óméith sa dara leath den 20ú haois, ach bhí sí á labhairt le linn bhlianta tosaigh an 20ú haois, tréimhse ar a dtugtar 'ré na dtaifeadtaí'. Dá thairbhe seo, tá taifeadtaí fuaime atá gan áireamh, dar leat, ar fáil ón cheantar. Sampla amháin is fiú a lua ná na taifeadtaí luachmhaire udaí a bhailigh an Dr. Wilhelm Deogen agus é ag obair sa ghort i dtrátha na 1920idí. Dá fheabhas lámhscríbhinní, píosaí seanchais nó filíocht bhinn Oirghialla, dar liom féin gur doiligh taifeadtaí fuaime a shárú le léargas beacht a fháil ar nadúr na canúna seo.

Scoláire eile a ndeachaigh a chuid oibre go mór i bhfeidhm ar scoláirí ar spéis leo Gaeilge Óméith, mo dhálta féin, ná an tOllamh Heinrich Wagner. Seal gairid a chaith Wagner in Óméith agus amhábhbar foghraíochta á chonlú aige don 'chomaoín is mó a d'fhág sé ar Éirinn', an *Linguistic Atlas and Survey of Irish Dialects* (1958-1969) (Ó Dochartaigh 1987: xiv).

In ainneoin na hoibre iontaí seo, rith sé liom tá cúpla bliain ó shin go raibh bearna shoiléir sa staidéar a rinneadh cheana sa mhéid is nár cuireadh tras-scríobh ortagrafaíochta ná anailís chanúna i gcló a bhí bunaithe ar an amhábhbar foghraíochta a bhailigh Wagner in Óméith. Tugadh ormsa amhlaidh a dhéanamh, agus dar liom féin go gcuireann sé go seoigh lenár gcur amach ar Ghaeilge Óméith. Níl thíos ach sampla beag den ábhar a chuir mé ar fáil i mo thráchtas máistreachta féin (cf. Hogan 2021), ach is ríchainte go mbainfidh an té a bhfuil dúil acu i gcúrsaí canúineolaíochta idir thaitneamh agus thairbhe as. Seo chugat, a dhuine chóir, blúirín de Ghaeilge Ghaeltacht Óméith.

<i>An cheist as Béarla</i>	<i>Fogharscríbhinn</i>	<i>An leagan Gaeilge</i>
1) dry cattle; she has no milk	<i>mart gan bara ; n'il' bən'ə ek'i</i>	mart gan bearach; níl bainne aici
2) (the cow is) lowing	<i>ta: fī b'e:k'n'i</i>	tá sí 'béicní
3) I cannot chew tobacco	<i>ha d'zīg' l'əm tə'bak ə 'xegnu</i>	cha dtig liom tobac a chagnadh
4) the cows' horns (pl.); (sing.)	<i>pl. e:rkū ; e:rk (M) (sg.)</i>	adharcú; adharc
5) I have to cure her; We have to cure her	<i>kaf'ɪ mə l'ifəh huf'ərhi ; kaf'ə mīn': b'ifəx xīr'ərhi</i>	caithfidh mé leighis a thabhairt uirthi; caithfidh muinn biseach a chur uirthi
6) I must tie the cow (+M);	<i>kaf'ə m'e ŋ ma:rt'f ə x'aŋəl ; k'e:l'ə m'a</i>	caithfidh mé an mairt a cheangal; ceanglaídh [ceaghlaídh] mé
7) the cows are grazing; (+M)	<i>ta nə ba fərʃi.əht (-iāt) ; e:r f'e.rə (M)</i>	tá na ba 'farsaíocht [fasaíocht]; ar féarach (M)
8) I went to the well for water	<i>fua m'ə ɪg'ən təbər fa: iʃk'ə</i>	fua[idh] mé chuig an tobar fá uisce
9) the teats; she has sore teats; + alt. pl.	<i>nə balāni ; ta bal.āni f'ri:r ək'i ; bal:əni</i>	na ballánaí; tá ballanaí frithir aici; ballanaí
10) cream; I lifted the cream from the milk	<i>,ba:r dən 'wəŋ'ə ; hog m'e ŋ uətər an 'bən'ə</i>	barr den bhainne; thóg mé an uachtar ón bainne
11) thick milk; (+M)	<i>... raūər ; bən'ə t'fū (M)</i>	bainne ramhar; bainne tiugh
12) the woman of the house is churning; the butter	<i>ta b'anə 'ti:ə d'zanu w suəs əm'ə ; t'fīm':</i>	tá bean an toighe 'déanamh suas ime; [an] t-im
13) a print; the churn-lid	<i>m'esgən ; kapən e v'esgän</i>	meascán; capan an mheascán
14) lambs (pl.); a lamb (sing.)	<i>ū:ani ; u:n</i>	úanaí; úan

15) a fat wether	<i>mɒl'ʃən raŭər</i>	moiltín ramhar
16) he is shearing the sheep	<i>ta fɛ lɒmərt'ʃ nə ɡy:ɾi</i> ; ... <i>lɒm:ə nə 'ɡy:ɾǎ</i>	tá sé ‘lommairt na gcaoraigh; ... ‘lommadh na gcaorach
17) the sheep went astray	<i>fui nə ky:ɾi ɛr ʃarhǎn</i>	fuaidh na caoraigh ar searchán [seachrán]
18) ‘straying’	<i>ɛr ʃarhǎn</i>	ar searchán [seachrán]
19) I am perished with cold	<i>ta: m'ə ʃɔkɪft'ə</i>	tá mé siocaiste
20) a kid	<i>m'anən</i>	meannán
21) wild animal	<i>b'i:ɔl̩</i> (almost -ǝx) <i>f'iəɣən</i>	beithíoch fiáin
22) he is a quiet fellow	<i>ta fɛ səkər so:ntə</i>	tá sé socair sónta [saonta]
23) pig’s snout	<i>ɡorən mʷɪk</i>	gabhran [?] muic
24) a shoat or pigling (pl.)	<i>p'ig'ən'i b'ogə</i> (or <i>mɔkə b'ɔgə</i>)	pigíní beaga (<i>nó</i> muca beaga)
25) a strong winged feather; feathers (+alt.); (+M)	<i>k'l'èt'ʃə</i> ; <i>klīm'n'a</i> (<i>alt. klīv'n'a</i>) ; <i>k'l'et'ʃaha</i> ; <i>klu:aha</i>	cleite; cluimneach (<i>nó</i> cluimhneach); cleiteacha; clúmhacha
26) on the roost	<i>ɛrə 'sparɪʃ</i>	ar an sparaís [?]
27) cocks (sing.); a cock’s step	<i>kil'ǎ</i> ; <i>kəʃp'ən kwil'i</i>	coileach; coispeán coiligh
28) (the hen is) flying; (+alt.)	... <i>ɛr 'et'ʃəɡ</i> (or ... <i>ɛr 'et'ʃəɾǎ</i>)	... ar eiteog (<i>nó</i> ar eitreach)
29) the fox killed more than 12 hens; all my hens (M)	<i>waru n t'ʃanə ə xid' əs mɪ̯: də mə x'arkə</i> ; <i>mə k'arkə ə'l'ig'ə'l'ɛ:rə</i>	mharbh an tsionnach an chuid is mó de mo chearca; mo chearca [chearcú] uilig go léir(e)
30) I got a start	<i>xír fɛ ŋ̩ 'tanəm asəm</i>	chuir sé an t-anam asam
31) yolk of an egg	<i>bʷɔ:ɡən</i>	buíocán
32) white of an egg	<i>d'ʒaləɡən</i>	dealgán
33) duck; ducks; duck-meat; (+M)	<i>tɔnɔɡ</i> (or <i>tɔnɔk</i>) ; <i>tɔnɔɡu</i> (<i>alt. pl. tənagu</i>) ; <i>b'i:əɣ tɔnɔɡ</i> ; <i>tɔn:ag</i> <i>pl. nə tɔn:agr:</i>	tonnóg; tonnógú (<i>nó</i> tannagú); biadh tonnóg; tonnóg, na tonnógáí (M)
34) honey; it is as sweet as honey; a bee; the bees are on the cows; (+M); (+Omeath)	<i>m'íl'ʔ</i> ; <i>ta fɛ xu 'm'íl'ɪʃ'l'è 'm'íl'ʔ</i> ; <i>b'ɛ</i> ; <i>ta nə b'e.ə ɛr nə 'ba</i> ; <i>b'e:</i> ; <i>b'əɔɔʔ</i>	mil; tá sé chomh milis le mil; bé; tá na béagha ar na ba; bé (M); béagh [?]
35) I will buy a house; (+ V.N.)	<i>k'anə m'ɛ ti'</i> ; <i>k'an:a</i>	ceannfaidh mé tigh; (A.B.: ceannach)
36) screaming; it stung me	<i>ə b'eg'n'i</i> ; <i>xír fɛ ɡahi ə'ʃt'aɣ məm</i>	ag béicní; chuir sé gathaigh isteach ionam
37) horse; mare (M)	<i>ɡ'ar.ən</i> ; <i>kapəl</i>	gearrán; capall
38) running around	<i>ə rəxtal' hət</i>	ag r[e]achtáil thart
39) a foal (M)	<i>ʃarə</i>	searrach
40) he is riding a horse	<i>ta fɛ marki.at ɛr ɡ'a:rən</i>	tá sé ‘marcaíocht ar gearrán
41) horseshoe (sing.); donkey’s shoe; horseshoes (pl.) (M)	<i>krú:</i> <i>ɡ'a:rən</i> ; <i>kru. 'q̩səl</i> ; <i>krú:a</i>	crú gearrán; crú asal; crúacha [?] (<i>uimh. iol. M</i>)

42) the horse jumped over the fence	<i>l'e:m' ə ʃa:rən trasnə n kləɔʔ</i>	léim an ghearrán trasna an cladh
43) ditch (pl.)	<i>kləɔlǎǎ</i>	cladhacha
44) the straddle pad	<i>pɔd'ʒəri</i>	poideoirí [?]
45) horse-cart; a cart	<i>kart'ʃ ɡ'a:rən</i> ; <i>kart'ʃ</i>	cairt gearrán; cairt
46) I went out with the gun to catch rabbits	<i>ʃuə m'ɛ ə'ma l'ɛʃə 'ɣɔɣə, ɛr hɔŋ kɪn'ən'i ə ɣo:l't'ʃ</i>	fua[ɪdh] mé amach leis an ghunna ar shon coiníní a ghabháilt
47) the rabbits did not hear me at all	<i>har xuəli nə kɪn'ən' m'ɛ ɛr b'i'</i>	char chualaidh na coinín[i] mé ar bith
48) the women knit every night; knitting (M)	<i>ta nə mra: k'ret'ʃal ɡa'nɫ̩:ix'ə</i> ; <i>k'l'et'ʃa:l'</i>	tá na mná ‘cniteáil gan oíche ; cliteáil
49) thread; give the thread!(M); give me! (M)	... <i>sna:</i> ; <i>tɔɾ ən sna:ix'ə</i> ; <i>to:r dú:</i>	snáth; tabhair an snáithe; tabhair domh!
50) twisting the thread (+alt.)	<i>kasu ŋ̩ trǎ:</i> (or , <i>kasən 'tra:</i> .)	‘casadh an tsnáth (<i>nó</i> ‘cas an tsnáth)
51) a knitting pin	... <i>d'ʒaləɡən</i>	dealgán
52) ‘parts of the spinning wheel’	<i>hak' → [?]</i> ; <i>ʔk̩s 'kasi</i> , <i>→ cos casaidh</i> ; , <i>ə 'trɔ̯:</i> (or <i>trəɔ</i>) <i>→ the string</i> ; <i>ə t'ʃiərən ku:l</i> <i>→ an t-iarann cúl</i> ; <i>f'et'ʃəɡən → spindle (M)</i>	i) thaic > hook [?], ii) cos casaidh, iii) an tró/treabh – the string, iv) an t-iarann cúl, v) feiteagán [eiteán] - spindle (M)
53) a skein of thread; four skeins in a hank; hank	<i>sga:n'ə</i> ; <i>k'arə sga:ti ŋ̩sə 'niərən</i> ; <i>iərənə</i>	scáinne; ceathra scátaí insan íoran ² ; íorna
54) homespun cloth	<i>p'l'ɛd'ʒən'</i>	pléidín [?]
55) I am not used to it; I have no knowledge of this work	<i>n'íl' m'ɛ k'l'ahɪʃt'ə l'ɛʃ</i> ; <i>n'íl' ũəɫəs əɡɔm ərə 'nɔbər ʃɔ</i> , ; <i>n'i:l' m'ə k'l'atɪʃt'ə ,l'ɛʃə 'nɔbər ʃə</i> ,	níl mé cleachtaise ³ leis; níl eolas agam ar an obair seo / níl mé cleachtaise leis an obair seo ⁴
56) he could not do that work	<i>ha d'ʒig'u l'ɛʃə 'nɔbər ʃən' ə janũ</i>	cha dtigeadh leis an obair sin a dhéanamh
57) place; the people of this place; in the place	<i>a:t'ʃi</i> ; , <i>dy.n'i də 'na:t'ʃi ʃo</i> , ; , <i>sə 'nə:t'ʃi</i> ,	áitidh; daoine den áitidh seo; san áitidh
58) a cabbage (+alt); (+M)	<i>ɡɔbəʃt'ə</i> (or <i>ɡabəʃt'i</i>) ; <i>ɡabəʃt'ə (M)</i>	gabaiste (<i>nó</i> gabaistigh); gabaiste (M)
59) the dinner-pot; a pot; pots; pot stick	<i>ʔpɔtə v'an 'le:</i> , ; <i>pɔtə (M)</i> ; <i>pɔtagɫ</i> ; <i>mɔd'ʒə ən fa.tə</i>	pota mheán lae; pota (M); potógú; maide an phota
60) pounder or beetle (for mashing potatoes or for pounding the flax)	<i>ə buəl'ʃən'</i>	an buailteán
61) a loaf (M); buy a loaf of bread!	<i>bul'əv'ən</i> ; <i>k'an:i bɔl'əv'ən' q̩rǎn</i>	builbhín ; ceannaigh builbhín arán!
62) she is baking bread	<i>ta ʃi t'ʃanu aran</i>	tá sí ‘teanamh arán
63) I had brissle; ‘boxty’	<i>v'i: rɔ:stagu əɡɔm</i> ; <i>bɔkst̪i</i>	bhí róstagadh agam; bocstaí
64) a new suit; he has a couple of suits; I got a suit (M); a new suit	<i>kuɫi ú:r</i> ; <i>ta 'ɔnɔrt'ʃi kuɫi ig'ə</i> , ; <i>fuər m'ɛ kɔɫi: ɛ:dr</i> ; <i>ɡrɫ:ʃɫ:r</i>	culaith uair; tá anairt[r]í ⁵ culaith aige; fuair mé culaith éadaí; gnúis úr
65) your shirt is dirty; dirty (M)	<i>ta də l'e:nə kladi ...</i> ; <i>sala</i>	tá do léine cladaigh; salach
66) sleeve; sleeves (+alt.)	<i>mɔnɪʃt'ə pl. mɔnɪʃt'ʃi</i> ; <i>mɔnɪʃt'ə</i> (or <i>mɔr-or mol'-</i>) (M)	monaiste; monaistigh ; (<i>nó</i> moraiste/molaiste (M))
67) the flood is plentiful; we have enough food; money is scarce	<i>ta ŋ̩ b'i:əɣ ɡə 'fla:ʃla</i> ; <i>ta b'ia ɡə l'ɔ:r ə'ɡ̩n'</i> ; <i>ta n t̪ɛrɪɡ'əd ɡa.n</i>	tá an biadh go fláflach[?]; tá bia go leor againn; tá an t-airgead gann

² cf. Foclóir Gaeilge-Béarla: **íorna**; metatitéis sa leagan seo
³ ‘Cleachtaiste’ an dóigh a bhfuil an focal seo tras-scríofa ag Wagner, ach ‘cleachtaise’ an dóigh ar fhuaimnigh Bean Uí Annluain é, bunaithe ar an taifead gutha a raibh rochtain agam air
⁴ cf. ‘An Aidiacht Bhriathartha’ thíos
⁵ Féach Ó Baoill (1996): 132 – (*dh*)*anairt* (<*dhú* nó *trí*) = ‘about’

68) your breakfast	<i>də vrekfast</i>	do bhreacfast
69) my dinner	<i>mə v'a:nle:</i>	mo mheán lae
70) my supper; my tea	<i>mə hoʊpar ; mə rɒʃən'</i>	mo shuipear; mo raisin
71) I shall eat whatever you will give me	<i>i:ə m'a ən 'dadu ə hogəs tu dū:sə</i>	ithfidh mé aon dadadh a thugfas tú domhsa
72) I didn't eat anything today because I was sick	<i>ha 'ri m'ə ɲ dadu mər v'i: m'a t'fin':</i>	char ith me aon dadadh mar bhí mé tinn
73) give me something to eat; something (M); to eat (M)	<i>tə 'rɒdən'fə l'ɛ 'i. əgəm ; rɒdən't'a ; l'e: g'i</i>	tabhair rud inteach le ith agam; rud inteach; le gith
74) I shall give; I gave; a beggar	<i>verə m'a ; hog m'a ; f'ar pɒd'ərə (f'ar krɪn'u d'ʒe:rkə)</i>	bhéarfaidh mé; thug mé; fear pudaire [pucaire] (fear cruinniú déirce)
75) porridge; stirabout (M); gruel	<i>brɔ:ən (or brɔ:wæn) ; stɔərəbout ; brɔ:ən lɔm:</i>	brachán (nó brámhan); stórababht [?]; brachán lom
76) my father; father; my father and my mother (M)	<i>ma:r (or mə 'ɣad'zi) ; aər ; ahər smə wɔ:r</i>	m'áthair (nó mo dhaidí); athair; athair 's mo mháthair
77) my grandfather; grandmother; she has a grandfather	<i>mə ɣad'ʒ mo:r ; mo:ri ; ta a:r mo:r ek'i</i>	mo dhaid mór; móraí; tá áthair mór aici
78) she is (very) thin; (+alt.)	<i>ta fi m'at'fə (alt. tana or tani)</i>	tá sí meaite (nó tana / tanaí)
79) the people of Ireland; people; the people of Ireland (M)	<i>nə dy:n'i gɔ:lək ; mɪt'fər ; mɪt'fər e:riŋ'</i>	na daoine Gaedhealg[c]; muintir [muintir]; muintir [muintir] Éirinn [-ing]
80) people from Ireland went to America; many a person...; many a man from Ireland	<i>,fui dy:n'ə ə 'se:rən hig'ə 'merik'ə ; fɔmə dɪn'ə ... ; fɔmə ar ə se:riŋ'</i>	fuaidh daoine as Éirinn chuige Meiriceá; is iomdha [iomaí] duine; is iomdha [iomaí] fhear as Éirinn
81) lips	<i>pɒfɪn 'i</i>	puisní
82) I have to comb my hair every morning before I go to school	<i>kaf'ə m'ə mə ɣrɫæg ə x'iəru ,gan 'wod'zən', rɪm' l'əm ə ɣɔl' nə 'sgol'ə</i>	caithfidh mé mo ghruag a chíoradh gan mhaidin roim liom a dhul 'na scoile
83) harm (M)	<i>dalɪ:</i>	dolaidh
84) chin	<i>mə sm'igəd</i>	mo smigead
85) he did not see me	<i>har han'ig' fe m'iʃə pot</i>	char chonaic sé mise pot [?]
86) I have no eyesight	<i>l'e:ʃā ; n'i'l'e:fəgɔm</i>	léise; níl léise [léas] agam
87) he is watching me	<i>ta fe fras l'ɔm</i>	tá sé 'fuireachas liom
88) he tried to kill me	<i>xy:l' fe mə 'warəwɪ</i>	shíl sé [?] mé 'mharbhadh
89) a handkerchief; a handkerchief for my head	<i>g'ibəl ; g'ibəl ,ɛr 'hɔn mə 'x'ɪn,</i>	giobal; giobal ar shon mo chinn
90) I have a toothache	<i>ta ɲ d'ʒe:d'zu ɔrəm</i>	tá an déideadh orm
91) I nearly broke my arm when I fell (+alt)	<i>v'i: m'e wogəs mə lā:wə v'e b'riʃt'ə (alt. ,v'i: m'ə 'wogəs, dəmə lā:wə vrɪfu)</i>	bhí mé i bhfogas mo lámh a bheith briste (nó bhí mé bhogas de mo lámh a 'bhriseadh)
92) peeling (of the skin at the nail)	<i>i:nə 'sgafan, (or sgauhan) (alt. sgauin'ay) ; skau i:n'a ɔrɔm</i>	íon[g]a scamhachán (nó scamhán) (nó scamhaíneach); scamh íon[g]a orm (tá scamhachán orm)
93) my shin bone	<i>mə l'irəgən ; lɔrig'ən</i>	mo lorga[i]n
94) back of knee	<i>mə isgəd</i>	mo ioscad [ioscaid]
95) the back of the house; the front of the house; house (M)	<i>,kɫ ə 'tiə, ; e:j ə ti:ə ; ti'</i>	cúl an toighe; aghaidh an toighe; toigh

96) walls of the house; wall (M)	<i>bali ɲ ti:ə ; bal:ə</i>	ballaí an toighe; balla
97) an old house	<i>fənti'</i>	sean-toigh
98) stairs	<i>nə sde:ri</i>	na stéaraí [?]
99) sit down and rest yourself	<i>fɪ fi:əs ɔgəs ,t'anə də 'ɣɔru, (or f'g'i:ʃt'ə) ; ,... 't'fanə də 'ʃk'i:ʃt'ə</i>	suigh síos agus teana do ghoradh (nó scíste); teana do scíste (M)
100) hearth	<i>t'fin'l'an</i>	tinleán
101) he is kindling a fire	<i>ta fe t'fanũ t'fin'i</i>	tá sé 'teanamh tinnidh
102) I raked the fire; (+ V adj.)	<i>xegəl' m'ɛ ɲ t'fin'i ; kɔgəl'tfə</i>	choigil mé an tinnidh; coigilte
103) turf-bog; in the bog	<i>kɔra ; ɲsə xɔra (-r:-)</i>	có[n]ra; insa chó[n]ra
104) a bank of turf; on the bank	<i>ban'fɔg (-ʃək) mu:nu ; ,erə 'wan'fɔg</i>	báinseog (báinseac) mónadh; ar an bháinseog
105) it is not dry yet; fairly dry	<i>n'il' fe t'firəm gə ʃɔ:l' (or gə ʃəλ) ; kɔsəl' t'irəm'</i>	níl sé tirim go fóill (nó go seadh); cosúil tirim
106) ruins (of a house)	<i>fəntvali</i>	sean-bhallaí
107) fairies; a fairy-woman; fairies	<i>lɔxrəman (or luk- or lux-) (or dyn'i bɔgə) ; fi:gi mra: ; din'i b'ɔgə</i>	lóchraman (nó lúc-/lúch-) (nó daoine beaga); síogaí mná; daoine beaga
108) we turn the grass	<i>t'fantəmin' ə f'e:r</i>	tionnta muinn an féar
109) a hay-cock; hand-cocks	<i>krɫəxə (-x'-) f'e:r ; hadəgs</i>	cruacha⁶ féar; hadógs
110) take your choice!	<i>t'fanə də re:</i>	teana do rogha!
111) they are not ripe yet; ripe	<i>n'ial fiəd ab'i gə 'tʃəλ ; abɪ</i>	níl siad aibí go teadh [seadh]; aibí
112) handle; striker (of a flail)	<i>la:fran ; buəl'fən</i>	lámh-chrann⁷; buailsean
113) the people are coming to visit	<i>ta nə dʌ:ni t'fat ə'ʃt'a ɛrə 'x'e:l'i</i>	tá na daoine 'teacht isteach ar a chéile
114) they will be married soon	<i>b'e fiəd pɔ:stə gə 'hak'ərə</i>	beidh siad pósta go haiciorra
115) he whistled to me; a whistle; whistling	<i>rɪn' fe f'i:d'zɔg ɔrəm ; f'i:d'zɔg ; ə f'edl'i</i>	rinne sé fídeog orm; fídeog; ag feadlaigh [?]
116) wake-house; respect for the dead; (A. Ir. 'were you at the <'); a wake	<i>ti 'tɔ:ɹhi ; kɔmɔru ; 'were you at the kɔməri?' ; fɔrə (or fɔɹuɔw)</i>	toigh tóraitmh; comóradh; 'were you at the comóraidh'?; faire (nó faireamh)
117) she was crying when her husband died; the old lady was crying when her husband died	<i>v'i fi gɔl sə b'e:k'n'i nuər d'ʒe:g ə f'ar ; ,v'i: ən 'fanv'an ə 'gɔl, nə ə fuər ə f'ar ba:s</i>	bhí sé 'gol 's ag béicní nuair a d'éag a fear; bhí an seanbhean ag gol nuair a fuair a fear bás
118) coffin; the lid of the coffin; in the coffin	<i>kū:gərə ; kla:r ə xū:gərə ; ɲsə xō:ɹhə</i>	cómhghar; clár an chómhgaire; insa chórtha
119) i) graveyard; ii) he will be buried in the grave-yard; iii) grave; iv) in the grave; v) grave	<i>rɪl'.ig' ; b'e fe il'k'i (or il'k'iʃə) ɲsə rɪl'ig' ; u:ig' (or ɔ:ɪ) ; ɲsə 'nu:ig' ; ; λ:əɪx'</i>	i) reilig; ii) beidh sé ilcidh (nó ilcise [iolcaise])⁸ insa reilig; iii) uaig[h]; iv) insan uaig[h]; v) uaich
120) people didn't go to school in my time	<i>ha d'zai fiəd hig' ən sgol' ,ɲ 'mem'fəɹʃə,</i>	cha deachaigh siad chuig an scoil in m'aimsirse
121) public-house	<i>ti b'ətal't'fə</i>	toigh biotáilte

⁶ ‘cruaiche’ an fuaimniú a bhí aici

⁷ Féach Sgéalta Mhuintir Luinigh (xxxii) – *thmh, thbh, mhch, mhth > f – lámh-chrann (lâfrann)*

⁸ Féach Sgéalaidhe Oirghiall (1905), lch. 140: ‘iolcaim, for adhlcaim, I bury’ agus The Spiritual Rose (2001): xxx

122) a little boy; the boys; I have good boys; boys	<i>garsən ; nə bo:əl'i ; ta bo:l'i maih əgəm ; gasəni</i>	garsún; na buachaillí; tá buachaillí maith agam; gasúnaí
123) he is a queer fellow	<i>din'ə ɛft'íwə</i>	duine áisteamh[!]jach
124) I heard that you were sick	<i>fuələ m'e gə ro tu t'fin'</i>	fuala mé go rabh tú tinn
125) Protestants	<i>aləbna</i>	Alabnach
126) we go to Mass every Sunday; I am going to Mass	<i>ta mīn' ə gəl' ,hig' ə 'nèrən, gan dɔ:nǎ ; ,ta m'e gəl' ə 'n'erm',</i>	tá muinn a[g] dhul chuig an Aif[h]reann gan Domhnach; tá mé [a]g dhul 'an Aif[h]reann
127) rosary	<i>kənər wīrə</i>	conóir Mhuire
128) bishop	<i>f'ri:wan (or f'ri:wi) [?]</i>	Phríomhán [?]/ Phríomháidh
129) a fly; flies; (M)	<i>kil'ag pi. kil'agu (or kilag) ; kil'ag (M)</i>	cuileog; cuileogú; cuileog (M)
130) snail	<i>ʃel'əgəbú:rk</i>	seilige búrc (nó seilice...)⁹
131) it is terribly cold	<i>ta ʃe amədi fuər (or ... λ:nta fuər)</i>	tá sé amadaigh fuair (nó iontach fuar)
132) snowflakes; it is coming down in big snowflakes	<i>klabɔgu ; ta: ʃe tar ə'nuəs nə klabagu mo:r</i>	clabógú; tá sé tar anuas 'na clabógú mór
133) I went to shelter	<i>fuə m'e ɛr 'fasgu</i>	fua[idh] mé ar foscadh
134) hot; it is hot; hotter	<i>t'ʃe ; ta: ʃe brɔnə ; ,nə 'ʃt'eə, (or n'i:ʃ't'e:jə)</i>	te; tá sé bronnach; níos téighe
135) longer	<i>,nəs 'ʃid'ʒə,</i>	nas faide
136) quicker than I; quicker	<i>nəs gasta nū: m'iʃə ; nəs (or nə) gasta,</i>	nas gasta ná mise; nas (nó na) gasta
137) he is living near to me	<i>ta ʃe nə xəni ak'ərə dū (or ... di:m) (corr.?)</i>	tá sé 'na chónaí aiciorra domh (nó ... díom)
138) easier	<i>nəs 'bərəst (corr.)</i>	nas burast'
139) evening	<i>kənəsgər</i>	coineascar
140) I work every night	<i>,ta m'e gəbər 'wɔgəs dɔ gan 'λ:ix'ə,</i>	tá mé ag obair i bhfogas dɔ gan oíche
141) the day after tomorrow; ii) the day before yesterday	<i>ə'no:rhər ; ii) ɛrf'i n'e:</i>	anóirthear; ii) eirfidh inné
142) maybe	<i>,p'eti</i>	péataidhe
143) I am well; I am middling; I am not well at all	<i>ta m'e gə 'galəntə ; ta m'ə kəsəl ; ,n'ial' m'e gə 'mai ɛr 'b'i,</i>	tá mé go galánta; tá mé cosúil; níl mé go maith ar bith
144) the boys were throwing stones at each other	<i>v'i nə gastəri kahuw klɔh ,ɛrə 'x'e:l'ə,</i>	bhí na gastráí [gasúraí] 'caitheamh cloch ar a chéile
145) the shortcut; he came with me	<i>... bala ə 'nak'rə ; hən'ig' ʃe ɫ'ɔmsə</i>	bealach an aiciorra; tháinig sé liomsa
146) he is afraid of her	<i>ta ɛgəl ɛr rīm'ə l'ex'ə</i>	tá eagal air roime léithe
147) the shoes don't fit me; that isn't fit for you	<i>ha nɔ:rənə brɔ:gə ʃin ɔrəm ; n'il' ʃe ʃin' ɛr də 'hən</i>	chan oireann na bróga sin orm; níl sé sin ar do shon
148) he is imitating me	<i>,ta ʃe kabə' rɛrɪʃ ərəm,</i>	tá sé 'cabach aithris orm
149) a present	<i>presantə ...</i>	présanta

⁹ Féach Sgéalaidhe Oirghiall (1905), lch. 144: seilite búrc

150) we were lonely after her; I am never lonely	<i>v'i ʃɔd'ziat ɔrin' wuəix'ə ; ha v'i:ən ʃɔd'zi:axt ərəm</i>	bhí faididheacht orainn uaithe; cha bhíonn faididheacht orm
151) he has a big family	<i>ta: mɔri.n' (-in') mo:r ig'ə</i>	tá muirighean mór aige
152) we are ready	<i>ta: mīn' rɔʔ:i</i>	tá muinn réidh
153) God give you luck!	<i>gə sɛrəv'i d'ʒiə ʃiɖ'</i>	go soirbhí [soirbhíghidh] Dia dhuit!
154) shadow	<i>ɛ:ʃəri (?)</i>	aiséirí
155) the boat sank	<i>fuəi m ba:də ʃi:s</i>	fuaidh an báda síos
156) yes!	<i>ʃəλ</i>	seadh!



‘Gaeilge Óméith: Canúint Chaillte’. Caint sa Dolmen Centre, Óméith ar an 08/03/2023

agus Oiriall, go diail! – cuairt ó Dháil na Mumhan





Coláiste Bhríde, Ómeith – Coláiste Gaeilge, Coláiste Oiliúna

leis an Dr. Seán Ó Coigligh

An cúla

Nuair a chuaigh foireann teagaisc Choláiste na Mumhan i mbun oibre den chéad uair i samhradh 1904, bhí céim in airde faighte acu siúd a bhí ag agóid ar son stádas na Gaeilge sa chóras oideachais. Ghéill an Bord Náisiúnta Oideachais do ghníomhaíocht an Chonartha chun an Ghaeilge a chur ag croílár churaclam na scoileanna. Ó 1904 ceadaíodh teagasc na Gaeilge ins na scoileanna náisiúnta sna ceantair ba láidre Gaeilge trí choinníollacha an Chláir Dhátheangaigh i rith uaireanta rialta na scoile. Ach bhí an dochar déanta. Ó bunaíodh an córas oideachais náisiúnta in 1831 cuireadh béim ar chúrsaí litearthachta agus uimhearthachta na bpáistí. ‘Sé sin litearthacht sa Bhéarla. Rinneadh neamhaird iomlán ar an Ghaeilge agus ar chultúr na hÉireann sa seomra ranga. Cuireadh an Béarla agus luachanna chultúr na Breataine chun cinn go neamhleithscéalach. Polasaí réamheagraithe a bhí ann chun deireadh a chur leis an Ghaeilge mar theanga labhartha mhuintir na hÉireann. Ní gá dúinn ach cuntais scríbhneoirí na Gaeilge a léamh chun iompar na múinteoirí scoile a fheiceáil agus iad ag galldú an tseomra ranga. ‘The Murder Machine’ a thug an Píarsach ar an chóras oideachais Ghallda seo.

Faoi bhliain 1900 bhí borradh tagtha faoi líon na scoileanna náisiúnta in Éirinn. Bhí 1,106 scoil náisiúnta in Éirinn in 1843 agus tháinig méadú leanúnach ar an uimhir seo go dtí go raibh 8,684 ar bun in 1900. Bhí 745,861 dalta ag freastal ar na scoileanna náisiúnta seo. Meastar go raibh léitheoireacht ag 84% den daonra in 1901. Bhí ag éirí leis an chóras oideachais i gcás na litearthachta, ach litearthacht sa Bhéarla a bhí i gceist leis an uimhir seo. Is fiú meabhrú ar thuairimí an Phiarsaigh ar a chonaic sé i gConamara:

I have seen in the West of Ireland young men and women, who after six years spent at the National School could neither read nor write and did not know the meaning of the English word for ‘man’. I have met boys who could tell me that c-o-w spelt ‘cow’ that ‘cow’ was a common noun, third singular, feminine gender; but who were profoundly ignorant of the meaning of the word ‘cow’, and, of course had not the faintest conception of the signification of the term ‘noun’, ‘common’, ‘singular’, ‘feminine’, or ‘gender’. (Seamas Ó Buachalla, (eag.) *The educational writings of P.H. Pearse: a significant Irish educationalist* (Baile Átha Cliath 1980), 312.)

Is é an toradh a bhí ar an scéal seo ná gurbh é an Béarla teanga an tseomra ranga. Níor tugadh aitheantas do chultúr na ndaltaí, ‘sé sin cultúr na Gaeilge. Baineadh úsáid as an lámh láidir chun cuspóirí an chórais oideachais a chur i bhfeidhm. Bhí cosc iomlán ar theagasc na Gaeilge ach amháin mar ábhar breise ó 1878. Mar sin ní dhearna na coláistí oiliúna ar nós Choláiste Pádraig, Droim Conrach neamhaird iomlán ar an Ghaeilge. Ní raibh aon ghá le hoiliúint sa Ghaeilge agus i dteagasc na Gaeilge a chur ar oidí scoile.

Thuig conraitheoirí an phráinn a bhain le hoiliúint a chur ar oidí scoile chun tairbhe a bhaint as an deis a bhí sa Chlár Dátheangach. Bhí dóchas acu go leathnófaí teagasc na Gaeilge sna scoileanna náisiúnta eile ar fud na tíre. Bheadh géarghá le meitheal leathan láidir



Scoláirí Gaeilge Ollscoil Uladh ar cuairt in Ómeith. D’fhoghlaim siad faoin chanúint, thug cuairt ar áiteanna suimiúla agus bhain sult millteanach as an lá.

Grianghraif le Craobh an Iúir

mhúinteoirí scoile a chur ar fáil; oidí a bhí oilte sa Ghaeilge agus i dteagasc na Gaeilge. Chuir an t-easnamh seo tús le feachtas na gcoláistí Gaeilge; feachtas a bhí á thiomáint ag conraitheoirí ar nós Liam de Róiste agus Seán Ó Cuív (Coláiste na Mumhan), An tAthair Risteard de Hindeberg agus Pádraig Ó Cadhla (Iolscoil na Mumhan), Úna Ní Fhaircheallaigh agus Séamus Ó Searcaigh (Cloch Cheann Fhaola) agus Míchéal Breathnach agus Padraig Ó Domhnalláin (Coláiste Chonnacht).

Na Coláistí Gaeilge

Tháinig Coláiste Bhríde, Óméith ar an saol in 1912 ach bhí coláistí Gaeilge imithe i mbun oibre cheana féin. Cuireadh Coláiste na Mumhan ar bun in 1904 i mBéal Átha an Ghaorthaidh, Co. Chorcaí. Go luath ina dhiaidh sin cuireadh coláistí ar bun i dTuar Mhic Éadaigh (1905), Béal Feirste (1905), Rinn Ua gCuanach (1906), Gort a’ Choirce (1906) agus An Spidéal (1906). Agus bhí an Bord sásta tacú leis an tionscnamh seo.

Cionn is gurb obair oifigiúil í obair na gcoláistí seo - obair dála an scéil a bhí á déanamh faoi chúram an Bhoird - bhí aitheantas oifigiúil ón Bhord riachtanach agus bhí an t-aitheantas seo faighte ag na coláistí seo; aitheantas a thug cead daoibh cúrsaí oilúna a reáchtáil. Ba é seo an t-aon bhealach d’oide scoile cáilíochtí oifigiúla an Bhoird a fháil chun an Ghaeilge a theagasc, agus íocaíocht a fháil ón Bhord. Bhronnfaí teastas an Bhoird ar oidí ar éirigh leo sa scrúdú oifigiúil a chuirfeadh cigire an Bhoird orthu laistigh de bhliain tar éis dóibh freastal ar chúrsa oiliúna. Bheadh deontas £5 le bronnadh ar an choláiste Gaeilge as ucht gach oide ar éirigh leo i scrúdú an Bhoird. Bhí an t-aitheantas seo ag teastáil ó Eoin Mac Néill agus coiste Choláiste Bhríde chun dul i mbun oibre.

Aitheantas

Bronnadh aitheantas oifigiúil ar choláiste a shásaigh rialacha an Bhoird a bhain le háiseanna, le cáilíochtaí na foirne teagaisc, le siollabas agus le lóistín. Cuireadh cigirí amach chun iarratas an choláiste a dheimhniú agus scrúdú a dhéanamh ar na sonraí a chuir lucht na gcoláistí faoi bhráid an Bhoird. Níor bronnadh aitheantas ar gach coláiste a chuir isteach air. Bhí aitheantas an Bhoird riachtanach chun cúrsa a reáchtáil. Mar shampla, gan an t-aitheantas seo ní bheadh cead ag bainisteoir scoile ionadaí a cheapadh in áit an mhúinteora a bhí ag iarraidh freastal ar chúrsa Gaeilge. Tharla conspóid in 1912 nuair a theastaigh ón Athair Mac Aonghusa, sagart paróiste An Phointe, Michael James O’Hare a cheapadh mar ionadaí in áit Sheáin Mhic Chrábhagáin, múinteoir i scoil na mBuachaillí. Dhiúltaigh an Bord cead O’Hare a cheapadh mar nach raibh an t-aitheantas oifigiúil faighte ag Coláiste Bhríde, Ó Méith. Cibé scéal é, is léir gur thug an tAthar Mac Aonghusa cluas bodhar do chinneadh an Bhoird mar tá ainm Sheáin Mhic Chrabhagáin ar rolla an chéad chúrsa in Óméith.

Siollabas agus clár oibre Choláiste Bhríde

Tugann na cáipéisí a chuir Eoin Mac Néill, a bhí ina Ard-Ollamh ar Choláiste Bhríde in 1912, faoi bhráid an Bhoird léargas cruinn dúinn faoin tionscnamh a bhí curtha ar bun in Óméith. Bhí cáilíochtaí na foirne ar aon dul leis na baill foirne sna coláistí eile. Bhí Eoin Mac Néill ina Ollamh i Luathstair na hÉireann i gColáiste na nOllscoile, Baile Átha Cliath. Ceapadh Peadar Ó Dubhda, Aodh Mac Greacháin, Éamonn de Bhaldruinn ina mbaill den fhoireann teagaisc in 1912.

Tugann ‘Clár na dTráth’ le fios nach Gaeilge amháin a bhíodh á foghlaim ag na mic léinn i rith an chúrsa. Feictear ‘comhrádh agus sgríbhneoireacht’, ‘leabhra agus cainnt’ agus ‘ceól’ ar an chlár oibre (thíos); ábhair atá le feiceáil i gcoláistí samhraidh an lae inniu. Ach luaitear ‘Modh Díreach’, ‘Cleacht Teagaisc’ agus ‘Fuaimneoireacht’, a léiríonn gur obair oiliúna i dteagasc na Gaeilge an chloch ba mhó a bhí ar phaidrín choistí na gcoláistí Gaeilge. Bhí príomhghnéithe shiollabas Choláiste Bhríde ar aon dul le siollabais na gcoláistí Gaeilge eile a bhí ar bun ag an am.

Coláiste Bhríde 14 (2)
Clár na dTráth.

Uair	An I rang	An II rang	An III rang
10.30-11	Modh Díreach	Modh Díreach	Modh Díreach
11-11.30	Modh Díreach: leabhar	Modh Díreach	Modh Díreach
Dia Ceardaoin Dia Sathairn	Cleacht-teagaisc	Cleacht-teagaisc	Cleacht-teagaisc
11.30-12.30	Cainnt agus scríbhneoireacht	Leabhar agus cainnt	Leabhar agus cainnt
12.30-1.30	Sgair		
1.30-2	Fuaimneoireacht		
Dia Máirt Dia hAoine	Sgair		
2-2.30	Comhrádh agus scríbhneoireacht		Fuaimneoireacht agus cleachtas
Dia Máirt Dia hAoine	Sgair		Sgair
2.30-3	Modh Díreach: leabhar	Leabhar: gramair agus scríobta	Leabhar: gramair agus scríobta
3-3.30	Airte scríobta agus meabruighidh ceolta	Sgealluigeacht agus filioeacht	
Dia Máirt Dia hAoine	Ceól		

Amchlár Choláiste Bhríde, Ó Méith i bpeannaireacht Eoin Mhic Néill atá ar fáil i bPáipéir Uí Thighearnaigh, Cartlann Choláiste na hOllscoile, Baile Átha Cliath. Seasann na litreacha ‘P’ do Pheadar Ó Dubhda, ‘A’ d’Aodh Mac Greacháin, ‘E’ d’Eoin Mac Néill agus ‘D’ do Dhomhnall Ó Tuathail.

Bhronn an Bord Náisiúnta aitheantas oifigiúil ar Choláiste Bhríde ar an 19ú Meán Fómhair 1912. Dar le D Mangan, cigire an Bhoird a rinne scrúdú ar iarratas an choláiste:

1. The accommodation provided for the students is ample and satisfactory. The house in which the work of the college is carried out is large and commodious. It is pleasantly situated, commanding a fine view of the Mourne Mountains and Carlingford Lough. It is within easy reach of the railway station at Omeath, and, I think, very suitable for its purpose. There is every facility afforded for the comfortable housing of the students in the district around the college.
2. The time-table arrangements, the programme, studies and the teaching staff are satisfactory.
3. There are 52 students on the college roll at present – there were over 30 present yesterday when I visited.
4. I heard lessons given during my stay. They were good and carefully prepared.

I think the Commissioners might consider the application favourably. The college closes on the 30th September.

Your obedient servant
D. Mangan

Luigh Coláiste Bhríde isteach ar an obair oiliúna agus lean sé na cuspóirí comhaontaithe a leag na coláistí aitheanta amach daoibh féin.

- (I) *Teaching of prepared lesson.*
- (II) *Teaching of lesson prepared on short notice, and under supervision (this is to be used as a check upon the 'bona fide' character of the prepared lesson).*
- (III) *Notes on the prepared lesson in proper form to be submitted and credit to be given therefore in calculating marks.*
- (IV) *The prepared lesson to deal with any of the declensions of the article, adjective, or noun, and with the conjugation of the regular and irregular verb, exempting the subjunctive and the "autonomous" form.*
- (V) *Teaching of the object lesson, including a simple lesson in composition from objects or pictures.*
- (VI) *Teaching of a reading lesson.*
- (VII) *Formal lecture on general methods of language teaching to be given during the course, and students' knowledge thereof to be tested by written and oral questions.*

Dheimhnigh Mac Néill na cuspóirí seo ins an ráiteas seo a leanas:

While neglecting no part of the work which is the province of an Irish Training College, particular attention will be paid to teaching Irish conversation, so that no holder of the Certificate of Omeath College will be open to reproach that he is not a fluent Irish speaker, as well as a competent teacher of Irish on the most thorough and 'up-do-date lines'.

Bhí sé ar aon dul leis an mhanna a ghlac Coláiste Bhríde dó féin, 'The Conversational College'.

Siollabas agus cur chuige na hoibre

Faoi mar a tharla ins na coláistí Gaeilge eile reáchtáladh na ranganna agus an obair de réir chaighdeán na mac léinn. Bhí Ardrang ann daoibh siúd a raibh caighdeán ard Gaeilge acu. Bhí Meánrang ann agus Bunrang ann do thosaitheoirí.

Leagann Eoin Mac Néill an clár oibre seo amach do lucht na mbunranganna:

- a. Instruction in Irish by 'Direct Method'
- b. Exercises in reading and writing Irish
- c. Irish conversations
- d. Irish composition
- e. Irish grammar
- f. Irish phonetics

Texts: *Greann na Gaedhilg*
Módh Díreach I and II

Fiú do na tosaitheoirí seo bhí scileanna teagaisc á gcur orthu. Ba é an Modh Díreach an modh múinte a ghlac Conradh na Gaeilge ina chuid ranganna sna craobhacha ar fud na tíre, a bhain úsáid as an Ghaeilge chun an teanga a theagasc. Bhí clú ar Pheadar Ó Dubhda mar mhúinteoir an mhodha dhírigh agus tugadh 'Mr. Modh Díreach' mar leasainm air. Rinneadh forbairt ar na hábhair seo i gcás an Mheánranga agus an Ardranga, *'which [were] also engaged in the study, literary and grammatical, of Irish texts'*.

Rinneadh staidéar ar *An Cruinneolaidhe, Donnabhó agus Sgeultaí eile* agus bhí an cúrsa filíochta bunaithe ar *An Fhuiseog* sa Mheánrang. Rinne lucht an Ardranga staidéar ar *Ceithearnach Uí Dhomhnaill, Stair-cheachta* agus *Sgeulaidhe Oirghiall*. Bhí an cúrsa filíochta bunaithe ar *An Fhuiseog* agus *Seachrán Cairn tSiadhail*. D'fhreastail na mic léinn ar ranganna rince agus ceoil chomh maith.

Bheadh obair bhaile le déanamh ag na mic léinn. Tá rian an Athar Lórcán Uí Mhuireadhaigh le brath san obair seo mar chuir sé féin an-bhéim ar chaidreamh idir na mic léinn agus muintir na háite:

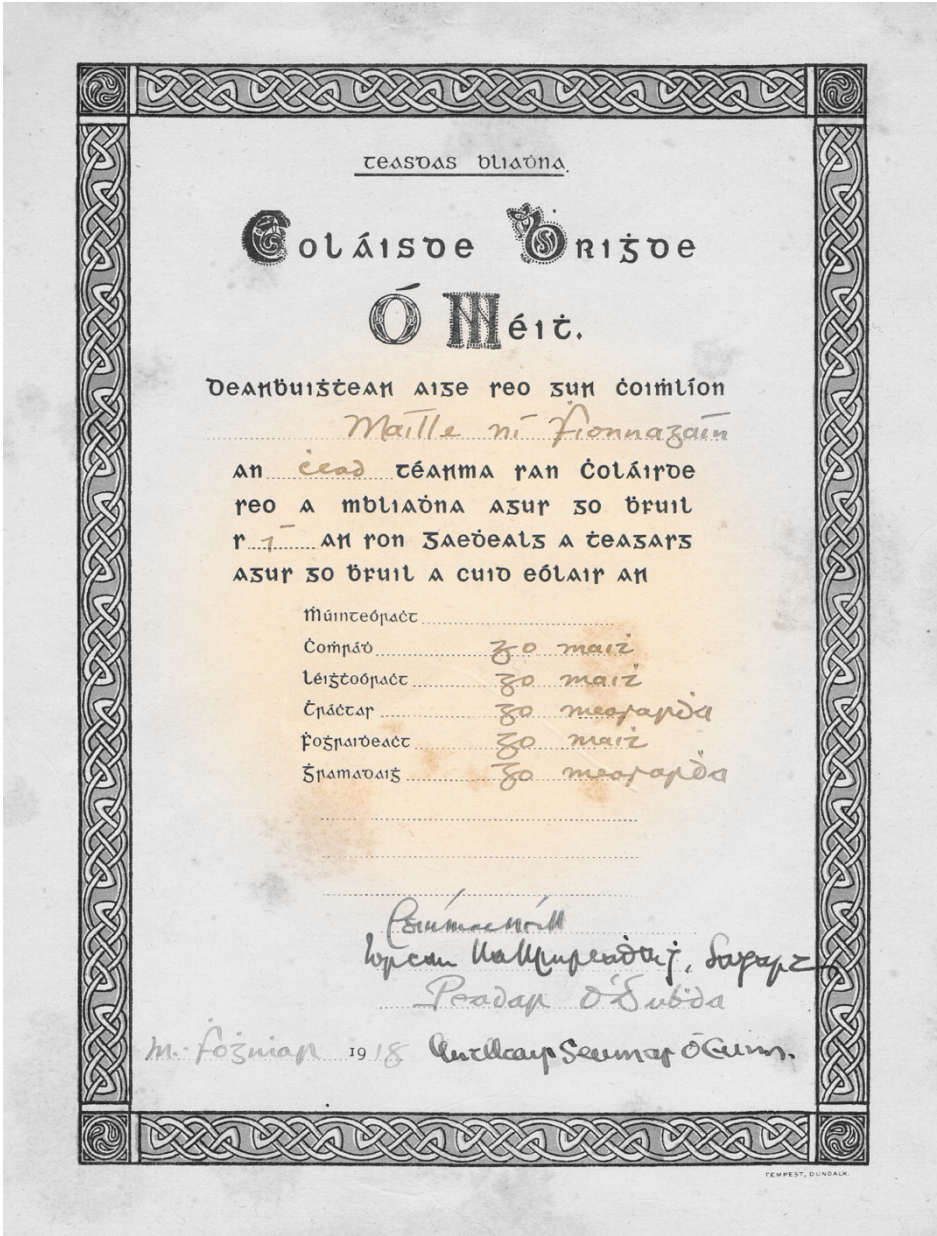
'Home exercises are prescribed for all, and students are specially required to use these opportunities for conversing in Irish with the people of the district and to make notes of such conversations, which are afterwards examined by the teaching staff'.

Teistiúchán

Bhí dhá aidhm ag coláiste Gaeilge oifigiúil. Theastaigh uatha cumas an fhoghlaimeora i labhairt agus i scríobh na Gaeilge a fheabhsú agus scileanna i dteagasc na Gaeilge a chur ar na mic léinn chun go mbeidís in ann an teanga a theagasc sna scoileanna agus i gcraobhacha an Chonartha. Ach bheadh na haidhmeanna seo easnamhach gan aitheantas oifigiúil an Bhoird i bhfoirm teistiúcháin a bheith

ag na múinteoirí seo. Bhí teastas an Bhoird riachtanach chun go mbeadh cáilíochtaí oifigiúla ag na hoidí seo agus chun go n-íocfaí iad as an obair bhreise seo. Agus bheadh an coláiste thíos, ó thaobh airgid de, dá bharr.

Bhronn an coláiste teastas ar na mic léinn a shásaigh caighdeán scrúdaitheoirí an choláiste sa litríocht, sa chomhrá agus i dteagasc na Gaeilge: *‘The Middle and Senior Divisions take part in Practice lessons in teaching on the Direct Method, including criticism by individual students and professors’.*



Teastas a bronnadh ar Malláí Ní Fhionmagáin in 1918. Tá síniú Eoin Mhic Néill, Lorcáin Uí Mhuireadhaigh, Pheadair Uí Dhubhda agus an Athar Shéamus Uí Chuinn le féachaint air.

Cigireacht ar na hoidí

Bhí an Bord dáiríre faoin obair a leag sé amach do na coláistí. Theastaigh uaidh a chinntiú go raibh caighdeán scileanna teagaisc na n-oidí sásúil. Agus ná déantar dearmad go raibh airgead an Rialtais ag cothú na gcoláistí tríd an infheistíocht a rinne an Bord i dtionscnamh na gcoláistí Gaeilge. Níor éirigh le achan duine, áfach, teastas oifigiúil an Bhoird a ghnóthú. Tugann na sonraí seo a leanas le fios nár éirigh leis an oide, Róise Ní Shluáin.

Mrs Grant taught Irish during the school year 15/16 from 3/8/15 to end of June 1916. The Irish organiser inspected on 17.1.16 and noted
I Year Good all round: written work careful as far as it goes

II Year Severely weak
Conversation shaky, reading not fluent. No transcription yet. In justice to teacher it may be said the class is a dull one.

Fees were paid for 1 year only in the year 15/16.

The Irish classes were discontinued during the year 16/17. (Lessons were given up to 24/1/17 – they do not appear to have been successful.
On the whole the work done by the teacher can scarcely be called satisfactory.

J.M. Bradshaw
28.10.19

Clabhsúr

Níor chóir go mbeadh ionadh orainn go bhfuair an Ghaeilge a háit chuí ag croílár an churaclaim scoile nuair a ceapadh Eoin Mac Néill ina aire oideachais i Rialtas an tSaorstáit in 1921. Bheadh ar achan dalta scoile staidéar a dhéanamh ar an Ghaeilge. Is cinnte go bhfuil a gcuid tuairimí ag achan duine faoi fhiúntas an teagaisc sin ó shin agus an ról a ghlac modhanna a úsáideadh chun cuidiú leis an aos óg an teanga a fhoghlaim. Is ábhar cainte é sin do lá eile. Ach d’fhógair neamhspleáchas deireadh le ré na gcoláistí Gaeilge mar choláistí oiliúna. Ghlac na coláistí traenála leis an chúram seo. Lean Coláiste Bhríde lena obair go dtí gur druideadh a dhoirse in 1927. Ar ndóigh, bhí fáthanna eile le dúnadh an choláiste, bánú na Gaeilge i gceantar Óméith ina measc.

Níl a fhios againn go díreach líon na n-oidí scoile a fuair a gcuid oiliúna in Óméith. Níl na cáipéisí oifigiúla ann níos mó, i gcomparáid leis an eolas atá againn faoi Choláiste Chonnacht. Meastar gur fhreastail míle mac léinn ar Thuar Mhic Éadaigh idir 1905 agu 1921. Meastar freisean gur fhreastail breis agus 1,500 ar an choláiste sa Spidéal. Níl ach uimhreacha fanacha againn faoin mhéid a d’fhreastail ar Óméith idir 1912 agus 1927. De réir na rollaí atá againn bhí tuairim agus 75 ann in 1912; 36 in 1913; 80 in 1918 agus 44 in 1919.

Cibé scéal é, fágfar an focal scoir ag Lorcán Ó Muireadhaigh, a rinne obair na gcapall i gColáiste Bhríde in Óméith agus níos déanaí i Rann na Feirste. Scríobh sé an méid seo a leanas in *An tUltach* agus é ag meabhrú ar Eoin Mac Néil agus ar a chomhbhádóirí i gColáiste Óméith agus iad i mbun oiliúna a chur ar an mheitheal nua de mhúinteoirí a bheadh ag dul amach chun an Ghaeilge a theagasc i scoileanna an oirthuasicirt:

‘Ón méid bheag scoláire a bhí ann ar an chéad bhliadhain – tuairim ‘s dá scór – go dtí an sluaighe a bhí ann ‘s na bhliadhantaí 1920 agus 1921 – an uair a bhí os cionn ceithre céad ann – ba iontach mar d’éirigh leis. A oireamhnaigh ‘s a bhí an áit, a dheiseacht bhí an tír móir-thimcheall, an módh na múinteorachta ‘s a dhutrachtaighe ‘s oibrigh na h-Ollamhna fa ndear do’n dul-ar-aghaidh mór sin’.



Imeachtaí in Óméith agus i Leabharlann an Iúir a bhain le Coláiste Bhríde



Denis Caulfield Brady (1802/3-1886)

le Seamus Lavery



Denis Brady was born around 1802/3, a son of Thomas Brady and Rose Brady (née Caulfield). Thomas was a Spirit Merchant and dealer in whiskey¹ and Rose was the sister of the famous Newry Merchant Denis Caulfield. Both sides of the family represented the aspiring middle class who looked for accommodation and reform within the British State. Thomas Brady and Dennis Caulfield, both signed the Catholic Qualification Oath, appearing at Downpatrick on 24th October 1793 to do so.² The Qualification oath represented an oath of allegiance to the Georgian Monarchy ruling in Britain and Ireland at the time. Both also signed the County Armagh resolutions in favour of discussing the Irish Act of Union in 1800.³ Denis Brady had an inauspicious start in life, his father and mother died when he was still relatively young, Thomas in 1814 and Rose the following year. His heartbreak was further compounded by the loss of his two younger brothers Patrick and John, in 1819 and 1821 respectively.⁴ From records it appears he had a least one remaining younger sibling, a sister Rose⁵ and an older brother Daniel who both lived into adulthood.⁶ Little is

known about how Denis and his siblings managed in these years, but it is quite possible that they received assistance from their mother's side of the family, namely the Caulfields & Maguires. Dennis Caulfield would pass away in 1819, and the inheritance he passed on to his two namesake nephews Denis Brady and Denis Maguire enabled both families to live relatively comfortably. The property acquired included various local townlands and the two local distilleries, one in Monaghan Street and the other on the Dublin Road. Around this time Denis began to be referred to as Denis Caulfield Brady, possibly out of deference to his uncle Dennis or maybe even out of a wish to be associated with the Earls of Charlemont, liberal Protestants whose surname was also Caulfield. The Caulfield inheritance enabled Denis to have a very respectable education at Trinity College Dublin, one useful for making a career in both politics and business.⁷ By the mid 1820's Denis was in his early 20's and the demand for Catholic Emancipation was ascendant at this time under the direction of the soon to be liberator Daniel O'Connell. Denis can be found officiating as Secretary at various Catholic political meetings in Dublin,⁸ and in 1829 he started to appear in the local Catholic political scene of Newry.⁹ After the Emancipation Act was passed in 1829, it was now possible for Catholics to become MPs at Westminster. Denis Maguire would contest the borough of Newry in the Liberal interest with the support of his cousin, against the conservative John Henry Knox in 1831; and again in 1832 against the Whig Lord Arthur Hill, both times unsuccessfully. In 1835 Denis Brady would contest the borough as a radical reformer against the conservative Sir Thomas Staples Bart. Brady would win the contest becoming the first Catholic to represent any borough in Ulster since the reign of James II,¹⁰ an event that would not be repeated again until Charles Joseph Fay was elected

¹ Belfast Commercial Chronicle - Saturday 21 January 1809, p1

² <http://census.nationalarchives.ie/search/cq/home.jsp> Search Surname for Brady & Caulfield; accessed 14/06/2023, Index to Catholic Qualification Rolls wrongly states the Oath was taken in Newry

³ Freeman's Journal, Sat, Jan 11, 1800, Page 3

⁴ RSJ Clarke, Old Families of Newry & District from Gravestone Inscriptions, Wills and Biographical Notes, p137

⁵ Belfast News-Letter - Wednesday 02 April 1879, p1; *She had married a first cousin Constantine Maguire, see, Newry Telegraph - Tuesday 19 June 1838, p3*

⁶ RSJ Clarke, Old Families of Newry & District from Gravestone Inscriptions, Wills and Biographical Notes, p137

⁷ Walford, Edward (1869). *The County Families of the United Kingdom*. R. Hardwicke. p. 120; Google Books, accessed 14/06/2023

⁸ Dublin Morning Register - Friday 12 November 1824, p1 & Monday 21 February 1825, p1

⁹ Dublin Evening Post - Thursday 22 January 1829, p4

¹⁰ B. M. Walker, 'Parliamentary Election Results In Ireland, 1801-1922, (Dublin, Royal Irish Academy), pp234 & 307

MP for Cavan County in 1874. Unfortunately, many of those who voted for Brady received ejectment notices from Lord Kilmorey who was unhappy with their choice; over 80 families were ejected from their homes.¹¹ Brady subsequently made references to this and stressed the importance of having a secret ballot to guarantee the fairness of elections. As MP for Newry he prioritised the removal of tithes, municipal reform on an equal basis for Ireland with that of England and Scotland, and local mercantile concerns. That same year Brady and Maguire were appointed Magistrates for County Armagh and placed on the Commission of the Peace for County Down.¹² After failing to get elected in 1837 Denis would pursue a variety of interests that promoted the welfare of commerce, trade and civic life of the town. He remained a committed liberal involved in the selection and campaigning process for Liberal Candidates to represent Newry at Westminster.¹³ Denis was a judge at Newry and Rathfriland Petty sessions courts for many years,¹⁴ a Member of Newry Workhouse and Mendicity Society,¹⁵ a Steward at the Newry Steeplechases,¹⁶ a supporter of transport infrastructure including the Belfast and Drogheda Railway, and the Newry, Banbridge and Belfast Junction Railway.¹⁷ In later years he was Chairman of the Newry Navigation Company and the Carlingford Lough Commissioners. He was partly responsible for raising the loan which was used to finance the deepening and widening of Carlingford Lough.¹⁸ In March of 1870 he was appointed a Deputy Lieutenant for the County of Down.¹⁹ He died at his home in Bridge Street, Newry on the 2nd December 1886.²⁰ Denis’ politics are a curious phenomenon. Some have considered him a sleeping Repealer,²¹ the local conservative paper the Newry Telegraph at least initially thought this. They believed Brady was an O’Connellite and would follow O’Connell in his support or opposition to specific measures.²² Others have stated that, in later years he “assumed a Unionist type” of politics.²³ During the 1880 General Election he supported the unsuccessful Catholic Liberal P. G. H. Carvill, in the local Newry contest, yet just five years later he was proposing William Henry Kisbey QC a conservative candidate in the 1885 South Down Contest. With such conflicting interpretations, where then does the truth lie? Denis was a liberal Unionist for most of his life and whilst he was willing to flirt with Repeal, going so far as to set up a local precursor society in Newry,²⁴ his most abiding concern was the reform of the United Kingdom. An idea of his thoughts can be seen in his language as an MP. In 1836 he angrily referred to utterances of the Tories in the House of the Commons, “it was stated in that House, that Irishmen are unfitted to manage their own local affairs; that they were aliens in religions, aliens in language, and aliens in blood.”²⁵ Denis Brady was unhappy with such rhetoric, but it made him firmer in his conviction of the need for a greater Union. His 1837 election address for Newry borough is worth quoting, “I have in common with the vast majority of the present House of Commons, struggled to gain for a country - which with God’s blessing, *shall never brook to be treated as “alien” to Great Britain* - Municipal Institutions , founded on the basis of free and popular representation.”²⁶ Unfortunately Brady failed to get re-elected and as time passed the constitutional question became of greater importance. It was likely that when called upon to stand again as a Liberal candidate for Newry 1841 he refused because of the increasing support in the town towards repeal.²⁷ Brady at this time had been a member of the Ulster Constitutional Association, a liberal unionist organisation looking towards reform within the United Kingdom and under the command of such notable Liberal Unionists as the Hon. William Caulfield and William

Sharman Crawford.²⁸ In 1844 when Brady politely declined to attend a repeal meeting he was mocked by Dundalk Repealers and his cousin Denis Maguire then chairman of the Town Commission, was mocked as a whiggish Catholic for refusing to entertain the topic of O’Connell and the Bridewell prisoners at a Town commission meeting.²⁹ Brady’s last actions in supporting the conservative and Unionist candidate in the South Down election probably only make sense when the Catholic collapse within the Liberal party is taken into account. Many Catholics began to support a newly confident nationalist party who had become willing to challenge Ulster constituencies like Newry for the first time.³⁰ The Liberal party never contested Newry after their defeat in the 1880 General Election, in fact it was largely defunct, failing to win any election throughout the whole of Ireland in 1885.³¹ Brady’s abiding concern for the Union and the lack of a Liberal Party in which to couch his support explains his support for a conservative candidate, what appeared to be a rather sudden change of political views.

Many thanks are due to: Margaret Kane, Heritage Manager of Enniskillen Library & Michael McKeown of Old Newry Society for providing me with some of the sources used in this article.

Photograph from the Derrybeg folder in the Gaeláras Mhic Ardghail Social History Archive.



¹¹ St. Mary's and its people 1790 – 1990, p17
¹² Newry Telegraph - Tuesday 20 October 1835, p2
¹³ Armagh Guardian - Saturday 15 May 1852, p8, Banner of Ulster - Saturday 04 April 1857, p4, Banner of Ulster - Tuesday 03 May 1859, p2
¹⁴ Sligo Champion - Saturday 30 September 1837, p1
¹⁵ Newry Examiner and Louth Advertiser - Wednesday 04 January 1837, p2
¹⁶ Newry Telegraph - Thursday 06 November 1845, p2
¹⁷ Saunders's News-Letter - Wednesday 18 May 1836, p2, Warder and Dublin Weekly Mail - Saturday 05 July 1845, p1
¹⁸ Newry Reporter - Thursday 07 January 1886, p4, St Mary's and its people 1790 – 1990, p18
¹⁹ Newry Telegraph - Thursday 24 March 1870, p2
²⁰ Irish Times - Wednesday 01 December 1886, p6
²¹ Sloan, Robert Carson (1982) Irish issues and Unionist M.P.'s 1832-1846. PhD thesis., p1 <http://theses.gla.ac.uk/1501/3/1982sloan1phd.pdf> ; accessed 14/06/2023
²² Newry Telegraph - Saturday 15 July 1837, p3
²³ Freeman's Journal - Wednesday 01 December 1886, p3
²⁴ Newry Examiner and Louth Advertiser - Wednesday 07 November 1838 p2
²⁵ Newry Examiner and Louth Advertiser - Saturday 05 November 1836, p1
²⁶ Newry Telegraph - Tuesday 25 July 1837, p1
²⁷ Freeman's Journal - Thursday 03 June 1841, p1

²⁸ Northern Whig - Saturday 15 August 1840, p1
²⁹ Newry Telegraph - Saturday 29 June 1844, p3
³⁰ B. M. Walker, Ulster Politics, The Formative Years, 1868-86 (Ulster Historical Foundation, 1989)
³¹ B. M. Walker, 'Parliamentary Election Results In Ireland, 1801-1922, (Dublin, Royal Irish Academy)

Na chéad ghlúnta eile...



Abair Amhrán bronnta ar dhaltai A2



OPPORTUNITY KNOCKED

The Story of The Morgan Band Newry

le Cyril Morgan

In the 1950's Tommy Ferguson from the High Street area of Newry returned from working in England and with the help of my father, Tom Morgan, decided to start a dance band.

Tommy Ferguson had been a cornet player in the famous St. Joseph's Brass Band in Newry, and he became a brilliant trumpeter. My sister Belle was chosen as the vocalist along with my mother Kathleen as the pianist. Harry Hourican from Warrenpoint was the trombonist, and Henry Curran from Upper High Street Newry was the saxophonist. The drummer was Gabriel McGuigan from Magennis Street Newry, and he was a brilliant percussionist. After a few successful years Tommy Ferguson decided to pursue other pastimes and the band was eventually disbanded. No pun intended!



My father, who always travelled with the band, was so disappointed and he decided that he would start a band with some of his family members as the nucleus.

Around 1955, my older brother Raymond and I were brought by our father to Matchett's music shop in Wellington Place Belfast and we were told to choose a saxophone and trumpet respectively. I was so embarrassed to have to blow a trumpet in the shop that I chose the cheapest one available.

Raymond and I were encouraged by our father to join the Newry Amateur Band, which was based in the old St. Colman's Hall, long since demolished, and it was run by the Campbell Brothers Teddy and Lennie, two cobblers, who had a shoe repair shop in Lower Mill Street Newry. Another Campbell brother Bobby, was a chemist and married and living in Kilkeel where he had a chemist's shop. Bobby played a clarinet.

Obviously, the main reason in joining the brass band was to learn how to play a trumpet or cornet, but on my first day in the band I was handed a small metal triangle, and this was so embarrassing as it was something that would be given to a child to play with. However, I was eventually moved onto an E flat horn, and this was at least a brass instrument.

My father was a foreman in Felix O'Hare's builder's workshop and the machinist Barney Hanna was a cornet player in Warrenpoint Silver Band, and once weekly, I was taken to Warrenpoint for a trumpet lesson.

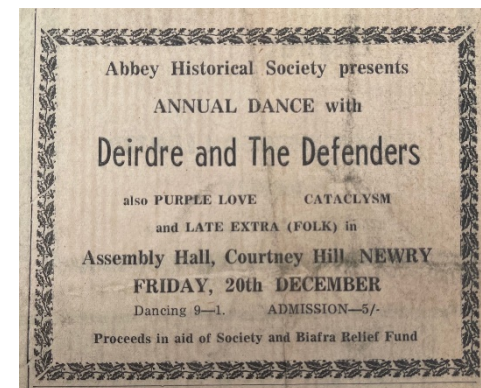
Eventually the Ray Morgan dance band was formed circa 1955/ 1956 and the band members were as follows: my mother Kathleen pianist, sister Belle vocalist, my father Tom drummer, my brother Raymond tenor saxophone, Eddie Ruddy

R.I.P. alto saxophone and clarinet, Jimmy Crawford, banjo and Hawaiian guitar, and finally yours truly on trumpet. All the band members lived in the Rooney's Meadow housing estate, and we lived at 58 Killeavy Road.

Our first booking was in the Newry Town Hall on a Saturday night. Dancing hours were 8.30 p.m. to 11.30 p.m. In those days there were no dances in the Town Hall on a Sunday night.

A few days after our first performance, I was working at the building of the new school on the Armagh Road, and at lunchtime I went down to the shop at the corner of Barrack Street and Canal Street to get some messages for my workmates. The female shop assistant asked me if I was one of the band members from the previous Saturday night. Chuffed that I was recognised, I told her that I was. She then asked me if we would be playing there on the next Saturday night, and I replied that we wouldn't be playing there. She

retorted, "Well that's good for if you had been playing, then I wouldn't be going as your band was desperate. I don't know why that girl was singing with your band, for she was the only one any good." Things could only get better!! Was it any wonder that I always enjoyed playing far away from Newry and my favourite area was always the West of Ireland.



Initially, the band played in a radius of about thirty miles of Newry, and a taximan Bob Walker from Bessbrook transported us for a short while. Eventually we bought a new Bedford minibus, and circa 1960 our sister Belle’s husband James O’Neill, who was a salesman for Hollywood’s garage at the end of Monaghan Street, encouraged us to buy a Volkswagen Caravette, which was the first one in Ireland. There was cooker and a roof rack installed. The Irish Independent at that time was a great source for band engagements as there were so many venues at that time looking for bands and after getting bookings it was a great thrill looking at the map of Ireland to calculate the best way and time needed to get to the venues. The band played in twenty-nine of the thirty-two counties, and the missing counties were Waterford, Cork and Tipperary.

The venues played in Ulster included: Culdaff, Ballyliffin, Carndonagh, Muff; Castlederg, Eskra, Fintona, Cookstown, Omagh; Derry, Limavady, Kilrea; Ballymena, Belfast, Glenavy; Bangor, Banbridge, Ardglass, Downpatrick, Dundrum, Kilcoo, Hiltown, Newry, Warrenpoint; Maghery, Markethill, Armagh, Lurgan, Keady Carnival, Crossmaglen, Cloughogue Carnival; Carrickmacross, Shercock, Belturbet; Derrylin, Enniskillen.

Our father retired from his drumming and was succeeded by Luke Quinn from Corrinshigo, and eventually my mother retired, mainly due to the pianos in the halls being sometimes in poor condition. Our father still travelled to all our dances, and he was our biggest critic! After our mother left the band, she played in Toal’s bar Camlough, Henry T’s bar on Hill Street and the Irish National Foresters’ Hall off William Street and also performed as a volunteer in various nursing homes. Her love of music was insatiable, and she would play all night if she was allowed. She could not read music but when she heard a tune once she never forgot it.

In September 1958 Belle, our sister, married James O’Neill from St. Clare’s Avenue and around that time we took in another vocalist, Charlie Watterson from Quarter Road Camlough, and he turned out to be very good singer at popular music and Country and Western, even though the genre was not recognised by that name locally. He was a master at Jim Reeves’ tunes and was as good a singer as there was in the country. He turned out great. Belle became pregnant with her first child, and being also an expert dressmaker, she was able to provide and wear frocks/dresses that disguised her pregnancy while on stage. On Sunday 11th October 1959 the band was playing at a dance in Newcastlewest, Co. Limerick roughly halfway between Limerick and Killarney, and Belle was on stage as usual. Two days later on Tuesday 13th October Belle gave birth to her first child. The following night the band were booked to play at Maghery on the shores of Lough Neagh and we were very unsettled without our lead singer and loving sister Belle.

After a few months Belle returned to the band but eventually phased herself into the background. By this time Eddie Ruddy had been the star musician and Jimmy Crawford was not too far behind.

The years passed by and Eddie Ruddy left the band to take up a post as an All-Ireland promoter for Comhaltas Ceoltóirí Éireann. He was also an expert tin whistle player, but he never played it at the dances. About that time Tom Morgan junior succeeded Luke Quinn.

Kevin Hayes from John Martin Street came into the band as a trombonist, and in later years he became a bass guitarist as well. His full-time job was on the railway. Jimmy Crawford was a full-time oil supplier and he eventually retired from the band. We brought in a replacement for Jimmy and the new recruit was our young brother Gerry Morgan R.I.P. who was a self-taught guitarist, vocalist and keyboard player.

Our other brother-in-law George Brannigan and my brother Raymond started a joinery workshop down behind Barney



Cregan’s garage in King Street/Francis Street. We used to practise our music there on Tuesday and Thursday nights, mainly rehearsing new songs that were taped from the radio at that time.

Charlie Watterson, our vocalist, got married and had children and in due course we had to look out for a singer. By this time our family had moved from Killeavy Road to the

Drumalane Road. We needed a replacement, and someone told us about a young girl called Madge Murphy who was in her early teens, and she lived in the Drumalane housing estate just across from where we were living. We asked her to try a few tunes and we told her she was in the band. This all happened in the early to mid 1960’s.

Not long before this we had another new band member in Brian Kearns, who was a self-taught guitarist and literally just lived across the road from us. Brian and our brother Gerry did a lot of practising together, and in my opinion, they were two brilliant musicians who could have played in any top band. Brian was reserved and quiet by nature and Gerry was the direct opposite.

In early 1966, Madge Murphy told us that her aunt, who lived in England, had sent a message that Hughie Green and some of the directors of Opportunity Knocks were coming over to the North and that she had sent in our names for inclusion in the auditions. I was cynical at the time and thought that we would not hear any more from that.

A few months later we got a call to say that the Opportunity Knocks auditions were being held in the Presbyterian Assembly Rooms in the middle of Belfast and that we should attend with all our band equipment the next morning, which happened to be a Saturday. I still thought it all a waste of time.

I then thought that it would appear so ungrateful if we had not attended, after Madge’s aunt and family applying for the invitation, so off we went on the Saturday morning and found the venue at Fisherwick Place in the heart of Belfast. We really did not know or care what we were going to play. Ahead of us there were groups, Irish dancers, elderly fiddlers, reciters and everything you could think of, and at one end of the room sat Hughie Green with two assistants. The auditions were fast and furious and sometimes the performers were cut short with a “next please” as the curt call of the audition panel. There were several pop groups before us and even though we had not decided what to play, I realised that we were going to have to play something different to the others, and I quickly decided that we would play a tune that Madge was not entirely in favour of, but I had my way and the tune she sang was “The Ring of Fire”. Surprisingly, we were asked to play another song.

About the middle of June 1966, we got a telegram inviting us to be at Granada Television Station in Didsbury Manchester for the morning of 30/6/1966. Accommodation for us was to be provided by the television company. At that time our manager Jim O’Neill had to arrange travel details and there was a shipping strike, so sailing was out, and after many phone calls air travel was available for Liverpool Airport and from thence to Manchester. To make matters worse we had a booking for a dance the night before in the Rainbow Ballroom Glenfarne, Co. Leitrim, also called the Ballroom of Romance, and the Dubliners were performing there as well. We were leaving the ballroom at about 2.00 a.m. to go home for a few hours’ sleep, and then on to Dublin Airport for our flight. As we had to take all our band equipment with us, we hired two large taxis with roof racks. The bemused taxi drivers were looking at us as if we were mad Irish men.

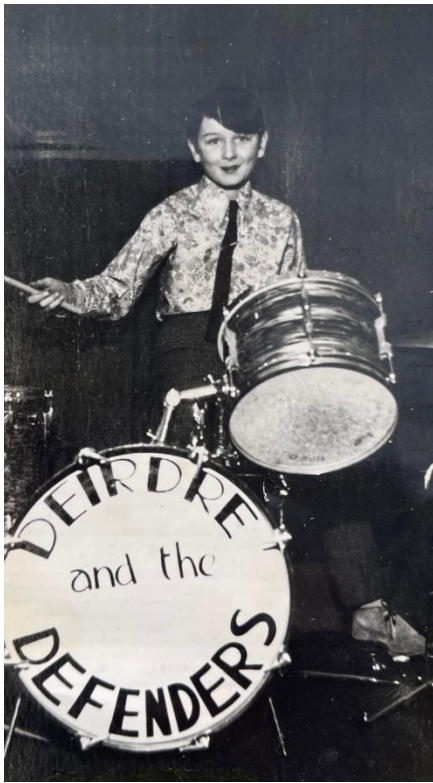
When we went to the television station the next morning we thought that we would not have much to do, but it was an education to see the amount of arrangements and rehearsals that took place. We were told to stand at a certain coloured “x” on the floor and each had a different colour, and this went on all day as there were about six other acts to be attended. On the second day everything was repeated and timed with stopwatches, and Hughie Green was timed as he interviewed the “sponsor” of each group and sometimes he was told to talk longer or shorter, to suit the timing of the adverts. Our sister Mary, now Mrs. Chris Loughran, was our “sponsor”.



On the morning of the actual show, Saturday 2nd July 1966 there was the final rehearsal, and about 12.00 noon the show was filmed for the actual programme. We always started the song with some drum taps but because there was a need to shave off a few seconds the taps were not given, and instead we started playing as the curtains were drawn.

The show was scheduled to be shown at five o’clock on television, but we had to leave to return in our taxis to Liverpool Airport, so we actually viewed the performance on television in a bar at Liverpool airport, before our trip back to

The Emerald Isle. On the Wednesday after the show, 6th July 1966, we received a call from Granada that we had won the previous week and we had to return for the next show on 9th July. We performed a different tune “Da Doo Ron Ron”, and afterwards Royston (Roy) Mayoh, the director of the show told us that we were in with a good chance of winning again, but I told him that if so that I could not be there as I was getting married on Saturday 16th July. He said “would you not postpone the wedding” but I told him that I could not do that. He suggested that I postpone the wedding. We came second and had the lovely surprise of wedding greetings telegrams from Roy and the canteen ladies of Opportunity Knocks.



In September 1966 we were invited again to Opportunity Knocks for the Winners' Show, and we renewed old friendships and shortly afterwards Doris Barry, who was the Production Manager of the show and the lady who was present at the original audition, wrote to us offering a tour of Germany, but as we were part-timers, we courteously declined the offer. Later in 1966 Engelbert Humperdinck was doing a tour in Ireland and we were invited to play at the dances at Newry Town Hall and Dundrum Parochial Hall at which he was the guest artist. Brian Kearns sang "There goes my everything" at the Dundrum dance, and after Brian had finished singing Engelbert's Road Manager asked Brian where he had heard that song.

Brian told him that he had taped it off the radio a few years earlier, and the Road Manager told Brian that this song was to be Engelbert's next record issued. Small world! The band was also to accompany "The Move", "Tiny Tim" and others. Some time in the 1960's we were booked to play at a dance in Lurgan and as we were driving down Lurgan's main street there was a sign attached to a lamppost, and it read "Music by Deirdre and the Defenders" and from then "Madge" became "Deirdre." Chris Loughran joined the line up in late Autumn 1966 as a guitar player and vocalist. Madge Murphy left the band circa late 1968 when her place was taken over by Cyril Stapleton an ex English bandleader and agent. Ken Stewart, writing in the Evening Press (28 January 1969) realised the band's quality and potential:

"It's always a pleasure to introduce potential in this column. Tonight I'd like you to meet another. Deirdre Murphy is the name. She is lead singer with The Defenders Newry. When Cyril Stapleton mentioned on a "Late Late Show" that he was excited about a girl he had discovered in Dublin who was a "cross between Lulu and Judith Durham of the Seekers" he was referring to Deirdre.

I first heard Deirdre when she appeared on Radio Eireann's "Spot the Talent" in 1967 as a member of a Co. Down team. She sang "When will the good apples fall".

I mentioned her name to various people in the business subsequently. Unhappily, nothing happened and I lost track of The Defenders. When I heard that Cyril Stapleton was coming to Dublin I made it a point of getting in touch with the band and suggested that they should get in touch with Pye's John Woods with a view to an audition with Cyril Stapleton.

And a few days ago both John and Cyril Stapleton heard Deirdre and the Defenders.



The result an immediate contract to record with Pye Records. This week Deirdre will fly to London where executives as well as A and R men including the ubiquitous Tony Hatch will hear her."

Leon Scott succeeded Madge Murphy and she was a great success and performed some excellent duets with Gerry Morgan. Paul Brannigan a young boy in his early teens came into the band in September 1968. Paul's mother Agnes was the eldest member of the Morgan family. Paul was an excellent drummer, and he was billed as "Ireland's youngest drummer." He always attracted lots of fans.

I have probably written so much and still I have not mentioned much about the actual music. We were so lucky to have vocalists and musicians who could sing any type of song.

Our sister Belle sang jazz tunes like Bill Bailey, Byebye Blackbird, Who's sorry now through to the Spinning Wheel, and Homes of Donegal. Charlie Watterson sang all the Jim Reeves ballads plus Detroit City, Lonesome Me, Things. Madge Murphy sang Boolavogue, Ring of Fire, Puppet on a String, The Carnival is over and indeed all Seekers' tunes plus songs by Peter Paul and Mary like "Leaving on a jet plane", "Both sides now." Leon Scott sang Harper Valley PTA and lots of others, Gerry was fond of Kenny Rogers' tunes like "Ruby" while Brian Kearns excelled at Creedence Clearwater Revival numbers. Chris Loughran favoured Everly Brothers & Val Doonican type ballads. Cyril Morgan had to sing songs that the others were reluctant to sing - Black Velvet Band, Whiskey on a Sunday, Lonely Woods of Upton.

Leon Scott left the band circa January 1971, and she was succeeded by a young girl Eadie (Edith) Cowan from Bessbrook, and eventually in the Summer of 1971 some of the older members decided to call it a day and the band played at their last dance in Ballymascanlon Hotel on Saturday 7/8/1971. Some of the younger members went on to play in the group "Whiskey" and that is a whole new chapter for another day.

A NEWRY RADICAL Lily (Farrell) McCreesh, Erskine Place

Abridged text based on reminiscences recorded by John Stewart & John Payne

(27 March 1995)

We were arrested coming from the céilí in Newry, 15th August 1939. We were three Republican prisoners incarcerated. One was Rose O'Hanlon of John Martin Gardens and then there was Josephine Brady; she was from Belfast. She was in before us. Josephine got a hard time. She was locked up



Rose O'Hanlon with Cyril Toman

more than anyone. Rose got 2 months and I got 1 month for selling flags with "We support the men who fight our battles and Damn your concessions England" on them. We were charged with selling flags for an uncharitable object without the permission of the County Inspector. Constable Carson gave evidence against us. Rose gave her Christian name in Irish when she was arrested and of course we both refused to recognise the court. We wouldn't pay the fines, so we were sent to Armagh Jail. You talk about the strip-searching. You had to walk the length of, I don't know what length, in your nude. I was 20 years old then. They told me my father could lose his job. The Armagh ones would send in boxes of sweets and everything. We saw the sweets, but we never got them. Your man, Sergeant Bailey from the Dublin Road, called at the house to tell my mother that I would be wearing my own clothes and all. God help her! She went and got me pyjamas and everything - toothpaste, soap, and anything I might need. My parents must have gone into debt and danger to get it. My father was only on weekly pay, like, there was nobody else working then. When I got out, I was met by a great reception. They had a céilí for me up in St. Colman's Hall. I just told them that nothing had changed. Same old Lily.

Oh, we had a good laughs in jail. This fellow I knew well from Armagh was making a path out in the grounds. We had to do the officers' washing, not the ordinary soldiers' washing. There were things that size (insects/lice) on the soldiers' clothes. The ordinary criminals looked after that. We did officers' washing, as I said, and I starched the arse out of Governor's shirt. He sent for me and asked if I did his shirt. "Well," I said, "that I certainly did." "Next time" says he, "don't put the starch the whole way down!" The Governor was Mr. Booth. Anyway, I was hanging out the washing and this fellow that I mentioned out on the path, gave me 20 Players and a box of matches and I put them in my pocket and went into Rose and I says to Rose; "Would you like a smoke?". "Oh, bad luck to you Farrell" says she. I says, "Would you like a smoke? Look at what I've got..."

Family and supporters always sent different things in. Some of them were foolish enough, like, they would send in bananas you know. They were left there to rot. The prison officer used to demand "Sign there that you have received the following" and I says that I had not received them. Says I, "I have not even seen them."

I only had one visit. Rose would not take a visit. Then I didn't bother my head, you know. Owen Fearon and Peter McEnerney and our Cathleen came down on my visit.

And the Legion of Mary would come in and they called us everything! And Rose reacted "Excuse me, we don't want you back in here anymore visiting us." The next thing, I think it was about two days after that, Monsignor Quinn - he was over the Legion of Mary - and he came in and Rose could always be found but she could never be found if you wanted her - and I was always the one left to talk to all the awkward ones. Oh, but Rose told him off too.

Rose wouldn't hear tell of a visit. We were a sight anyhow. If you had seen us in our strips, with a size 9 and a size 7 shoe.

There is no doubt about it, I enjoyed aspects of jail life. And the old dolls saying, "Would you do my apron for me for the chapel the night?" Oh, I would say, certainly and some old doll was going to keep her son for me because I did all her aprons for Mass and the handkerchief that you got done for



Lily, i gcónaí chun tosaigh

your head for Mass and then of course, they were all giving me their handkerchiefs to wash. I wasn't supposed to do it, but I did it. It was Saturday when the Oratory was cleaned out, where both Catholics and Protestants prayed and on the day that it was my turn to clean the Oratory, the Catholic one (screw) was over us. The day that you do the Oratory, you always get a wee bit of a bun and a cake and things, but I never got anything. So, I went back up to the laundry and Miss Duke, who was over the laundry, over us, says to me - "did you get a nice cup of tea?" I replied no. "Oh, that's not fair," says she. "You are entitled to that cup of tea." So, she says, "never mind. We're closing up and I will take you over to my wee flat and we will get a cup of tea." So, she did and she gave me three or four wee jam treats and tomatoes and everything. And my pockets were full. And I went in, and I says to Rose, says I, "God Bless us! Have I to bring you everything?"

Rose actually ate hardly at all in jail. She left her dinner outside the door every day. She would keep a piece of her bread in the mornings and give it to me later on. I would have eaten it, even if it was dry bread! She had a great spirit, however. When coming down from the workrooms Rose would sing "The Star of the County Down". How could she sing in a place like this? The "The Star of the County Down" was sung many a time when we looked at ourselves in the prison strips that we wore.

For selling flags we were treated by the Governor as terrorists. On one occasion I refused to make soup in the kitchen as I was a political prisoner. There was another time when I was ordered to clean out the cell of a prisoner who had a bad disease. Rose intervened and came over to me and said (to me and the screws); "Get out. I'm doing it. I'm her superior officer. I need disinfectant, gloves and whatever else." Rose went into the cell and said to the sick prisoner; "Come on. Get you out to hell and I'll clean your cell." Rose carried authority wherever she went.



Joe Cahill lived with Peter McEnerney in Nicholson's Court (Newry) in the 1930s, where the Sinn Féin office is now. I was active when they put the thing on the door - (the notice that is put on the prison gate referencing a hanging). Joe Cahill and of course Danny McAllister, who was a 6th cousin of ours, he got the "cat" for the same policeman.

The boys in 1920 to 1922 used to stay in our house, you know, where the Boy Scouts are now in Home Avenue. There was a place upstairs, in the loft and then they had a door that opened out and there was enough space that you could jump down into Pat McElroy's grandfather's. He was the only man in Chapel Street that would give the boys permission if they were "on the run". He used to leave a wee note every night for my mummy - how many were there and how many were expected the next night. Sometimes my mother had no grub for the rest of us and my father never knew a thing about it.

The late Paddy Fearon would always leave a note to say how many would be there. I remember my mother telling me that Paddy's mother thought that "Head Henry" (local policeman) was great. She thought he was straight, and she says (to Henry) "The father's not well. Do you think it would be all right to let him (Paddy) come down home?" He says, "yes, let him come home this night week and he will be all right. We will see that he gets home." Paddy cutely came down home the following night and there was nobody about. The night he was supposed to come home, the house was surrounded.

I was born up there in Home Avenue and just before my mother died, she was away with the "Hibs" up to the Boyne Valley. There was a man in this hotel and when he heard the group was from Newry, he says, "Many a night I slept in a place in Newry. The man was a nationalist and the woman was a republican. Many a good feed she prepared for us there. The house was in front of the orphanage." The house location just dawned on my father, and he says to him, "You have that very woman sitting in your company tonight." They had a few drinks together before the night ended.





An Mhanainnis: ‘Gaeilge Aisteach’

le Ciarán Dunbar

“From the beginning of its career as a written language English influence played havoc with its syntax, and it could be said without much exaggeration that some of the Manx that has been printed is merely English disguised in a Manx vocabulary. Manx hardly deserved to live. When a language surrenders itself to foreign idiom, and when all its speakers become bilingual, the penalty is death.”¹
Tomás Ó Rathile (1932)

Tá an ráiteas sin thuas ar cheann de na ráitis is clúití agus is míchlúití i Staidéar na Ceiltise. Rinne an tOllamh Ó Rathile Gaeilge Mhanann a dhamnú ann, chuir sé an milleán ar an íospartach. Maireann Gaeilge Mhanann faoi smál an leabhail sin go dtí an lá atá inniu ann in Éirinn. Tá tuairim Uí Rathile freagrach as go leor den laghad suime a chuireann Gaeilgeoirí i gcanúint ár gcomharsana agus a gcuid aineolas uirthi dá bharr.

Tá cúis mhór eile ann ar ndóigh - an córas litrithe a úsáideann Gaeilge Mhanann, córas a chuireann mearbhall ar Ghaeilgeoirí in Éirinn agus a chothaíonn coimhthíos idir Ghaeilgeoirí an dá oileán - coimhthíos nach dtugann difríochtaí teanga nó sochtheangeolaíocht údar dó.

Tá Oileán Mhanann 40km amach ó chósta Chontae an Dúin go díreach, tá staid na teanga sa dá áit measartha cosúil le chéile - tá iarrachtaí á ndéanamh chun í a athbheochan i ndiaidh don Ghaeltacht agus don chanúint dhúchasach bás a fháil.

Tá eolas éigin ar Ghaeilge Mhanann ag 2,223 duine de réir dhaonáireamh 2021. Fuair an cainteoir dúchais traidisiúnta deiridh bás in 1974 ach tá rath éigin ar athbheochan na teanga. Tá ‘gaelscoil’ amháin ann san oileán, an Bunscoil Ghaelgach.

Na fíricí

Siolraíonn Gaeilge Mhanann ón tSean-Ghaeilge / Meán-Ghaeilge go díreach, agus is í an teanga is cosúla le Gaeilge na hÉireann, i mo thuairimse. Is cosúla le Gaeilge Oirthear Uladh, nach maireann, í Gaeilge Mhanann ná le haon chanúint Éireannach eile². Ó thaobh na foclóireachta de, agus gnéithe den fhóineolaíocht, tá go leor cosúlachtaí ann le Gaeilge na Mumhan chomh maith áfach. Ní féidir a shéanadh ná gur leagan ar leith í den Ghaeilge, ach mar sin féin, níl sé ar dhóigh ar bith chomh huathúil is a cheaptar. Ag scríobh dó faoi Ghaeilge Mhanann³ sa leabhar ‘Stair na Gaeilge’, ba é tuairim Nicholas Williams “gur cineál Gaeilge atá i dteanga Mhanann ach fiú má fhágtar an litriú sainiúil as an áireamh, ní mór admháil gur aisteach an sórt Gaeilge atá inti”⁴.

Scríobh sé go bhfuil na tréithe ar leith sin “a dhealraíonn” í ón dá Ghaeilge eile ar fáil i gcanúintí eile in Éirinn agus in Albain - ach go bhfuil siad “le fáil le chéile agus go rialta sa Mhanainnis”⁵.

Córas litrithe Ghaeilge Mhanann

Ní bhíonn mórán eolais ag Éireannaigh ar Ghaeilge Mhanann de ghnáth. Is é an chúis taobh thiar den aineolas sin, thar aon rud eile dar liom, ná an córas litrithe a úsáideann na Manannaigh. Bíonn daoine den tuairim go bhfuil bun-difríocht ollmhór idir Gaeilge Mhanann agus na teangacha Gaeilge eile mar gheall ar an chóras litrithe seo, rud nach bhfuil go hiomlán fíor.

Níl córas litrithe Ghaeilge Mhanann, atá bunaithe ar an Bhéarla den chuid is mó, oideolaíoch nó sanasaíoch agus ní léiríonn sé foghraíocht na teanga go sásúil ach an oiread, i mo thuairimse. Ar an lámh eile, seans go bhfuil sé beagáinín níos éascaí do Bhéarlóirí í a fhoghlaim ná córas Ghaeilge na

¹ O’Rahilly T. F., (1972).

² Gach seans go raibh sí chomh cosúil céanna leis an Ghaeilge mar a bhíodh i nGallghaelaibh ach ní dócha gur féidir sin a chruthú.

³ Bhí sé de nós ag Williams (1994) ‘Manainnis’ a thabhairt ar an teanga.

⁴ Williams (1994) l. 737.

⁵ Ibid, l. 738.

hÉireann. Tá dúil ag Manannaigh ann áfach, ní nach ionadh, is é an rud is ‘Manannaí’ faoin teanga. Tá siadsan sásta leis den chuid is mó agus is é sin an rud is ábhartha. Ní fiú d’Éireannaigh nó d’Albanaigh a bheith ag moladh dóibh é a athrú, go háirithe mura bhfuil aon tuiscint ag an mholtóir ar Ghaeilge an oileáin. Tá cosaint láidir paiseanta déanta ag Críostóir Mac Giolla Eoin (Christopher Lewin mar is fearr aithne air is dócha) ar an chóras Mhanannach ó thaobh na teangeolaíochta de:

*It is argued that the system is neither so directly dependent on English conventions, nor so unsystematic and inconsistent, as has been often claimed. Such weaknesses as do exist from the perspective of contemporary scholars and students of the language should not necessarily be viewed as such in the light of the needs, priorities and assumptions of those who practised Manx writing in its original context. It is shown that there was in fact an increase in the phonological transparency of certain elements of the system during the standardization of the mid-eighteenth century represented by the publication of translations of the Book of Common Prayer (1765) and the Bible (1771-72).*⁶

Déanta na fírinne, tá stair fhada ag an chóras litreach Manannach, agus is iomaí uair a scríobhadh idir Gaeilge na hAlban agus Gaeilge na hÉireann i gcórais den chineál céanna san am a chuaigh thart.

Cén fáth nach n-éireodh na Manannaigh as chóras s’acu féin agus í a scríobh go ‘Gaelach’ go díreach?

Sa chéad dul síos, ó thaobh na teanga de, bheadh sé sin níos deacra ná mar a shílfeá agus ó thaobh na praiticiúlachta de, b’ionann é agus an dul chun cinn a rinneadh ó thaobh athbheochan na teanga a chur ar ceal.

Dá ndéanfaí córas nua a ghlacadh, chuirfeadh sé sin an dul chun cinn a rinne an teanga le 40 bliain anuas amú. Scoiltfeadh sé an ghluaiseacht teanga san oileán ar a laghad dhá uair – le cuid acu ag cloí leis an tsean-chóras, cuid eile ag dul leis an chóras nua agus cuid eile ag dul le córas athleasaithe éigin eile.

Seo mar a mhínigh An tOll. Tadhg Ó hIfearnáin an scéal:

*Even if the potential for disagreement among the most active members of the speech community were to be overcome, and the majority of the Manx population won over to the need for a change, there would still be many difficulties to be overcome for Manx to adopt a Gaelic orthography. The biggest of all of these is the lack of expertise to create a Manx version of Gaelic orthography that would be an improvement on the current system from the perspective of Manx itself. It is not possible simply to start writing Manx as if it was Scottish or Irish Gaelic. It would need its own conventions. It would not be impossible to define these, but such work would require a research team, professional training over several years, and would after that be time and resource consuming in itself. All of this would be without any certainty of agreement before such Manx Gaelic orthographic conventions could be published. Currently there are not enough experts in Manx to develop such a system, nor is there a clear majority who would be willing to subscribe to its implementation. Manx speakers in the twenty-first century clearly no longer share the language ideology that was both part of the creation of their writing system and the language's near fatal decline. The Manx orthographic system has many detractors and few outright supporters among the most fluent speakers. The majority are resigned to the fact that things are as they found them when they came to Manx, and they will try to do the best that they can with the system, while lamenting the fact that it is so. A common theme throughout this research was the belief of Manx speakers that building the speech community is more important than any other question about the nature of the Manx being revived, including its orthographic conventions.*⁷

Agus seo tuairim Chríostóir Mhic Giolla Eoin ar an ábhar céanna:

Tugtar faoi deara gur minic a thagann aincheisteanna chun cinn nach bhfuil aon réiteach follasach le fáil orthu idir fuaimniú Ghaeilge Mhanann agus an tsanasaíocht Ghaelach. Baineann deacracht freisin le focail agus foirmeacha Manannacha nach ann dóibh, nó nach bhfuil coitianta, nó a bhfuil brí eile leo i nGaeilge na hÉireann nó na hAlban. Fadhb eile a fhágann nach bhfuil na téacsanna seo chomh héifeachtach agus a shílfi ó thaobh na cumarsáide idirGhaelaí de is ea easpa tuisceana na scríbhneoirí ar Ghaeilge Mhanann, ar na cineálacha eile

Gaeilge, nó ar na forbairtí stairiúla a scarann iad. Dúshlán é seo a bheadh deacair a shárú in aon iarratas hipitéiseach le córas Gaelach a chruthú le haghaidh gnáthúsáide i measc cainteoirí Gaeilge Mhanann – rud a mhíníonn go pointe cén fáth nár tharla sé go dtí seo, in ainneoin an mheoin phan-Ghaelaigh atá forleathan i measc lucht na hathbheochana. Go deimhin, cé nach mbíonn go leor daoine sa phobal athbheochana róshásta leis an gcóras litrithe Manannach, tá an chuma ar an scéal nach nglacfar go deo le córas nua Gaelach don teanga.

Mar sin féin, aithníonn Mac Giolla Eoin go ndéantar iarrachtaí chun an litriú Gaelach a chur i bhfeidhm ar Ghaeilge Mhanann, ar bhonn neamhoifigiúil.

*“B’fhéidir gur ar mhaithe le siamsaíocht nó fiosracht phearsanta is mó a dhéanfar iarrachtaí neamhfhoirmiúla, príobháideacha le Gaeilge Mhanann a scríobh i litriú Gaelach, áfach.”*⁸

Gaeilge Mhanann i gcóras litrithe na Gaeilge

Rinneadh iarrachtaí Gaeilge Mhanann a scríobh i litriú traidisiúnta na Gaeilge ó am go céile.

Seo sliocht as scéalaíocht an scéalaí Mhanannaigh Ned Beg Hom Ruy (Ned Beag Thom Ruaidh), curtha in eagar ag Seoras Mac Ruairí, cuir i gcás:

Tráth (nuair) bha mis’ ‘na ghille éag (óg), bheadh e ag inns anns na taighean-óst thairis an chaban (cupán) muis (faoi) an tráth (am) a bha e son saighdiúir as (agus) na rudan a bheadh e fhín as na cumrágan (comradaí) ag deanamh. Bha e son bliadhntan anns ball (áit) einneach anns an Eirinn rathad (áit) a bha an baile is neasa (is cóngaraí) ceithir na cuig do mhileachan de, as bheadh ad ag faodainn (fáil) cead do ghol gus an baile na ciartan (amanna), ma bheadh ad ag iomarcadh (iompair) ad fhín do (go) dóigheach. Ach bheadh ad do minic deanamh olc, as ag faodainn ad fhín do (go) dóigheach. Ach bheadh ad do minic deanamh olc, as ag faodainn ad fhín bruidit (bruite) leoiris (leis) na Éireannaí anns na taighean-óst anns an bhaile. Bha droidhead fo an rathad eadar an ball a bha na saighdiúirean ag cumal (ina gcónaí) ann as an baile, as bha’n sluaigh (daoine) ag rá do robh bugán (pocán) gabhaill ar an droidhead (droichead).⁹

In 2010 foilsíodh ‘*Manannan’s Cloak: An Anthology of Manx Literature*’, curtha in eagar ag Robert Corteen Carswell¹⁰. Istigh sa bhailiúchán sin, tá an sliocht seo a leanas ó Frank Bell Kelly, fear a raibh Gaeilge na hAlban agus Gaeilge na hÉireann aige chomh maith le Manainnis. Bhain sé úsáid as an eolas sin chun litriú Gaelach a chur ar scéal a cheap sé féin:

An Breac t’anns an Abhainn Mor (*alternative orthography*)

Fhoduins cur aithne air an bhreac sen bhoi dagh uile bhreac bha riumh gamhaite anns poil de sruan; ta tumaid airccionn moran a chinneadh aige, a’s ais nagh bheil aig lan deubh.

Ach, an chial ta ‘sa chion aige! Ta iastaran de na seacht scireachan craduit, sprochtuit air a shon-fud ny bliantan fada; dagh uile lethid a bait bha curuit air dhubhan riumh, sireach ‘ad, chan ‘eadh ach cur air an mitiur de bhreac ach gob biorach do shaith ‘mach har rish an chlach t’e ‘na chumal fo, an faman aige glaiseach creaideolach, a’s airsubhal leis do ciun.

‘S facuinit bheach e, shios bhoid ‘san uiste geal, dun scainse air bith gamhail diots, no de’n bait aghads, cead aige achtal an mioladair t’ann. ‘Se ort fhein bheach an troigheas, a’s esean ‘g eiridh gus uachtar an uiste do roigh carchuileagan bheach de’n dath cheadn’ a’s de’n chaslaios cheadn’ ris an ‘nan bheach air do dhubhan fhein; An breac gasta crionna sen! ‘S iomadh ta’n mollacht-mionna ghuaire de na iastaran ‘san linn aige.

‘Ni ‘g radh rium ta thu bu mhian leat bheith do shealgair, iastach son an breac? Innseams duit: gabh dus Ard-Macha thoiseacht, eisd, dean aithndedas ris iastair-bhric t’anns an bhall siud. Abair ris, d’fhuair thu naidheacht de’n bhreac, a’s do bheil e cairit aghad gun an ard d’fhagail daire bhios e ‘san phoga leat.

Seo mar a bhí an scéal sa litriú Manannach aige:

Yn Brack T’Ayns Yn Awin Mooar, 1952

Oddins cur enn er yn vrack shen veih dagh ooilley vrack va rieuau goit ayns poyll jeh strooan; ta tummid erskyn mooarane e chynney, echey, as eash nagh vel ec lane jeu.

^[1] 6 Lewin (2020).

^[2] 7 Ó hIfearnáin, Tadhg (2007).

Agh, yn cheeayl ta ‘sy chione echey! Ta eeasteyryn jeh ny shiaght skeeraghyn craidit, sproghtit er e hon fud ny bleeantyn foddey; dagh ooilley lheid y bite va currit er dooan rieu, shirragh ad, cha nee agh cur er yn mitchoor dy vrack agh gob birragh dy haih magh har rish yn clagh t’eh ny chummal fo, yn famman echey gleashagh dy craidoilagh as ersooyl lesh dy kiune.

‘S fakinit veagh eh, heese voyd ‘syn ushtey gial, dyn scansh erbee goaill jeeds, ny Jeh yn bite ayd, kied echey aghtal yn mioleyder t’ayn. She ort-hene veagh yn treihys, as eshyn ‘g irree gys eaghtyr yn ushtey dy reih carchuillagyn veagh jeh’n daah cheddin as jeh’n chaslys cheddin rish y ‘nane veagh er dty ghooan hene; yn brack gastey creeney shen! Sh’imme y ta’n mollaght-mynney hooar eh jeh ny eeasteyryn sy lhing echey.

‘Nee gra rhym t’ou, byvian lhiat ve dty helgeyr, eeastagh son yn brack? Inshyms dhyt; Gow dys Ard-Magher hoshiaght, eisht jean ainjys rish eeasteyr-vrick t’ ayns y voayl shid. Abbyr rish, dy dooar oo naight jeh’n vrack, as dy vel eh kiarit ayd gyn yn ard d’aagail derrey vees eh ‘sy phoagey lhiat.

Agus seo aistriúchán go Gaeilge na hÉireann, a leanann an bhun-théacs go dlúth:

An Breac atá san abhainn mhór

D’fhéadfainn an breac sin a aithint ó gach uile bhreac a gabhadh riamh i bpoll srutháin; tá toirt os cionn mórán dá chine aige, agus aois nach bhfuil ag a lán acu.

Ach, an chiall atá sa cheann aige! Tá iascairí na seacht bparóiste cráite, spréachta ar a shon ar feadh na mblianta fada; gach uile leithéid (sórt) de bhaoite a cuireadh ar duán riamh a d’iarradh siad (a bhaineadh siad triail as), ní dhéanann an rógáire de bhreac ach a ghob biorach a shá amach thar an gcloch a bhfuil sé ian chónaí faoi, an t-eireaball aige ag bogadh go magúil agus ar siúl leis go ciúin.

Agus bheadh sé le feiceáil, thíos uait san uisce geal, gan suntas ar bith a thabhairt duitse, ná do do bhaoite, beag beann ar cé chomh cliste is atá an mealltóir (gaiste). Is ort féin a bheadh an t-anró, agus eisean ag éirí go dtí uachtar (barr) an uisce chun cuileog a roghnú de a bheadh den dóigh (dath) chéanna agus den chosúlacht chéanna leis na cinn a bheadh ar do dhuán féin; an breac gasta (glic) críonna sin! Is iomaí mallacht a fuair sé óna hiascairí lena linn.

An ag rá liom atá tú, ba mhian leat a bheith i do shealgáire, ag iascaireacht don bhreac? Inseoidh mé duit; Téigh chuig Ard Mhacha ar dtús, ansin cur aithne air iascaire bric atá ann san áit úd. Abair leis, go bhfuair tú nuacht ar an bhreac, agus go bhfuil sé beartaithe agat gan an ard (áit) a fhágáil go dtí go mbeidh sé sa mhála leat.

Intuigtheacht

“Tharla go raibh stróinséarach ina shuí ar an suíochán céanna in aice liom. Is orm a bhí an ionadh nuair a labhair sé Gaeilg liom gur shamhlaíos difir inti seachas an Ghaeilg a bhí agam féin. Is cuimhin liom aon ní amháin gur ‘cabhall’ a thugadh sé ar chapall agus gur ‘sligeach’ a thugadh sé ar choirce. Ach chainteomís le chéile díreach mar ba mhaith linn é. D’fhiafraíos de cad é agus dúirt sé liom gurbh ó Oileán Mhanann é, agus gurbh iascaire é i gceann de na bád sin amuigh sa chuan.”¹¹

Lane vie, gur eh mie eu.

Lán mhaith¹², go robh maith aiu¹³.

Go han-mhaith, go raibh maith agat.

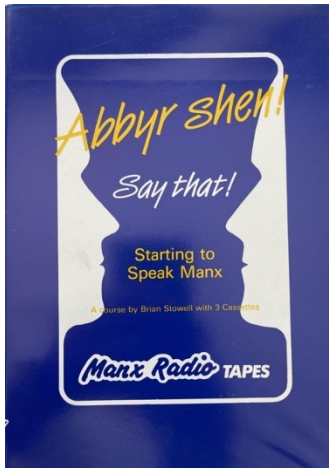
Fairly well, thank you.

Kys¹⁴ ta shiu hene?

Cio(nn)as tá siu fhéin?

Conas tá tú féin?

How are you yourself?



Cha nel mee g’accan.

Chan eil mi ‘g acaín¹⁵.

Níl caill orm.

I am not complaining.

Ta mee clashtyn dy¹⁶ vel Thom ching.

Tá mi claistin da bheil Tom tinn¹⁷.

Cluinim go bhfuil Tom tinn.

I hear Tom is sick.

O’ dy jarroo, c’red ta jannoo er?

O’ da dearbh, c’réad tá déanamh air?

O’, go dearbh, cad atá air?

Oh indeed, what ails him?

Cha ‘sayms¹⁸, agh cha nel eh g’obbragh.

Cha fhios aghams, ach chan eil e ‘g obrach.

Níl a fhios agam, ach níl sé ag obair.

I don’t know but he is not working.

V’eh g’obbragh jea.

Bha e ‘g obrach dé.

Bhí sé ag obair inné.

He was working yesterday.

Va, agh cha row eh jeeaghyn ro vie.

Bha, ach cha robh e deuchainn¹⁹ ro-mhaith.

Bhí, ach ní raibh cuma rómhaith air.

Yes, but he was not looking too well.

Vell oo goll thie nish?

Bheil thú gol taigh nois?

An bhfuil tú ag dul abhaile anois?

Are you going home now?

Cha nel, ta mee goll gys Doolish.

Chan eil, tá mi gol gus Dubhghlais.

Níl, tá mé ag dul go Dubhghlais.

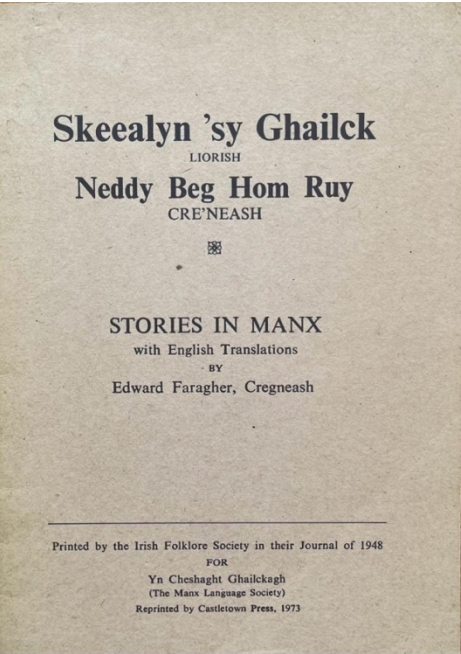
No, I am going to Douglas.

Jean siyr eisht ta’n barroose cheet.

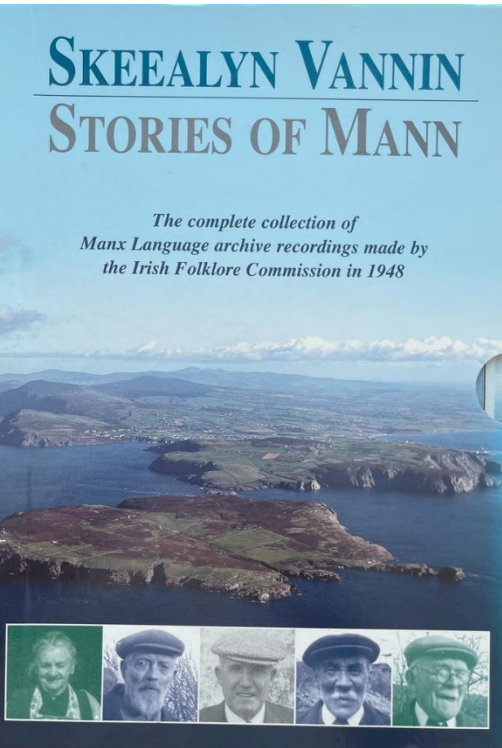
Déan siar eist²⁰, tá an barrús tíot.

Déan deifir anois, tá an bus ag teacht.

Make haste then, the bus is coming.



Cuid de na háiseanna atá i Leabharlann an Ghaelárais



¹⁵ As an tSean-ghaeilge ‘accaíne’ ‘bewails, laments, complains’ eDil, (cf. SMO - <http://www2.smo.uhi.ac.uk/teanga/bunadas/f.php?f=71359>).

¹⁶< go / gu.

¹⁷ Chuirfeadh an fuaimniú Gaeilge na Rinne, Port Láirge, i gcuimhne do dhuine. Tá leideanna áirithe ann gur mar ‘ting’ a dúradh ‘tinn’ i gContae an Dúin chomh maith.

¹⁸Cha’s aghams = giorrúchán ar ‘chan eil fhios aghams’ (Nótaí Juan Y Geill).

¹⁹ Tugtar ‘Deuch’ mar mhodh ordaithe ‘faicinn’ ach déanta na fírinne, ciallaíonn sé ‘amharc’ (Nótaí Juan Y Geill).

²⁰ Eisht < ‘ar éis de’ dar le Caoimhín Ó Donnaille (<http://nimill.blogspot.com/2011/02/gaeilge-mhanann.html>)

Bannaght Ihiat, Yuan. Slane Ihiat, Ned.
Beannacht leat, Yuan. Slán leat Ned.
Beannacht leat, a Eoin. Slán leat a Ned.
Goodbye Johnnie. Farewell Ned.

Jeeagh quoi ta cheet nish?
Déach caé tá tíot nois?
Féach cé atá ag teacht anois?
Look who's coming now?

She Illiam t'ayn.
'Se Illiam t'ann.
Uilliam atá ann.
Its William (that's in).

Moghrey mie, Illiam, cre'n driss t'ort?
Móra maith, Illiam, cre'n drios²¹ t'ort?
Maidin mhaith a Uilliam, cén práinn atá ort?
Good morning, William, what rush is on thee?

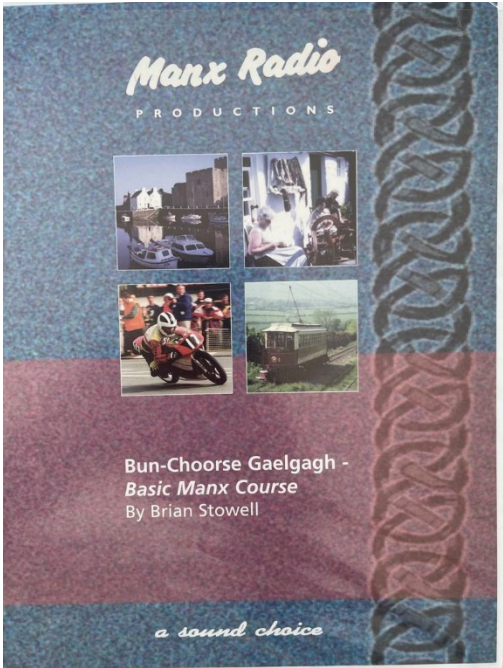
Ta mee goll gys Purt le Moirey.
Tá mi gol gus Port le Muire.
Tá mé ag dul go Port le Muire.
I am going to Port St. Mary.

Vell oo goll eastagh?
Bheil thú gol iastach?
An bhfuil tú ag dul ag iascaireacht?,m
Are you going fishing?

Ta, vel oo cheet marym?
Tá, bheil thú tíot maram²²?
Tá, an bhfuil tú ag teacht in éineacht liom?
Yes, are you coming with me?

Cha nel jiu edyr, ta mee ersooyl²³ dy-valley.
Chan eil diu eadar²⁴, tá mi ar súil²⁵ da-bhaile²⁶.
Níl inniu ar chor ar bith, tá mé ag imeacht abhaile.
Not today at all, I'm away home.

²¹ cf. Gaeilge na hAlban 'greas' < S-Gh gress (= fogha) agus gressaid in eDIL (Dennis King, comhrá pearsanta).
²² Céad-phearsa de 'marish', 'leis'. Dar le Williams (1994, 703–44), marish na Manainnise < "'immalle fri' na Luath-Gaeilge. Ciallaíonn 'marym, mayrt, marish... 'in éineacht leis'. Cuireann lesh (leis) seilbh in iúl de ghnáth (Nótaí Juan Y Geill). [marym (maram), mayrt (mart), marish (mairis*), maree (mairi*), marin (mairinn*), meriu (meiriu*), maroo (maru). Nóta, is ar mhaithe le rialtacht a bhain mé úsáid as an litriú 'caol le caol' sna samplaí sin, ach déanta na fírinne, ní 'r' caol atá ann i nGaeilge Mhanann.
²³ Féach GÉ 'ar shiúl'.
²⁴ Edyr < G. na hA agus G. na hÉ. 'idir'. Baintear úsáid as an intriacht 'edyr' go minic i nGaeilge Mh. 'ar chor ar bith' is brí leis. Tá an chiall céanna leis in Albain mar a bhí i nGaeilge Reachlann agus sa Ghaeilge Chlasaiceach cé gur mar 'idir' a déirtear/dúradh é.
²⁵ Ní réitíonn an litriú seo leis an sanas ach níl neart air sa chás seo.
²⁶ 'Da-bhaile', ciallaíonn 'balley' Ghaeilge Mhanann 'áit, baile mór, homestead nó feirm go fiú. Thie (taigh) = teach nó 'home' (Nótaí Juan Y Geill).



Gaeil an Iúir



Turas go hOileán Mhanann 2023

le Josephine Dunbar (Gaeilge) agus Chris Sheard (Manannais)

Thosaigh Cassan chun an nasc traidisiúnta Gaelach idir Contae an Dúin agus Oileán Mhanann a láidriú.

Ba é an chéad-rud a rinneadh ná cuireadh a thabhairt d’Adrian Cain, oifigeach forbartha na “Gaelg” ar Oileán Mhanann ag an am agus d’Aalin Clague, múinteoir sa “Bhunscoil Ghaelgagh” chuig Co. an Dúin. Thug siad cuairt ar Ghaelscoil na mBeann agus ar Bhunscoil an Iúir, thug siad léacht faoi Ghaeilge Mhanann i gCill Chaoil agus thug siad rang Gaeilge Mhanann i gCaisleán Nua. Bhí Pop-up Gaeltacht Gaeilge / Gaelg i gCaisleán Ruairí fosta agus tháinig slua mór chuige ó áiteanna ar fud na Sé Chontae, agus as Baile Átha Cliath fiú. Rinne BBC Nuacht NI tuairisc ar an chuairt seo, bhí píosa ar RTÉ Raidió na Gaeltachta agus chlúdaigh roinnt nuachtán é chomh maith - bhí an-suim ann! Agus ní raibh ann ach an tús. Le linn agus i ndiaidh na paindéime, bhí Gaelscoil na mBeann agus an Bhunscoil Ghaelgagh in Oileán Mhanann ag roinnt físeáin eatarthu féin ar líne. Rinneadh sraith póstaer tritheangach (Gaeilge, Gaelg agus Gàidhlig) le húsáid sna scoileanna. Eagraíodh ranganna agus ceardlanna dátheangacha ar ‘Zoom’, ar amhránaíocht agus ar éanlaithe agus reáchtáladh an chéad ‘badhc-obh’ Gaelach riamh fiú.

Faoi dheireadh, i Mí Aibreáin 2023, chuaigh páistí Ghaelscoil na mBeann as rang 6 agus 7, agus a gcuid múinteoirí ar cuairt go hOileán Mhanann. Cuireadh fáilte is fiche rompu le imeachtaí agus eispéireas taitneamhach do phaistí agus do dhaoine fásta. Ba chuma cibé acu Gaeilge nó Gaelg a bhí á cloisteáil ag na páistí, bhí siad ar a gcompord leo. Thuig siad go bhfuil na teangacha seo iontach cosúil le chéile, de réir na cluaise. Bhí na múinteoirí go léir ag caint teanga s’acu leo agus ní raibh orthu mórán le míniú sa chanúint eile. D’fhoghlaim na páistí damhsa na Manannach trí Ghaelg. Bhí ‘troid’ acu le Rí Amhlaoibh i gCaisleán Púrt ny h-Inshey i ndiaidh dul ar thuras báid ar an gcósta. Rinne siad céilí sa Bhunscoil, chonaic siad roth mór uisce Laksaa ón bharr agus ón taobh thíos agus thug siad go léir cuairt ar Cnoc Tynwald. Bhí craic go leor acu.

Lá sa bhreis

Bhí siad ag súil go bhfanfadh siad thall ansin trí lá ach shocraigh Mhanannán mhic Lir go bhfanfadh siad lá iomlán eile. Chuir dia mara Oileán Mhanann an t-oileán faoi cheilt lena bhrat ceo, mar is nós leis na cianta. Bhí an t-eitleán ó Aer Lingus ag ciorclú san áit a mba cheart go mbeadh an t-oileán ach ní raibh sé le feiceáil a thuilleadh. Beidh na páistí buíoch as sin go deo óir bhí am breise den scoth acu! Do na daoine fásta, ba é an rud is fearr ná muintir Mhanann féin. An-fháilteach agus cairdiúil a bhí siad leis na cuairteoirí gan eisceacht.

Tá múinteoirí na Bunscoile ag obair go crua ar athbheochan na “Gaelg”. Níl mórán acmhainní oideachais acu mar sin is orthu atá an dualgas chun leabhair agus acmhainní a chruthú. Bheadh cuimhne mhaith ag na chéad mhúinteoirí Ghaelscoile in Éirinn ar cé chomh crua is a bhíonn sé ar dtús. Tá an cosán idir Éirinn agus Oileán Mhanann glanta agus oscailte agus tá a fhios ag an ghlúin nua anois go bhfuil fáilte is fiche roimh chách ón dá thaobh!



Traidisiún fada Gaelach ón Mheánaois á choinneáil beo.

And in Manx...

Va Cassan crooit dy niartaghey yn shenn chiangey Gaelagh t’ayn eddyr Coontee yn Doon as Ellan Vannin.

Myr y chied chesmad er y raad shoh, va cuirrey currit da Adrian Cain, oaseir lhiasee Gaelgagh ayns Mannin ec y traa shen as Aalin Clague, ynseyder sy Vunscoil Ghaelgagh, dy heet dys Co. yn Doon. Hug ad shilley er Gaelscoil na mBeann as Bunscoil an Iúir, hug ad leaght mychione y Ghaelg ayns Cill Chaoil as hug ad brastyl Ghaelgagh ayns Caisleán Nua. Va Gaeltaght ‘pop-up’ Gaeilge / Gaelg cummit ayns Caisleán Ruairí neesht as haink earroo mooar dy leih huic voish buill fud ny Shey Coonteeyn, as eer voish Divlyn. Dinsh Naight BBC NI skeeal y turrys shoh, va peesh er RTÉ er Raidió na Gaeltachta as ren shiartanse dy phabyryn-naight gimraa eh neesht – va sym mooar ayn! As cha row shoh agh yn toshiaght. Tra va’n pandemagh ayn as ny lurg, va Gaelscoil na mBeann as y Vunscoil Ghaelgagh ayns Ellan Vannin rheynn feeshanyn eddyr ad hene er-linney. Va strane dy phosteyryn tree-hengagh (Gaeilge, Gaelg agus Gàidhlig) jeant son ymmyd ayns ny scoillyn. Va brastyllyn as keirdlannyn daa-hengagh reaghít er ‘Zoom’, er arraneys as er ushagyn as va’n chied ‘bake-off’ Gaelagh va rieu ayn reaghít.

Fy-yerrey, ayns Mee Averil 2023, hie paitchyn Ghaelscoil na mBeann ass brastyllyn 6 as 7, as paart jeh ny ynseyderyn oc er turrys dys Ellan Vannin. Va failt mooar currit daue lesh taghyrtyn as daaltyn taitnyssagh da paitchyn as da sleih aasít. By chummey nee Gaeilge ny Gaelg va ny paitchyn clashtyn, cha row ad boirit edyr. Hoig ad dy vel ny chengaghyn shoh feer goll ry-cheilley, er-lheh tra v’ad goll er loayrt. Va ny ynseyderyn ooilley loayrt nyn jenney oc hene as cha row eh orroo cur bun er monney sy ghlare elley. Dynsee ny paitchyn daunse Manninagh trooid Gaelg. Va ‘caggey’ oc lesh Ree Olaf ayns Cashtal Phurt ny Hinshey lurg daue v’er n’gholl er turrys baatey er slyst ny marrey. Chum ad ceili sy Vunscoil, honnick ad Queeyl Vooar Laksaa veih’n vaare as veih’n vun as hug ad ooilley shilley er Cronk Tinvaal. Va taitnys dy liooar oc.

Laa elley

Ve foue tannaghtyn hoal ayns shen three laa agh ren Manannan Mac Lir reaghey dy jinnagh ad tannaghtyn slane laa elley. Ren jee marrey Ellan Vannin coodaghey yn ellan lesh e chloagey dy chay, myr ta’n cliaghtey echey rish keeadyn dy vleeantyn. Va’n etlan voish Aer Lingus goll mygeayrt raad lhisagh yn ellan er ve agh cha row ee ry-akin arragh. Bee ny paitchyn booiagh lesh shen son dy bragh er y fa dy row tooilley traa seyr yindyssagh oc. Son y sleih aasít, yn red share v’ayn va mooinjey Vannin hene. Feoilt as caarjoil rish ny keayrttee va dy chooilley fer jeu.

Ta ynseyderyn y Vunscoil gobbragh dy creoi er aavioghey yn Ghaelg. Cha nel monney cooid-ynsee oc as myr shen she orroo hene y currym dy chroo liaryn as cooid-ynsee. Veagh cooinaght mie ec ny chied ynseyderyn Ghaelscoil ayns Nerin er cre cho creoi as te ec y toshiaght. Ta’n cassan eddyr Nerin as Ellan Vannin glennit as foshlit as ta fys ec y cheeloghe noa nish dy vel failt mooar er dy chooilley pheiaigh voish y daa heu! Tradishoon liauyr Gaelagh voish ny Heashyn Meanagh y’reayll bio.



Doire beag a chruthú i nDoire Beag

le Treasa Ní Bhanna

Cuireadh níos mó ná míle crann beag sa talamh i nDoire Beag ar na mallaibh. An chuid is mó de na crainn is crainn darach iad, ceann de na crainn áitiúla is tábhachtaí don nádúr. Deirtear go dtugann siad gnáthóg do 2300 speiceas agus go ndéanann crann darach aibí amháin go leor ocsaigine achan bhliain chun duine daonna amháin a choimeád beo! Phlandaigh Comhairle an Iúir, Múrna agus an Dúin na crainn sin le hairgead ó ghnónna sa cheantar chun brúchtanna carbóin a laghdú. Tógann crainn cuid mhór carbóin as an aer agus beidh i bhfad níos mó acu de dhíth anois chun dul i ngleic le héigeandáil an chlíoma. Nach deas, áfach, go gciallaíonn sin go bhfuil seans ann doire beag a chruthú in áit a chiallaíonn doire beag as Gaeilge! Go maire na crainn bheaga sin - tá súil agam go mbeidh doire aibí galánta ansin sna blianta atá romhainn!



Lucht Leibhéal A i Scoil na Mainistreach le hábhair a bhí urraithe ag Foras na Gaeilge/Comhaltas Uladh agus pic ó ‘Tá Bean in Éirinn’ seó dochreidte mar chuid de Sheachtain na Gaeilge.



Cuid den spiorad a bhí i nDoire Beag © Gaeláras Social History Archive

From Newry's Hiring Fair to the Lisburn Burnings

le Tom Moore

Brigid and Agnes Turley, 15- and 13-year-old sisters from Savalbeg (three miles outside Newry), were brought by their parents, Mary and Dan, to the Hiring Fair in Newry's Market Square in April 1887. With poverty endemic at the time, families were faced with sending their teenage children for six months at a time to work for farmers as farm labourers or house servants.

Both sisters were such diligent workers that, a few years later, they were offered and accepted full time work with each family. In 1899 a young John Griffin joined the McConnell farm in Lisnastrian as a stableboy. This was where Brigid Turley worked. Within two years

both became close friends and, eventually, John posed the question. Brigid, knowing that John was a member of the Church of Ireland, declined, as her Roman Catholic Church would not allow marriage.

Such was the love that John had for her that he told Brigid he would convert to Catholicism.



John & Brigid Griffith and family, six years after they settled into their farm at Sheeptown, outside Newry.

They were married in 1903 and set up home, close to their workplace, just outside Lisburn and raised their six children. Many, many miles away and years later, the Sinn Féin Lord Mayor of Cork, Tomás Mac Curtáin was shot dead on 20th March 1920. Fearing that the RIC man responsible might become known to the IRA, District Inspector Oswald Swanzy found himself transferred to Lisburn. This became known to Michael Collins who organised the shooting of the RIC man in Lisburn on 22nd August 1920.

Arising from this incident, loyalists in Lisburn took to attacking Roman Catholic residents and businesses in the town. Several people were killed, and many shops destroyed in what became known as "The Lisburn Burnings".

John Griffin, himself a former member of the Deneight Orange Lodge, was advised that his name was on the list of those to be targeted. With his horse and cart, he took his family to his mother-in-law's house from where his wife had left years earlier. He

returned home the next day hoping to recover the contents of his Lisburn home, only to find before him that all was burned on the street.

With determination he soon acquired a small farm in Sheeptown, and he and Brigid continued to rear their family of two girls and four boys.

One of the girls, Brigid Josephine, (Ena) through her working as a house servant for a Mr. Hennessey, (a Director in the Newry Central Laundry and Kerr's Mill), on the Dromalane Road, was eyed by a young Mick Moore (featuring elsewhere in this edition) and this young love developed into a marriage and the Moore family of Dromalane.



*John and Brigid (Turley) Griffin
on their wedding day.*



Mick Moore with 'Beauty'. Photo courtesy of Tom Moore

Denis Maguire (1798/99 - 1875)¹

le Seamus Laverty



Denis was the son of Constantine Maguire of Enniskillen and Mary the eldest daughter of John Caulfield and Rose Caulfield (nee O’Hanlon) of Newry.² Little is known about Constantine, but we find Mary being referred to as a widow by 1817, meaning that Denis and his siblings suffered the loss of their father early in life, Denis being born around 1798/99, Constantine Jun. around 1800/01 and Mary Jun. presumably close in time.³ We find Mary Maguire (nee Caulfield) being referred to as of Newry in her brother’s will of 1819 implying she had returned to be close to family. Denis is also purported to have come to Newry in 1816 to help his uncle Denis Caulfield manage the Monaghan Street distillery.⁴ Presumably Mary’s loving brother felt it important to help her and the family out after her bereavement and the loss of funds resulting from Constantine’s death. Denis’ brother Constantine Jun. was for a time, Manager of the Public News and Reading Room in Hill Street, Newry; before later becoming a partner in business with the local import merchant Patrick McParlan.⁵ Denis’s sister Mary Maguire is known to have married William Heron a merchant from Newry, and was the mother of the future Catholic MP Denis Caulfield Heron.⁶

Denis Caulfield ensured that his sister and her family would thrive in later years, with a very generous inheritance.⁷ One of the two distilleries that Denis Caulfield had previously owned was converted into a corn mill for manufacturing meal for the English market was operated by Denis and his cousin D C Brady.⁸ We also know that he was leasing land at Lisdrumgullion

from Lord Kilmorey around 1826,⁹ that he held freehold land in Lisnaree and Artana in 1831 from the Marquis of Downshire,¹⁰ and by 1832 he owned land in Lisdrumgullion and Ballinlare.¹¹ The wealth Denis inherited gave him opportunities lacking to others, he would use it to improve the prospects of Newry and its merchant class, by getting involved in national as well as local politics. Denis and his brother Constantine were involved within local catholic and liberal political circles.¹²

Unlike his uncle he was not beholden to the Needhams, and was prepared to challenge their quest for control of the town. In 1823, the Needham interest formulated a private bill (Police Bill) for an improvement commission. The envisioned body was designed to give the Needham’s a large degree of influence. In 1824 Denis Maguire was acting as chairman of a local householder committee which sought to express their disquiet about the bill. Denis was also proposed as a member for a committee of twenty one, with the aim of petitioning both houses of Parliament against the Police Bill.¹³ He sought to help local notables Patrick O’Hanlon and his son Hugh Marmaduke O’Hanlon, to influence Parliament to reframe alternative legislation, (Patrick O’Hanlon’s public bill for Municipal Improvements). After a number of years the government eventually supported O’Hanlon’s plan, and the first town commission in the

United Kingdom was established in Newry in 1828.¹⁴ Denis would become the first Chairman of the Town Commission, a post he would be re-elected to 18 times.¹⁵

In politics he would follow a liberal line. In August of 1826 he presided over a dinner at Murray’s Hotel with the friends of Civil and Religious Liberty. The guests of honour were the two Liberal Protestant Members for County Armagh, the Hon. Henry Caulfield and Charles Brownlow.¹⁶ Newry had a close association of contact between politicised Catholics and liberal Protestants, some of the more prominent include Edward Southwell Ruthven, Rev Steel Dickson and William Sharman Crawford.¹⁷ Denis Maguire’s toast at the dinner gives us some idea of his political principles, ‘Universal civil and religious liberty – the strongest bulwark for the security of a state – the best hostage for the allegiance of a people.’¹⁸ Both Maguire brothers had been members of the Catholic Association, and Denis played a prominent part in local catholic politics even acting as chairman for a time.¹⁹ In the local political arena, we find him and others calling for support for the poor in the area²⁰ and for the idea of stopping party processions of every description.²¹ In 1830 he was appointed as part of the Committee of Management of the newly established Newry Navigation Company.²²

In 1831 Denis reluctantly stood as a candidate in the liberal interest for Newry when John Henry Knox, Newry’s preceding MP, refused to support the Reform Bill which was then being discussed. He was the first Catholic to contest an election in Ulster since the passing of the emancipation act of 1829. The Newry Telegraph erroneously assumed that Denis was an Anti-Unionist and a thick and thin supporter of Daniel O’Connell.²³ A brief quote from Denis from the hustings gives us a better idea of his principles,

“We live in an age, and at an era, the most important in the history of the empire. If barriers be not thrown in the way of the progress which enlightenment, and liberty, and sound principles are making, the country will be redeemed from all the difficulties and distresses under which it labours. It is my sincere and honest conviction, that if the Bill (Great Reform Bill) which his Majesty’s Ministers have submitted, and which, it now appears, the King himself has sanctioned, be passed into a law, we may date from the regeneration of the United Kingdom and look forward to times of prosperity and peace.”²⁴

Unfortunately Denis would lose the election 221 votes to Knox’s 333.²⁵ He would stand again a second time as a liberal candidate the following year, this time against Lord Arthur Marcus Cecil Hill, brother of the Marquis of Downshire.²⁶ Toasts given at a St. Patrick’s Day Dinner that year can give some idea of the policies which Maguire would address himself to, including the abolition of Tithes and vestry rates and the reform of the Irish Grand Jury system.²⁷ Denis would lose with a closer margin of 475 votes to Hill’s 494.²⁸ Unfortunately, the election contest was particularly bitter resulting in rioting, window smashing and general disorder on all sides. Some reports mentioned men from outside the town coming in to right the losing candidate, with a military and police force being used and drawbridges being opened to prevent violence.²⁹

Denis quite understandably refused to be drawn into a third contest for the town in 1835, but his cousin Denis Caulfield Brady did, and ended up becoming the first Catholic to represent an Ulster borough in Parliament since the reign of James II.³⁰

¹⁴ Gerald R Hall, Ulster Liberalism 1778-1876, the Middle Path (2011), p101, 102, An Act to make Provision for the lighting, cleansing, and watching of Cities, Towns Corporate and Market Towns in Ireland, in certain cases, 9 Geo. IV, c. 82.

¹⁵ http://www.newrymemoirs.com/stories_pages/localauthority1854_1.html accessed 25Oct 2019; Newry Telegraph - Tuesday 24 February 1829, p3

¹⁶ Enniskillen Chronicle and Erne Packet - Thursday 10 August 1826, p3

¹⁷ Belfast Commercial Chronicle - Saturday 03 October 1812, p2, Belfast News-Letter - Tuesday 24 February 1829, p1

¹⁸ Enniskillen Chronicle and Erne Packet - Thursday 10 August 1826, p3

¹⁹ Dublin Morning Register - Wednesday 25 May 1825, p4, Dublin Evening Post - Thursday 27 May 1824, p4, Dublin Evening Post - Thursday 24 January 1828, p1

²⁰ Newry Telegraph - Tuesday 22 June 1830, p3

²¹ Newry Telegraph - Tuesday 20 July 1830, p3

²² Dublin Mercantile Advertiser, and Weekly Price Current - Monday 23 August 1830, p4

²³ Newry Telegraph - Tuesday 03 May 1831, p2

²⁴ Newry Telegraph - Friday 06 May 1831, (Supplement to Newry Telegraph), pp1-2 „Denis’s principles on the Union question can be seen again at the election of the following year; see Newry Telegraph - Friday 21 December 1832, p2, “With regard to a question which has been much agitated in this country during the last two years, the Repeal of the Union, he was free to confess that he was at present opposed to it- but nevertheless he would give no pledge respecting it.”

²⁵ B. M. Walker, ‘Parliamentary Election Results in Ireland, 1801-1922, (Dublin, Royal Irish Academy, 1978), p234

²⁶ Bagenal’s Castle - Newry & Mourn Museum Newsletter Spring/Summer 2005; At one time it was thought that Colonel Needham the brother of the then Earl of Kilmorey would contest the election against Maguire; see Northern Whig - Thursday 13 December 1832, p2

²⁷ Tipperary Free Press - Wednesday 28 March 1832, p4

²⁸ B. M. Walker, ‘Parliamentary Election Results in Ireland, 1801-1922, (Dublin, Royal Irish Academy, 1978), p307

²⁹ Bagenal’s Castle - Newry & Mourn Museum Newsletter Spring/Summer 2005; Dublin Evening Packet and Correspondent - Saturday 29 December 1832, p3

³⁰ Newry Examiner and Louth Advertiser - Saturday 24 January 1835, p

¹ Newtownards Chronicle & Co. Down Observer - Saturday 27 February 1875, p3

² Newry Reporter October 13th 1917, p3

³ D1084/20/42; Deed of Annuity or Rent Charge. Consid. 5/- . Yearly Rent Charge £14. Parties: Thomas Graham, Drumkeen, Co. Fermanagh (Farmer) to Mary Maguire, Enniskillen (Widow and Merchant).; 7 May 1817 PRONI 41743/5

⁴ 1743/5; Will of Dennis Caulfield, Newry, 1819; T810/4; Volume comprising transcripts of document, (162) Will and Grant, (Prerogative Court) of Denis Caulfield of Newry, Co. Armagh. 13 June 1820; Newry Telegraph - Tuesday 01 January 1833, p3; Newry reporter, 1928, Article, ‘Distinguishing Pioneer of Newry Trade, Where Patriotism Begins, by Mr Hugh Duigenan

⁵ Pigot & Co's Provincial Directory of Ireland 1824, p409; Drogheda Journal,or Meath & Louth Advertiser - Saturday 11 August 1827, p2; Newry Telegraph - Friday 23 October 1829, p3

⁶ Roscommon & Leitrim Gazette - Saturday 31 May 1823, p3;Not Thomas Maguire as noted in <https://www.dib.ie/biography/heron-denis-caulfield-a3964>

⁷ 1743/5; Will of Dennis Caulfield, Newry, 1819

⁸ Anthony Marmion, The Ancient and Modern History of the Maritime Ports of Ireland (Printed for the Author by J. H. Banks, 4 Little Queen Street, Holborn, 1855), p308, see <https://archive.org/details/ancientandmoder00marmgoog/page/n314> accessed 14/06/2023

⁹ <https://apps.proni.gov.uk/freeholders/DetailedSearchResultsImage.aspx?VolumeNo=22&PageNo=124&LineNum=8> 8 List of Registered Freeholders 1826, accessed 20th October 2019

¹⁰ <https://apps.proni.gov.uk/freeholders/DetailedSearchResultsImage.aspx?VolumeNo=110&PageNo=4&LineNum=8> List of Registered Freeholders 1831, accessed 20th October 2019

¹¹ <https://apps.proni.gov.uk/freeholders/DetailedSearchResultsImage.aspx?VolumeNo=8&PageNo=30&LineNum=24> List of Registered Freeholders 1832, accessed 20th October 2019

¹² Dublin Evening Post - Thursday 23 December 1824, p3

¹³ Gerald R Hall, Ulster Liberalism 1778-1876, the Middle Path (2011), pp99-100, Dublin Evening Post - Thursday 15 January 1824, p2, Dublin Evening Post - Thursday 22 January 1824

That same year Maguire made efforts to bring the National Bank of Ireland to Newry³¹ and in 1837 he can be seen on the provisional committee who sought to extend the Dublin to Drogheda Railway into the north east of Ireland.³²

In 1839 Daniel O’Connell visited Newry and local notable reformers including Denis Maguire and his cousin D C Brady organised a dinner on his behalf. O’Connell used the event to praise the local precursor society, but also demanded total justice for Ireland within the Union settlement, failing that he would return his Repeal campaign.³³ Denis Maguire, D C

Brady and Thomas O’Hagan a future Lord Chancellor of Ireland had all been members attending meetings since 1838³⁴ but their politics was not really of the repeal camp, though they must have felt the society was useful as leverage for gaining concessions from Westminster. In 1839 both Maguire and Brady signed the Down Declaration in favour of the reformist second Melbourne administration.³⁵ In 1840 when O’Connell had gone down a decidedly more repeal line, they can be seen as members attending the Ulster Constitutional Association, a liberal Unionist movement under the authority of the Hon. Henry Caulfield and William Sharman Crawford JP.³⁶ In 1841 their absence from a repeal meeting in 1841 was noted³⁷and in 1844 when as chairman of the town commission Denis Maguire refused to entertain the political question of O’Connell and the Bridwell prisoners being discussed, he was denounced as a whiggish catholic.³⁸

Denis may not have supported repeal, but he remained a prominent reformer. In 1840/41 he opposed the introduction of Lord Stanley’s Bill and like the other friends of reform, he wished to see the rights of Irishmen put on an equal footing with that of ‘their fellow subjects of England and Scotland.’³⁹ He remained committed to Catholic politics as well and attended the aggregate meeting of the Catholics of Ireland in 1844, called because of the removal of Catholic jurors from the O’Connell state trial.⁴⁰ In 1846 along with many of the other prominent inhabitants he called for the establishment of a soup kitchen to help those clearly affected by the famine.⁴¹ He was appointed a JP for county Armagh, in the later part of 1849, thanks to the recommendation of James Molyneux Caulfield, Liberal MP for county Armagh (1845-57).⁴² Unfortunately for Denis in the summer of that same year his brother Constantine died.⁴³

In 1852 Denis and his cousin D C Brady resigned from their position as magistrates after a fine they had imposed upon a constable Allen for an alleged assault on a man, T. Rafferty, was remitted by the Lord Lieutenant.⁴⁴ Both were re-appointed JP’s in 1854 again thanks to Colonel Caulfield MP.⁴⁵ He supported Tenant Right and could be seen on a platform in Donaghmore for that measure in 1852.⁴⁶ That same year his mother Mary Maguire (nee Caulfield) died at their residence in Bridge street.⁴⁷ In 1853 along with his cousin D C Brady he went on an influential excursion with members of the Newry Navigation Company and with noted Irish engineer William Dargan at their disposal, they made borings into the lough. The borings gave readings that proved it would be possible to dredge the lough making it possible for larger ships to travel up it.⁴⁸

Little is known of his later years. In 1870 he appears to have become very unwell and been so indisposed as to be unable to leave his residence at Bridge street. His increasing age and ill-health resulted in his retirement from local political involvement. He died at his home on 18 February 1875 aged 76. He was buried at the Old Chapel graveyard two days later.⁴⁹

Many thanks are due to: Margaret Kane, Heritage Manager of Enniskillen Library & Michael McKeown of Old Newry Society for providing me with some of the material used in this article.

³¹ Dublin Morning Register - Friday 02 September 1836, p1

³² Drogheda Journal, or Meath & Louth Advertiser - Tuesday 07 February 1837, p3

³³ Freeman's Journal - Thursday 11 April 1839, pp3-4

³⁴ Freeman's Journal - Monday 05 November 1838, p3

³⁵ Vindicator - Saturday 11 January 1840, p1, Vindicator - Wednesday 15 January 1840, p4

³⁶ Northern Whig - Saturday 15 August 1840, p1

³⁷ Newry Telegraph - Thursday 15 April 1841, p3

³⁸ Newry Telegraph - Saturday 29 June 1844, p3

³⁹ Dublin Weekly Register - Saturday 09 January 1841, p1

⁴⁰ Freeman's Journal - Saturday 13 January 1844, p1

⁴¹ Newry Telegraph - Saturday 05 December 1846, p2

⁴² Newry Telegraph - Tuesday 01 January 1850, p3, James Molyneux Caulfield was the son of Hon. Henry Caulfield; see https://en.wikipedia.org/wiki/James_Caulfeild,_3rd_Earl_of_Charlemont

⁴³ Banner of Ulster - Tuesday 07 August 1849, p3, Newry Examiner and Louth Advertiser - Wednesday 08 August 1849, p3

⁴⁴ The Advocate: or, Irish Industrial Journal - Wednesday 03 March 1852, p3

⁴⁵ Belfast Commercial Chronicle - Saturday 25 February 1854, p1

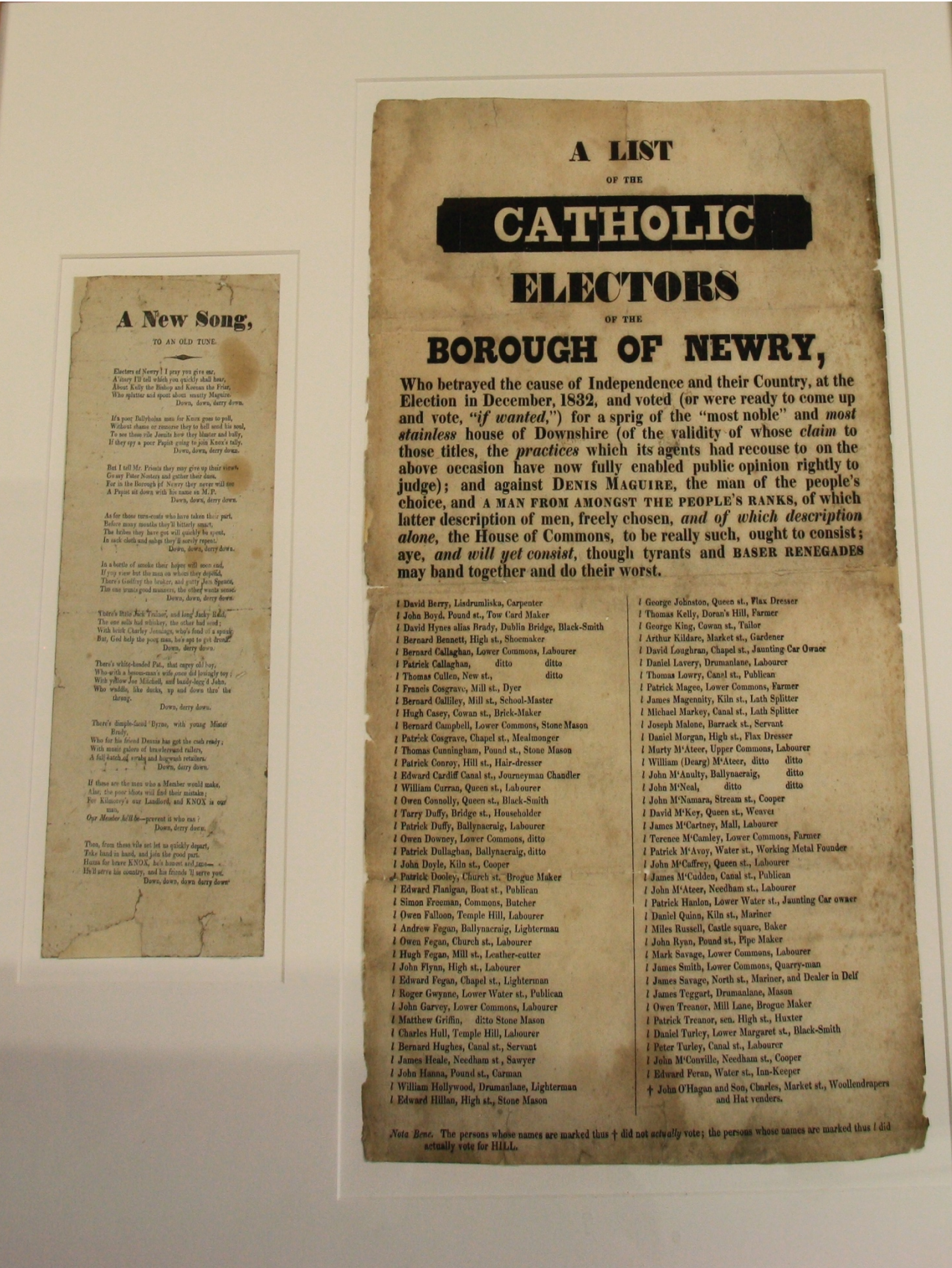
⁴⁶ Freeman's Journal - Thursday 24 June 1852, p3

⁴⁷ Belfast News-Letter - Monday 17 May 1852, p2

⁴⁸ Newry Examiner and Louth Advertiser - Wednesday 21 September 1853, p2

⁴⁹ Newry Telegraph - Saturday 19 February 1870, Northern Whig - Saturday 20 February 1875, p5, Newry Reporter - Saturday 20 February 1875, p3

Images courtesy of Iarsmalann an Iúir/Newry Museum and Newry Library Heritage Section.





Ag foghlaim ó Phól - Féile Scoil drámaíochta an Iúir ar ais i Halla an Bhaile



Ag foghlaim ó Cholm – cuid de fhoireann OTMA

Timicín Beag

á aithris ag Nóra Frainc Chonaill Uí Raghallaigh

Seo scéal fá Thimicín beag. Tógadh Timicín beag lena thuismitheoirí i gCarraig a’ Choill. Shíl a thuismitheoirí nach raibh aon duine ar an domhan mhór chomh maith ná nach raibh peata óir níos mó le fáil ná Timicín beag.

Lá amháin bhí ar an athair éirí ‘s a dhul ‘na phórtaigh. Bhí móin le baint agus b’éigeán dó imeacht suas ‘na chaorach. D’iarr sé ar a bhean Timicín beag a chur amach suas ‘na phórtaigh le lón deas a thabhairt dó, nó nach raibh bia ar bith leis an athair le tabhairt leis.

“Maith go leor,” arsa an mháthair, “dhéanfaidh mise sin.”

Phioc sí pota mór prátaí agus chuir sí síos na prátaí agus uisce gail orthu, agus shíl sí na prátaí ansin chomh maith ‘s a thioctadh léi, ‘s chuir blúire mór ime, bainne, salainn agus piobair, agus cúpla giota oinniúin isteach sa chráta agus bhí na prátaí galánta. Bhí pota mór brúitíní réidh le tabhairt suas ‘na chaoráin, suas go dtí an Ard Donn, chuig athair Thimicín beag.

“Imigh leat anois”, arsa an mháthair, “agus tabhair sin suas chuig d’athair, nó tá an lá caite thuas ar an chaorán aige, agus tá sé stiúgtha leis an ocras.”

“Maith go leor,” arsa Timicín beag.

Thóg Timicín beag suas scilléad an bhrúitín agus chuir sé suas ar a chloigeann é, agus d’imigh sé amach agus é feadálaigh amach an bealach mór. Ach i bhfaiteadh na súl, thosaigh an fhearthainn agus thosaigh an fhearthainn ag cur go trom.

“Ah Dhia,” arsa Timicín beag, “tá mise ag dul a bheith báite, agus tá an brúitín seo ag dul a bheith millte. Rachaidh mé isteach i dtom aiteannaí, go bhfaighidh mé rud beag foscaidh.”

Sheas Timicín beag isteach faoi thom aiteannaí. Ach ar an taobh eile den tom aiteannaí cad é a bhí ach an tarbh réabhach. Bhailigh an tarbh réabhach an brúitín agus dar leis féin nár dheas go mbeadh sé sin aige dona lón. Shiúil sé anonn go dtí an tom aiteannaí, d’oscail sé bhéal agus shlog sé siar an pota brúitíní, agus Timicín beag ina chuideachta.

Bhal, d’fhan an t-athair thuas ar an chaorán agus é ag fanacht agus ag fanacht go cruaidh lena phota brúitín. Sa deireadh tháinig sé ‘na bhaile agus dúirt sé lena bhean, “cad é a tháinig ort inniu, nó nár chuir tú suas Timicín beag le mo bhéile, le pota brúitín domhsa?”

“Ó a Dhia,” arsa an mháthair, “chuir mise suas Timicín beag, chuir suas ag am dinnéir é le pota brúitín duitse.” “Ah,” a dúirt sí, “tá Timicín beag caillte, cá bhfuil Timicín, cá bhfuil Timicín?”

“Fuist, fuist,” arsa an t-athair, “gheobhaidh muid é, gheobhaidh muid é. Cuartóidh muid Timicín beag.”



Éist leis an scéal anseo

Scairt siad ar na comharsanaí uile go léir cuidiú leo. Tháinig na comharsanaí uile go léir amach ‘s thosaigh siad ag scairtigh agus ag cuartú Timicín beag.

“Háiiigh a Thimicín, cá bhfuil tú a Thimicín?”

“Háiiigh a Thimicín, cá bhfuil tú a Thimicín?”

Go dtí sa deireadh gur dhúirt an mháthair, “fuist, fuist! Chuala mise rud inteacht.”

Stad achan duine ag scairtigh, agus chomh luath géar is a bhí suaimhneas ann chuala siad, “bhú! A mhaimí is a dhadaí, ná bígí i mo chuartú! Tá mise ag feadálaigh istigh i mbolg an tarbh réabhach!”

“Ó a Dhia,” a dúirt an mháthair, “ar chualaidh duine ar bith eile sin?”

Scairt siad ar Thimicín arís.

“Timicín beag, cá bhfuil tú, cá bhfuil tú, a Thimicín beag, cá bhfuil tú?”

“Fuist, fuist, fuist!” arsa an mháthair, “fuistigí anois, go gcluinfidh mé seo aríst.”

Agus ansin mhothaigh siad, “bhú! A mhaimí is a dhadaí, ná bígí i mo chuartú! Tá mise ag feadálaigh istigh i mbolg an tarbh réabhach!”

Rith an t-athair ‘na bhaile chomh gasta is a d’iompródh a dhá chos é, agus fuair sé scian mór amach as an chistineach agus rith sé suas leis go dtí go raibh sé thuas ag an tom aiteannaí. Léim sé thar an tom aiteannaí agus chuaigh sé isteach sa chuibhreann agus fuair sé gréim ar an tarbh mór réabhach, agus chuir ina luí ar a dhroim é, agus ghearr sé suas poll mór isteach sa bholg agus thóg siad amach Timicín beag agus pota an bhrúitín amach as a bholg.

D’fhuaigh na comharsanaí uile go léir suas an tarbh réabhach arís agus d’imigh an tarbh réabhach sin, ar chosa in airde ar shiúl fríd an chuibhreann go raibh sé thíos i nGaoth Dobhair, agus tugadh Timicín beag ‘na bhaile le pota an bhrúitín agus níor cuireadh Timicín beag amach ‘na chaoráin ón lá sin go dtí an lá inniu.



Aithníonn Fáinneoir Fáinneoir Eile



Gaeil an Dúin agus Oirialla



Ulster Scots across Ulster

by Conal Gillespie

We ir gyely keen in Ulster oan allooin differ coonties an' airts tae bae culturally "Airish", "Inglis", ir "Ulster-Scots". Mebbe thon's adae wi the aptness men ir allooeed tae hae fer pittin things intae clesses an' leets. Nae doot the fect at we uise culture as yet anither ethno-political mairker hes mich adae wi' thon. Noo thaire's damm aa wrang wi' unnerlinnin the heigh stannin a pairticular airt haes in a pairticular culture. Fer example, bein' a Dinnygal man wi' a lif' lang intherest in Ulster-Scots Ah'm gyely croose aboot the fect at the auldest survivin' published poetry in Ulster-Scots, prented in the *Ulster Miscellany* in 17&53 wur fae the Laggan in aist Dinnygal. We ir croose forebye ap here at the onie wumman amang the weel kent "Weaver Poets" was Sarah Leech o' Raphoe. O' coorse oor heirskeip o' screevins baes mair complex nor thon. Amang oor bes' kent screeds baes the wonnerfu' Airish o' Seosamh MacGrianna an' Peadar O'Donnell's Inglis prose shaped intae hit's lyrical rhythms bae him baein a native speaker o' Airish. Forebye thon Dinnygal baes the settin fer sim o' Joyce Cary's bes' waark at mairks the gloamin' o' the baag hoose lif' he lived through as a wean in Inishowen an' screevit in the wie at maide Cary yin o' the maist popular Inglis leid novelists o' the mid 20th century. Aa the las' the fect at quhat baes likesey aist Dinnygal's bes' kent an' maist recited Ulster-Scots poems the gyely funny bit bleck dairk *Ballad o' Stumpie's Brae* was screevit bae the Wicklow boarn wife o' a Church o' Airlan primate shews hoo culturally through ithers we ir. Quhat baes true fer Dinnygal houls acroass the province.

Percy French wusnae an Ulsterman bit hit wus close rin. Accordain tae legend thon aul bhoy o' Foyle College, Londonderry wus stannin oan Howth Summit in noarth Dublin an wus sae tuk wi' the view o' the Mourne he saen tae the noarth at he wus moved tae screeve *The Mountains of Mourne*. Hit's nae credit tae me ava bit fer yeirs thon sang summed ap quhat A uised tae think aboot the Kingdom o' Mourne an' hit's neibourin airts Inglis speakin, anodyne an' inoffensive. Noo afore onieboadie quats readin' aloo me tae apologise fer sichin a wrangheided notion. A've kent better fer a lang tim' noo.

Linguists tell iz hoo the Ards an' the west shore o' Strangford Lough bae Ulster-Scots speakin' quyhles fowk in ither airts o' Coontie Down speak Norlin Hiberno Inglis, quhat's cried baetims Mid-Ulster Inglis. Thon baes true. Hooiniver' laike monie ither fects, hit's true ap tae a point! Jist laike hoo Ulster-Scots wus enriched an' addit tae bae intherectin an' intherfacin wi' Airish speakin' hairtlans in noarth Antrim, Dinnygal an' in the Sperrins, Norlin Hiberno-Inglis borraed mich fae an' wus shaped bae hit's intherections wi' Ulster-Scots.

We're fierce keen here in Ulster on classifying regions, counties, and districts as being culturally "Irish", "English" or "Ulster-Scots". Maybe this is partially down to the supposed male fondness for classification and listing. Undoubtedly our local tendency to use culture as yet another ethno-political marker is a major factor in this. There is nothing inherently wrong in proudly emphasising a particular area's eminence in a particular culture. For example, as a Donegal native with a lifelong interest in Ulster-Scots it's a source of particular pride to this writer that the earliest surviving published poetry in Ulster-Scots, published in the *Ulster Miscellany* in 1753, was from the Laggan district of east Donegal. We are also proud up here that the only female voice among the famous "Weaver Poets" was Sarah Leech of Raphoe. Of course, our literary heritage is far more complex. Our best-known literature includes the wonderful Irish of Seosamh MacGrianna, Peadar O'Donnell's English prose shaped into its lyrical rhythms by the author being a native Irish speaker. Donegal is also the source and setting for some of Joyce Cary's finest work wistfully marking the twilight of Big House Anglo-Irish life he lived through during his Inishowen boyhood and written in a register of English that made Cary one of the leading novelists of the mid-20th

century. Finally, the fact that arguably east Donegal's best loved and most recited Ulster-Scots poem, the darkly comic *Ballad of Stumpie's Brae* was written by the Wicklow born wife of a Church of Ireland Primate serves as a metaphor for cultural complexity and cross fertilisation. What's true for Donegal applies across the province.

Percy French may not have been an Ulsterman, but it was a close-run thing. As legend has it this old boy of Foyle College, Londonderry, stood one day on Howth summit in north Dublin and was so taken with the distant view of the Mourne that he was inspired to compose *The Mountains of Mourne*. This, to my considerable discredit, summed up what I used to think about the Kingdom of Mourne and its adjoining districts linguistically and culturally English, anodyne, and inoffensive. Now before anyone stops reading at this point, I apologise for such a wrongheaded notion. I've known better for some time.



Gaeláras Local History Archive

Linguists tell us that the Ards and the western shore of Strangford Lough is Ulster-Scots speaking while people in the rest of Co. Down speak Northern Hiberno-English, sometimes referred to as Mid-Ulster English. This is perfectly true. However, like many facts, it is true up to a point. Just as Ulster-Scots was enriched and added to through interacting and interfacing with Irish speaking heartlands in north Antrim, Donegal and the Sperrins, Northern Hiberno-English has borrowed massively from and been shaped by its interactions with Ulster-Scots.

Professor RJ Gregg, commenting on his 1963 survey of language in Ulster put this better than I could when he wrote " ...typically Scots lexical items (as distinct from the full blown historical-phonological system) are found everywhere in Ulster reflecting the fact that many small groups of lowland Scots pushed far beyond the limits of the homogeneously Scots settled areas and in time assimilated into the surrounding Ulster Hiberno-English speech but not before bequeathing many expressive items to the vocabulary of their neighbours."

One remarkable Co. Down product of this linguistic interaction was Hugh Porter, who was born near Rathfriland about 1780 and is known to posterity as "The Bard of Moneyslane". Porter was a weaver who like most of his class at this time suffered from grinding poverty and lack of

education. Porter's story took a critical turn when in 1799 he presented a poem to the local Rector, Rev. Thomas Tighe. Tighe, who moved in literary circles, encouraged Porter, and gave him access to his library. Porter in turn began submitting poems to local newspapers. At length and with many pre-paid subscribers organised by Tighe Porter had a volume of his poetry published in 1813. Much of Porter's poetry was written in English. However, his place among

the "Weaver Poets" is on account of his many poems in Ulster-Scots. Despite hailing from mid Down, Porter wrote confidently and competently in Ulster-Scots. Any poet from north Antrim or east Donegal would have been proud to have written a stanza in such fluent "Braid Scotch" as:

"Maria, fair as ye grow mair

An mair a lovely lassie,

Watch roun ye weel, for fear the Deil

Sud tempt ye to grow saucy"

And Porter wrote scores of them.

Another protégé of Rev. Tighe was Patrick Prunty who he helped morph into Patrick Bronte, Rector of Haworth, and father of the Bronte sisters. This place is nothing if not culturally diverse. On January 27th, 1859, The Newry Reporter carried an account of the Robert Burns centenary dinners held that week in the Newry Assembly Rooms and in the Charlemont Hotel in Armagh. Meanwhile in Dundalk the local Burns Club unveiled a 30' tall memorial in St. Nicholas' Churchyard where Burns' sister Agnes Galt and her husband William are buried. The Galts had moved to north Louth on William's appointment as Land Steward on the Fortescue family's Stephenstown Estate. In 1996, the bicentenary of Burns' birth, Agnes and William's cottage was refurbished, and its rooms now explore Burns' poems and his sister's life in Ireland.

Sometimes cultural connections could be used to further commercial ambition. In the early 20th century, the well-known Dundalk cigarette manufacturers PJ Carroll & Co., anxious to promote Scottish sales of a new cigarette brand, named it "Sweet Afton" and put a drawing of Burns and extract from the poem on the packet. The effect on sales in Scotland is unknown but as a result of Carroll's marketing ploy generations of Irish smokers were able to recite the first four lines of "Afton Water".

The above examples serve to emphasise the linguistic and cultural complexity of southeast Ulster and show how Ulster-Scots is a vital part of that cultural heritage. Just like people, no language is an island.



*Gaeláras
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Imeachtaí de chuid Chraobh an Iúir agus Chraobh Dhún Dealgan





Bunscoil an Iúir – Ó Shíol go Bláth



Meeting the aspiration to learn Irish in Newry

Le teacht an Fhómhair tagann na gnáth-deiseanna aníos do dhaoine fásta bheith ag freastal ar ranganna oíche i go leor ábhar agus caitheamh aimsire (agus ar ranganna maidine dóibh siúd atá ar fáil le linn an lae). I mbliana feiceann an baile réimse leathan de ranganna Gaeilge ná bhfaca sé ó luath-laethanta Chonradh na Gaeilge sna chéad blianta den fichiú aois. Tá ranganna seanbhunaithe iontaofa an U3A ar fáil go fóill sa bhliain acadúil seo le cur chuige hibrid agus ar líne, a bheith ag freastal ar Ardrang 10.30 – 12.00 Dé Máirt (beo in iar-fhoirgnimh Scoil na Mainistreach), agus Bunrang ar siúl 9.45 – 10.45 leis an Mheánrang ina dhiaidh í 11.00 – 12.30, an dhá cheann acu ar líne ar an Déardaoin. Tá an CLG páirteach mar sholáthróir ranga arís le CLG Tomás Davis agus ag Cumann Naomh Eoin Bosco ag tairiscint ranganna ag gach leibhéal (tuilleadh eolais ar fáil ar a laethanta Facebook). Tá Club na nOibrithe Caitliceacha, Sráid Hill, Iúr Cinn Trá, ag soláthar ranganna do gach cumas chomh maith. Mar sin de tá deiseanna ann do dhaoine fásta meascán d’ionaid a roghnú agus é níos fusa do dhaoine ná riamh freastal ar ranganna.

Idir an dá linn, beidh Craobh an Iúir de Chomhaltas Uladh, atá ag soláthar ranganna sa bhaile gan teip ó 1897, ag cur tús leis an téarma úr sa seachtain dár tús an 25 Meán Fómhair. Is dáta tosaíthe traidisiúnta é seo a ligeann don Chraobh páirt a ghlacadh in Oíche Chultúir (22 Meán Fómhair). Tá réimse ranganna, beo sa Ghaeláras ar Shráid an tSeipéil Uachtair, leis an bhunrang á ghlacadh ag Peadar Ó hEochaidh, an Meánrang Íochtair le Séamus Mac Dhaibhéid, an Meánrang Uachtair le Gearóid Mac Dhaibhéid agus Ardrang le Muiris Mac Dhaibhéid. Tá tacaíocht bhreise ar fáil le linn an lae dóibh siúd atá cláraithe ar an Mheánrang Uachtair le tacú le foghlaimoirí a bhfuil sprioc acu Fáinne Óir a bhaint amach. Tá an-rachairt ar ár gclár “Faigh Fáinne – Caith Fáinne” sa bhaile agus níos faide i gcéin. Tá mír bhreise shuimiúil de chlár na bliana seo agus intreoir sé-cheacht á chur ar fáil ag an Dr. Niall Comer. Beidh an cúrsa núalach seo, atá deartha go háirithe dóibh siúd atá úrnua don Ghaeilge, ina chuidiú iontach do ghlantosaítheoirí atá ag freastal ar ranganna in ionaid eile chomh maith. Tá breis agus 200 bliain de thaithí múinteoireachta ag na múinteoirí ranga i gCraobh an Iúir le chéile agus tá siad lán sásta go bhfuil ardú ag teacht ar líon na n-ionad atá ag soláthar ranganna i mbliana. Tá gach eolas ar ranganna Chraobh an Iúir ar fáil ar leathanach Facebook Ghaeláras Mhic Ardghail agus tá tuilleadh eolais ar Oíche Chultúir ar fáil ó gaelarasmhicardghail@gmail.com.

And in English...

Autumn brings the usual and welcome opportunities for adults to attend evening classes in many pastimes and disciplines (with daytime classes for those who are available). This year the town sees a whole range of Irish language classes and venues that hasn’t been witnessed since the early days of the Gaelic League in the first decades of the twentieth century. Long-running and reliable U3A classes this academic year remain a hybrid of live and online provision and are scheduled to cater for the Ardrang 10.30-12.00 on Tuesdays (live in the former Abbey Building), while the Bunrang 9.45-10.45, followed by the Meánrang 11.00-12.30, both occur online on Thursdays. The GAA have again joined the providers with Tomás Davis CLG and Cumann N. Eoin Bosco offering a menu of classes across the full ability range (see their respective Facebook pages). The Catholic Workingmen’s Club, Hill Street Newry, are also providing classes that cater for all ability levels. There are therefore opportunities for adults to combine venues and there should be a fresh impetus to return to Irish for those whose attendance at classes has lapsed.

Meanwhile, Newry Gaelic League/Craobh an Iúir, who have been providing Irish classes in the town without fail since 1897, will open its own term on the week commencing 25th September. This is a traditional starting date and allows for Branch participation in Oíche Chultúir/Culture Night (22 September). The suite of classes, held live in the Upper Chapel Street Gaeláras, covers the Early Learners group with Peadar Ó hEochaidh, the Lower Meánrang with Séamus Mac Dhaibhéid, the



Higher Meánrang with Gearóid Mac Dhaibhéid, and the popular Ardrang with Muiris Mac Dhaibhéid. Additional daytime support for those registered in the Higher Meánrang class will be arranged to help learners prepare for the Fáinne Óir. Our “Faigh Fáinne-Caith Fáinne” programme is proving popular at home and abroad. An attractive novel feature of this year’s programme is a six lesson Introduction to Irish module to be delivered by Dr. Niall Comer. This is an innovative course, specially prepared for those new to Irish, and should complement lessons for absolute beginners that occur at other venues. The five Newry Gaelic League tutors have been teaching Irish for a combined total of 200 plus years and are delighted that the mantle of teaching is being shared and that the number of town locations has been substantially augmented this year. All details of Craobh an Iúir classes are on the Gaeláras Facebook page and additional information about Oíche Chultúir is available from gaelarsmhicardghail@gmail.com. Early registration is recommended.

And in Ulster Scots...

As iver the beck enn brings wi’ hit gyely welcum chansts fer adults tae gae tae nicht clesses in a wheen o’ differ pas’tims an’ subjects (wi’ clesses in the daytim’ fer thaim fit tae gae). The yeir the toon haes a clatter o’ differ Airish leid clesses an’ venues at havnae been seen sine the early days o’ the Gaelic League aa the stairt o’ the las’ century. The yeir yinst agin the lang rinnin an’ reliable U3A clesses ir a hybrid o’ live an’ oanline proveesion an’ ir fer caterin fer the Ardrang 10.30 – 12.00 ivry Tuesday (live in the aul Abbey biggin), quyhles the Bunrang 9.45 – 10.45, folloed bae the Meánrang 11.00 – 12.30, oanline ivry Thursday. Yinst agin the GAA baes joinin’ the providers wi’ Tomás Davis CLG an’ Cumann N. Eoin Bosco offerain clesses acroass the fu’ range o’ abilities, (leuk aa thair differ Facebook pages fer mair wittens). The Catholic Workingmen’s Club, Hill Street, Newry ir pittin oan clesses fer aa abilities. Oan accoont o’ aa o’ thon thaire ir chansts fer adults tae uise differ venues sae thaire shud bae a fresh impetus tae gae beck tae Airish fer thaim at hae lapsed fae gaen tae clesses.

Langside aa the daeins leeted abeen Newry Gaelic League/Craobh an Iúir at haes pit oan /Airish clesses in the toon wi’oot fail sine 18&97 wul stairt hit’s ain term in the sennicht stairtin oan 25th Sictimmer. Thon baes a tradeetional date at alloos the brench tae tak’ pairt in Oíche Chultúir/Culture Nicht, (22 Sictimmer). Thon suite o’ clesses baes hel’ live in the Apper Chapel Street Gaeláras an’ covers the early lairners curn wi’ Peadar O’ hEochaidh, the Laigher Meánrang wi’ Séamus MacDhaidhéid, the heigher Meánrang wi’ Gearóid MacDhaibhéid an’ the weil laiked Ardrang wi’ Muiris MacDhaidhéid. Mair daytime hefts fer thaim registered in the heigher Meánrang cless wul bae set ap tae heft lairners tae mak’ ready fer Fáinne Oir. Oor “Faigh Fainne – Caith Fáinne” programme baes weill laiked baith aa hame an’ owreseas. A popular new maide pairt o’ the yeir’s programme baes a sax pairt introduction tae Airish modulet a bae gien bae Dr. Niall Comer. Thon baes a new cless o’ coorse maide fer thaim at ir new tae Airish, an shud heft lessons fer oot an’ oot beginners at tak place in ither venues. The five Newry Gaelic League tutors hae been teachin’ Airish fer mair nor 200 yeirs atween thaim an ir sarious gled at the mantle o’ teachin’ wul bae shaired , an’ at the ris’ in the nummer o’ venues fer classes in the toon.

Aa wittens o’ Craobh an Iúir clesses ir oan the Gaeláras Facebook page an’ mair wittens aboot Oiche Chultúir can bae gat fae gaelarsmhicardghail@gmail.com

Eiseamláirí na Gaeilge





GAEIL OIRIALLA AG ULLMHÚ d'ÉIRE NUA



GAEIL AN CHEANTAIR





Picture by Fabian Boyle. © Gaeláras Social History Archive

Reilig Naomh Muire – Taisce an Iúir

leis an Dr. Niall Comer

Ar do bhealach soir go Rinn Mhic Giolla Rua i mBaile Fearainn Bhaile na gCreag agus díreach trasna an bhealaigh mhóir ó Pháirc Esler, tá ceann de na reiligí is suntasaí agus is tábhachtaí i stair cheantar an Iúir suite – Reilig Naomh Muire.

Leis an scéal iomlán a chíoradh agus leis an tábhacht a bhaineann le cuid de na daoine atá curtha sa reilig a thuiscint mar is ceart, ní mór dúinn dul siar go dtí lár an 18ú haois in Éirinn. In ainneoin go raibh na Péindlíthe go fóill i bhfeidhm, is léir nach raibh siad chomh dian sin in Oirthuaisceart na hÉireann. Deirtear gur bhain sé seo leis an líon Caitliceach a bhí réasúnta saibhir agus a bhí ag plé le cúrsaí trádála ag an am. Baile mór poirt a bhí san Iúr, baile a raibh teacht éasca go leor ag longa trádála air. Chomh maith leis sin nuair a tógadh Canáil an Iúir i 1742, le Muir Éireann a nascadh le gualcheantar Thír Eoghain, is amhlaidh gur tháinig bláth agus forbairt ar an Iúr féin.

Ba sa chomhthéacs stairiúil seo sa bhliain 1789 a tógadh Teach Pobail Naomh Muire, nó *The Old Chapel*, mar a thugtar air go háitiúil agus tá go leor de na daoine is cáiliúla agus is mó tábhacht i bhforbairt an Iúir curtha sa reilig in aice leis.

Sula raibh aon trácht ar an Teach Pobail mar atá anois, bhíodh seanteach pobail in úsáid ag Caitlicigh an bhaile agus tá fothracha an fhoirgnimh chéanna go fóill le feiceáil. Is dóigh liom gurb é an tEaspag Anthony O’Garvey (1747 – 1766) an duine is túisce a cheanglaítear leis an tréimhse luath seo. Cuireadh oiliúint air i bPáras na Fraince sular fhill sé ar Éirinn le freastal ar a mhuintir féin. Bhí an chathaoir easpaig folamh ar feadh breis agus 30 bliain sular ceapadh O’Garvey agus b’fhéidir gur léiriú eile é seo gur mhothaigh Caitlicigh rud beag níos sábháilte faoi lár an 18ú haois sa cheantar. Ina ainneoin sin, bhí O’Garvey ina chónaí in Achadh na gCon i nDroichead Mhaigh Eo agus is ann a d’fhan sé ar mhaithe lena shábháilteacht féin. Thóg sé tuama teaghlaigh (le feiceáil thíos) agus is ann atá sé féin curtha. Is cosúil gurbh eisean a bhí freagrach as roinnt mhaith tithe aifrinne a thógáil, go háirithe an teach aifrinne i gCluain Dalláin. Cé gur ceapadh beirt easpag eile i ndiaidh a chéile tar éis bhás O’Garvey (Denis Maguire 1767-1770 agus Patrick Brady 1770 – 1780) ní cosúil gur fhág siad a lorg chomh mór sin ar an cheantar.

Ba é an tEaspag Matthew Lennon (1780 – 1801), atá curtha faoin urlár i Séipéal Naomh Muire agus a bhfuil plaic chuimhneacháin in ómós dó ar an bhalla, a thionscain an obair ar an Teach Pobail nua agus osclaíodh é sa bhliain 1789. Is spéisiúil gurbh é Clog Naomh Brónach a bhíodh in úsáid mar chlog ann ag an tús. Deirtear sa tseanchas gur cuireadh an clog i bhfolach i gcrann i Ros Treabhair le linn ionsaithe na Lochlannach. Thángthas arís air sa bhliain 1782 nuair a leagadh crann i ndiaidh stoirme. Tá an clog anois i Séipéal Réalt na Mara i Ros Treabhair.

Idir an dá linn, tógadh scoil do Chaitlicigh sa bhliain 1802 os comhair an tséipéil ar thailte Mount St. Patrick (agus tiocfaidh muid ar ais chuige seo go luath), agus bhíodh suas le 200 scoláire ag freastal uirthi, mar scoil. Faoin bhliain 1826, bhíothas ag cur léinn áirithe ar 240 scoláire, chomh maith le printíseachtaí.

Bhí sé mar ‘Mháthair-Eaglais’ an pharóiste ar feadh 40 bliain ach de réir a chéile agus líon na gCaitliceach ar an bhaile ag fás, ba léir go mbeadh foirgneamh eile de dhíth. Sa bhliain 1823, cuireadh tús leis an obair ar Ard-Eaglais an Iúir agus osclaíodh í sin, mar Ard-Eaglais, sa bhliain 1829, an bhliain ina bhfuair Caitlicigh na hÉireann Fuascailt oifigiúil den chéad uair ó na Péindlíthe. Ba é an t-ailtire cáiliúil, Thomas Duff (1792 – 1848), atá curtha sa reilig chomh maith (pic thíos) a fostaíodh leis an obair a dhéanamh ar an Ard-Eaglais nua seo. Bhí lámh ag Duff i gcuid mhór eaglaisí agus séipéal ar fud na hÉireann agus dúradh an méid seo i leith Ard-Eaglais an Iúir:

"This edifice may be ranked among the finest public buildings in Ireland and is another enduring monument of the genius of Mr. Duff, who has studded the north of the kingdom, as it were, with evidence of his own ability, and of the good sense of his countrymen in employing a native artist."

Cé go bhfuil sé soiléir go raibh tionchar láidir ag an Easpag Lennon ar fhorbairtí an bhaile ó thaobh an chreidimh agus an léinn de, is dóigh liom gurbh é an tEaspag Michael Blake ba mhó a d’imir tionchar ar chúrsaí léinn ar an Iúr le linn na tréimhse seo. Chaith sé beagnach 28 bliain mar Easpag ar an Droim Mhór sa 19ú haois agus tá an oidhreacht a d’fhág sé ar an bhaile sa táin. Ní amháin gurbh eisean a bhí freagrach sa Teach an Easpaig agus Scoil Naomh Colmáin ach is eisean a thug na Bráithre Críostaí agus Siúracha na Trócaire chun an bhaile. Rugadh Michael Blake i mBaile Átha Cliath sa bhliain 1775 go ndeachaigh isteach sa nóibhíseacht sa Choláiste Éireannach sa Róimh agus é 17 mbliana d’aois. Oirníodh i mBaile Átha Cliath i 1799 é agus chaith sé cúpla bliain mar shagart paróiste i mBaile Átha Cliath sular fhill sé ar an Róimh gur thug sé faoi athchóiriú a dhéanamh ar an Choláiste Éireannach ann. Chaith sé 1826 to 1829 mar Reachtaire ar an Choláiste Umbaireach i mBaile Átha Cliath agus ba le linn dó a bheith sa chathaoir chéanna a chonaic sé lena shúile cinn an bhochtaineacht, an ainnise agus an t-anó a bhí thart air. Chomh maith leis sin, áfach, chonaic sé an obair a bhí ar bun ag Siúracha na Trócaire agus na Bráithre Críostaí agus ba dhlúthchairde leis iad bunaitheoirí na nOrd seo, eadhon, Catherine McAuley agus Edmund Rice. Chuir an cairdeas seo cor i gcinniúint an Iúir a mhaireann go dtí an lá inniu.

Nuair a d’éag an Dr James Kelly – a fear a thug na Cláiríní (nó Siúracha Bochta San Clár) chun an Iúir in 1830 – ceapadh Blake mar chomharba air. Sa bhliain 1851, agus é ag cuimhneamh ar an tionchar a bhí acu ar bhochtáin Bhaile Átha Cliath, thug sé na Bráithre Críostaí chun an Iúir den chéad uair, agus go Sráid an tSéipéil. An Bráthair Peter Scannell agus an Bráthair Vincent McDonnell an bheirt a tháinig agus níorbh fhada go raibh siad ag obair ar son Chaitlicigh óga bhochta an Iúir. Luaigh mé roimhe an scoil a tógadh in 1802 os comhair Shéipéal Naomh Muire – is ann a bhunaigh na Bráithre an chéad scoil s’acu féin. Chuireadh siad bricfeasta ar fáil do bhreis agus 100 páiste ón bhaile agus ba é an tEaspag Blake a d’íoc as. Fuair an Bráthair McDonnell bás dhá bhliain i ndiaidh dó teacht chun an Iúir ach lean An Bráthair Scannell ar aghaidh leis an scoil. Mar thoradh ar an rath a bhí ar an scoil chéanna, bhí ar a chomharba féin, An Bráthair Francis Clifford, an scoil a leathnú amach. Thug ceannaí gránaigh, Felix O’Hagan, suíomh dó ar Shráid Margaret le teach scoile nua a thógáil. Bhí an foirgneamh nua réidh in 1865 agus tugadh “The Red School” nó “The Carstands” air, foirgneamh dhá urláir ach chomh maith leis sin, bhíothas in ann an foirgneamh ar Shráid an tSéipéil a úsáid mar lóistín do na Bráithre. D’fhéadfaí a rá, go bhfuil an foirgneamh seo mar bhunchloch Scoil na Mainistreach, scoil a bhfuil clú agus cáil uirthi anois ní amháin ar an Iúr ach ar fud na hÉireann.

Mar atá luaite agam cheana féin, níorbh iad na Bráithre amháin a d’imir tionchar ollmhór ar fhorbairt an léinn ar an Iúr. Nuair a ghlac Siúracha na Trócaire cuireadh chun an Iúir in 1855, chuaigh siad a chónaí i dTeach Mór Ogle ar Shráid na Canála (teach a leagadh le gairid, agus ba choir in aghaidh stair an Iúir a bhí ann). D’oscail na Siúracha neachtlann do chailíní óga an bhaile agus tearmann dóibh siúd a bhí gan dideán. In 1858, d’oscail siad dílleachtlann ar Shráid na Canála aus nuair a bhog siad isteach go dtí an Clochar ar Sráid Catherine, rinneadh Teach Trócaire agus dílleachtlann do Theach Mór Ogle.

Faoin lár an 19ú haois, bhí an tEaspag Blake ag dul anonn in aois. Ceapadh John Leahy le cuidiú leis agus nuair a fuair An tEaspag Blake bás ar an 6 Márta 1860, agus é 85 bliain d’aois, ceapadh Leahy ina áit. Tá An tEaspag Blake curtha i Reilig Naomh Muire agus b’fhiú dóibh siúd a bhfuil spéis acu i stair na cléire (agus i bhforbairt an Iúir) siúl síos ‘Bishop’s Walk’ sa reilig chéanna. Lean Leahy ar aghaidh le hobair Blake. Osclaíodh Scoil Náisiúnta faoi choimirce Shiúracha na Trócaire in 1869 agus dhá bhliain ina dhiaidh sin, mhol Leahy go n-osclófaí scoil eile. Bhí an méid seo le rá aige: Leahy “wishing that the respectable Catholics of the town should have no pretext for sending their children to the Model School”. Ceadaiódh sé seo sa deireadh agus in 1887 osclaíodh scoil nua ‘idirmheánach’ – Scoil na Maighdine Muire mar atá anois. Is léir gur thuig Leahy oidhreacht Blake agus toisc gur Dhoiminiceánach a bhí ann féin, thug sé cuireadh in 1871 d’Ord na nDoiminiceánach teacht chun an Iúir. Tháinig triúr den Ord chun an bhaile an bhliain seo gur chónaigh siad ar dtús in Hyde Market (Páirc Naomh Colmáin anois) ach ina dhiaidh sin, fuair siad teach ar Shráid an tSéipéil Uachtarach – The Hermitage – ach thug siad ainm nua air “Priory House”. (D’fhéadfaí agus ba chóir alt faoi leith a scríobh faoi Priory House)

Chaith siad beagnach ceithre bliana ansin agus iad ag seanmóireacht i Séipéal Naomh Muire go dtí gur tógadh séipéal dá gcuid féin ar Queen Street – Sráid na nDoiminiceánach anois.

D’fhéadfaí leabhar iomlán a líonadh le heolas fúthu siúd atá faoi chré na cille i Reilig Naomh Muire agus níl agam anseo ach iarracht an tionchar a bhí ag pearsantachtaí móra ón 19ú haois ar fhorbairt an bhaile chlúitigh stairiúil seo a léiriú.



Mná agus Cailíní ón Iúr



Photographs courtesy of Gaeláras Social History Archive

Newry Amateur Band

le Ryan Hogan

“Newry people loved to parade up and down the main street at night. It was an old Irish custom, dating from the introduction of footpaths”, a dúradh fá mhuintir an Iúir tráth. Duine anaithnid a dúirt an méid sin, ach duine a raibh cur amach acu ar nósanna mhuintir an Iúir agus spiorad Gaelach an phobail, dar liom. Agus cé nach le mo linnse a bhíodh siad i mbarr a réime, mheasfainn gurbh iad an Newry Amateur Brass and Reed Band eiseamláir an chultúir Éireannaigh fán dúiche seo.

Bunaíodh Banna Práis agus Feaga an Iúir sa bhliain 1949 faoi stiúir an Uasail Thomas Mulligan. Dálta bannaí ceoil eile a raibh gealladh fúthu, ba mhinic iad i bhfiacha de dheasca róchaiteachais agus easpa ioncaim. Mar sin féin, thug siad orthu bheith ag obair as lámha a chéile go dian dícheallach, agus faoi dheireadh tháinig siad slán, ainneoin na n-ainneoin. Ceannach na n-uirlisí ceoil ba mhó a chuir brú orthu ó thaobh airgid de. Ar a ndícheall a bhí siad na costais chéanna a sháru, agus d'éirigh leo. Reáchtáil siad damhsaí, d'aimsigh siad foinsí airgid agus dhíol siad píosaí dá gcuid ceoil go dtí go raibh a ndóthain airgid acu. Agus na fiacha nach mór glanta acu, chinn siad go rachadh siad sa seans lena raibh d'fhiacha fágtha a ghlanadh faoi dheireadh is faoi dheoidh agus imeacht ollmhór a reáchtáil in Iúr Cinn Trá. ‘*Monster Sports Meeting*’ an t-imeacht a cheap siad, agus mheall siad lúthchleasaithe den chéad scoth ó ollscoileanna i mBaile Átha Cliath, Béal Feirste, Gaillimh agus Corcaigh, chomh maith le daoine eile a bhí i mbéal an phobail i dtrátha an ama seo. Ba go geal a d'éirigh leo. Bhí an pháirc lán go geata agus cúrsaí airgeadais an bhanna thar a bheith sláintiúil dá thairbhe.

Tamall de bhlianta i ndiaidh bhunú an bhanna, tháinig Christy Loy ar bord mar stiúrthóir. Bhí Loy mar chomharba ar Tommy Mulligan. Níorbh fhada gur tháinig Eddie Campbell i gcomharbas ar Loy.

Go luath sna 1950aidí, bhí corradh beag le 15 duine páirteach sa bhanna a bhí ag cleachtadh ceoil cúpla uair in aghaidh na seachtaine. Bhí meascán mór d'aoiseanna i measc bhaill an bhanna, agus go deimhin ba mhinic fógraí eisithe sna meáin áitiúla ag impí ar dhaoine a raibh 16 bliana slánaithe acu teacht ar bord. Caithfidh sé gur tharla amhlaidh nó cheannaigh siad mionbhus i lár na gcaogaidí, an t-aon bhanna ceoil sna Sé Chontae (taobh amuigh de Bhéal Feirste) a raibh modh iompair dá gcuid féin acu. D'éascaigh sé seo taisteal go himeachtaí ceoil agus ar ais. Bhí go maith agus ní raibh go holc le linn na tréimhse seo. Mionbhus dá gcuid féin acu, fuil úr ar bord agus ina mbaill den bhanna agus ceanncheathrú ag Halla Naomh Colmáin – áit eile a bhí aitheanta maidir le stair an Iúir. Ach sin scéal do lá eile.





Promoting the musical and linguistic heritage of Oiriall



Mistéiligh an Iúir



Photographs courtesy of Gaeláras Social History Archive





Máiréad Comer - Conraitheoir

Séamus Mac Dhaibhéid

Tharla ar chúrsa Gàidhlig mé ins an Eilean Sgitheanach nuair a tháinig an nuacht bhrónach fríd go bhfuair Máiréad Comer bás. Bhí a fhios agam nach raibh Máiréad ar fónamh le tamalt anuas agus go raibh an chlann ag tabhairt aire di. Ba mháthair ionúin í – tacúil, tuisceanach, grámhar agus ar bhealach ba í máthair na Craoibhe í fosta. Mar chaith Máiréad na blianta ag cabhrú le Craobh an Iúir – mar neach léinn, mar choisteoir, mar eagraí agus go speisialta mar mhúinteoir. Tráth dá raibh bhí sé simplí a bheith ag feidhmiú mar Chraobh de Chomhaltas Uladh. Deireadh Seán Ó Labhra (nach maireann) go raibh ar gach Craobh cúig rud a dhéanamh: an cíos comhair a íoc, ‘An tUltach’ a ordú, an Bailiúchán a thógáil, Gaeilge chúige Uladh a chur chun tosaigh agus ranganna rialta a chur ar fáil. Ba mhinic Máiréad i gcomhlúadar deirfiúr léi, an tSiúr Joan, agus chomhlíon siad beirt go paiteanta na dualgais a leag an Labhrach síos. Bhí siad fial lena gcuid ama agus lena gcuid maoin. Níor tháinig siad chuig ócáidí gan brioscaí, bonnóga ná bronntanais. Agus thaitin ócáidí leo – chothaigh siad *esprit de corps* agus sholáthraigh siad gné shóisialta do chlár oibre na Craoibhe.



Imeachtaí: Léacht ar Pheadar Ó Dubhda i nDún Dealgan;
Oíche na Long Kesh Ramblers i gClub na Seamróga; agus
Lá Idirnáisiúnta na nOibrithe i lár an Iúir.



Bhí Craobh an Iúir lárnach i saol Mháiréad mar ba Iúrach agus ba Chonraitheoir go smior í. Ba shaineolaí í ar sheanchas an Iúir, ar chúlra na McAteers agus ar stair na hEaglaise Chaitlicí sna bólaí seo. Bhí sí bródúil as a dúchas agus spreag sí daoine eile chun líofacht a bhaint amach sa Ghaeilge agus chun cúraimí a ghlacadh mar bhaill Chraoibhe. Sna blianta roimh Covid, bhí Máiréad mar bhall dílis d’ardrang Mhuiris Mhic Dhaibhéid. Tosaíonn rang Mhuiris ar a 7.00pm ach bhíodh Máiréad ann ar 6.30pm agus í ag comhrá le daoine eile agus ag ullmhú ceistanna deacra don mhúinteoir. Go minic bhíodh féirín aici do chartlann an Ghaelárais. Bhí Máiréad i gcónaí fiosrach, géarchúiseach, cuideachtúil. Lá an Bhailiúcháin bhíodh sí feiceálach

flaithiúil. Agus bhíodh baicle d’uaisle ina cuideachta, mná a bhformhór, a bhí lán chomh díograiseach iontaofa tiomanta léi. Bhí an t-ádh ar Mháiréad ar an ábhar go raibh aithne aici ar Tom Mc Ardle agus ar an Br Beau. D’fhoghlaim sí uathu. Agus bhí comhbhádaóirí fíorchumasacha aici, Róisín Bn Mhic Thréinfhir, Maureen Patterson, Phyllis Duffy, Treasa Mhic Aoidh Bhuí agus Ursula Bn Mhic a’ tSaoir i measc díograiseoirí eile.



Is pléisiúir agus is pribhléid é rang Gaeilge a theagasc ar son Chonradh na Gaeilge, go háirithe i gcomhthéacs an Tuaiscirt, obair dheonach thábhachtach atá i gceist agus tá toradh na hoibre sin le feiceáil. Lá ar bith i lár an bhaile, buaifidh tú le duine a bhfuil Gaeilge acu. Ní mar sin a bhí rudaí nuair a chéad léirigh Máiréad suim sa teanga agus ní mór dúinn a bheith buíoch dá macasamhail as a bhfuil bainte amach acu. Thóg siad meanma daoine agus d’fhág siad rian. Is Gaelaí an tIúir agus an tír de bharr a saothair agus ní beag an gaisce é sin.



Gaeil uaisle Oiriaila –

lucht Chomhaltas Uladh in Óméith agus crainn taca Fheis an Iúir



Photographs courtesy of Gaeláras Social History Archive



Páistí an Iúir *Photographs courtesy of Gaeláras Social History Archive*



Naíscóil an Iúir agus Scoil Rince Eileen Rooney



Photographs courtesy of Gaeláras Social History Archive



Píobairí an cheantair – Thomas Davis agus Altnaveigh



Photographs courtesy of Gaeláras Social History Archive



ON THE PICKET LINE Photographs courtesy of Gaeláras Social History Archive



Oibrithe an Iúir – delivering for Newry (Gaeláras Social History Archive)



Cothrom na Féinne

A fair day's work for a fair day's pay



Súil siar - members of health workers' unions on strike (Gaeláras Social History Archive)



Photographs from Gaeláras Social History Archive



Stair ár linne (Gaeláras Social History Archive)



Buaicphointí na bliana – Fáinní Óir, Féile Scoil drámaíochta agus Omniplex lán



Fiontraíocht trí Ghaeilge faoi bhláth i gceantar an Iúir

Tá líon na bpost a bhfuil an Ghaeilge mar riachtanas ann ardaithe go suntasach le roinnt blianta anuas. Leis an mhéadú i líon na n-eagraíochtaí Gaeilge atá ag obair leis an Ghaeilge a chur chun cinn, an t-éileamh atá ar mhúinteoirí Gaeilge agus na deiseanna atá ag teacht aníos le linn na hama sna meáin Ghaeilge, is iomaí duine anois atá ag cruthú slí beatha dóibh féin trí mheán na Gaeilge.

Ar bharr iad siúd atá ag obair mar fhostaithe leis an Ghaeilge, tá go leor daoine eile atá i mbun oibre i gceantar an Iúir ag obair ar bhonn féin-fhostaithe nó atá i ndiaidh a ngnólachtaí féin a thosú. Bíodh sé go mbaineann an obair le cur chun cinn na teanga, bheith ag obair trí mheán na Gaeilge nó meascán den dhá rud, tá an oiread sin deiseanna agus roghanna do Ghaeilgeoirí le gairm a chruthú dóibh féin leis an Ghaeilge lárnach ann.

Tá neart taighde a léiríonn gur buntáistí í an Ghaeilge i gcúrsaí gnó. De réir taighde a rinne Conradh na Gaeilge in 2015 creideann 53% den daonra ó dheas agus 46% den daonra ó thuaidh gur féidir leis an Ghaeilge cur go dearfach le forbairt eacnamaíochta an oileáin. Léiríodh fosta gur gnéithe uathúil díolachán í an Ghaeilge agus go mbeadh fonn ag daoine earraí nó seirbhísí Gaeilge a cheannach agus an deis acu thar na hearraí nó seirbhísí céanna trí Bhéarla amháin.

Leis an fhianaise seo agus le tacaíochtaí anois ar fáil óna leithéidí d'Fhoras na Gaeilge tríd an Scéim Tacaíochta Gnó, an scéim aitheantas 'GRADAM Gnó na hÉireann' atá á reáchtáil ag Glór na nGael, tá sé ag éirí níos fusa agus níos coitianta d'fhiontraí a gnólachtaí a oscailt agus a reáchtáil trí Ghaeilge, cibé áit ina bhfuil siad lonnaithe sa tír.



Mar sin, idir fás na teanga agus an nós le bheith ag obair ó chian, tá deiseanna dochreidte ann. Is féidir bheith ag obair leis an Ghaeilge ar bhonn náisiúnta ó Iúr Chinn Trá chomh furasta agus a bheadh aon áit eile. Is buntáiste iontach é bheith lonnaithe in Iúr Chinn Trá, áit gur féidir freastal go furasta ar ócáidí agus ar chruinnithe i mBéal Feirste, i mBaile Átha Cliath nó aon áit sa tír gan mórán stró. Agus, dár ndóigh, tá sé níos fusa anois ná riamh nascadh isteach ar chruinnithe agus an úsáid mhór a dhéantar as teicneolaíocht sa lá atá inniu ann.

Mar shampla de sin, bunaíodh Cinnteacht sa bhliain 2017 le seirbhísí

sainchomhairleoireachta a chur ar fáil d'eagraíochtaí in earnáil na Gaeilge agus do ghrúpaí pobal a bhfuil sé de sprioc acu an Ghaeilge a chur chun cinn. I measc na seirbhísí a chuireann Cinnteacht ar fáil, tá pleanáil teanga, pleanáil straitéiseach, aistriúchán agus taighde.

Bunaíodh an gnó, a oibríonn le heagraíochtaí Gaeilge fud fad na tíre, mar gheall ar an iliomad deiseanna atá ag teacht aníos le tacú le heagraíochtaí agus an obair atá idir lámha acu ag fás i gcónaí.

Ní ach sampla beag é seo den obair atá ar siúl ag Gaeilgeoirí an cheantair leis an teanga. Is iomaí duine againn a chaitheann t-léinte ó Smig Smig ó Louise Smith, a ólann cupáin tae a rinneadh ag Míle Fáilte le Doiminic Ó Brolcháin, a thóg rang le Neart Pilates ag Daria Ní Fhaoláin, a bhaineann sult as bonnóga deasa ó Hello Sweetness nó a cheannaigh earraí galánta Gaeilge ó Bhóin Dé le Ciara Nic Aodha. Ar bharr sin is iomaí duine sa cheantar atá ag obair sna meáin Ghaeilge agus dhá chomhlacht leiriúcháin teilifís lonnaithe sa bhaile: Zoogon agus Big Mountain.

Mar sin, agus daoine óga ar scoil ag smaoineamh ar na deiseanna agus na slite beatha atá ar fáil dóibh i ndiaidh na scoile, nó d'aon duine ar mhaith leo tabhairt faoi dhúshlán úr ina saol gairmiúil féin, tá deiseanna leathan ann an Ghaeilge a chur ag croílár do chuid oibre.

In ainneoin na ndúshlán a thagann le gnó ar bith a thosú, is léir go bhfuil fonn, spreagadh agus samhlaíocht ag Gaeil an Iúir tabhairt faoin dúshlán agus rudaí úra éagsúla a thriail.

Ursula Ní Shabhaois





Lá galánta le Séamas sa Ghaeláras





Laethanta dár saol



Uaisle Oirialla – An Traidisiún Beo





Hereford United, Stiofán Loughran Sports Archive, held in Gaeláras Mhic Ardghail



Oration given by John Orr, direct descendant of William Orr, executed in 1797 and whose memory led to the rallying cry "*Remember Orr!*" in 1798.

Tom Dunne – Peasant Patriot

John Mc Cavitt

This year marks the 225th anniversary of the 1798 rebellion. A number of events to commemorate this hugely important event in Irish history are occurring around the country. Dying as a result of a flogging on 2nd August 1798, aged 62, the annual observance of the death of Rostrevor hedge school master and United Irishman, Tom Dunn, will have added significance. It almost coincides with the unveiling of a six-foot bronze statue of him, as well as interpretive panelling and associated walking trail, on 17th September. This is the culmination of years of planning by a group called “the Tom Dunn Project”.

The erection of a statue to Dunn’s memory is the primary and finite aim of the project group. The intention was to complement the work of the Tom Dunn Society, led by Siubhán Ó Dubháin, that has championed his memory over the decades.

Tom Dunn was a hedge school master in the first instance. A penal law decreed that “no person of the popish religion shall publicly or in private houses teach school, or instruct youth in learning” on pain of a £20 fine and three-month imprisonment for each offence.ⁱ As a result, hedge schools were run secretly, sometimes in a barn or someone’s parlour, or even behind a row of hedges, which is how they got their name. Local tradition asserts that Tom Dunn taught in his barn.

According to folklore, Dunn taught Maths, reading, writing and grammar in English and Irish, along with Latin and History. The children were given a rich understanding of ancient Greek and Latin civilisation, and learnt of the great heroes, the Gods and Goddesses and of their heroic feats.

Siubhán Ó Dubháin, Artistic Director of the Tom Dunn Society, is the proud owner of the books used by Tom Dunn in his classes. According to family lore, they were passed on to the Fegans, hedge school masters, and are now currently in her possession. Some hedge schools were interdenominational.ⁱⁱ According to Michael George Crawford, Tom Dunn married “Miss Valentine”, a Presbyterian from County Tyrone. They had eight children, one daughter and seven sons.ⁱⁱⁱ

Tom Dunn, however, was not flogged in Rostrevor because he was a hedge school master, rather it was for his role as a United Irishman. A previous edition of Cuisle na nGael carried a short article about Wolfe Tone’s two visits to Rostrevor in 1792.^{iv} Research since then helps to contextualise them further. According to tradition Dunn was inspired by Tone as well as Thomas Paine’s “Rights of Man”.

Tone travelled widely to promote membership of the United Irishmen. Locally, he attempted to calm sectarian tensions in the Rathfriland area. Instead of division he was seeking to unite Catholic, Protestant (Church of Ireland) and Dissenter (Presbyterian).^v

Wolfe Tone visited Rostrevor twice in August 1792. Of his first visit he wrote, “after-dinner ride to Rostrevor along the shore. Beautiful! Mourne, the sea etc. Sit up very late and talk treason.” Of his return journey later that month, he remarked, “Ride to Rosstrevor, more and more in love with it!” He dined with thirty people, “many of them

protestant”, i.e. Church of Ireland, at Arnos Vale, where Thomas Mercer resided. Grace was said by Dr Boyle Moody, Presbyterian minister in Newry.^{vi} A Newry man too, Mercer was a wealthy merchant with business interests in India. He was captain of a ship when he was just eighteen. He returned to Ireland having amassed a fortune, £60,000.^{vii} Given his eminent social standing in Rostrevor as a hedge school master, it is likely that Tom Dunn attended the dinner with Wolfe Tone.



Photos courtesy of Paul Stewart

It was no coincidence that grace was said by a Presbyterian clergyman as a considerable number of them may have offered “tacit” support to the United Irishmen. Some even played a prominent role. “Of 183 Presbyterian ministers in Ulster, eighteen were known sympathisers with the rebellion, ten were imprisoned, and two of them executed”.^{viii}

Dr Moody would have been counted among the ten imprisoned after he was detained in the Linenhall in Newry in 1798. For Joe Connellan, the “harsh” treatment that he received damaged his health and “he died shortly after his release in 1799 – undoubtedly a martyr to the cause of the Irish Republic”.^{ix}

When the United Irishmen were mentioned once more at the Arnos Vale banquet, Tone recorded there was: “universal approbation... wonderful to see how rapidly the Catholic mind is rising, even in this tory (pro-establishment) town... one of the worst spots in Ireland”. Ironically, Arnos Vale was owned by James Moore, a merchant with business interests in India as well.^x He was an officer in the Narrow Water yeomanry, a unit later linked to the flogging of Tom Dunn.^{xi}

In April 1798, according to Newryman, Samuel Turner, a leading United Irishman turned informer, “one Mercer who did live near Newry now lived in Glou'ster Street, Dublin... was a very great supporter, both by his writings & money of the United Irish system, he was a dangerous man, a great republican & very rich & largely connected about Newry”.^{xii}

Colonel Robert Ross, MP for Newry, also had a home in Gloucester Street, Dublin. He had owned the family estate in Rostrevor until he sold it in 1786 to his brother, David, father of

Major General Robert Ross.^{xiii} He had a distinguished army career, not least during the Seven Years' War, 1756-63, fighting in North America. He served in the British army for a time there with George Washington (future first President of the USA).^{xiv} Ross has been described as a "staunch defender of the protestant ascendancy", a man who had "no qualms about hanging innocent men, arguing that it would pacify the country and prevent further violence".^{xv}

While Wolfe Tone initially struggled to stir Catholics in the area to the cause, by 1797 Rostrevor was said to be swarming with United Irishmen.^{xvi} Local folklore indicates that the pike heads were made by McCormick, the blacksmith. A Rostrevor rental roll for 1810 identifies Dan McCormick as a

blacksmith.^{xvii} He was a member of the Church of Ireland in Rostrevor who appears to have been related to the vicar there from 1784 until 1798, the Rev. Joseph McCormick. The latter's departure from his ministry in 1798 may have been coincidental, though nonetheless worth pointing out.^{xviii} The son of a wealthy Rostrevor merchant, he became Rector of Moyaliffe, in the Diocese of Cashel. He died, however, in his native Rostrevor in July 1815, aged 55.^{xix} Not long before he died, a premises owned by him in Water Street was leased to Dan McCormick for use as a forge.^{xx}

A large French invasion force failed in its attempt to land at Bantry Bay in 1796 to assist the independence cause of the United Irishmen. The crown authorities in Dublin decided to suppress the United Irishmen movement, including raising local units of yeomanry and resorting to ruthless disarmament tactics. The hard-line policy was dubbed "the dragooning of Ulster". A "rampage of state terror" ensued.^{xxi}



Photos courtesy of Paul Stewart

The locally based Ancient British Fencibles (Ancient Britons or Welsh Horse as some people called them), became notorious for their "excessive brutality".^{xxii} They were nicknamed the "Bloody Britons". A search operation for arms which began at the home of a Presbyterian in Ballyholland ended up with twenty-six

people, young and old, being massacred.^{xxiii}

According to folklore, the Welsh Horse were intent on moving into Burren and "might have massacred all before them only for Capt. Hall's Yeomen... When the Lower Burren people heard what the Welsh Horse were doing around Corraghs they ran to Hall's ... and told him, and he came up with his Yeomen and

stopped the Welsh Horse at McMahon's in Burren and wouldn't let them go no further. Only for that God knows where they would have stopped they said."^{xxiv} Guy Beiner has noted that while the "the loyalist yeomanry in south Down were often accused of committing atrocities", on this occasion they stepped into prevent further slaughter.^{xxv}

On a separate occasion the Ancient Britons raided along the route from Hilltown to Kilbroney, burning a number of homes. Noticing a young woman hiding in a barrel one of the troopers pushed her over a steep cliff to her death. According to Crawford, when the same trooper returned to the scene sometime later an impulsion gripped him. He galloped off the same cliff to his death. The area is known as "Trooper's bed" to this day.^{xxvi} The Ancient Britons and the Narrow Water yeomanry commanded by Captain Savage Hall have been linked to the arrest and flogging of Tom Dunn. On this occasion, as we shall see, another intervention by Captain Hall came too late to save the life of Tom Dunn.

On the occasion of the one hundredth anniversary of Tom Dunn's death a correspondent addressed a letter on the subject to the editor of the Newry Reporter

Dear Sir,

On Monday last was celebrated in Rostrevor Roman Catholic Church the hundredth anniversary of Thomas Dunn, supposed to be the Dunn who was flogged almost to death at a place called the Cherry Hill in Rostrevor, for being a United Irishman. To the credit, be it said, of the then Squire Hall of Narrow-Water, Warrenpoint, who had in his service a near relative of the flogged man, named Peggy Dunn, she begged her master to go and save her friend, and the Squire immediately ordered a horse and galloped to Rostrevor, just in time to save Dunn's life, who died, however, a few weeks after. His headstone is still to be seen in old Kilbroney graveyard bearing date 2nd August 1798. This ended the flogging of United Irishmen at Rostrevor. The inhuman practice was then to flog one man until he would reveal the name of another.

Truly yours,

A SYMPATHISER WITH THE HEROES OF 1798

(Letter to the Editor, Newry Reporter, Wednesday August 10th 1898)

Around the same time Mrs Cordner Pinkerton name checked Tom Dunn in the 1898-99 edition of The Open Window, a much respected journal published in Newry. She recommended places to visit in Rostrevor. "Here too will be found the grave of Thomas Dunn - of 1798 fame. The stone bears the date 2nd August, 1798. Dunn was publicly flogged at a place called Cherry Hill (Rostrevor), a penalty inflicted on United Irishmen to extract from them the names of other members of the Society. To the humane interference of the then Squire Hall, of Narrow-Water, is attributed the saving of Dunn's life. Hearing of the brutal punishment intended, he rode with all haste to the scene and rescued Dunn from his barbarous tormentors. The treatment, however, left its mark, and the unfortunate man died shortly after".^{xxvii} Evidently, the story of Tom Dunn was so well known it did not have to be retold in detail. There is no mention that he refused to divulge the names of his comrades, even though it is implied.



Michael George Crawford (author of *Legendary Stories of Carlingford Lough*) provides the most detailed account of what happened in an article published in 1915.^{xxviii} He depicted Tom Dunn as a “peasant-patriot”, a man who sacrificed his life rather than betray his principles and the names of his comrades in the Society of the United Irishmen. As this version of the Tom Dunn story goes, a spy brought information connecting him with the United Irishmen. A detachment of yeomanry from Warrenpoint (the Narrow Water yeomanry which included some Catholics)^{xxix} went to Dunn’s cottage. He was arrested and hauled to the barrack at Cherry Hill.

Tom Dunn was initially offered a free pardon in exchange for the names of the United Irishmen in the area but he refused instantly, stating:

"I will suffer any torture you may inflict on me cheerfully and even face death itself rather than be a traitor to my country and people. For what would it avail me to live a short number of years on the money obtained by selling the lives of innocent men who always trusted me and go to the grave disgraced with even my memory execrated for all time?"

His sentence of 250 lashes with the cat-o-nine tails was imposed to “strike terror in the heart of all the rebels for miles around.” The court ordered the entire population of the district to be “rounded up” and forced to witness the punishment being inflicted. The clothes stripped from his back, Tom Dunn was then tied to a triangle. Different men took it in turns to administer them.

Crawford’s account is illustrated at various points by the verses of a poem. The late Sean Cooper from Rostrevor was able to recite this poem, having heard his father say it repeatedly. The poem references the “savage” men who administered the lashes, probably a reference to the fact that they were members of the Narrow Water Yeomanry, commanded by Savage Hall.^{xxx} As has been mentioned, Savage Hall was not present when the flogging started. (Like Robert Stewart, later Lord Castlereagh, he shifted allegiance. Both had been founding members of the liberal Northern Whig club in Belfast in 1790).^{xxxi}

It has been said that every time Dunn became unconscious, he was revived with whiskey and water. Lashes were normally administered in lots by a number of different men. After 200 lashes “Squire” Hall appeared on the scene and ordered the flogging to cease.^{xxxii}

Another version of the arrest and flogging of Tom Dunn was recounted by the late John Joe Parr, a highly regarded local historian.^{xxxiii} (During 1797 and early 1798, it should be noted that the barracks in Rostrevor may have been occupied by members of the Ancient British Fencible cavalry, Ancient Britons or “Welsh horse”. They wore blue tunics).^{xxxiv}

Though a wild storm was raging at the time, the military, yeomanry and Welsh Horse raided Dunn’s house on the information of an informer. It stood in the centre of a row of three small cottages. The troops burst the door open with the butts of their muskets. Dunn was accused of being a member of an illegal society. He was offered a free pardon and a reward if he would reveal the names of his confederates and give evidence against them. Dunn refused and he was tied to a tree and flogged at Cherry Hill.^{xxxv}

It is known from historical record that the Welsh Horse (Ancient Britons) departed from the area in March 1798. If they were involved it had to be before then. Remarking on the

government's "campaign of terror", Lecky singled out the conduct of the Ancient Britons who "killed young and old alike" in the Newry area.^{xxxvi}

It should be noted that flogging was a typical punishment for indiscipline in the British Army at the time. Private O'Neil, a Catholic from Dundalk, was sentenced to receive 300 lashes with the "cat" for refusing to attend a Church of England service in Gibraltar in 1811. Just like Tom Dunn he was made an example of. His regiment formed a square to witness it. He was tied to a triangle and the clothes were stripped from his back.^{xxxvii}

O'Neil later documented what happened. Soldiers took it in turns to administer 25 lashes. After the first batch, "blood was already flowing from my back". Repeatedly he was asked if he would give up but would not. He described the "cat" as being "composed of nine small cords, twisted very hard, and having three knots on each cord; sometimes the ends of these are bound with wire".^{xxxviii}

The ordeal which Tom Dunn endured is perhaps most graphically illustrated by the recollection of a witness to the flogging of Hood Haslet from Ballymena in 1798. Sentenced to 500 lashes, after the first 100, he was heard to exclaim, "I am a cutting-through".^{xxxix}

Tom Dunn was survived by his wife. "Widow Dunn" features in a Rostrevor rental roll dated 1810 as "Head of property" with a holding of just over seven acres.^{xl}

As time has passed others have written of Tom Dunn, not least Joe Connellan (1953), Sean (Jack) Crawford (1994) and Anthony Russell (1998).^{xli} Based to a large extent on folklore, he is also a key character in two novels penned by local writer "Kathleen O'Farrell" (Siubhán Ó Dubháin); Kilbroney (1992) and The Fiddler of Kilbroney (1994), as well as a Ballad Opera penned by Siubhán Ó Dubháin called The Bell which premiered in Rostrevor Presbyterian Community Hall in 1987. As with the various oral accounts, these written ones are inconsistent at times. Nevertheless, the basic thrust of the story is the same; Tom Dunn died as a result of a public flogging, refusing to betray others.

Tom Dunn is buried in Kilbroney graveyard. According to Michael George Crawford, he was only waked for one night as it was feared the yeomen could return in search of his comrades. With lookouts posted, wanted men paid their last respects. In the early decades of the twentieth century "his burial place is pointed out with pride as the grave of one who died that others might live".^{xlii}

At events organised by the Tom Dunn Society over the decades, tributes have been paid by a series of luminaries, not least Nobel Laureate, John Hume. He raised a "Toast to the United Irishmen" at the Dunn's Night dinner in 2003. He described Tom Dunn as "part of a great tradition of learning, of the sharing of ideas and the cultivation of thinking, which sowed the seeds of revolutionary ideas in this country and abroad". Of the United Irishmen, he said Civil Rights leaders of his generation "were inspired by the ideals of equality. We were inspired by the ideals of justice. We were inspired by the ideals of rights for all".^{xliii}





Cór na nÓg



ⁱ Tony Crowley, *The Politics of Language in Ireland 1366-1922: A Sourcebook*, 2000, p.91.

ⁱⁱ <https://www.ancestryireland.com/history-of-the-irish-parliament/background-to-the-statutes/education/hedge-schools/>

ⁱⁱⁱ Michael George Crawford, *The flogging of Thomas Dunn. A tragedy of Cherry Hill, Rostrevor*, *The Frontier Sentinel*, 25 Sept. 1915.

^{iv} John McCavitt, *Historical Anecdote – Wolfe Tone and ‘Tory’ Rostrevor*, *Cuisle na nGael*, Newry, 1992, p.131.

^v *Ibid.*

^{vi} *Ibid*; Joe Conellan, *Seeds of the Republic in County Down, 1791-98*, *Frontier Sentinel*, 8 Aug.1953. See also Réamonn Ó Muirí, *Newry and the French Revolution, 1792*, *Seanchas Ard Mhacha*, Vol.13, 1989, pp 102-120.

^{vii} *Account of Mr Mercer*, *The Monthly Magazine*, 1801, Vol.12, 469-71.

^{viii} John McCann, *The Northern Irish Liberal Presbyterians 1770-1830*, in *The Canadian Journal of Irish Studies*, Vol.21, No.1, July, 1995, p.103.

^{ix} Joe Conellan, *Seeds of the Republic in County Down, 1791-98*, *Frontier Sentinel*, 8 Aug.1953. “Newriensis” remarked that the prisoners in the Linenhall were “all treated with great harshness”. *Newriensis*, *Historical sketch of Newry*, 1876, p.199.

^x *The Newry Magazine*, 1815, pp 105-106

^{xi} *Crossle Papers*, Newry families, Moore, vol.2, Newry City library. Moore was originally captain but became first lieutenant when superseded by Savage Hall.

^{xii} C.J.Woods, *Samuel Turner’s information on the United Irishmen, 1797-8*, *Analecta Hibernica*, No.42, 2011, p.208.

^{xiii} *History of the Irish Parliament, 1692-1800*, Vol.6, pp 191-193.

^{xiv} John McCavitt and Christopher T. George, *The Man Who Captured Washington: Major General Robert Ross and the War of 1812*, 2016, p.8.

^{xv} <https://www.dib.ie/biography/ross-robert-a7807>

^{xvi} Charles Dickson, *Revolt in the North. Antrim and Down in 1798*, 1960, p.106.

^{xvii} *Rostrevor Rental Roll, 1810*, *Reside MSS*, Newry and Mourne Museum, Bagenal’s Castle, Newry.

^{xviii} *Wooden plaque in Kilbroney Parish Church*. I am grateful to the Rt. Rev. Darren James McCartney, vicar of Kilbroney, for pointing out the possible significance of 1798 as the date of the end of his ministry in Rostrevor.

^{xix} *Crossle Papers*, Newry families, McCormick, Vol.5, Newry City library.

^{xx} *Handwritten notes about McCormick family history by local historian, Robert Linden*, in the possession of Donal McCormack.

^{xxi} Guy Beiner, *Forgetful remembrance: Social Forgetting and Vernacular historiography of a Rebellion in Ulster*, 2018, pp 57-8.

^{xxii} *Ibid.*

^{xxiii} Francis Peter Plowden, *The History of Ireland, from its union with Great Britain, 1811*, pp 92-96; Paul H.Haycock, *The Ancient British Fencible Cavalry, Newry – April 1787/March 1798*, p.74 , *Napoleonic Association*, 2002, draft, (copy in the Library of the Gaeláras, Chapel Street, Newry).

^{xxiv} Michael J. Murphy for the Irish Folklore Collection in 1956 *National Folklore Collection*, University College Dublin, MS 1470, pp 199-202. The author is grateful to Professor Guy Beiner for sending him a PDF of this material.

^{xxv} Beiner, *Forgetful remembrance*, p.479.

^{xxvi} Crawford, *The flogging of Thomas Dunn*.

^{xxvii} *The Open Window, 1898-99*, Newry, pp 61-62. “Tradition” in Clonallon parish credits Savage Hall with a “timely intervention” which “saved the life of a United Irishman named Dunn of Rostrevor”. See Padraic Keenan, *Clonallon Parish: its annals and antiquities*, 1942, p.22.

^{xxviii} Crawford, *The flogging of Thomas Dunn*.

^{xxix} Joe Conellan, *Seeds of the Republic in County Down, 1791-98*, *Frontier Sentinel*, 19 Sept. 1953.

^{xxx} Thomas Dunne, *Rostrevor’s Peasant-Patriot*, *Cuisle na nGael*, Newry, 1988, pp 50-56.

^{xxxi} Dickson, *Revolt in the North*, pp 245-47.

^{xxxii} Crawford, *The flogging of Thomas Dunn*.

^{xxxiii} *Notes by John Joe Parr in the possession of his nephew, Gary Parr*.

^{xxxiv} Haycock, *The Ancient British Fencible Cavalry*. *Rostrevor Barracks and land was offered for sale on 25 Sept. 1818*. See *Carlow Morning Post*, 29 Oct. 1818.

^{xxxv} John Joe Parr also states that Tom Dunn was a hedge school master.

^{xxxvi} W.E.H. Lecky, *Ireland in the Eighteenth Century*, abridged version with Introduction by L.P.Curtis, 1972, p.319.

^{xxxvii} Charles O’Neil, *The Military Adventures of Charles O’Neil*, 1851, pp 44-48.

^{xxxviii} *Ibid.*

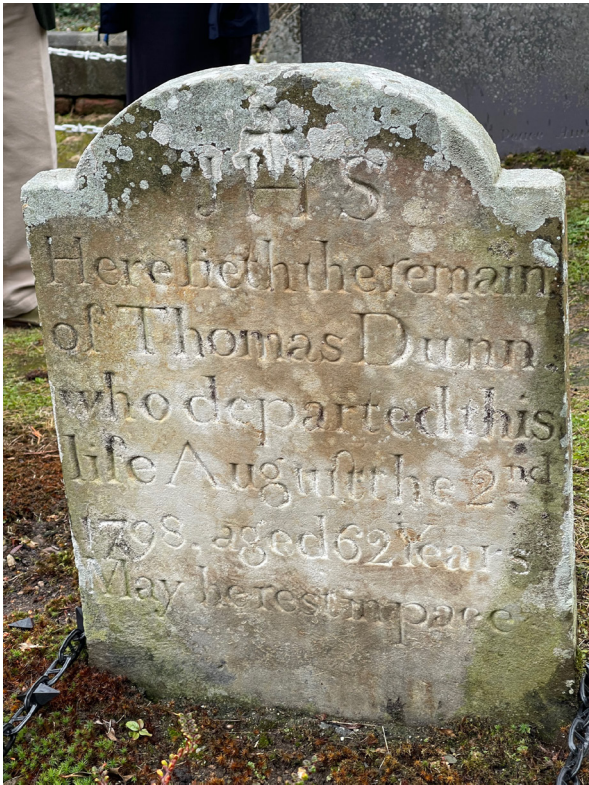
^{xxxix} Robert Magill Young, *Ulster in 98*, 1893, p.17.

^{xl} *Rostrevor Rental Roll, 1810*.

^{xli} Joe Conellan, *Seeds of the Republic in County Down, 1791-98*, *Frontier Sentinel*, 26 Sept. 1953; Sean Crawford, *The Fate of Thomas Dunn*, in *Mourne Rambles*, 1994, pp 20-21; Anthony Russell, *Beyond the Battle, 1798*, south down and south Armagh, p.14.

^{xlii} Crawford, *The flogging of Thomas Dunn*.

^{xliii} John Hume, toast to the United Irishmen, https://cain.ulster.ac.uk/john_hume/docs/Hume_2003-08-02_speech.pdf





Pictiúr cúil le caoinchead Ted Yates



Arna fhoilsiú ag
Craobh an Iúir de Chomhaltas Uladh