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Coláiste Chonnacht

NA BLIANTA TOSAIGH

i

dTuar Mhic Éadaigh

Léacht Cheiliúrtha 100 Bliain

le

Nollaig Mac Congáil

Corradh maith le céad bliain ó shin anois, bhí Athbheochan na Gaeilge faoi lánseol. Bhí Conradh na Gaeilge (agus a bhfuil i gceist leis sin) ar a bhonnaí agus i mbarr a sláinte le tamall maith de bhlianta; bhí craobhacha de Chonradh na Gaeilge á mbunú ar fud na tíre; bhí timirí agus múinteoirí taistil gníomhach sna contaetha éagsúla; bhí An tOireachtas ag tarraingt aird ar chultúr na Gaeilge i gcoitinne agus, leis na comórtais liteartha, ag cothú na scríbhneoireachta agus na léirmheastóireachta; tháinig na chéad choláistí oifigiúla Gaeilge ar an tsaol ón bhliain 1904 ar aghaidh; bhí an Ghaeilge ag déanamh a bealaigh isteach go croílár an chórais oideachais; bhí scoláirí ón iasacht le tamall maith roimhe sin ag cur spéise i seanteanga, i seanlitríocht agus i gcanúintí na Gaeilge; bhí spéis á léiriú i mbéaloideas, i gceol agus i spórt na nGael; bhí litearthacht sa Ghaeilge ag leitheadú ar fud na tíre agus bhí an Ghaeilge féin le feiceáil ní hamháin i leabhair den uile chineál ach ar irisí agus nuachtáin Ghaeilge agus ar nuachtáin logánta agus náisiúnta Bhéarla. Comhartha dóchais agus ábhar misnigh a bhí sna rudaí sin ar fad agus, ar bhealach, ba í sin buaic Ghluaiseacht na hAthbheochana.

Cuid lárnach de rath sin Chonradh na Gaeilge ó thús an chéid seo caite a bhí sna Coláistí Gaeilge. D'aithin an Conradh tábhacht an chórais oideachais in Athbheochan na Gaeilge agus nár leor a bheith i dtuilleamaí Rialtas an ama sin le beart cuí a dhéanamh ar an ócáid agus nár leor a bheith ag brath ar dhíograiseoirí Gaeilge mar a bhí go dtí sin:

> *The early teachers in the League were untrained voluntary workers, but among them were a few who appreciated the need for effective teaching methods, for teaching aids, and for qualified teachers.*[1]

Ar bhealach, d'fhéadfaí a rá go rabhthas ag teacht ar an tuiscint go mbeadh gá feasta le hoiliúint agus le gairmiúlacht feasta i gcur chuige theagasc na Gaeilge:[2]

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[1] Breandán S. Mac Aodha, 'Was This a Social Revolution?' in Seán Ó Tuama (eag.) *The Gaelic League Idea* (The Mercier Press, 1972) 21-2.

[2] Seo a leanas cuntas ar na Coláistí Gaeilge a eisíodh ag an *Conference of Irish Colleges* sa bhliain 1916:

The Colleges for training teachers of Irish were established to meet the great demand for qualified teachers of the National Language, and to remedy the defect in our educational system which made no adequate provision for the training of such teachers

During the past 12 years 14 of these Colleges have been founded. The majority of them are Summer Colleges, whose sessions are carried on during the Summer and are situated in Irish-speaking districts in the Counties of Louth, Antrim, Donegal, Mayo, Galway, Clare, Kerry, Cork and Waterford. The Winter Colleges are situated in the Cities of Dublin, Belfast and Cork, and in Mullingar and Navan.

Shan Ó Cuív[3] proposed in August 1903 that a special school be established to provide intensive training courses for the League's teachers, and particularly for the travelling teachers. The proposal was accepted and the first Irish College – Coláiste na Mumhan in Ballingeary – was opened the following July. In 1905 three similar colleges were established – one in Tourmakeady, one in Ring and one in Belfast, while two more were added the following year – one in Cloghaneely, the other in Dublin.

Is spéisiúil an rud é gur ceantair Ghaeltachta is minice a roghnaíodh le haghaidh na gColáistí Gaeilge seo – nó Coláistí Oiliúna[4] / *Training Colleges* mar a tugadh orthu - ar chúiseanna a phléifear amach anseo agus gur coláistí samhraidh a bhí i gceist leo sin, agus gur bunaíodh beirt – a bhí ina gcoláistí geimhridh - in dhá phríomhchathair na hÉireann, mar atá Coláiste Chomhghaill[5] i mBéal Feirste agus Coláiste Laighean[6] i mBaile Átha Cliath. Caithfear a rá anseo, ar eagla na míthuisceana, go bhfuil difríocht an tsaoil idir na Coláistí Gaeilge sin atá luaite againn bomaite ó shin agus na Coláistí Samhraidh atá le fáil go fada fairsing ar fud Ghaeltachtaí agus bhreac-Ghaeltachtaí na tíre. Breathnaítear orthu sin go minic mar choláistí saoire do dhaoine óga go minic ach, ar bhealach, is oidhrí iad ar na Coláistí Gaeilge a mbeifear ag díriú orthu anseo.

Since their establishment the Colleges have been attended by an aggregate of over 13,000 students, and during the past two years the annual total attendance was over 1,500 yearly. The great majority of the students were teachers in Primary and Secondary Schools. The others included prominent men and women in intellectual and public life, not only from Ireland, but from Great Britain, America, France, and many other countries. Nearly every Nationality in the world has been represented amongst the students.

The Colleges were the spontaneous development of a notable constructive educational movement. They were founded and administered by voluntary effort.

Ní miste a lua anseo gur aithris a bhí sna Coláistí Gaeilge seo ar a macasamhail sa Bhreatain Bheag ón bhliain 1903. Féach, Proinsias Mac Aonghusa, *Ar Son na Gaeilge: Conradh na Gaeilge, 1893-1993 Stair Sheanchais* (Conradh na Gaeilge, 1993) 122-3.

[3] 'Bhí baint mhór aige le bunú Choláiste na Mumhan i 1904. Ag Dáil na Mumhan i Lúnasa 1903 ba é a mhol go mbunófaí coláiste 'chun cainteoirí Gaeilge d'ullmhú i gcomhair múinteoireacht na teanga' in Diarmuid Breathnach agus Máire Ní Mhurchú, *1882-1982 Beathaisnéis a Dó* (An Clóchomhar 1990) 92.

[4] *'Irish Training School gives a fairly accurate idea of our aim and methods. This title is, besides, inspiring, denotes business and progress, and suggests wide possibilities'* (*The Irish Peasant*, 30.12.06, 3).

[5] Tá cuntas tugtha ar bhunú an choláiste seo in alt '*John O'Keane on the Irish Training School, Belfast: A Fine Example in the Northt'* a foilsíodh ar *The Irish Peasant* (30.12.05, 3).

[6] Féach an píosa seo a leanas ar *The Irish Peasant* (10.2.06): *DUBLIN TRAINING COLLEGE: Interesting Scheme of the Coisde Ceanntair. The scheme for an Irish Training College in Dublin (suggested by the Archbishop) has now taken definite shape. The report of the special committee has been adopted by the Dublin Coisde Ceanntair. According to this report the object of the college will be to afford means by which teachers in Gaelic League branches and secondary and primary schools may obtain a thoroughly efficient training in the best methods of language teaching as applied to Irish…*

Ag éirí as léacht cháiliúil, réabhlóideach de hÍde '*The Necessity for De-Anglicising Ireland*' sa bhliain 1892, tosaíodh i ndáiríre ar athréimniú agus ar athshealbhú an chine Gael agus na féiniúlachta Gaelaí. *Insula sanctorum et doctorum / oileán na naomh is na n-ollamh* an cháil a bhí ar an tír seo tráth sular chuir na gaill faoi smacht í, sular ruaig siad ár lucht léinn is ár gcléir is ár n-uaisle Gael, sular ghoid siad ár gcuid tailte agus d'fhág ar an ánas sinn. I mbeagán focal, i mbéarlagar an lae inniu, bhain siad ár gcearta daonna uilig dínn. Ba mhithid an scéal an leigheas agus luigh Conradh na Gaeilge amach ar an obair. Bhí teanga na Gaeilge ar ar ngléas cosanta ba láidre i gcoinne ghalldú na hÉireann agus ar an gcomhartha ba shuntasaí d'fhéiniúlacht na nGael. Eochair an chultúir Ghaelaigh a bhí inti chomh maith le ceangal leis an tseanré órga Ghaelach nár briseadh go hiomlán.

I gcomhthéacs na hidé-eolaíochta seo agus bholscaireacht Chonradh na Gaeilge ar an téad sin, bhain tábhacht mhór leis na ceantair Ghaeltachta nó is ansin a bhí anam na nGael, is ansin a bhí oidhrí dlisteanacha an chine Gael ina gcónaí. Cuimhníodh go maith ar an éagóir a rinneadh orthu:

> Chuir na Gaill amach as a gcuid tuath agus triucha céad iad, i mbéal a gcinn, le beatha a bhaint as an áit ar ghnách lena gcuid caorach a bheith ag fáil tormais uirthi. Cartadh cuid acu isteach fá ghleanntáin eadar shléibhte, in áiteacha ar leasaigh na haibhneacha an úir agus a mb'fhéidir curaíocht, dá laghad í, a dhéanamh. Ach thug an tuile léi a mbunús chun na gcaorán de chois cladaigh, agus rinne siad cathracha an áit nach raibh ach canach agus cíb.[7]

Sin an tábhacht a bhain leis an nGaeltacht in intinn mhuintir an Chonartha. B'ionann an Ghaeltacht agus tobar na Gaeilge, lárionad an dúchais agus an ceangal gan bhriseadh le chuile ghné d'oidhreacht na Gaeilge ón am fadó a bhí an tír seo ina lóchrann léinn is creidimh d'iarthar na Eorpa. Mar sin a bhreathnaigh siad ar an nGaeltacht mar is léir ó na tagairtí iomadúla a rinneadh sa chás seo do cheantar Thuar Mhic Éadaigh. Seo an Piarsach ar an téad seo agus é ag tagairt do Choláiste Chonnacht:

> *This meeting decided on Partry as the most suitable centre for the school… It is proposed that the students board out in the cottages of the countryside – a wholly admirable arrangement which recalls the Bohemian university life of*

[7] Seosamh Mac Grianna, *An Druma Mór* (Oifig an tSoláthair, 1969) 2.

early Christian Ireland, a feature of our university system in those days being the distribution of the students amongst residence-houses kept by the farmers of the district.[8]

Nó, níos bladhmannaí arís, an píosa seo a leanas ó Dhomhnall Ua Duibhne:

All who love the Irish tongue should rejoice; for in historic Connachta noble aim has been realized. A great Irish school has been established! Verily we are regaining our lost inheritance slowly, perhaps, but surely, for

Of drops a pond is filled,
Of rods a round house is built,
The house which is favoured of God,
More and more numerous will be its family.

The thought inspires us with hope for the future, and brings the mind back to the glorious past, of which O'Curry thus wrote: "All the early Gaedilic saints and ecclesiastics had been in their boyhood educated in the Gaedhilic tongue, and all the more distinguished of them were poets and historians who wrote ever in their own idiom in preference to that which the rest of Europe had appropriated to learning."[9]

I dtaca le muintir na Gaeltachta de, ba dheacair a sárú a fháil maidir le caomhnóirí oidhreacht na Gaeilge de, le spioradáltacht, le hiompar béasach mánla. Chreid lucht an Chonartha an bholscaireacht seo, agus, le himeacht ama, muintir na Gaeltachta féin.

We reached a land where people were happy, where men whistled as they strolled leisurely homeward from the fields; where simple maidens sang songs of occupation and old women crooned sweet snatches of old-world songs which blended with the whirring of their spinning-wheels.[10]

Agus an Piarsach arís:

Not the least valuable part of the training offered by the Sliabh Páirtrí Irish School will be that which the students will unconsciously acquire after the formal classes are over, as they listen to the chatter of the bean tighe over her carding or her spinning or the Fiannaidheacht of some local seanchaidhe when the fireside group forms in the gloaming.[11]

Cuireann Seosamh Mac Grianna go gonta é nuair a deir sé:

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[8] Pádraig Mac Piarais, 'The Connacht Irish School,' *An Claidheamh Soluis* (7 Ean. 1905, 6).
[9] *The United Irishman* (1.7.05, 6).
[10] *Sinn Féin* (21.7.06, 3).
[11] Pádraig Mac Piarais, 'The Connacht Irish School,' *An Claidheamh Soluis* (7 Ean. 1905, 6).

Tá an oiread seo de bhua ag an cheantar de thairbhe a bheith scoite ó shiúl na ndaoine agus ó ionadacha an tsaibhris: tá an Béarla agus an ghalántacht ceilte air, bíodh sin lena leas nó lena aimhleas. Tá sé ar áit de na háiteacha a rachadh an té a bheadh ar lorg glanGhaeilge agus seanchais ársa na nGael.[12]

Rud eile a chuidigh le stádas na Gaeltachta a ardú i meon mhuintir Chonradh na Gaeilge ag an am sin fosta an rómánsachas a bhain le cosmhuintir na tuaithe in intinn mhuintir na hEorpa ag an am. Bhí ré na n-ineall agus na dtionscal i réim le fada agus anois ba dhíol measa agus maímh muintir shoineanta nádúrtha na tuaithe i gcoitinne agus muintir na Gaeltachta ach go háirithe sa chomhthéacs seo. Bhain na tréithe foirfe uilig leo agus mar sin a cuireadh síos orthu. Ba iad ab fhoirfe, ba ghrástúla, ba mhánla, ba chróga, ba mhéine - agus níl deireadh leis an liosta sin a bheireann barr foirfeachta agus feabhais ar a chéile:

I somehow thought a beautiful maiden of peerless grace, virtue and modesty, called us and led us on. Her language was so sweet, so musical, and so poetic, so full of love and truth and innocence, that no mortal could resist. On and on we followed, leaving the press and throng, the whirr and noise, the din of crowded cities, and the whish and thud of trains and tramcars, this peerless maiden still leading us on, until the noise of the busy world died away on the evening breeze, and we reached a land where people were happy, where men whistled as they strolled leisurely homeward from the fields; where simple maidens sang songs of occupation and old women crooned sweet snatches of old-world songs which blended with the whirring of their spinning-wheels. And in this land of majestic hills, of shining lakes, dark green woods, quiet glens, and rushing mountain brooks, the maiden stood, and gracefully lifting her right hand, in which she held a sword of light, pointed to a large mansion, situated on a beautiful hill overlooking a sparkling lake, shaded from the west winds by cloud-capped 'eternal hills,' she said: "Foghluim agus bighidh saor."[13]

Tógadh cinneadh go mbunófái Coláiste Gaeilge i dTuar Mhic Éadaigh.[14] Cén fáth an ceantar sin seachas aon cheantar Gaeltachta eile i gConnacht? Feabhas na Gaeilge sa cheantar sin is cosúil. Cuireann an Dr. Seán de Búrca, canúineolaí cáiliúil de thógáil na háite a rinne mionstaidéar ar chanúint Ghaeilge an cheantair seo, cuireann sé teist Ghaeilge na háite inár láthair:

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[12] *An Druma Mór* (Oifig an tSoláthair, 1969) 3.
[13] *Sinn Féin* (21.7.06, 3).
[14] Tá cuntas cuimsitheach tugtha ar luathstair an Choláiste seo in *Coláiste Chonnacht: Na Blianta Tosaigh i dTuar Mhic Éadaigh* (Clódóirí Lurgain, 2005).

Tourmakeady itself, although the scene of strong anglicizing efforts by landlords and others in the 19th century, was entirely Irish-speaking at the beginning of this century, when an Irish college was established there.[15]

This dialect belongs to what may be termed the Irish of Middle Connacht. It may be added that Middle Connacht is the only major region relatively unaffected by one or other of those two great linguistic movements – spreading respectively from the North-East and from the South – that have largely moulded the history of spoken Irish since the 13th century. Indeed, observers have been struck by the apparent closeness of the dialect to the classical form of Modern Irish; a fidelity that is all the more remarkable because, unlike Northern or Southern Irish, that of Middle Connacht has depended almost solely on oral tradition ever since the fall of the classical order, over three centuries ago. Evidently the old tradition was transmitted orally with considerable success.[16]

Cuireadh leis an teist sin in alt ar *An Claidheamh Soluis*:

Tormakeady is a very suitable place for the study of Irish phonetics, and there is probably no other district in Ireland where the sounds of the language are purer and freer from English influences. Subtle distinctions of sound, lost in other places, are there preserved. The district is also a mine of idiom, and Archbishop MacHale used to declare that the best Irish in Ireland was spoken there, and in the surrounding country. It is certain that it is unsurpassed for purity.[17]

Ó tharla gur deimhníodh stádas Gaeilge na háite, cuireadh tús leis an gColáiste sa bhliain 1905. Bhí dhá sheisiún ann an chéad bhliain i rith mhíonna an tsamhraidh ó mhí an Mheithimh go dtí mí Mheán Fómhair.

CONNACHT IRISH TRAINING COLLEGE

President – Most Rev. John Healy, D.D.
Archbishop of Tuam.

FIRST SESSION - June 15th to July 31st.
SECOND SESSION - Aug. 1st. to Sept. 15th

Fees £2 2s., payable in advance
Principal Teacher – Mr. Michael Walsh (Micheal Breathnach), Gaelic League, London

The College is situate at Mountry Partry, on Lough Mask, an ideal place for a holiday.

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[15] Seán de Búrca, *The Irish of Tourmakeady, Co. Mayo* (Dublin Institute for Advanced Studies, 19) x.
[16] Seán de Búrca, *The Irish of Tourmakeady, Co. Mayo* (Dublin Institute for Advanced Studies, 19) viii.
[17] 19.6.09, 11.

For Prospectus apply to
Joseph A. Glynn, Beech House, Tuam[18]

The first Session of the Irish College of the West has concluded, and the second Session of six weeks opened on the first of August. The students at the first session, coming from Galway, Mayo, Roscommon, and even from Derry, Tyrone and Dublin – there is one all the way from Liverpool – reached the large number of about thirty towards the middle of the Session. They have all found lodging in the houses dotted around the College within the radius of a mile. And it will not be without some importance to know that these Irish-speaking homes are clean and comfortable – almost remarkably so – and that the students find not only excellent fare in the homely things that are the pride of the bean a' tighe, but are also sure of a good clean room whenever they are tired of the nightly seanchus or stories, or lengthy dantar about the might of Fionn and Oisín, or of the crooning of sean bhean liath seated on the bac.

As several of the students were practically only beginners, it was found necessary to arrange for them a special class, and, in addition, to secure for them the services of a highly qualified assistant teacher, Miss O'Toole. These pupils were taught chiefly on the lines of the Modh Réidh system, of which the principal, Mr. Walsh, is an admirable exponent. They had also to go through the usual exercises in grammar and composition and translation from an easy Irish text. The more advanced students were able to make a close and critical study of several of the more difficult texts in prose and poetry. The first session, from 10 to 1, was occupied with text work, composition, storytelling, seanchus, and a song or two in the traditional method. The second session, from 3 to six, was spent in a somewhat similar manner; but, at the end of each session, a special demonstration was given of the Modh Réidh method. This was intended not only for the benefit of the beginners, but also for intending teachers who, in turn, were given an opportunity of conducting a lesson in that method; always, of course, under the supervision of the principal. Needless to say, every portion of the day's work was conducted exclusively in Irish. It is beyond doubt that the college, even in the first session since its foundation, has accomplished a great deal of valuable work. The coming session promises to be more successful, and still more largely attended. Intending students should make an effort to be present at the classes from the very beginning of the session. All information about the college and lodging arrangements can be had from the Very Rev. James Corbett, P.P. Partry, Ballinrobe, who is the local manager of the college.[19]

Is maith an rud go bhfuil cuntais againn ag cur síos ar na cúrsaí mar a bhí seachas a bheith ag brath ar chuntais atá áibhéalach dochreidte nó ba mhinic agus ba líonmhar na cuntais áibhéalacha mholtacha – agus a mbunús sin as Béarla - ag moladh na

[18] Fógra ar *The United Irishman* (3.6.05, 4).
[19] *The United Irishman* (5.8.05, 1).

gColáistí Gaeilge agus na gceantar Gaeltachta ina raibh siad lonnaithe. Luann *Fear na nUimhreach* an pointe sin ar *An Claidheamh Soluis*:[20]

> *Irish-Speaking Districts*
> *I fear that the keen competition among Gaelic Colleges and Summer Schools is generating a species of advertising puff in which the interests of truth sometimes yield to the desire to attract students at any cost. Districts are glowingly described as 'among the most Irish-speaking' or 'the most Irish-speaking towns although the reports of travelers do not always bear out these glowing descriptions.*[21]

THE CONNACHT TRAINING COLLEGE

> *The Connacht Training College has issued this week its first annual report. The committee, it says, 'have great pleasure in reporting the thorough success which attended the first year's working of the Connacht Irish College. Their appeals for funds was generously responded to, with the result that they were able to wind up the course with a balance to their credit… In all, sixty-two students attended during the two sessions, and one and all expressed themselves greatly pleased with their stay. The great advantage of the college is that there the tired worker finds rest and recreation amidst the majestic beauties which nature, with lavish hands, unfolds before him. Our college is situate from the busy haunts of men, and looks down upon the spreading waters of Lough Lask, now silent and still, glistening in the noonday sun, now dark and restless as the lowering clouds roll from the west and north down the rugged peaks of the Maamtrasna Mountrains. All around are the relics of another time, when the shores of the now quiet lake resounded to the martial tread of armed warriors, or re-echoed to the Angelus bell from monasteries within whose ruined shrines sleep warrior and abbot, chieftain and monk. Amidst such scenes as these the students' time is passed with never an idle or weary hour. During the session three lectures were given – one on Irish history by Mrs. J.H. Green, and the other two on methods of teaching by Dr. J.P. Henry and Mr. P.H. Pearse, B.L., editor of* **An Claidheamh Soluis**. *Two examinations were held, one at the end of each course, by Dr. Henry and Mr. Pearse, and as a result some thirty-six students received handsomely illustrated certificates of proficiency. Our experience of last year has decided us to make some alterations in this year's programme. We found that very few students came before July 1st, or remained after September 1st. This year's course will, therefore, consist of two sessions of one month each, namely July and August. A course of Phonetics has been introduced, and a portion of the day will be set apart for storytelling and traditional singing.'*[22]

B'fhéidir nach miste breathnú go mion ar chlár oibre agus ar chlár teagaisc an choláiste go bhfeicimid cén cineál cúrsa a bhí á theagasc i gColáiste Chonnacht agus i

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[20] 31.7.09, 8.
[21] Tharraing an litir sin cuid mhór freagraí feargacha ó na Coláistí Gaeilge a foilsíodh ar *An Claidheamh Soluis* (14.8.09, 12-3).
[22] *Sinn Féin* (12.5.06, 1).

gcoláistí Gaeilge eile an ama ó tharla gurbh ionann cuid mhaith an curaclam iontu go léir.[23] (Díol spéise ar an téad seo gur fhreastail Séamus Ó Searcaigh ar Ollscoil na Mumhan sa bhliain 1904, agus ar Choláiste Chonnacht sa bhliain 1905 sular ceapadh é ar fhoireann teagaisc Choláiste Uladh sa bhliain 1906. I mbliain tosaigh sin Choláiste Chonnacht, d'fhreastail Éamann Ó Tuathail agus Aindrias Ó Baoill ar chúrsa agus ba dhual don bheirt chéanna tionchar mór a imirt ar chinniúint na Gaeilge i nDún na nGall lá ab fhaide anonn. Tuairiscíodh fosta gur thug Úna Ní Fhaircheallaigh – 'an bhean uasal léigheannta' sin – agus a deirfiúr Lile cuairt ar an Choláiste fosta[24]).

10:00 - 10:50	*Theory and Practice of Phonetics*
10:50 - 11:00	*Dancing, Singing, Games*
11:00 - 12:10	*Reading and Discussion of Texts, Parsing and Analysis*
12:10 - 12:30	*Recreation, Varied Amusements*
12:30 - 01:00	*Model Lesson by a Professor of Method*
01:00 - 03:00	*Dinner*
03:00 - 03:45	*Correction of Essays and other Homework*
03:45 - 04:25	*Grammar Lesson, Dictation etc.*
04:25 - 04:35	*Recreation: Dancing, Singing, Games*
04:35 - 05:00	*Lesson by a Student. Criticism by fellow students and by Professor of Method.*
05:00 - 06:00	*Dancing Class except on Saturdays and Sundays*
08:00 - 10:00	*Concerts on Tuesday, Fridays and Sundays. On Saturdays all are free at 01:00 pm.*

Seo a leanas liosta de na leabhair a bhí luaite i Réamheolaire an Choláiste don bhliain 1912.[25]

Advanced Course:

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[23] Seo a leanas, mar shampla, an cúrsa a bhí i bhfeidhm sa *Munster Training College sa bhliain 1904*:

1. *Linguistic, comprising phonetics, grammar and prose composition, poetry, reading, recitation and story-telling.*
2. *Methods of teaching, including lectures on methods, demonstration of methods, and practice in same.*
3. *History of literature.*
4. *History of Ireland.*
5. *Vocal music.*
6. *Dancing.*
7. *Lectures on miscellaneous subjects.*
8. *Games and amusements.*

As *The United Irishman* (4.6.04, 1).

[24] *An Claidheamh Soluis*, 9.9.05, 4.

[25] Tá sampla de pháipéar scrúdaithe a bhain leis an gcúrsa seo sa bhliain 1909 i gcló ar *An Claidheamh Soluis* (18.9.09, 6).

Stories from An Táin.
Leabhar na Laoitheadh.
Beatha Fhéichín.[26]
Sean Ghramadach na Gaeilge.
Literary History of Ireland.

Certificate Course:
For Qualification to teach Irish

Stair Cheachta II
Cnoc na nGabha[27]
Beatha Fhéichín.
Handbook of Modern Irish.[28]

Bilingual Course:
In addition to above the following texts should be studied:

Leabhar ar Áireamh I II
Leabhar Geograiphe.
Ceachta na h-Ealadhan.
Céimseata I II
Algebar.

Elementary Course:

Tarbh Breac.[29]
Beatha Fhéichín.
Handbook of Modern Irish Grammar.

Phonetics:

How to Speak Irish.
Irish Phonetics.[30]
Aids to Pronunciation of Irish.

Bhí an-tóir go deo sna Coláistí Gaeilge ar an bhfoghraíocht maidir le teagasc teanga, a bhuíochas sin do thionchar na scoláirí Eorpacha agus a gcuid oibre sa réimse seo.[31]

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[26] D'aistrigh Pádhraic Ó Domhnalláin an leabhar seo agus foilsíodh é sa bhliain 1915. Bhí Pádhraic ar fhoireann teagaisc Choláiste Chonnacht ó 1906 go dtí 1921.
[27] Micheál Breathnach (Connradh na Gaedhilge, 1906). Bhí Micheál ina Ardoide ar Choláiste Chonnacht agus tá cuntas molta ag scoláirí an Choláiste air foilsithe ar *An Claidheamh Soluis* (23.9.05, 1).
[28] Seaghán P. Mac Énrí, *A Handbook of Modern Irish* (An Cló-Chumann Teoranta, 1903).
[29] M.H. Gill, 1905.
[30] Browne and Nolan, 1904.
[31] Maidir le cúrsa foghraíochta ar an gclár teagaisc ar na coláistí seo: *'The Fascination of Phonetics. A lecture on Irish Phonetics, usually lasting about twenty minutes, is the next item in our evening's work.*

The whole college was assembled in the large classroom, for instruction by the Ard-Ollamhin phonetics. Standing by the blackboard he dictated various sounds (syllables, not words), which were taken down in writing by the class. Then he would go back, and reading out the first, call up a pupil to spell what he had written. If correct, it was written on the blackboard for all to correct their own version by, and the whole class would then pronounce it after the teacher. Over this he took immense pains, and to help those who were inaccurate, they were called up in turn, made to watch the movement of the teacher's lips and tongue as he slowly spoke the words before a hand-glass. Then, taking the mirror in their turn, the students would copy as accurately as possible those movements, and so were taught the difference between broad and slender 'b', between the Irish 'tri' and the English 'tree' or 'three', between the sound of 'l' in the Irish 'lion' and the English 'l' in 'lean'. All these niceties were reproduced in the dictation, where English and Irish syllables were used at random, and the pupils' ears constantly on the alert to distinguish between them. At the beginning of the session this was a slow process, but at the time of my visit it was marvellous to see how seldom a mistake was made between an English and an Irish sound.[32]

Rinne an t-údar Conallach Séamus Ó Grianna freastal ar a leithéid de chúrsa agus ní moladh mór a bhí aige air mar mhodh teagaisc Gaeilge.

D'inis an máistir dóibh cad é an dóigh a raibh úll an sceadamáin i ndiaidh a chéile - go raibh téadaí agus bacáin ann agus dá réir sin. Is cuma cé acu, níor fhág sé leithead pionna ón scornaigh amach go barr na teanga nár mhínigh sé uilig. Nuair a thigeadh an ghaoth fríd na rópaí a bhí sa sceadamán, níodh siadsan glór.

Séamas - Tá sin ceart, deir an mhuintir seo linn a bhfuil an fhoghlaim acu.
Micheál - Ceart nó éigeart, cad é an féim atá leis? Cad é an méid Gaeilge a bheas agatsa de bharraíocht ar a bhfuil agat, cionn is go bhfaigheann tú amach gur téadaí atá in úll do sceadamáin a níos an glór? Nó an raibh focal amháin ag na maca léinn de bharraíocht le linn seo a fháil amach? Bhí sé chomh maith

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I understand there were some amusing conjectures as to this same Phonetics course before we started. Some could think of it only in connection with Pitman's shorthand, or the O'Growney Keywords! There were others whose aesthetic sense revolted at what they thought would be 'a phonetic rendering' similar to what Irish singers occasionally treat us. Fortunately, a few of the students were already good Irish phoneticians, having sat at the Rev. Dr. O'Daly's feet during two summer courses at Ballingeary. I believe these reassured some of the other students. Now that they understand something of this science, and witness its application in the correct teaching of Irish sounds, I think they agree that a knowledge of Phonetics is as necessary to the teacher of Irish (or of any living language) as a knowledge of musical notes is to the teacher of music. When one gets beyond the preliminary stages, too, the study of Irish Phonetics is a most fascinating one. A lecture on Phonetics need never be without its humorous side, which is a blessing (as 'John O'Keane on the Irish Training School, Belfast' ar *The Irish Peasant* (30.12.06, 3).

[32] Stephen Gwynn, *A Holiday in Connemara…..*

> aige a rá leo, de thairbhe Gaeilge de, gur feadóg mhara a bhí thíos sa scornaigh, agus gach uair a bhfosclóchadh duine a bhéal, go ligfeadh sí béic aisti féin ag iarraidh fáil ar shiúl.[33]

Cuid lárnach de chlár teagaisc na gColáistí Gaeilge an cúram a rinneadh de mhodh teagaisc na Gaeilge nó chuige sin go bunúsach a cuireadh na Coláistí ar bun an chéad lá riamh. Is eol dúinn go raibh *An Modh Réidh* nó *Díreach* in úsáid agus is modh é sin a bhí bunaithe ar an lámhleabhar teagaisc de réir an Mhodha Dhírigh darbh ainm *An Modh Réidh leis an nGaedhilge do Mhúnadh* a scríobh Pádraic Mac an Fhailghe.[34] Ba mhór an dul chun cinn a bhí sa chóras teagaisc seo ar a raibh ann roimhe sin agus is cinnte gur chuir idir lucht teagaisc agus lucht foghlama fáilte is fiche roimhe.[35] Rud inspéise eile, léirigh sé go raibh fonn ar lucht an Chonartha san am an *modus operandi* ab éifeachtaí agus ba nua-aimseartha a bhí ar fáil san am le teagasc na Gaeilge a aimsiú agus a chur in úsáid.[36] Is cinnte gur chuidigh an córas nua seo le hoiliúint ghairmiúil a chur ar na múinteoirí ó thaobh an teagaisc de.

Mar chuid eile den chúrsa teagaisc sa Choláiste, bhí staidéar freisin ar chúrsaí gramadaí agus, lena chois sin, staidéar áirithe ar ghramadach na Sean-Ghaeilge mar is léir ó na leabhair a bhí ar an gcúrsa.[37] Bhí léachtaí ann fosta ó aoiléachtóirí

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[33] In Nollaig Mac Congáil (eag.), *Castar na Daoine ar a Chéile* (Coiscéim, 2002) .

[34] Baile Átha Cliath, An Cló-Chumann, g.d. Tá cuntas fada ar an ábhar seo tugtha ag Seán Ó Catháin ar 'Modern Language Teaching' ar *An Claidheamh Soluis* (11.9.09, 11).

[35] Tá cuntas cuimsitheach tugtha ag Seán Mac Mathúna agus Risteard Mac Gabhann ar an modh teagaisc seo ina leabhar *Conradh na Gaeilge agus an tOideachas Aosach* (Cló Chois Fharraige, 1981) 50-7.

[36] 'Dr. Henry's *An Modh Díreach* (Gill) may be justly described as a boon to teachers of Irish. It is a series of lessons to children on the Direct Method, which is now used in all up-to-date Continental schools. Ireland is quickly coming into line with the Continent' (*The Irish Peasant*, 30.12.05, 3).

[37] Tugadh an cuntas seo a leanas ar an gcéad chúrsa i gColáiste Chonnacht: '*As several of the students were practically only beginners, it was found necessary to arrange for them a special class, and, in addition, to secure for them the services of a highly qualified assistant teacher, Miss O'Toole. These pupils were taught chiefly on the lines of the Modh Réidh system, of which the principal, Mr. Walsh, is an admirable exponent. They had also to go through the usual exercises in grammar and composition and translation from an easy Irish text. The more advanced students were able to make a close and critical study of several of the more difficult texts in prose and poetry. The first session, from 3 to 6, was spent in a somewhat similar manner; but, at the end of each session, a special demonstration was given of the Modh Réidh method. This was intended not only for the benefit of the beginners, but also*

gradamúla ar ghnéithe de stair na hÉireann agus de theanga agus de chultúr na Gaeilge in imeacht na n-aoiseanna.[38] Agus, gan amhras, ní dhearnadh faillí i dtraidisiún na scéalaíochta agus na hamhránaíochta taobh amuigh agus taobh istigh de na ranganna.

Nuair a bhreathnaítear go cruinn ar chlár iomlán na gcúrsaí sna Coláistí Gaeilge, caithfear a rá go raibh sé uaillmhianach agus cuimsitheach go maith mar chlár léinn do mhic léinn aosacha den chuid is mó agus é sin uilig déanta taobh istigh de roinnt seachtainí i rith an tsamhraidh. Tá creidiúint mhór ag gabháil don lucht teagaisc a rinne na cúrsaí sin uilig a sholáthar, dá gcuid léinn agus, thar aon rud eile, don díograis mhór a bhí iontu ó thaobh na Gaeilge de. Iadsan ach go háirithe a leag an dúshraith do theagasc gairmiúil theanga na Gaeilge a gcuirfí barr feabhais agus slachta air sna blianta ina dhiaidh sin sna Coláistí Oiliúna agus sna hOllscoileanna.[39] B'fhéidir nach bhfuair Coláiste Chonnacht an chreidiúint ba dhual dó i gcaitheamh na mblianta as ar éirigh leo a chur i gcrích, rud a ndéantar tagairt dó sa sliocht seo a leanas:

> *Father Brennan… referred to the great success of the College since its foundation. It had from the first a brilliant career, and this was proved by the fact that its graduates had every year carried off the first prize at the Oireachtas for excellence in teaching….*
> *Dr. Mac Enri complained of the way in which the College was practically ignored by certain Dublin papers, daily and weekly. No opportunity was lost by those papers to extol other Colleges in which good work was being done which deserved high praise, but which was in no way superior to that which was being done in Tourmakeady and Cloghaneely, while the work of the latter Colleges was being ignored as if they did not exist.*[40]

Deireadh Ré, Tús Ré

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for intending teachers who, in turn, were given an opportunity of conducting a lesson in that method; always, of course, under the supervision of the principal. Needless to say, every portion of the day's work was conducted exclusively in Irish' (*The United Irishman*, 5.8.05, 1).

[38] Mar shampla, ar *An Claidheamh Soluis* (9.9.05, 4), tugtar cuntas ar an cainteanna a thug an Piarsach agus Mrs. Alice Stopford Green, an staraí cáiliúil as Londain, do scoláirí Choláiste Chonnacht an bhliain sin.

[39] Rud fónta eile a tharla de bharr obair na gColáistí, gur aontaíodh eatarthu liosta de théarmaíocht ghramadaí na Gaeilge a foilsíodh ar *An Claidheamh Soluis* (21.8.09, 6-7).

[40] *An Claidheamh Soluis* (18.9.09) 11).

Tá seanfhocal ann sa Ghaeilge a deir nach nach dtugann rud ar bith ach a sheal. B'fhíor sin i gcás Choláiste Chonnacht freisin. Má bhí rath ar obair Choláiste Chonnacht sna chéad bhlianta, agus is léir go raibh ó na cuntais mholtacha iomadúla ó chian is ó chóngar, chruinnigh scamall dubh os cionn an choláiste sa bhliain 1909. Easaontas idir coiste an choláiste agus an tArdeaspag Ó hÉalaí ba chúis leis an achrann. Níorbh annamh sin titim amach idir pearsa eaglaise – nó an eaglais féin - agus Conradh na Gaeilge i stair na Gluaiseachta,[41] mar shampla, mar a tharlaíonn sé, an t-easaontas mór idir Conradh na Gaeilge agus an tEaspag Ó Dónaill ó thuaidh i nDún na nGall cúpla bliain roimhe sin. Thug an tArd-Easpag Ó hÉalaí tacaíocht mhór do Choláiste Chonnacht ón tús, thug scoil dóibh i gcomhair a gcuid ranganna agus tacaíocht fhial airgid. Bhí ceapachán le déanamh ar fhoireann teagaisc Choláiste Chonnacht agus ba é sin cúis an achrainn. Tugann Proinsias Mac Aonghusa cuntas ar an scéal:

> *Cailleadh Micheál Breathnach go hóg sa bhliain 1908. Bhí Ard-Ollamh úr le ceapadh sa bhliain 1909. Theastaigh ó Choiste an Choláiste an post a thairiscint don Dr. Seán P. Mac Énrí. Ach ba é Pádraig Ó Domhnalláin, an scríbhneoir as Íochtar Ard i gContae na Gaillimhe agus céad rúnaí Chraobh Uachtar Ard den Chonradh, an t-aon iarrthóir foirmeálta a bhí ann. Duine den scoth amach is amach ab ea é a chaith a shaol in obair an Chonartha agus an náisiúin. Ní raibh locht dá laghad air ag an gCoiste ach gur ceapadh an Dr. Mac Énrí a bheith níos feiliúnaí.*
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> *Dhiúltaigh an tArd-Easpag aon aird a thabhairt ar thuairimí an Choiste. Eisean a bhí sa Chathaoir. Bhí díospóireacht ghéar ann agus sa deireadh dúirt Healy: "Is liomsa an Coláiste agus tig liom mo rogha rud a dhéanamh leis. Ceapfaidh mé féin an tArd-Ollamh agus ceapfaidh mé mo rogha féin múinteoirí don Choláiste."*
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> *Ar ndóigh, is ag an Ard-Easpag a bhí an ceart maidir le húinéireacht an fhoirgnimh; ba le hArd-Fhairche Thuama é. Ach dar leis an gCoiste gur leo féin 'an coláiste' agus gurbh é an Coiste a bhí ina bhun.*
>
> *Foilsíodh tuairiscí ar an raic agus tugadh le fios drochmheas a bheith ag an Ard-Easpag ar thuataigh. "I would not give a pinch of snuff for their opinion", a dúirt sé leis an gCoirnéal Muiris Ó Mórdha.*

[41] Féach, mar shampla, Frank A. Biletz, '*The Irish Peasant* and the Conflict Between Irish-Ireland and the Catholic Bishops, 1903-10' in Stewart J. Brown & David W. Miller (eds.), *Piety and Power in Ireland 1760-1960 Essays in Honour of Emmet Larkin* (The Institute of Irish Studies, Q.U.B., University of Notre Dame Press, 2000) 108-29. Tá mé buíoch den Dr. T. Varley, OÉ, Gaillimh, as an tagairt seo.

Ní raibh Coiste Gnó an Chonartha sásta. Cinneadh gan aon chúnamh airgid a thabhairt do Choláiste Chonnacht más institiúid phríobháideach faoi cheannas an Ard-Easpaig a bheadh ann agus nach Coláiste faoi riail dhaonlathach é. Is i méid a chuaigh an clampar. Bhí sé i gceist an Coláiste i bPartraí a dhúnadh agus a athbhunú áit éigin eile. Ach deineadh síocháin. Socraíodh gurbh é an Coiste a bheadh i mbun cheapadh na múinteoirí agus leagan amach chlár oibre na scoile mar a bhí ón tús, agus go mbeadh an tArd-Easpag i mbun cúrsaí moráltachta agus smachta.[42]

Thángthas ar réiteach, mar a dúradh thuas agus tuairiscíodh an méid seo a leanas ar *An Claidheamh Soluis* faoi chruinniú de Choiste Gnó Chonradh na Gaeilge ar 17 Meitheamh, 1909:[43]

The following resolution was passed nem. con. – 'That as the Connacht College has been fully shown not to be private property, but to be governed freely by the Committee on which this Coisde Gnotha has representation, the resolution passed at the March meeting be hereby rescinded, and that the College be again recognised by the Coisde Gnotha as heretofore.'

Is fiú éisteacht leis an gcuntas a thug Pádhraic Ó Domhnalláin ar sheisiún deireanach Choláiste Chonnacht sa bhliain 1909 mar achoimre agus mar leorléargas ar a raibh i gceist le Coláiste Chonnacht:

B'aoibhinn leat a bheith i dTúr Mhic Chéide an tseachtmhain seo ghabh thorainn. 'Sa gcéad áit is aoibhinn an áit é. Cnuic mhóra mhaordha mhaiseacha ar gach taoibh dhíot. Sruthbháin ag tidheacht go borb bríoghmhar le n-a dtaobhannaibh, coillte fá bhláth agus duilleogaibh ar feadh do radhairc, éanlaith ag ceileabhair go binn i measg na gcraobh, Loch leathan áluinn Measga os do chomhair, na hoileáin sgaipthe annseo is annsiúd ar a chrioslach, na páirceanna chomh buidhe is d'fhéadfaidís a bheith, fá choirce 's seagal, is cruithneacht, sgread na bhfaoileán agus na gcrotach i n-am mharbhtha na hoidhche le cloisteáil agat, an ghaoth í féin ag crónán go binn is go brónach, na réalta ag soillsiughadh go h-iongantach san oidhche, an ghealach mar bhainrioghan san spéir, casán airgid ó thaoibh taoibh an locha. Dhá chéad go leith daoine bailighthe i n-áit mar sin, iad ar fad Gaedhealach, iad ar fad croidheamhail, iad ar fad ag labhairt na Gaedhilge. Dóchas agus muinighin i n-a gcroidhthibh, meas aca ortha féin, ar a dtír, ar bhéasaibh, ar nósaibh, ar litridheacht na hÉireann, iad ar fad mar aon mhuirighin amháin; sagairt, bráithre, dochtúirí, oidí scoile, siopadóirí, buachaillí agus cailíní ó'n tuaith ar an uimhir sin. An fhuil ag cuipeadh agus ag fiuchadh i n-a gcuisleannaibh le grádh d'Éirinn, le grádh dá theangaidh agus le grádh dá chéile.

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[42] *Ar Son na Gaeilge, Conradh na Gaeilge 1893-1993, Stair Sheanchais* (Conradh na Gaeilge, 1993) 126-7.
[43] 19.6.09, 12.

> Tháinig seadairí Chonnartha na Gaedhilge os ar gcomhair an tseachtmhain seo ghabh thorainn. Gaedhil mar Thomás Bán, mar an Dochtúir Mac Énrí, mar Phádhraic Ó Conghaoile as Máigh Nuadhat, mar Sheaghán Ó Ruadhain, mar Mháire Ní Thuathail, mar Fhionán Mac Coluim, mar an tAthair Ó Corbáin, mar an Bráthair Leo, mar an tAthair Mac Brnnáin, agus an tAthair Ó Muireáin.
> Sgaoileadh cainnt linn. Comhairligheadh dhúinn cé mar budh chóir dhúinn sinn féin d'iomchur mar Ghaedhil. Tráchtadh ar Éirinn, labhradh fá'n am a rabh sí go hárd i réim, nuair a bhí meas agus cliú le fágháil aici ó fhearaibh an domhain. Hinnsigheadh cé'r bh'iad na laochra móra do bhí aici; cé'r bhiad na gníomhartha móra tréana do rinneadar. Cuireadh i gcéill cé mar tháinig na hallmhúraigh isteach; cé mar fhuaduigheadar, cé mar mharbhuigheadar, cé mar réabadar, agus cé mar loisgeadar rómpa agus i n-a ndiaidh. Nochtuigheadh cé mar bhain meathtacht agus fealltacht le cuide dár muinntir féin. Cuireadh i gcéill cé mar badh chóir dúinn-ne dul ar aghaidh – go mbudh chóir dúinn a bheith mar Gaedheal agus ní mar an Gall ná an Gearmánach. Tuigeadh na rudaí seo. Buaileadh bosa. Greamuigheadh na bruasa le chéile. D'éirigh mire meanman sa lucht éisteachta. Mhionnuigheadar go mbéidís dílis d'Éirinn, dá dteangaidh, dá gcleasaibh, dá nósaibh. Tugadh trí ghártha ar chnuic. Béiceadh amach "Éire go Bráth" agus "Go Mairidh ár nGaedhilge Slán."[44]

Bhí de thoradh ar an aighneas seo gur chroch Conradh na Gaeilge a gcuid seolta – agus Coláiste Chonnacht – leo go dtí an Spidéal i gCo. na Gaillimhe sa bhliain 1910 ach gur lean Coláiste Gaeilge ar aghaidh i dTuar Mhic Éadaigh go ceann na mblianta. Beidh lá eile ann le stair an dá choláiste sin a ríomh ón am sin ar aghaidh. Is leor a rá anseo gur éirigh go maith leis an dá choláiste agus gur chreidiúint mhór do Ghluaiseacht na Gaeilge an péire acu. Leagadh dúshraith láidir i stair oideachais agus Ghluaiseacht na Gaeilge le bunú Choláiste Chonnacht sa bhliain 1905 agus táimid faoi chomaoin mhór ag na díograiseoirí ar fad a raibh lámh acu san obair ón tús agus i rith na mblianta fada ina dhiaidh sin.

Ní miste aird a tharraingt anseo ar an leas praiticiúil, eacnamaíoch agus eile, a rinne Coláiste Chonnacht, do mhuintir Thuar Mhic Éadaigh thar na blianta. Chothaigh sé meas ar theanga agus oidhreacht na Gaeilge iontu athuair agus ba mhór an gar sin agus an dísbeagadh a bhí déanta ar an éadáil sin le cian d'aimsir. Chuidigh sé freisin

[44] *An Claidheamh Soluis* (18.9.09, 4).

le scaipeadh na litearthachta sa Ghaeilge sa cheantar le scéim oideachais a cuireadh ar bun san áit ar mhaithe leis an gColáiste.

> *The people have always given students great assistance in unravelling knotty idioms or other difficulties of the language, but as very few of them were able to read Irish, they were not as useful to beginners as they might be. To remedy this drawback the Franciscan Brothers, who teach and manage the boys' school in the immediate neighbourhood of the College, opened a night school last year, and their good example was immediately followed by six of the other schools in the parish. A travelling teacher, Donnchadh Ó Laoghaire, was set to work to assist the school teachers, and during the whole of last winter over four hundred young men and women were in attendance at the night schools learning to read and write what is practically their only language. There is now in the parish scarcely a house without at least one able to read and write Irish, and to explain the difficulties of grammar and idiom.*[45]

Rud eile de, shaothraigh muintir na Gaeltachta airgead ar na scoláirí Gaeilge agus ba mhór ab fhiú an nuacht sin dóibh ó tharla nár ghnóthaigh siad aon phingin ar an nGaeilge riamh roimhe sin. Is cinnte fosta gur chuidigh Coláiste Chonnacht le forbairt eacnamaíoch agus oideachais an cheantair go díreach agus go hindíreach ón am a bunaíodh é go dtí an lá atá inniu ann.

Sula gcuire mé críoch leis an léacht seo, níor mhaith liom an tuairim a fhágáil gur obair, sclábhaíocht agus idé-eolaíocht amháin a bhí ar siúl ar Choláiste Chonnacht. Cosúil le coláiste Gaeilge ar bith eile a bhíonn ar siúl i rith an tsamhraidh agus a mbíonn idir fhir is mhná ag freastal air, bhí ardscléip ag na mic léinn. Mar chruthú air sin dá mba ghá sin, bhíodh colún nó scignuacht acu, uaireanta as Gaeilge, uaireanta eile as Béarla, ar *The Irish Peasant*[46] a thugann leid dúinn faoin gcineál spraoi a bhíodh acu. Seo samplaí:

Go mbíonn spórt againn leis an Modh Réidh…
Go bhfuilmuid tuirseach ag rádh ngub, giob, nas, gnas, nead, neaid, nid, ned, neid, ngoid, ngid, ngeid, nguid, ngiud, rug, roig, reog, reoig, rug, riug, ruig, srl.…

[45] *An Claidheamh Soluis* (19.6.09, 11).
[46] Sin nós a bhí ag coláistí eile freisin.

That outside of College work the most important event of the week was the formation of Cumann na Sgigirí.
The Cumann is open to UNMARRIED CYNICS only…
It is a pity that Tourmakeady lights go out so early. Pádraig Ó Gramhnaigh says so and
It is difficult for a landsman to pilot in the dark.
The Ard-Ollamh says people must not go boating in couples…[47]
Seaghan Mac Giolla Atha is a great admirer of Ethna Carbery and – someone else….
Feidhlim is now convinced of the danger of looking at pretty people during class hours, and
On that pane of glass – hangs another tale.[48]

Agus ansin, deireadh leis an gcúrsa:

The break-up was heart-rending….
Sinéad (guess who?) has been telling things to Seaghan Ua Laoidhleis…
'The Gioblachán' has returned to Meath – as he went – a bachelor and
Seosamh na mBan has been seen out at Harold's Cross.
Irish addressed letters between Balbriggan and Castlewellan are on the increase.[49]

Plus ça change…

[47] *The Irish Peasant* (1.9.06, 6).
[48] *The Irish Peasant* (25.8.06, 5).
[49] *The Irish Peasant* (8.9.06, 3).