



'Saothrú na Gaeilge ar Nuachtáin Náisiúnta Bhéarla na hAoise seo Caite: Sop nó Solamar?

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*Caite: Sop nó Solamar?*¹

Nollaig Mac Congáil

Is líonmhar agus is ilghnéitheach iad na meáin chumarsáide atá ar fáil do phobal na cruinne sa lá atá inniu ann agus níl áireamh ar an úsáid atáthar a bhaint astu. Cuid acu níl siad rófhada linn m.sh. is cuimhneach lenár mbunús uair nach raibh iomrá ar theicneolaíocht na faisnéise, ar ríomhphost, ar fhón póca ná ar an idirlíon gan trácht ar áiseanna úra eile a tháinig ar an tsaol le blianta beaga anuas. Sa tír seo ní bhfuairamar stáisiún teilifíse Béarla dár gcuid féin go dtí 1961 (Teilifís na Gaeilge i 1996) agus roimhe sin sa bhliain 1926 a cuireadh 2RN, mar a tugadh air ag an am, ar bun (Raidió na Gaeltachta i 1972). Sular tháinig an teicneolaíocht sin ar fad faoinár mbráid bhíomar ag brath go hiomlán d'fhéadfaí a rá ar an fhocal clóite mar mheán cumarsáide.

Cuireadh tús leis an fhocal clóite leis an chlópheas a cheap Johann Gutenberg i lár an 15 haois déag. Réitigh sin an bealach lá ab fhaide anonn do thionscal na nuachtán ar tháinig borradh mór faoi as sin amach go dtí an lá atá inniu ann nuair a

¹ Tugadh leagan den léacht seo mar Léacht Chonradh na Gaeilge i gCuimhne ar Nollaig Ó Gadhra in Acadamh Ríoga na hÉireann sa bhliain 2009. Fágadh an litriú atá sna píosaí a crochadh as na sean-nuachtáin mar a bhí.

cheannaítear nuachtán amháin ar a laghad i ngach uile theach in iarthar an domhain. D'athraigh tionscal na nuachtán go mór ar an uile bhealach in imeacht na naoiseanna ar chúiseanna éagsúla m.sh. d'fheabhsaigh an teicneolaíocht go mór, córais taistil ar fud na cruinne, leibhéal na litearthachta, cumas caiteachais daoine, idé-eolaíocht ciníocha agus rialtas srl. D'imir siad sin uilig tionchar ar stair na nuachtán go dtí an lá atá inniu ann nuair a bhíonn fáil go réidh ar an uafás nuachtán i ngach uile theanga, iad curtha i láthair go slachtmhar soléite le grianghraif – daite go minic – agus ábhar léitheoireachta iontu ó cheithre choirneál na cruinne – nó ó Neamh go hÁrainn - agus ag freastal ar réimsí spéise éagsúla agus ilghnéitheacha na sochaí.

An rud a dúradh maidir le stair nuachtán i dtíortha eile, is fíor é fosta i gcás stair na nuachtán in Éirinn ach go bhfuil cúinsí áirithe ann a bhaineas leis an tír seo go sonrach. Mar shampla, ní raibh seilbh na hÉireann i lámha na nÉireannach ar feadh na gcéadta bliain; ceileadh léann foirmeálta ar ghnáthmhuintir na tíre go dtí 1831 nuair a tosaíodh ar scoltacha náisiúnta a bhunú ar fud na tíre; bhí dhá theanga á labhairt sa tír a raibh stair, litríocht agus éifeacht dá gcuid féin ag baint leo; bhí ráta ard eisirce ón tír seo go tíortha an Bhéarla ar fud na cruinne srl.

Tá nuachtáin Bhéarla á bhfoilsíú sa tír seo le os cionn trí chéad bliain. Is é an ceann is faide saol i láthair na huair an *Belfast News Letter* a foilsíodh den chéad uair sa bhliain 1734 agus is é an dara ceann is faide saol an *Derry Journal*.² Díol spéise é go mbaineann an bheirt acu leis an Tuaisceart ach nach ionann stair, dearcadh ná pobal léitheoireachta dóibh.

² Feic, Seán McMahon, 'Derry's Journal,' in Niall Comer (eag.), *Iriseoireacht na Gaeilge: Litearthacht, Litríocht nó Nuacht?* (Éigse Cholm Cille, 2005) 27-33.

Cuireadh chomh mór sin le líon na nuachtán Béarla sa naoú haois déag go gcuireann sé iontas an domhain orainn i gcónaí an rath a bhí ar an tionscal sin nuair a chuimhnítear ar phróifíl teanga na tíre, ar staid na litearachta, ar staid na heacnamaíochta agus ar an chineál sochaí a bhí sa tír san aois sin. An féidir a chreidbheáil, mar shampla, go raibh sé nuachtán maíte ar Ghaillimh agus ocht gcinn ar Thrá Lí (cúig sheachtanán agus trí nuachtán tráthnóna)? Is léir gur mó den dúch ná den fhuil atá i gcuislí na nÉireannach. Tá sé ar shlí a ráite anseo gur chuidigh an chorraíl náisiúnaíoch le saolú agus cothú nuachtán Béarla sa tír seo ag deireadh an 19 haois agus ag tús an 20 haois.³

Tábhacht na Nuachtán Béarla de Thairbhe na Gaeilge de

Luaitear anseo an tábhacht a bhaineas leis na nuachtáin Bhéarla ó thaobh na Gaeilge de go háirithe roimh bhunú an tSaorstáit bíodh nuachtáin náisiúnta nó logánta, laethúla nó seachtainiúla, tráthnóna nó Domhnaigh i gceist, mar atá:

Foinsí le haghaidh theanga na Gaeilge i gcoitinne – ábhar as Gaeilge den uile chineál ag baint le chuile rud faoin spéir ach é a bheith scríofa as Gaeilge agus nach bhfuil aon innéacs déanta den ábhar ríluachmhar sin ná aon leas mór bainte as ag lucht taighde cuid mhaith go dtí seo.

³ Mar shampla, fógraíodh ar *The Nation* ar 27/2/1897 gur ghearr go mbeadh *The Daily Nation* ar fáil: ‘*The principal aim of **The Daily Nation** will be to arouse the people to a sense of their own rights and to defend these against all assailants. It will be in the highest and truest sense the exponent and upholder of the civic and national liberties of the masses of our countrymen... The time unquestionably has come when effort must be made to put before the nations of Europe, as well as before the democracies of America and of the Colonies, the supreme national claims of Ireland.*’ Nochtar *raison d’être* nuachtán i dtuairim aon duine amháin ar an dóigh seo a leanas ar *The Leader* (26/9/1925, 1):

‘Cuireann fear saidhbhir páipéar ar bun d’fhonn a chuid saidhbhris do chur i méid; nó d’fhonn go mbeadh páipéar ann a bheadh ag síor-chur i n-umhail gur duine mór é. Cuireann fear stáit páipéar ar bun d’fhonn go mbeadh páipéar ann do chabhróhadh leis ‘na chathaibh i n-aghaidh nó i bhfabhar an Ríaghlachais. Cuireann tír-ghrádhughtheoir páipéar ar bun d’fhonn go mbeadh congnamh aige chum cúis a thíre do chur ar aghaidh.’

Áiseann foghlama agus teagaisc ó thaobh na Gaeilge de. I luathstair an Chonartha ní raibh fáil go héasca ar ábhar Gaeilge i bhfoirm chlóite. Is minic a bhaintí úsáid as na colúin Ghaeilge sna nuachtáin Bhéarla i ranganna Chonradh na Gaeilge.⁴

Is foinsí iad nach raibh faoi smacht ná faoi chinsireacht Chonradh na Gaeilge. Cuimhnítear gur eagraíocht a bhí sa Chonradh a bhain an-leas as bolscaireacht lena n-idé-eolaíocht a chur os comhair an tsaoil mhóir. Níor ghnách leo scéalta nach raibh fabhrach dóibh féin a chraobhscaoileadh ina gcuid irisí agus nuachtán féin.

Samplaí: *Tawin School Question* (Aguisín 1)

Díbirt Sgeilg ón *Freeman*⁵

*Creideamh agus Gorta*⁶

Eolas a sholáthar faoi ghnáthshaol mhuintir na Gaeltachta. Cuimhnítear nár ghnách le foilseacháin na hAthbheochana díriú ar a leithéidí sin m.sh. bochtanas, ocras, cruatan saoil srl. Gan amhras bhíodh trácht ar a leithéidí thall is abhus ach níor cuireadh ar thús cadhnaíochta iad: dream meánaicmeach nár bhlaís ocras ná tart ná cruatan is mó a bhí ag ruaig ar an Chonradh.

Samplaí: *Distress in Galway* ag tús an chéid seo caite (Aguisín 2)

Gorta sna Rosa (Aguisín 3)

Eolas a sholáthar faoin dóigh ar glacadh le hidé-eolaíocht Éire na nGael ar fud na tíre agus faoin dóigh ar fhéach nuachtáin náisiúnaíocha leis an idé-eolaíocht chéanna a chraobhscaoileadh.

Sampla: *United Irishman* agus Tuaim (Aguisín 4)

Bolscaireacht gan scáth gan náire ar son idé-eolaíocht na hAthbheochana

⁴ Mar shampla, an nóta seo a leanas faoi rang de chuid Chonradh na Gaeilge i nGaillimh a tuairiscíodh ar *An Claidheamh Soluis* (9/12/1899, 618): ‘*The interesting piece in Irish in **Irish Daily Independent** was read and listened to with great attention.*’

⁵ Tá an comhfhreagras le fáil i gcorp an ailt seo.

⁶ Tá alt scríofa agam, mar atá, ‘Conspóid *Creideamh agus Gorta* le Pádraig Ó Duinnín’ in *Feasta* (Deireadh Fómhair, 2007) 21-24, (Samhain) 19-22 agus léirítear ansin cén tábhacht a bhí le nuachtáin Bhéarla ó thaobh na conspóide sin de.

Sampla: Coláiste an Daingin (Aguisín 5)

Eolas a sholáthar faoi scríbhneoirí na Gaeilge agus daoine a raibh baint acu leis an Ghaeilge nach bhfaightear in áit ar bith eile.

Samplaí: Máire agus an timire (Aguisín 6)

Colm de Bhailís a tógadh as Teach na mBocht le *cause célèbre* a dhéanamh de (Aguisín 7)

Fionn Mac Cumhaill ar a rothar (Aguisín 8)

Seán Bán Mac Meanman san *Irish Fireside Club*⁷

Luaigh an Piarsach in alt leis i 1906 ar *An Claidheamh Soluis* na téamaí ar cheart do scríbhneoirí na Gaeilge díriú orthu, ina measc, *the stress and poetry and comedy of the language movement*. Fuaireamar go leor den *stress* ach rinneadh neamart den *comedy* – ní dream mór grinn iad lucht na cúise. Faightear blaiseadh níos mó den *comedy* sna foinsí Béarla ná sna foinsí Gaeilge.

Samplaí: *Archbishop McHale* (Aguisín 9)

Galway Urban Council (Aguisín 10)

Irish-Ireland Catecism (Aguisín 11)

Léamh na Nuachtán Béarla sa Ghaeltacht

Is léir mar sin go bhfuil tábhacht mhór ag baint leis na nuachtáin Bhéarla maidir le taighde a dhéanamh ar chuile ghné de cheist na Gaeilge le corradh is céad bliain. Ceist eile a gcaithfear díriú uirthi anois, cén fhianaise atá ann maidir le léamh na nuachtán

⁷ *Weekly Freeman* agus *Irish Fireside Club* ag Cothú an Náisiúnachais agus an Ghaelachais Bealach na hÓige? In *Seanchas Ard Mhacha* Vol. 22 (2007-8) 278-318.

Béarla i measc mhuintir na Gaeltachta i gcoitinne i bhfad siar. Sa naoú haois déag ach go háirithe tharla caochló mór i sochaí na Gaeltachta. Roimhe sin, más ceadmhach dúinn aithris a dhéanamh ar an méid a chan Niall Ó Dónaill ar an téad seo:

Na glúnta daoine gan áireamh nach raibh léann leabhar acu, chothaigh siad a n-intinn ar scéalaíocht agus ar cheol. Tharraing lucht gach linne orthu na heachtraí a dtáinig a n-iomrá chucu ó chianaimsir agus chóirigh go húr iad in aice lena dtoil féin ar phearsana agus ar áiteacha a bhí ar aithne acu.⁸

Ó bhunú na scoileanna náisiúnta ach go háirithe sa bhliain 1831 amach thráigh an teanga dhúchais, an léann dúchais, an seansaol Gaelach. Ghannaigh agus thanaigh na ceantair Ghaeltachta, lagaigh an Ghaeilge, tháinig focal fuar clóite an Bhéarla ar an nuachtán nó i dtéacsleabhair scoile in áit chanúint bhinn bhlasta an tseanchaí.⁹ Dar le Seosamh Mac Grianna blianta ina dhiaidh sin:

*In those days the urge to tell Gaelic stories around the fireside was dying. Books were coming in to replace the oral culture, and, unfortunately, English books too.*¹⁰

Sa tsochaí thraidisiúnta Ghaelach thóg an focal clóbhuailte agus fear (go hiondúil) a léite ról agus ionad an tseanchaí i lúb na cuideachta. Bhí ré an tseanchais, an tseanchaí agus a raibh i gceist leis an tsochaí Ghaelach lenar bhain siad ar shéala a bheith reaite.¹¹ Seosamh Mac Grianna is fearr a chuir síos ar an athrú saoil seo:

*Bhí sé i ndiaidh luí gréine agus bhí an solas ag éirí fann. Ina dhiaidh sin bhí sé ag léamh an **Derry Journal** go dúthrachtach... Ní raibh air ach a veist, agus*

⁸ Na Glúnta Rosannacha (Oifig an tSoláthair, 1974) 71.

⁹ 'In those days when we had no wireless or gramophones or sensational and superficial cross-channel newspapers to distract our attention, a fine old fireside traditional culture survived, and round the popular hearthstones, there were always wit and wisdom and plenty of good talk and song and story' de réir Louis J. Walsh i gcaibidil as a dhírbeathnéis 'A Country Hotel' in *Muintir na Tíre Official Handbook Parish Guilds and Councils* (1942) 124.

Féach, fosta, ar an chuntas seo a leanas ag Fearghal McGarry ina leabhar *Eoin O'Duffy: a Self-Made Hero* (OUP, 2005) 5 ar an obair a thiteadh ar O'Duffy ina óige: 'Every Saturday night I read to the neighbours as they sat around my father's hearth in a pleasant haze of tobacco and turf smoke the full reports in our local paper the 'Democrat' of important business transacted in important style by the 'Blaney Board of Guardians, and, of course, the proceedings in the local Petty Sessions Court.' After coaching from an elderly 'will-drawer', O'Duffy took over his duties. He also wrote his neighbours' letters to America: 'the news was given in the following exact order: - weddings, christenings, deaths, the weather, the crops, the cattle, and then any special items such as the arrival of a new curate.'

¹⁰ Nollaig Mac Congáil, *Seosamh Mac Grianna / Iolann Fionn: Clár Saothair* (Coiscéim, 1990) 3.

¹¹ 'The old fireside traditional culture has disappeared and has been replaced by little else than the cheap, vacuous, popular Press' a dúirt Louis J. Walsh i gcaibidil as a dhírbeathnéis 'A Country Hotel' in *Muintir na Tíre Official Handbook Parish Guilds and Councils* (1942) 126.

bhí a dhá dhorn mhóra bhuí gharbha róneartmhar le greim a bheith acu ar pháipéar. Bhí roic ina éadan agus a phuisíní ag bogadaigh leis an tsaothar a bhí air ag léitheoireacht...

D'fhág Proinsias an páipéar ar an tábla go cúramach. Ní ligfeadh sé an páipéar a chur amú mar a ní daoine ar furast dóibh a gceannacht. Bhí cruach pháipéar sa teach, iomlán a bhfuair sé le deich mbliana. Léigh sé ó bhun barr achan cheann riamh acu, agus bhí aithne aige ar na daoine a bhí ina gcónaí sna páipéir. Is iomaí uair a rinne sé a chomhrá leo. Ba bheag lá dá shaol nach mbíodh sé ina chónaí ina measc. B'fhearr leis iad ná a chomharsana i Ros Cuain, agus níor lúide a ghrá orthu le linn iad a bheith gan fuil gan feoil agus a gcuid cainte a bheith deacair duibheagánach. Ba iad ríthe an domhain iad. Bhí ainmneacha móra stuama orthu. B'áin leis ainm fir a fheiceáil a raibh Right Honourable roimhe...¹²

Roimh am Sheosaimh a thosaigh nós léamh an nuachtáin i dteach an áirneáil mar is léir ón chuntas seo a leanas ag 'Máire' a rugadh sa bhliain 1889.

Amach in aice na Nollag bhí ollghairdeas mór i Rinn na Feirste ar feadh seachtaine. Thigeadh Niall Sheimisín tigh s'againne 'ach aon oíche agus páipéar leis, agus bhíodh an teach lán ó chúl go doras. Agus ní raibh ann ach 'ach aon scéala ag breith bua ar an scéala a tháinig roimhe. Buaileadh na Sasanaigh ag Stormberg¹³ agus chaill siad dhá mhíle fear agus iomlán airm. Ach bhain an dara héacht an bláth den chéad cheann. Títhear domh go fóill go bhfeicim Niall Sheimisín agus an páipéar ar a ghlún aige agus é ag inse an scéil i nGaeilge.¹⁴ Bhí Cronje agus cúig chéad fear leis i gcampa i Magersfontein. Tháinig General Methuen agus ceithre mhíle fear leis...¹⁵

¹² *An Druma Mór* (Oifig an tSoláthair, 1969) 53-54.

¹³ Ag deireadh 1899 a tharla an briseadh seo.

¹⁴ Tá an píosa seo a leanas ag Máire in alt leis 'The Old Flute Band' ar *The Derry Journal* (18/5/1925, 6). 'I know what's putting the evil thoughts in their head,' said Charlie More. 'A paper that Antoin Varget is getting.'

'What paper would that be?' asked another.

'A paper that come down from Dublin every week,' replied Charlie. 'It's only a wee one but it's bad enough to put bad in their heads.'

¹⁵ *Nuair a Bhí Mé Óg* (Cló Mercier, 1979) 154.

An íomhá chéanna atá le fáil sa chuntas seo a leanas ar shaol na Rosann ag deireadh an naoú haois déag.¹⁶

*But in the 1890s there was a gradual falling away from the traditional storytelling to hear the newspaper reading of national and international events. Conell Boyle and his dog were regular visitors to Antoin Shíle Duffy's house in Annagry where those with some English went to hear Antoin read the **Derry Journal**. Antoin normally started his reading with the advertisements on the front page in order to settle his audience and give latecomers a chance to settle before he moved on to the main attractions of the Sudan, Dreyfus, or Obdurman which were the serial offerings in 1898 or the many exciting scandals and court cases from Ireland and abroad. The men sat attentively, puffing their pipes and spitting profusely while Antoin, in the guise of the new seanchaí, interpreted and delivered the information in his own style... The traditional world of storytelling about ghosts and so forth had conceded further ground to the newspapers...*¹⁷

Is léir go raibh nuachtán eile seachas an *Derry Journal* á léamh sa taobh sin tíre ag an am, mar is intuigthe ón tsliocht seo a leanas ag Máire.

‘Tá a fhios agamsa cad é is ciontaí leis seo,’ arsa Tarlach Shiubhána. ‘Tá, páipéar atá Antoin Mheargid a fháil a chuir na trí dathannaí ina gceann.’
‘An é sin an *Derry Journal*?’ arsa duine eile.

¹⁶ Chuir daoine eile síos fosta ar theacht agus ar thábhacht an nuachtáin i measc na ndaoine sa naoú haois déag. Mar shampla, an cuntas seo a leanas ag Hugh Dorian in Breandán Mac Suibhne & David Dickson (eag.) *The Outer Edge of Ulster: a Memoir of Social Life in Nineteenth-Century Donegal* (The Lilliput Press 2000) 142-143:

At that time the Press was not so cheap nor so easily got as nowadays, but sometimes a sixpenny number, dating back fourteen days or less, might be got by someone who might happen to be selling his oats in the town, or had it sent to him by a friend across the channel. But if any newspaper arrived in the neighbourhood with priest, minister, magistrate or squire, Stephen was sure to hunt it up. The man who could bring forward a paper of any stamp was sure of having the greatest welcome at the meetings; this act in itself was sufficient to qualify him for having a voice, where before he had none; as someone would unexpectedly announce that he had got a paper about him, immediately he was ushered forward without many questions as to how he came by it, what it was, or what date, but his place of comfort was secure for him for the night....

The paper would be opened up before the fire and if it was a good size, all seemed satisfied already; the next person sought was the reader, for we must bear in mind that none of the members of themselves wished to read any of it just then as it would prevent them from their share in the discourses. The reader was sought for and got. Pity the reader, for as regards the paper, there was no scruple whatever as to date or editor; he was probably one of the best of the scholars who was captured for to perform. The poor sufferer dared not refuse, but he had the unwelcome and arduous task of reading aloud as best he could for the whole assembly [and received] the correction, explanation and interpretation of the master who as he thought fit gave orders to stop for explanation and to proceed when comment was over. The reader sat with his side to a blazing fire overcome by heat, the sweat oozing out of him, but he dare not complain; his only moments for rest and relief would be when a contention arose among the members on the point at issue. For these reasons many would procure newspapers for the purpose of introducing themselves. A paper was [not always] available, and then the assembly was at liberty to discuss any subject from Adam and Eve down...

¹⁷ Frank Sweeney, *The Murder of Conell Boyle, Co. Donegal, 1898* (Four Courts Press, 2002) 18-19. Tá radharc den chineál chéanna tarraingthe ag Seosamh Mac Grianna in *An Druma Mór* (Oifig an tSoláthair, 1969) caib. 12.

‘Leoga, maise, ní hé ná a shaothar air,’ arsa Tarlach, ‘ach páipéar a thig anuas as Baile Átha Cliath. Sin an rud a chuir na stócaigh chun diabhair.’¹⁸

Bhí an saol náisiúnta agus idirnáisiúnta ag teacht isteach i réimse comhfheasa mhuintir na Gaeltachta de réir a chéile agus cíocras fiosracha orthu sin faoin tsaol taobh amuigh dá bparóiste féin.¹⁹ Ba mhó ab fhíor sin nuair a tháinig cúrsaí náisiúnaíocha na hÉireann i gceist agus ba iad na nuachtáin²⁰ a thug scéala ón taobh amuigh ina measc mar is léir, mar shampla, sa dráma *Saoirse nó Suaimhneas?* ag Séamus Ó Grianna agus a dheartháir Seosamh.²¹

Chomh maith leis sin uilig, áfach, ag deireadh an naoú haois déag fosta tharla eachtraí tábhachtacha sa chomharsanacht s’acu féin a raibh trácht orthu sna nuachtáin Bhéarla. Mar shampla, an díshealbhú i nGaoth Dobhair sa bhliain 1886, an dúnorgain a rinne fear óg ar a athair ar 30 Lúnasa, 1898, i Mín Doire na Slua, taobh le hAnagaire agus Rann na Feirste, agus marú an Mháirtínigh i nGaoth Dobhair ar 3 Feabhra, 1889.

An Ghaeilge agus Cothú na Gaeilge sna Nuachtáin Bhéarla

¹⁸ *Fáinne an Lae* (16/5/1925, 5-6).

¹⁹ Tá an méid seo a leanas scríofa ag Caithlín Nic Gabhann ar an *Freeman's Journal* (15/9/1917, 3); Labhras cheana ar an díoghbháil a ghníos an nuaidheacht i mBéarla do'n teangaidh. Cuireann chuile dhuine suim sa nuaidheacht agus luigheann sé le nádúr go mba mhaith le muinntir na Gaedhealtachta cur síos ar chúrsaibh an tsaoghail chomh maith le cách. Ní bheidhtheá feadh cúig móimíd i gcomhlúadar sean-Ghaedhilgeóra go gcuirfeadh sé ceist ort faoi'n gcogadh, faoi thoghadh chéadh (sic!) ar siubhal, faoi riaghlacha nua do dhéanfaidhe ag baint le eallach ná biadh, nó ceann eicint eile de na rudaibh a mbíonn trácht ortha ar an [b]páipéar. Gheibhtear páipéar na seachtmhaine sna ceanntrachaibh Gaedhealach, agus léightear é ó'n gcéad líne go dtí an líne dheiridh, idir fuagraí agus eile. Mara bhfuil na sean-daoine ábalta ar léigheadh, léigheann na daoine óga an nuaidheacht dóibh. Anois, an teanga in a léightear nó cloistear an nuaidheacht, sa teangaidh sin a tráchtfaigh (sic!) uirthi, agus cuirfear trí chéile í, nó mara ndéantar cur síos iomlán i mBéarla ar na neithibh bhíos ar an bpáipéar chloisfeá focal mar *submarine* agus *air-raid* measgtha tríd an gcainnt. Chuirfidís a dtuairim ar an bh*Food Controller* i n-umhail duit. D'fhiafróichaidís díot céard é do bharamhail ar an gConbhention seo; nó an gceapann tú go bhfuil aon fhírinne sa ráfra tá ag dul thart faoi *chonscription*, nó an bhfuil baoghal go ndéanfar *partition* ar Éirinn fós. Tasbáineann na nidhthe seo cé'n géar-ghádh atá le páipéar nuaidheacht atá againn.

²⁰ Is féidir cás amháin a lua anseo, mar atá, *The United Irishman* a foilsíodh den chéad uair sa bhliain 1899 agus ar dúradh faoi, mar a thuairiscítear in Seán Ó Lúing, 'A Revolutionary Journal,' *The Leader* (26/1/1952, 21-23): 'It is the pioneer Organ of Irish-Ireland... It is Irish in all things, and is written and conducted solely with a view to Ireland's interests. It concerns itself with all that concerns Ireland and with nothing else. Its writers include every thinker for Ireland in Ireland or out of Ireland. Its aim is to remake Ireland a reflecting Ireland, a Doing Ireland, a self-respecting Ireland, a prospering Ireland, a Free Ireland. Its motto is, Ireland for the Irish people.'

²¹ Nollaig Mac Congáil (eag.), *Ailt: Saothar Sheosaimh Mhic Grianna*, Cuid a Dó (Comhaltas Uladh, 1977) 1-12.

Aithnítear anois go raibh tábhacht mhór ag baint leis na nuachtáin Bhéarla ó thaobh shaothrú agus chothú na Gaeilge de ar go leor cúiseanna. Bhítheann ann a d'aithin sin go luath mar is léir ón phíos seo a leanas:

AN APPEAL TO THE PRESS

Now that the language movement has issued from the catacombs, we would ask the metropolitan and provincial Press, especially the nationalist section of it, to consider their great attitude to this great question, and we would urge upon them the duty of devoting to it the serious attention befitting a national work of paramount importance, a work not belonging to any society or to any party, but to Ireland – to Ireland of the present, to Ireland of the past, but above all, to Ireland of the future. It is hardly necessary to state that we do not ask editors to learn Irish. We do, however, ask them to acquaint themselves with the merits and with the progress of the movement, so that they may be in a position to inform and lead public opinion on the matter. We ask them to recognize that the centre of the Irish language movement is here at home in Ireland, and that the true sphere of its operations is in the Irish-speaking districts, the habitat of the language. We ask them to give the subject as much attention as they bestow, say, on football, giving fitting notice and prominence to such a festival as the recent Macroom Feis, the greatest Gaelic event which occurred in the South of Ireland for centuries, but which was so inadequately dealt with by the newspapers.

It ought to be easy and natural for the Irish Press to throw in its weight heartily and frankly with the language movement. It would certainly not lose in tone, in repute, or in popularity by a thorough-going adoption of the question. No violent change, no disruption is advocated, no displacement of English in its legitimate sphere is contemplated. And, after all, to the English-speaking, English-writing Irishman, it should be a source of satisfaction that though cheated out of knowledge of the language himself, he nevertheless still has his place and his work in this great mission of rescue for the language and for those who speak it. We at least are one voice crying out against the Anglicisation of the country, and our cry is not a wail of despair, but a song of battle and of hope. The cause is really the cause of the country and of our bestarved people, and must succeed, for it is based on truth, on reason, and on absolute necessity. Herein lies the explanation of how the Gaelic League, with little encouragement, with no material resources, with comparatively few workers, with nothing except unsparing energy, faith in the cause, belief in the race, and trust in the God of nations and of Ireland, has accomplished so much. The work will go on. The Press has power to expedite it, none to retard it.²²

The need of a weekly paper exclusively devoted to the Irish language and Irish music movements is beginning to be felt, and suggestions regarding such are coming in from many quarters.²³

²² *Fáinne an Lae* (23/4/1898, 6).

²³ *The Nation* (10/4/1897, 11).

Ní raibh Conradh na Gaeilge dall ar thábhacht na nuachtán Béarla i gcur chun cinn na Gaeilge óir ‘Bunaíodh an Coiste Bolscaireachta ar 21 Eanáir 1902 chun eolas faoin gConradh a chur chuig nuachtáin faoin tuath²⁴ agus chun iarracht ar leith a dhéanamh colún i nGaeilge a fháil ar nuachtán amháin, ar a laghad, i ngach contae.’²⁵

Ag deireadh an naoú haois déag agus ag tús na haoise seo caite, nuair a bhí líon na nuachtán náisiúnaíoch ag méadú,²⁶ ní fhacthas do lucht na hAthbheochana go raibh cothrom na Féinne á fháil ag an Ghaeilge ar na nuachtáin chéanna ainneoin a n-idéolaíochta mar a fheictear sa phíosá seo a leanas:

*The conduct of the so-called Irish Press with regard to the Irish language revival movement seems to call for the strongest protest and condemnation from every patriotic Irishman. As the movement gains ground, the Press recedes, and though not daring to come out of its lurking place, and openly oppose the swelling tide, it does its un-patriotic and un-Irish work in a far better way for its own unnational purposes, by either taking no notice at all of most of our meetings or at all events of relegating the paltry few lines of notice it may condescend to give us to a back corner where it can scarcely be seen. Such notice is worse than none at all, for it is well calculated to create contempt and utter disregard for the movement that the Irish people are not taking so much to heart.*²⁷

Os a choinne sin, ag tús an chéid seo caite, bhí creidiúint ag gabháil do na nuachtáin

Bhéarla as saothrú na Gaeilge agus tugadh moladh dá réir dóibh:

²⁴ Ar an téad sin, is spéisiúil an nóta seo a leanas ar *An Claidheamh Soluis* (11/11/1899, 551) ó Chonradh na Gaeilge: ‘*We again appeal to Branch Secretaries to send in their Reports at the earliest possible moment, and to condense them as much as possible. In future, for some time at least, it is requested that the Reports be sent in English. Naturally all would prefer to have them in Irish, but as matters stand the printing of them in Irish involves great expense, labour and delay. By increasing the sale of the paper, Branches will hasten the advent of a better order of things.*’ Má bhí na deacrachtaí sin ag lucht *An Claidheamh Soluis* le hábhar as Gaeilge, is cinnte gur bhain an scéal céanna leis na nuachtáin Bhéarla.

²⁵ Donncha Ó Súilleabháin, *Athbheochan na Gaeilge: Cnuasach Aistí* (Conradh na Gaeilge, 1998) 11.

²⁶ Féach, mar shampla, Dorothy Ní Uiginn, ‘Ionad na Gaeilge i dTréimhseacháin Airt Uí Ghríofa & i dTréimhseacháin Eile de Chuid Shinn Féin idir 1900 agus 1922’ in *Garm Lú* Issue 23 (2000) 20-32. Is féidir cás amháin a lua anseo, mar atá, *The United Irishman* a foilsíodh den chéad uair sa bhliain 1899 agus ar dúradh faoi, mar a thuairiscítear in Seán Ó Lúing, ‘*A Revolutionary Journal,*’ *The Leader* (26/1/1952, 21-3): ‘*It is the pioneer Organ of Irish-Ireland... It is Irish in all things, and is written and conducted solely with a view to Ireland’s interests. It concerns itself with all that concerns Ireland and with nothing else. Its writers include every thinker for Ireland in Ireland or out of Ireland. Its aim is to remake Ireland a reflecting Ireland, a Doing Ireland, a self-respecting Ireland, a prospering Ireland, a Free Ireland. Its motto is, Ireland for the Irish people.*’

²⁷ *An Claidheamh Soluis* (19/8/1899, 364).

*Today we have scarcely a weekly paper professing nationality of which an Irish column is not one of the chief features. For the sake of argument we are leaving out publications which are purely the outcome of the Gaelic League. Then a great many of the Irish dailies publish articles in Irish from the pen of well-known writers. In fact, the paper which does not contain an Irish article is today the exception, not the rule as it was some years ago. Some dailies even go so far as to engage Irish speakers and writers to contribute articles regularly.*²⁸

Thuig Conradh na Gaeilge i gcónaí go raibh tábhacht mhór ag baint leis na nuachtáin Bhéarla mar ghléas bolscaireachta i dtéarmaí ginearálta ar son na hAthbheochana agus le léitheoireacht na Gaeilge a lonnú i gceartlár shochoaí iomlán na hÉireann ag an am. Cuimhnítear go raibh coiste darbh ainm Coiste na bPáipéar ag an Chonradh agus seo a leanas cuntas amháin ar a gcuid oibre:

Cuirimid aiste thuaithe Béarla ag triall ar lucht na bPaipear nuaidheachta gach seactmhain beagnach. Is oth linn a radh nach bfoillsigheann furchor na bpaipéar na haisdi i n-aon cor. Mar sin fein ta cuid do na paipéaraibh agus glacaid leis na haisdibh i gcomhnuidhe, agus cuireadh i gcló iad.²⁹

Ní bheadh teacht ach ag beagán daoine – na fíréin – ar aon nuachtán nó iris Ghaeilge ag an am i gcomórtas leis na mílte a raibh fáil acu ar na nuachtáin iomadúla Bhéarla a bhí ag gabháil ó cheann ceann na tíre.³⁰

Char shíl gach aon duine go raibh moladh tuillte acu ar chúiseanna áirithe.

Tomas O’Ceallaigh writes to us in a pessimistic mood. He thinks the language movement is not progressing and attributes this to the fact that the Irish printed in our newspapers and magazines has no connection with the life of the world to-day. He writes from abroad, and he is in error in thinking the language movement is not progressing; but with much of what he writes we are in agreement. ‘The people who have the power to give us,’ he writes, ‘in good, crisp, virile Irish the news of the day and the Irish-Ireland summing up of the twists and turns of Seaghan Sionnach and how to circumvent them, give us, instead, articles on foreign affairs which they imperfectly understand, or rubbishy stories about card-playing tinkers. The few serious articles written in Irish bear almost all in their unnatural and stilted style, in their stodginess and in their Béarlachas, the mark of the unhappy learner who is trying to do the

²⁸ *Sinn Féin* (15/9/1906, 1).

²⁹ *The Freeman’s Journal* (10/1/1907, 5). Ta an drochlitriú sa tsliocht seo mar a bhí sa bhunchóip, deacracht eile a bhain le píosaí Gaeilge ar nuachtáin Bhéarla.

³⁰ Feic ar a bhfuil le rá ag Regina Uí Chollatáin ar an téad seo, mar shampla, ina leabhar *An Claidheamh Soluis agus Fáinne an Lae 1899-1932* (Cois Life, 2004) 141-3.

work his masters shirk. What is the cause of it all? It is that these writers fail to realize that the educated town-bred man needs something more than folklore – that the Irish-speaking peasant needs more than a rehash of the wonder tales to make him realize the earnest, determined clamour of life and enlightenment that is resounding outside in the cities and towns, and in which we want him to join. The point has now been reached in the movement where thousands of young students are anxious to get out of the leading-strings of these old wives' tales and to attack serious, wholesome and interesting literature worthy of our education and of our age. They require more than bread and milk to exercise themselves on. As an alternative to the bread and milk, they do not want sawdust.' There is much reason in our correspondent's complaints. It is more than absurd to find in papers devoted solely to news, the 'Irish column' consisting not of a brief and well-written resumé of the news of the day, but of a folktale. The publication of folktales serves a very good purpose, but the magazine or the review is the place for them, not the columns of the newspaper. We want the news of the day and the news of the week in Irish for our daily and weekly newspapers, to give Irish its proper place as a modern language; the progress of the various national movements; the events of the outside world which concern Ireland; current matters of education, politics, commerce, industry, science and art and literature – these are the matters that are required to be treated of in Irish in our newspapers.³¹

Bhí daoine eile ann, agus Gaeilgeoirí breátha ina measc, a nocht a dtuairimí féin faoi na colúin Ghaeilge ar na nuachtáin Bhéarla, ina measc, Pádraig Ó Duinnín. I measc rudaí eile a scríobh sé ar an ócáid, bhí an méid seo a leanas le rá aige:

Ní féidir an Ghaedhealg do chur ar shlighe a leasa gan congnamh ós na páipéarthaibh. Ní éireochaidh linn i n-aon chor mar a rud é go gcuideochaidh gach eile páipéar ar fuaid na dúithche linn go bith-bhuan agus go dúthrachtach. Is beag an mhaitheas alt maith Gaedhilge anois is arís i bpáipéar. Is beag an mhaith óráid fhánach ar son na Gaedhilge i bpáipéarthaibh na dúithche. Mar a mbeidh cúis na Gaedhilge dá pléidhe ó ló go ló as Béarla agus as Gaedhilg agus ceisteanna publidhe dá gcur tré chéile as Gaedhilg i bpáipéarthaibh na gcríoch ní haon mhaitheas d'aoinne arádh liom-sa go bhfuil an Ghaedhealg ag dul ar aghaidh ní chreidfinn focal de.

Cad a chidheam gach aon lá sna páipéarthaibh? Alt beag suarach millte Gaedhilge ar thincéar gur briseadh a chos is é ag dul thar chloidhe éigin i gConntae Phortlairge nó ag trácht ar asal gur tháinig buile air i gConntae na Gaillimhe nó ag aithris sean-scéil éigin ar gharsúinín a bhí fadó ann go raibh fiche cearc ag a mháthair agus gur sciob an madadh ruadh gach uile ceann aca uaiithe aon oidhche amháin.

Fiafruighim anois den léightheoir an dóigh leis go dtiocfaidh feabhas is bhail [sic!] ar an dteangain de bhárr na gceisteann sain?³²

³¹ *The United Irishman* (4/11/1905, 1).

³² *The Leader* (12/5/1906, 181).

Ní raibh Séamas Ó Searcaigh róthógtha lena raibh á scríobh as Gaeilge ar na nuachtáin Bhéarla ach oiread:

Na Páipéir

Nár chóir go mbeadh níos mó Gaedhilge ar na páipéarabh nuaidheachta anois ‘ná mar bhíodh tá bliadhain nó dhó ó shoin? Tá mórán díobhtha – agus mura bhfuil níos lugha – níl níos mó ortha ‘ná bhíodh tá trí bliadhna ó shoin ann. Agus an beagán fhéin a bhíos ortha ní furus ciall a bhaint as go minic. Bíonn a sháith le déanamh ag an té a bhfuil cleachtadh aige ar a bheith ag léigheamh Gaedhilge, an Ghaedhilg a bhíos ar an chuid is mó aca a léigheadh. Agus má bhíonn an sgoiláire Gaedhilge i n-achrann mar sin aca goidé mar is cóir do’n té nach bhfuil cleachtadh aige ar léigheadh na teangadh a bheith? Níl a fhios nár bh’fhearr gan Gaedhilg ar bith a bheith ortha ‘ná an seort prácais a bhíos ar chuid aca go minic.³³

Agus tuairim an Duinnínigh ar an téad seo:

*Father Dinneen very properly emphasized the desirability of the publication of more current news matter in Irish. ‘There was one great growing necessity in the movement, and that was the publication of the news of the day in Irish. They had no paper which gave the news in Irish, and if people wanted information about the Land question, or any of the great questions which concerned the country, they had to turn for that information to papers written in English.’ The complaint is largely true and pity ‘tis true. The explanation probably is that the movement has not yet reached a stage at which a newspaper in Irish can be published at a profit. The people who read weekly newspapers are not as a rule readers of Irish. Those who do read Irish prefer literary matter – songs, stories, sketches, and the like – to news. Two years ago **An Claidheamh** tried the experiment of devoting the major part of its Irish space to current topics, and for a time the paper was in the fullest sense of the word an Irish newspaper. The experiment, however, was not a success. The burden of some hundreds of letters received from readers was: ‘Why give us so much about the Land Bill, and the University Question, and the Fiscal Question? We get enough of these in the daily papers. Give us songs, stories, history articles, students’ matter.’ We were forced to recognize that there was not yet a sufficiently large Irish reading public to make it worth our while to endeavour to compete with the Anglo-Irish daily and weekly press in the matter of supplying current news; especially as, from the nature of the case, our news could be neither so full nor so up-to-date as that of our Anglo-Irish contemporaries.³⁴*

Caithfear breathnú ar an cheist seo ó thaobh na bpáipéar de fosta, áfach, nó cuimhnítear gur cúrsaí gnó agus airgid atá i gceist le nuachtáin.

Hitherto the conductors of our provincial newspapers, when urged to publish more Gaelic League matter, have replied: ‘We are giving our readers about as

³³ *An Claidheamh Soluis* (22/6/1907, 4).

³⁴ *An Claidheamh Soluis* (13/5/1905, 7).

*much Irish language stuff as they will stand. If we pile on more, our circulation will go down.*³⁵

Gan amhras, tugann na nuachtáin ábhar léitheoireachta don phobal a shantaíonn an pobal. Mura bhfuil spéis ag an phobal san ábhar atá i gcló ar na nuachtáin, ní cheannóidh siad iad. Ar lucht na Gaeilge, mar sin, nó ar easpa spéise na ndaoine sa Ghaeilge fosta a bhí an locht mar sin. Aithníonn Pádraig Ó Duinnín é sin go maith.

Ní bhíonn sna páipéarthaibh acht an rud a thaitheann leis na léitheoiridhibh. Is maith atá fios a ngnótha féin ag lucht na bpáipéar. Is iad a chuireann spéis i smaointibh na ndaoine; is iad a bhíonn i gcomhnuidhe ag iarraidh rudaidhe do sholáthar do sna páipéarthaibh go chuirfidh [sic!] na daoine suim ionnta. Dá mbudh rud é go dtiubhraidís fá ndeara go raibh na daoine ag cur suime san nGaedhilg budh gheárr go mbeadh Gaedhealg 'n-a slaodaibh i ngach páipéar san tír.³⁶

Is léir, mar sin, go raibh an cheist casta go maith, rud a aithníodh agus a luadh.

Ag tús na bhfichidí, áfach, ba bheag ab fhiú an Ghaeilge ar nuachtáin náisiúnta Bhéarla na hÉireann, rud a tugadh le fios:

Táimid go léir cortha den sgéal so na bpáipéar agus an fhaillighe atá aca 'ghá thabhairt insa Ghaedhilg. Tá sé fuar againn, ámh, dar liom, bheith ag brath air go raghaidh aon fheabhas ar pháipéaraibh na gcúigí an fhaid is bhíonn páipéir Bhleá Cliath chomh mór chun deiridh is atáid. Is dóigh lena lán daoine gurb é *Éire Óg* páipéar 'leath-oifigeamhail na Dála, agus féach ná bíonn oiread Gaedhilge ann is do bhíodh i *Sinn Féin* (.i. a shean-athair) deich mbliana ó shoin. Maidir leis an *Leader*, ní bhíonn de Ghaedhilg ann ach an oiread céadna do bhíodh ann chúig bliana déag ó shoin. Ní luadhaim an *Catholic Bulletin* go bhfuil Uachtarán an Chonnartha 'na fhear eagair air; ní fearr é ná cách. An ag dul chun cinn atá cúis na Gaedhilge le deich mbliana anuas? Má seadh, fágann san gur ag dul i ndiaidh a gcúil atá na páipéir sin. Ná fuil sé in am againn dul ag triall ar lucht stiúrtha na bpáipéar san agus a fhiafruighe dhíobh lom díreach an mbeidís sásta leis seo .i. colamhain Gaedhilge, ar an gcuid is lugha dhe, do chlóbhualadh gach seachtain i gcaitheamh na bliana so, dhá cholamhain do bheith ann ar an mbliain seo chughainn, trí colamhna an bhliain ina dhiaidh sin agus mar sin de? Mara ndeintar rud éigin den tsórd san tá gach aon deabhramh gurb é an cor céadna atá ar an nGaedhilg isna páipéaraibh sin anois a bheidh ortha fé cheann fiche blian.³⁷

Ceithre Nuachtán Laethúla Béarla

³⁵ *An Claidheamh Soluis* (6/1/1906, 7).

³⁶ *The Leader* (12/5/1906, 181).

³⁷ *Misneach* (9/10/1920, 3).

Ach is ar cheithre mhórnuachtán laethúla náisiúnta Béarla na haoise seo caite a dhéanfar trácht feasta, mar atá, an *Irish Times*, *Irish Independent*, *Freeman's Journal* agus *Irish Press*. Gan amhras, nuachtáin laethúla a bhí sa *Newsletter* agus san *Irish News* san aois seo caite ach dáileadh cúigeach a bhí orthu sin, é sin fosta agus gur bhain siad leis na Sé Chontae go sonrach, agus sin an fáth nach ndírítear orthu ach go háirithe anseo. Beidh deis ann an *Irish News* a lua i gcomhthéacs na Gaeilge amach anseo ar ócáid eile.

An *Irish Times* is luaithe den cheathrar a cuireadh ar bun agus é sin i mí an Mhárta 1859 ag Major Lawrence Knox.³⁸ Cuireadh tús leis an *Irish Independent* i mí Eanáir 1905. Bhunaigh Éamon de Valera an *Irish Press* (an t-aon nuachtán laethúil Béarla a raibh ainm Gaeilge air, mar atá, *Scéala Éireann*, chomh maith le hainm Béarla) i mí Mheán Fómhair 1931. Tá an *Irish Times* agus an *Irish Independent* beo beathach i gcónaí ach is fada iad ó na nuachtáin a bhí iontu i bhfad ó shin. Tháinig deireadh leis an *Irish Press* sa bhliain 1995. Tháinig deireadh leis an *Freeman's Journal* sa bhliain 1924 i ndiaidh don I.R.A. a gcuid inneall a scriosadh tamall roimhe sin.³⁹ An *Press* an ceann ab fhearr den cheathrar de thairbhe na Gaeilge de san aois seo caite. An *Irish Times* ba dheireanaí den cheathrar a shaothraigh an Ghaeilge agus is é amháin atá ag saothrú na Gaeilge le cian d'aimsir.

***The Irish Times* agus Saothrú na Gaeilge**

³⁸ Tá cuntas cuimsitheach ar stair an *Irish Times* ag Mark O'Brien in *The Irish Times: a History* (Four Courts Press, 2008).

³⁹ Robert Welch, *The Oxford Companion to Irish Literature* (Clarendon Press, 1996) 203-4.

Nuair a bunaíodh an *Times* i mí an Mhárta 1859,⁴⁰ d'fhoilsítí trí huairé sa tseachtain é ach rinneadh nuachtán laethúil de i mí an Mheithimh sa bhliain chéanna. Is ceart breathnú ar fhealsúnacht pholaitiúil an nuachtáin ón tús óir beidh impleachtaí tábhachtacha ag an cheist sin ar pholasaí an nuachtáin i leith na Gaeilge. Seo a leanas ráiteas oifigiúil an *Irish Times* óna shuíomh idirlín ar an téad seo.⁴¹

The Irish Times at first reflected the views of its founder - in its first issue it described itself as a 'New Conservative Daily Paper'. Later it was to become Unionist in the generally accepted sense though this was later followed by 'a new unionist policy.... a policy devoted to the reunion of the country'.⁴²

Nuachtán ar bith a mbeadh a leithéid de chúlra pholaitiúil aige, ní hiontas ar bith nach nglacfadh sé seasamh náisiúnaíoch réabhlóideach Éireannach gan trácht ar thacaíocht a thabhairt don Ghaeilge. Ní leor a rá nach raibh sé báúil leis an Ghaeilge, bhí sé dubh i gceart di.⁴³ Is féidir tuairim Dhúghlais de hÍde ar an téad seo a thabhairt anseo.

‘Níor lig sé [*Irish Times*] go raibh Conradh na Gaeilge ann ar chor ar bith, ach corruair chun é a lochtú agus a mhaslú, agus níor lig sé air go raibh duine mar mé féin ann ar chor ar bith. Chuir mé cóip den *Literary History of Ireland* a scríobh mé féin chucu nuair a tháinig sé amach. Cé gur admháil gach páipéar eile é, níor ligeadar sin orthu go raibh a leithéid de leabhar ann. Fuaireadar mo leabhra eile mar a gcéanna agus níor labhradar focal faoi aon cheann acu. Bhí sean-fhear, *unionist* a bhí tugtha go mór don bhéaloideas agus dúirt sé liom go raibh léirmheas scríofa aige ar leabhar béaloidis liom-sa don *Irish Times* óir ba ghnáthach leis a bheith ag scríobh don pháipéar sin. Ach níor chlóbhuailéadar a léirmheas ar mo leabhar-sa cé go gclóbhuailidís gach rud a scríobhadh sé faoi aon leabhar eile.⁴⁴

⁴⁰ Foilsíodh forlíonadh ceiliúrtha an *Irish Times* ar 27/3/2009 mar cheiliúradh 150 bliain agus i measc na n-alt ann tá ‘An Cúpla Focal’ le Deaglán de Bréadún. Is mó a dhírítear ansin ar stair na Gaeilge ar an *Irish Times* ó bhunú *Tuarascáil* i leith.

⁴¹ Ní raibh Myles na gCopaleen os cionn goineog a thabhairt don nuachtán maidir lena chraobh ghinealaigh ina cholún ‘Cruiskeen Lawn’:

‘An Aighris Taighms .i. bratóg bradach an Chaisleáin, orgán oifigiúil na druinge úd ar a dtugtar – Ceist: Cuir Gaedhilg ar *Unionist*. Connathóir?’ (20/1/1945, 3).

⁴² Stair *The Irish Times* ón suíomh idirlín: http://www.ireland.com/about/p_history.htm

⁴³ ‘*The Bigots’ Dustbin*’ a thug D.P. Moran ar an *Irish Times*. Tagairt luaite ag Diarmuid Breathnach agus Máire Ní Mhurchú in *1882-1982 Beathaisnéis a Ceathair* (An Clóchomhar, 1994) 79.

⁴⁴ Proinsias Mac Aonghusa, *Súil Tharam: Aistí Aimsir Éigeandála* (An Clóchomhar, 2001) 153. Ní fios cé acu *Times* a bhí i gceist ag Lady Gregory sa phíosa seo a leanas ar an *Leader* (6/12/1902, 235) ach b’fhíor di sa dá chás ar scor ar bith: ‘*Last year when the Oireachtas took place, with its crowds,*

Luaitear ar *The Leader*⁴⁵ alt a foilsíodh ar an *Irish Times* inar nochtadh tuairim an nuachtáin sin i leith na Gaeilge ag tús an chéid seo caite:

*We read, in words of jubilation, that thousands of children are spending hours each week – the most precious hours of their lives – in the study of Gaelic. These children are dependent upon the wisdom of their parents for the education given to them; it should be the one best fitted, their position in the world being taken into account, to adapt them successfully to wage the battle of life in later years. Are those Irish parents dealing wisely, are they dealing fairly, with their children, in condemning them to the study of a semi-obsolete language? What if this movement be destined to failure, as we believe it must be, seeing that it runs contrary to the world-wide tendencies, and to all the laws which govern the survival of languages.*⁴⁶

Tharla athruithe suntasacha i gcúrsaí polaitíochta sa tír seo le himeacht aimsire agus ó bhunú an tSaorstáit ar aghaidh, d’athraigh cuid mhór daoine agus eagrais a bport polaitiúil. Cuirtear é sin in iúl ar shuíomh idirlín an *Times*:

Since the foundation of the State, however, the paper has followed an independent political line.

Bhí an rud céanna le rá ag Dúghlas de hÍde cúpla bliain i ndiaidh dó an ráiteas thuasluaite a scríobh:

Ní mar sin anois é; tugann sé cothram na Féinne do gach éinne.⁴⁷

*the competitions that make it the real teaching university of the country, its days of intellectual enthusiasm, its telegrams of sympathy from beyond the Atlantic, I looked in the **Times** for an illusion to it but there was none. There was a great meeting at the end of the week to press the claims of Ireland to have her language taught in the schools, but that also was left unnoticed. There was no Irish news for a day or two, and then I saw the heading ‘Ireland’ in, as is usual, the same page that contains the obituary notices. The Irish news was given in eight lines, which told of the intention of the Royal Zoological Society to issue an appeal for funds for the erection of a new lion house.’*

⁴⁵ 25/3/1905, 69. Níor chuir nuachtán náisiúnaíoch eile, mar atá, *The United Irishman* (24/2/1900, 2) fiacail ann nuair a mhaígh sé: ‘**The Irish Times** is a paper written by idiots for idiots.’

⁴⁶ Ar ócáid eile, bhí an píosa seo a leanas i gcló ar *The Leader* (23/9/1911, 132): ‘*The language procession on Sunday was a very fine turn out, and the **Irish Times** gave a little less than half a column of its space to it: had it been an anti-Irish Orange parade it would no doubt have given at least a whole page to it. This is one of the ways that the **I.T.** carries on its anti-Irish work. What would anyone know of Ireland who only read the **Irish Times**? What does an exclusive reader of that anti-Irish paper know of the Gaelic League or of Irish Ireland generally?*’

⁴⁷ *Ibid.*

Is cinnte nár athraigh an *Irish Times* a phort thar oíche, rud a tugadh le fios go poiblí.⁴⁸ Sa bhliain 1926, rinne Frank Fahy, T.D. agus Rúnaí Ginearálta Chonradh na Gaeilge, an chaint seo a leanas ag cáineadh an *IT*:

*They had seen the efforts made by a minority in this country, led by the Irish Times, to prevent the revival of Irish. The Irish Times, not only was against the revival of anything that tended to the supremacy of the Gael – it would not print or refer to anything Gaelic if it possibly could avoid it. It always spoke of Kingstown and Queenstown except when it was paid to insert the Irish names in a paid advertisement. It did its best during the last three months to get the status of Irish lowered in the primary school programme. It had failed in that.*⁴⁹

Fiú amháin go n-aithníonn *The Leader* go bhfuil port an *Irish Times* ag athrú le himeacht aimsire:

*Twenty years ago the Gaelic League or its work was practically never mentioned in the Westmoreland Street organ of England's Faithful Garrison, and beyond a three or four line announcement of a big G.A.A. final the G.A.A. was never mentioned, except perhaps now and again if there happened to be a bit of a 'scrap' at a match. On Tuesday the second leading article in the Irish Times is headed 'An Craoibhín Aoibhinn.' Kingstown and Queenstown are receding. In due time we suppose we will have editorials in Irish in that paper.*⁵⁰

Táthar ann a deir gur phróiseas iontach fadálach a bhí ann, gur dhírigh an nuachtán ar ionsaithe ar an Ghaeilge le ceannteidil mhóra gháifeacha ar nós: 'Teaching Through Irish Condemned: Senators on the Massacre of Education,'⁵¹ nó 'Education Vote in Dáil – Deputy's Son Knows No English.'⁵² Os a choinne sin, áfach,

⁴⁸ Mar shampla, a leithéid seo ar *Fáinne an Lae* (19/11/1924, 4): 'Ní leigfeadh an galldachas do'n *Irish Times* Offaly nó Leix nó O'Connell St. féin a thabhairt ar Ó bhFailghe, Laoighse, nó Sr. Uí Chonaill – King's Co., Queen's Co. agus Sackville St. i dtólamh a bhíos aca!'

Tá an méid seo a leanas ag Mark O'Brien in *The Irish Times: a History* (Four Courts Press, 2008) 62: 'The minister for education, J.M. O'Sullivan, accused the paper of an attempt 'to stir up sectarian strife' and of 'hostility to the native language.'

⁴⁹ *The Derry Journal* (9/6/1926, 6).

⁵⁰ *The Leader*, (18/5/1935, 391). Ach, é sin ráite, ní raibh aon mhuinín láidir ag an *Leader* as 'athrú poirt' an *Times*, mar is léir ón ghoineog seo a leanas sna daichidí agus go leor eile thar na blianta: 'We can understand the **Irish Times** giving space on a somewhat liberal scale to the resolution of Trinity College Gaelic Society expressing lack of confidence in the Gaelic League. Anything suggesting dissention in the language movement or tending in any way to denigrate it would naturally be given prominence in the **Irish Times** in pursuance of its traditional anti-national policy.'

Blianta ina dhiaidh sin, áfach, rinne fiú amháin *The Leader* maolú ar a mbreithiúnas ar an *Irish Times*, mar shampla, ar 17/2/1951, 17.

⁵¹ 8/2/1939, 5.

⁵² 24/3/1939, 5.

d'fhéadfaí a mhaíomh gur nocht an *Times* a bharúil go dána neamheaglach, saor ó idé-eolaíocht chlaonta chúng sheanaimseartha an Rialtais nó na ndíograiseoirí teanga sa tréimhse sin. Mar shampla, seo a leanas eagarfhocal faoi Chonradh na Gaeilge sa bhliain 1939:⁵³

*There has been an unreal note about this week's proceedings of the Gaelic League. It gives the impression of a body which is maintaining a fierce, but despairing, fight against moribundity, if not against death, and the reason is not far to seek. Before it allied itself with 'politics,' the Gaelic League – **we speak as a newspaper which during many years has been opposed to its policy**⁵⁴ – was a power in the land. It created a genuine enthusiasm for the Irish language; it preserved a host of elements in the Gaelic tradition which were worthy to be preserved. It accomplished these objects by the only sound means; the people – particularly the young people – were encouraged to want them, and the success of that early policy is seen in the fact that the only real enthusiasts for Gaelic culture today are the people who imbibed its elements during the first fifteen years of the present century. Since then the Gaelic League has extended its activities and has narrowed its outlook. It has identified itself with the Republican Movement – which may, or may not, be an advantage to an institution that began as non-political and non-sectarian; it also has assumed an attitude of narrow bigotry which certainly has done it enormous harm. Enthusiasm has been replaced by censorship. Whereas during the first years of the century, the Gaelic League was satisfied to preach the superiority of its own ideals, it now prefers to preach the essential rottenness of everything else. It has imposed on its members a rigorous discipline, which, as Críostóir Mac Aonghusa observed at Tuesday's session of the annual conference, amounts to interference with the freedom of individuals. If the Gaelic League has been reduced to such a plight that it must forbid its members to attend 'foreign' dances, the only possible conclusion is that the Gaelic League has failed in its mission, and either must give up the ghost with fitting solemnity or else must ascertain where the fault lies and take measures for its remedying. The remedy will not be found in Government assistance, but in the growth of a new spirit among the Gaelic League's members. We admit frankly that everything is against them. The cinema and the wireless are two enormously powerful influences which did not exist a quarter of a century ago, and whose existence today renders the task of any Gaelicising movement almost infinitely more difficult. Surely, in these circumstances, the League's duty is not to constrict but to widen its field of action – to attract a host of members who conceivably may become enthusiasts, rather than to expel those who fail to observe an almost inhumanely narrow code of conduct. As often as the League reaffirms its ban upon attendance at 'foreign' dances, it implies that its members prefer to attend 'foreign' dances. Would it not be wiser to find out why 'foreign' dances are preferred, and to remould its policy according to the results of the investigation? A first step, we suggest, might be to study the facts of Irish life and to abandon the use of the meaningless adjective 'foreign.' Does*

⁵³ 13/4/1939, 6.

⁵⁴ Liomsa an cló trom.

Gaelic culture call for a greater degree of exclusiveness than the Nordic nationalism of Herr Hitler?

Maítear gurbh é R.M. Smyllie (an fear a d'fhostaigh Brian Ó Nualláin mar a tharlaíonn) a ceapadh mar eagarthóir sa bhliain 1934 a thug an *Irish Times* i dtreo úr.⁵⁵

*Under his editorship The Irish Times became a truly liberal newspaper, uncommitted and unconnected to any political party.*⁵⁶

Ní miste anois stair fhoilsiú na Gaeilge ar an *Irish Times* a fhiosrú. Deirtear go coitianta gurbh é Brian Ó Nualláin a chuir tús le scríobh na Gaeilge ar an *Irish Times* agus is é Smyllie a chuir ar fhoireann an nuachtáin an chéad lá riamh é. Mhaígh Smyllie ar an ócáid:

*I've been trying for years to run a column in Irish but I always made one stipulation – that it must be above all criticism from the point of view of the language. Until Mr. Myles na gCopaleen came along, all the Gaels had been refusing to admit that anyone knew anything about the language but themselves. But they're all agreed about Master Myles. He is the only issue on which Gaels of all types are unanimous. In that way I think he has done more than anyone else for the future of the Irish language. He is the only person, to my knowledge, who was ever funny in Gaelic. He is untranslatable. He has actually made people brush up their Irish who have forgotten it since they left school.*⁵⁷

Is é an *Irish Times* a thug cead scríofa go rialta i nGaeilge do Bhrian Ó Nualláin.⁵⁸ Ó mhí Dheireadh Fómhair 1940:

...Lean na hait i nGaeilge... chomh fada le Meán Fómhair 1941... an Béarla agus an Ghaeilge ag déanamh uainíochta ar a chéile ó lá go lá. Dhá bhliain dár gcionn, i nDeireadh Fómhair 1943, thosaigh na hait lán-Ghaeilge ag éirí gann

⁵⁵ I bpróifil ar Smyllie ar *The Leader* (7/6/1952, 21-2) dúirt 'X': '[Smyllie] more than any other single man ... helped to jostle the old Ascendancy gang and the West Britons and the Castle Catholics into accepting their position in the new Ireland, and even into taking an interest in Irish affairs... Who else would have picked out Myles na gCopaleen?' Dúradh arís ar *The Leader* (25/9/1954, 5): 'Smyllie took it [*Irish Times*] and shook it, and made it in a few years the most influential newspaper in the land – the only Irish newspaper whose reputation extended abroad.'

⁵⁶ Louis McRedmond (eag.) *Modern Irish Lives: Dictionary of 20th Century Biography* (Gill & Macmillan, 1996) 296.

⁵⁷ Luaite ag Mark O'Brien in *The Irish Times: a History* (Four Courts Press, 2008) 126. Tá breis eolais faoi Myles ar an *Irish Times* sa chuid sin den leabhar.

⁵⁸ Lch. 154.

agus ar an 10ú Márta, seachtain roimh lá Fhéile Pádraig 1944, stopadar ar fad. Bhíodh corrcheann i nGaeilge aige ina dhiaidh sin.⁵⁹

Caithfear a admháil, gan amhras, nárbh é an *Times* an chéad nuachtán náisiúnta Béarla a thug deis foilsitheoireachta as Gaeilge do Myles ach *Scéala Éireann* agus an *Evening Telegraph* chóir a bheith deich mbliana roimhe sin.⁶⁰

Ní miste a rá ach an oiread nach raibh na léitheoirí iontach cinnte faoin ábhar Gaeilge seo le Myles ar an *Times*:

*Opinions veered between those who felt that the Irish Times, that stronghold of the 'West Briton,' was at last beginning to cater for Gaelic, Catholic, nationalist opinion, and those who felt that Myles was attacking both the Irish language and Irish speakers and was, thus, yet another example of West-Briton contempt.*⁶¹

Bhí sé tamall fada ina dhiaidh sin sula raibh aon ábhar Gaeilge ar bhonn leanúnach ar an *Times*, amach, b'fhéidir, ó chorrléirmheas as Gaeilge.⁶² Ní miste a rá anseo gur nós leis an *Irish Times* léirmheastóireacht a dhéanamh ar leabhair Ghaeilge nó leabhair léinn a bhain leis an Ghaeilge⁶³ as Béarla m.sh. ceann le D.G. (David Greene?) ar *Tonn Tuile* le Séamus Ó Néill⁶⁴ nó, leis an léirmheastóir chéanna *The Western Island*⁶⁵ le Robin Flower nó *Litriú na Gaeilge: An Caighdeán Oifigiúil*.⁶⁶ Thall is abhus bhí ábhar ann a bhain le litríocht na Gaeilge ach as Béarla m.sh. aistriúchán le David Marcus ar *An Gleann Inar Tógadh Mé* leis an gCraoibhín Aoibhinn⁶⁷ nó an dán *Hollyhead to Euston* le Máire MacEntee.⁶⁸

I mí Lúnasa sa bhliain 1946,⁶⁹ tosaíodh ar ábhar leanúnach iriseoireachta as Gaeilge, sa chló Ghaelach, a fhoilsiú dhá uair sa tseachtain go minic agus 'An Buanaidhe',⁷⁰

⁵⁹ Breandán Ó Conaire, *Myles na Gaeilge* (An Clóchomhar, 1986) 50. D'fhógair Myles ar an *Irish Times* (20/1/1945, 3): 'Beidh Gaedhilg mhaith le fáil annso gach Sathairn feasta ar a laighead.' Alt breá Gaeilge a bhí ansin ag Myles ach, ar an drochuair, níor chuir sé lena ghealltanas.

⁶⁰ Lch. 240.

⁶¹ Clissman, 184. Ar ndóigh, cha raibh na Gaeilgeoirí iontach cinnte ach an oiread fán dóigh ar cheart glacadh le *An Béal Bocht*.

⁶² 10/1/1942, 5, mar shampla.

⁶³ Mar shampla, leabhair de chuid Institiúid Ard-Léinn Bhaile Átha Cliath faoi léirmheas ar 12/10/1946, 6.

⁶⁴ 10/4/1948, 4.

⁶⁵ 24/2/1945, 2.

⁶⁶ 13/8/1945, 2.

⁶⁷ 21/12/1946, 6.

⁶⁸ 28/12/1946, 6.

⁶⁹ 13/8/1946, 4.

(Séamus Ó Mórdha) an t-ainm a bhíodh leo. ‘Smaointí fá’n nGaedhilg’ ba theideal don chéad cheann. Bhí éagsúlacht mór ábhair i gceist sa tsraith, gearrscéalta, aistriúcháin, ailt ar údair, ar fhilí, ar fhilíocht srl. I gceann tamaill ‘Smaointí Fánacha’ an teideal a baisteadh ar an tsraith agus mhair sé mar sin go dtí go dtáinig deireadh leis an tsraith i mí an Mheithimh sa bhliain 1947.

Níor tosaíodh ar fhoilsiú na hiriseoireachta Gaeilge arís go dtí an bhliain 1953 agus as sin ar aghaidh go dtí an lá atá inniu ann. Foilsíodh ábhar leabhair le Críostóir Ó Floinn (céimí de chuid Choláiste na Tríonóide arbh as Luimneach dó ó dhúchas), mar atá, *An Cláíomh Geal*, mar shraith ar an *Times* sa bhliain 1953.⁷¹ Foilsíodh mar leabhar é sa bhliain chéanna. Más aisteach le rá é foilsíodh an leabhar le hEilís Diolún *Oscar agus an Coiste Sé n-Easóg* mar shraith ag tosú ar 14 Meán Fómhair, 1953⁷² gí gur fhoilsigh Oifig an tSoláthair mar leabhar é roimhe sin sa bhliain 1952.

As sin a tháinig. Bhí a chéad pháosa ag Máirtín Ó Cadhain, agus páosa Béarla a bhí ann mar a tharlaíonn, ar an *Times* i mí Iúil 1953⁷³ ach níor cuireadh tús lena cholún ‘Cadhan Aonraic’ go dtí 16 Meán Fómhair 1953 agus bhí colún rialta eile aige go dtí 1956.⁷⁴ Thosaigh Risteárd Ó Glaisne sa bhliain 1953⁷⁵ ach, gan amhras, bhí printíseacht iriseoireachta curtha de aige le blianta roimhe sin ar *Inniu* agus eile. Bhí colún rialta ag Breandán Ó hEithir ag tosú le ‘Bruth faoi Thír’ ó 21 Lúnasa, 1963 go dtí 1990.⁷⁶ Bhí Seán Ó Ríordáin ag scríobh go rialta air ó mhí Feabhra 1968⁷⁷ go dtí 1975. Bhí colún ag Dónall Mac Amhlaigh sna seachtóidí agus sna hochtóidí.⁷⁸ Bhí

⁷⁰ Féach, Diarmuid Breathnach agus Máire Ní Mhurchú in *1882-1982 Beathaisnéis a Naoi* (An Clóchomhar, 2007) 105-6. Luaitear é thall is abhus in Philip O’Leary, *Irish Interior: Keeping Faith with the Past in Gaelic Prose 1940-1951* (UCD Press, 2010).

⁷¹ Ón 11/5/1953 ar aghaidh chóir a bheith gach aon lá go dtí 12/9/1953.

⁷² Foilsíodh an chuid deiridh de ar 21/11/1953.

⁷³ ‘*Twenty Years, Maybe Less Will Decide Fate of the Gaeltacht*,’ Forlónadh ar Ghaillimh, 4, 24/7/1953.

⁷⁴ Mar shampla, an tsraith ‘Bruth faoi Thír’ ag tosú ar 28/7/1954 agus ‘Caiscín’ ag tosú ar 13/10/1954.

⁷⁵ Ón 24/11/1953 ar aghaidh.

⁷⁶ Tá clár de scríbhneoireacht Bhreandáin ar an *Times* tugtha ag Máire agus Bríd de Grás in Caoilfhinn Nic Pháidín (eag.) *Breandán Ó hEithir, An Chaint sa tSráidbhaile* (Comhar Teo., 1991) 195-229.

⁷⁷ Luaite ag Diarmuid Breathnach agus Máire Ní Mhurchú in *1882-1982 Beathaisnéis a Trí* (An Clóchomhar, 1992) 134. 11/11/1967 an chéad iontráil ina ainm ar an *Irish Times* atá luaite in eagrán speisialta de *Comhar* (Bealtaine, 1977).

⁷⁸ Níl aon tagairt dó seo ag Ruaidhrí Ó Béarra ina thráchtas *Dónall Mac Amhlaigh: Beathaisnéis agus Clár Saothair* Gaeilge (OÉ, Gaillimh, 2001). Deirtear in Louis McRedmond (eag.) *Modern Irish Lives: Dictionary of 20th Century Biography* (Gill & Macmillan, 1996) 177: ‘[He] wrote in English as well as Irish for **The Irish Times**.’ Féach, fosta, ar an nóta báis ag Deaglán de Bréadún in *The Irish Times*, Weekend 4 (27/1/1990).

píosá rialta ag Donnchadh Ó Drisceoil as Oileán Chléire air fosta.⁷⁹ Thosaigh Liam Ó Muirthile ar a cholún seachtainiúil ‘An Peann Coitianta’ sa bhliain 1989 go dtí 2003.⁸⁰ Níl sé i gceist cuntas mion a thabhairt ar na heagarthóirí, scríbhneoirí agus colúin a bhí ag plé le cúrsaí Gaeilge ar an *Times* le blianta beaga anuas anseo, áfach.

Tháinig ré úr i saothrú na Gaeilge ar an *Times* sna caogaidí agus sna seascaidí ach go háirithe.

*In the 1960s all Irish newspapers started changing, a reflection of the upheavals in society as a whole, but the new era was most dramatically visible at The Irish Times.*⁸¹

Is féidir cuid de na hathruithe chun feabhais ar thoradh moille ar an *Times* a chur síos do Douglas Gageby a bhí ina eagarthóir ó 1963 go dtí 1974, agus ó 1977 go dtí 1986.⁸² Eagarthóir éirimiúil gairmiúil a bhí ann a chuidigh leis an nuachtán a stádas céimiúil i measc nuachtán a bhaint amach. An duine eile a bhfuil rath na Gaeilge ar an *Irish Times* faoi chomaoin mhór aige Donal Foley, cainteoir dúchais as an Rinn, a fostaíodh sa bhliain 1964.⁸³ Cuireadh síos air mar:

*... Native speaker, a teacher's son from Ring - He was very loyal to the Irish language. Anyone who wrote in Irish wrote about contemporary affairs, not about folklore or folk music, but he wanted to have Irish used to project what was happening in the Ireland of the day. Indeed he was responsible for starting the present Tuarascáil page.*⁸⁴

Foley insisted that the paper give full support to Irish language. This was a major policy change for the paper as up to 1934, Irish words such as ‘Dáil’ were set in italics, a style usually reserved for foreign phrases. Foley also

⁷⁹ Chuir Tomás de Bhaldraithe na haistí sin i gcló in *Aistí Ó Chléire* (An Clóchomhar, 1987).

⁸⁰ Luaite ag Seán Ó Cearnaigh in *Scríbhneoirí na Gaeilge 1945-1995* (Comhar, 1995) 203.

⁸¹ Hugh Oram, *Paper Tigers* (Appletree Press & RTÉ, 1993) 42.

⁸² Louis McRedmond (eag.) *Modern Irish Lives: Dictionary of 20th Century Biography* (Gill & Macmillan, 1996) 111. Dúirt Geraldine Kennedy faoi: ‘*He transformed **The Irish Times** from being a minority newspaper of the unionist persuasion to the independent chronicler of events in Ireland, north and south.* - <http://news.scotsman.com/obituaries.cfm?id=741712004>.

⁸³ Mark O’Brien, *De Valera, Fianna Fáil and the Irish Press* (Irish Academic Press, 2001) 126-7. Ach deirtear in Louis McRedmond (eag.) *Modern Irish Lives: Dictionary of 20th Century Biography* (Gill & Macmillan, 1996) 107: ‘*He joined the London office of **The Irish Times** in 1955 and came to Dublin as news editor in 1963.*’

Tugann Mark O’Brien in *The Irish Times: a History* (Four Courts Press, 2008) 168-, an-chreidiúint do Gageby agus Foley as feabhas mór a chur ar an *Irish Times*.

⁸⁴ Hugh Oram, *Paper Tigers* (Appletree Press & RTÉ, 1993) 51.

*recruited several female reporters such as Eileen O'Brien with whom he began the 'Tuarascáil' news feature in Irish.*⁸⁵

Cuireadh tús leis an cholún iomráiteach *Tuarascáil*: [polaitíocht, plé, na healaíona, pearsain, an Ghaeltacht] ar 27/1/1971 agus tá sé ar an nuachtán chuile Chéadaoin ó shin i leith. Éacht iriseoireachta atá ansin gan trácht ar rud ar bith eile. Seán Mac Réamoinn, Eileen O'Brien, Donal Foley agus Nuala Ní Dhomhnaill na daoine a luaití leis an cholún ach luaití daoine eile fosta m.sh. Henry Kelly, Donal Musgrave, Dick Walsh, B. Ó hEithir srl.

Is ar an *Irish Times* a thosaigh Proinsias Mac Aonghusa ar a shaol iriseoireachta mar a deir sé in agallamh a rinne sé le Nollaig Ó Gadhra tráth.⁸⁶

Lorgaíos post uair amháin i *Scéala Éireann*. Bhí i bhfad níos mó airgead (sic!) uaim-se ná mar a bhí siad-san sásta a íoc liom. Dúradar go scríobhfaidís chugam. Táim fós ag fanacht leis an litir! Seachtain nó dhó ina dhiaidh sin thosaigh mé san *Irish Times* ag scríobh an *Irishman's Diary* mar *pro-Quidnunc*. Bhí Alec Newman agus Jack White sásta seans a thabhairt dom agus ní raibh an *Irish Press*. Ní raibh polaitíocht ná fealsúnacht ar bith ag baint le mé bheith ag scríobh do pháipéar amháin díobh seachas an ceann eile.

Alt iomlán eile a theastódh le cur síos iomlán a dhéanamh ar thábhacht an *Irish Times* i leith na Gaeilge agus iriseoireacht na Gaeilge a phlé le fiche bliain anuas.

THE FREEMAN'S JOURNAL & NATIONAL PRESS



⁸⁵ Mark O'Brien, *De Valera, Fianna Fáil and the Irish Press* (Irish Academic Press, 2001) 127.

⁸⁶ 'Proinsias Mac Aonghusa – an Fear agus a Scéal' in *An Síol* (Earrach, 1964) 7-10.



The Freeman's Journal
—AND—
National Press



Tá stair chasta ag baint leis an *Freeman's Journal* [FJ feasta] (ar tugadh an *Freeman's Urinal* air le teann dímheasa in *Ulysses* le James Joyce)⁸⁷ nó, maidir le seasamh polaitiúil chomhlacht an *Freeman*, tá an nóta seo a leanas ag Robert Welch faoina stair chorrach:

THE FREEMAN'S JOURNAL *Ireland's National Newspaper (Est. 1763-1924)*

... It served as an organ of the Irish Parliamentary Party. It sided with Tim Healy in the Parnell Split and supported John Redmond in the reconstituted Irish Parliamentary Party under William Brayden's editorship (1892-1916)... It supported the Treaty Party and its premises were destroyed by the IRA in March 1922, after which it limped on in roneo-format⁸⁸ before final extinction.⁸⁹

⁸⁷ Tugadh an *Weekly Arsewiper* ar an *Weekly Freeman's Journal* sa leabhar chéanna.

⁸⁸ Is fíor gur scriosadh cuid inneall an *Freeman's Journal*, rud a chuir isteach go mór ar fhoilsiú an nuachtáin agus ar cholún na Gaeilge sa tréimhse sin. Seo an rud a dúirt Coinneach faoin scéal sin (tá leasú déanta agam ar an litriú ó tharla nach raibh sé thar mholadh beirte):

Gníomh Barbartha

Chomh fada is a théann an Ghaeilge, ba náireach an rud é innill chló lucht an *Freeman* do bhriseadh mar, fé mar is eol don tsaol, tá níos mó déanta acu ar son na teangan náisiúnta ná lucht aon pháipéir mhóir eile in Éirinn. Sa *Weekly Freeman* a cuireadh *Ceachta Simplí Gaeilge* an Athar Ó Gramhna i

Mar aguisín leis an nóta sin, chuir an tArm cosc leis an *FJ* ar 15.12.19 agus foilsíodh é faoin teideal *The Evening Telegraph* go dtí gur thosaigh sé arís faoina ainm cheart féin arís an bhliain dár gcionn.⁹⁰

Chomh fada is a bhaineas an scéal le stair an chomhlachta ó thaobh shaothrú na Gaeilge de, ní mór an gean a bhí ag dreamanna áirithe ar a pholasaf:

*In 1899 THE FREEMAN'S JOURNAL had stated in its editorial columns, that the love of self-preservation forbade any close association with the leaders of the language movement, and that the Irish language was a badge of illiteracy, inasmuch as an Irishman unacquainted with English who emigrated to America, would be refused admission to the United States...*⁹¹

Is cinnte nach raibh aon mholadh ag *The Leader* ar an *FJ* ó thaobh shaothrú na Gaeilge de:

THE FREEMAN AND THE IRISH LANGUAGE

Sir,

*There are things that one finds it difficult to understand. One of them is the attitude of the **Freeman** towards the Irish language. Once in a long while, it publishes whole columns of Irish matter, and then it wearies of well-doing*

gcló ar dtúis, agus ó shin i leith, agus roimhe sin, bhíodh roinnt Gaeilge ins na páipéir a bhaineann leis an oifig seo. Tuairim coicís ó shin, thosnaíomar ar achoimreacht ar nuacht an lae a thúirt don phoiblíocht i nGaeilge, rud nár deineadh riamh go dtí so – fiú amháin nuair a bhí páipéar laethúil ag lucht Sinn Féin. Gníomh danartha barbartha ab ea na hinnill do bhriseadh. Má bhí cúis ghearáin ag lucht a dhéanta, ba chóir dóibh an gearán a dhéanamh san áit ina bhfaighidís ceart, is é sin, i gcúirt éigin le Dáil Éireann. Ach ní ceart a bhí uathu ach dul ag marcaíocht ar mhuintir na hÉireann, beithíoch atá spridiúil a dhóthain chun iad a chaitheamh i ndiaidh a gcinn amach ar an dtalamh, rud a gheobhaid amach nuair a thiofaidh an toghadh. I gcló ar *Freeman's Journal* (7/4/1922, 1).

⁸⁹ Robert Welch, *The Oxford Companion to Irish Literature* (Clarendon Press, 1996) 203-4. Nó an cuntas seo a leanas ó Arthur Griffith sa bhliain 1902:

'The Freeman's Journal is a paper with an evil history; Lucas's honest bigotry and Higgins' villainy mark its early years, the blood money of Lord Edward FitzGerald filled its coffers, the Castle nourished it for a generation, it giped at the young Ire-landers and spat venom on the Fenians; it strove to kill Parnell in his early days by a forgery as infamous as the Pigott ones, and afterwards crawled on its belly before him and begged for pardon; it supported him when his followers mutinied because it thought the country would support him, and it turned on him when it found it was mistaken. In a word, the Freeman's Journal has opposed every National movement until the movement became too strong for it, and it has assailed every Irish patriot from Henry Grattan to Parnell—from Lord Edward Fitzgerald and Theobald Wolfe Tone, to Thomas Clarke Luby and James Stephens.' (Luaite i nDíospóireacht Dála sa bhliain 1922 - <http://historical-debates.oireachtas.ie/D/DT/D.T.192201050002.html>).

⁹⁰ *The Evening Telegraph* (26/1/1920, 1).

⁹¹ *The United Irishman* (16/9/1905, 1).

apparently.⁹² *How sadly even in this matter it compares with its contemporary, which, notwithstanding much that has been said, has for a considerable time given steady and, as I happen to know, valuable support to the language movement – support for which I certainly am grateful. What a difference there is between a column of Irish three or four times a week, not to speak of many columns of propagandist and news’ notes, appearing with the regularity of clockwork, and the **Freeman**’s spasmodic, but belated and few-and-far-between efforts. We have had the **O’Growney Lessons**,⁹³ the reports of the Gartan⁹⁴ Festival, and a few other things, and then, behold! the flame flickered and went out. But it is the **Freeman**’s steady boycott of news relating to the progress of the movement that most baffles one’s comprehension. At the Galway Feis, John Dillon, M.P., made a strong and lengthy speech in favour of the movement: the **Freeman** next day reported very little of his speech, and gave another the credit of it! At Dr. Hyde’s recent lecture, the Chairman of the Irish Party spoke strongly in favour of the movement, and publicly identified himself with it. The **Freeman** next day did not even mention the fact that he had addressed the meeting! Can this be mere accident or mere stupidity? – Y.K.L.⁹⁵*

Is cinnte nach mór an gean a bhí ag lucht Chonradh na Gaeilge ar an *FJ* ach an oiread, rud a luann Caoilfhionn Nic Pháidín.

Bhí an náisiúnachas ag teacht i dtreis, agus bhí drochmheas dá réir ag cuid de mhuintir na hathbheochana ar *An Saoirseach*, mar a thugaidís air. Bhí an doichead sin le haithint ar leathanaigh *Fáinne an Lae* agus bhí an port sin go láidir ag an Athair Yorke ina léacht ‘*The Turning of the Tide*,’ a thug sé i láthair ollsua sa Rotunda ar 6 Meán Fómhair 1899. Thuairiscigh de hÍde ‘do chuaidh a chuid cainnte mar scín ghéir go dtí croíde an *Freeman*.’⁹⁶

Is fiú breathnú go mion ar an fhreagra a thug an *WF* ar Yorke ar an ócáid sin:

Now we emphatically state that the Gaelic League has not been boycotted by the Weekly Freeman. On the contrary, the recent development of the Gaelic League has been... made possible by the aid accorded the movement by the Weekly Freeman... The Weekly Freeman ... made the success of the Gaelic League possible. When Dr. Douglas Hyde... returned from Canada he very generously offered his Songs of the Connacht Bards in Gaelic for publication, and they appeared in our columns for the greater part of the year 1893, supplemented at times by God Save Ireland and The Rising of the Moon and other songs in Gaelic characters, and further capped by a calendar in Irish for

⁹² Cuimhnítear, mar shampla, ‘Ar 28 Bealtaine 1892 chuir sé [Dubhghlas de hÍde] tús le sraith faoi amhráin ghrá Chúige Chonnacht in *Weekly Freeman*.’ Tagairt as Diarmuid Breathnach agus Máire Ní Mhurchú, *1882-1982 Beathaisnéis a Ceathair* (An Clóchomhar Tta., 1994) 27.

⁹³ ‘In 1893, at the suggestion of the Archbishop of Dublin, he commenced in the **Weekly Freeman and Gaelic Journal** the now famous **Simple Lessons in Irish**.’ *FJ* (20/10/1899, 5).

⁹⁴ Mar shampla, tá cuntas as Béarla ar ‘Aenach Tírconnaill’ ar *FW* (29/11/1898) agus dán Gaeilge ‘Fuadach Aodh’ Ruaidh’ ar *FW* (30/11/1898). Is fiú cuimhneamh go raibh baint mhór ag an Easpag Ó Dónaill leis an aonach chéanna agus gur bhall mór i bpáirtí polaitíochta náisiúnta áirithe é. Is leor nod don eolach! Tá cuntas cuimsitheach ar an easpag ag Pádraig S. Ó Baoighill in *Cardinal Patrick O’Donnell 1856-1927* (Foilseacháin Chró na mBothán, 2008).

⁹⁵ *The Leader* (27/10/1900, 141).

⁹⁶ *Fáinne an Lae agus an Athbheochan* (1898-1900) (Cois Life, 1998) 34.

1894, published at the end of '93, during which year also several letters in Gaelic were published in our columns. It was our practice never to refuse anything in Gaelic literature of merit offered to us, and is so still... Father O'Growney['s]... Simple Lessons... [were published by us]...through 1895 and 1896, and we assert boldly that it was by the Weekly Freeman bringing them before tens of thousands of the youth of Ireland, and placing an easy and effective means of instruction before them, that the progress of the Gaelic League was made possible... No other Irish paper has done what the Weekly Freeman has done... Fr. O'Growney's lessons were followed by another valuable contribution by Dr. Hyde viz. Irish Bards and Irish Metres, and by several Irish songs from the same renowned pen, as well as by Gaelic contributions from Mr. T. O'Neill Russell and others. And all the encouragement thus afforded the Gaelic League was amplified by the proprietors of this paper placing money prizes to the value of £20 at the disposal of the Executive for competitions at the Oireachtas, and subsequently a series of gold, silver and bronze medals for the same festival, the successful competitions being afterwards printed in Gaelic in our columns.⁹⁷ Moreover, whenever it was feasible, we have printed the speeches and resolutions spoken or adopted in Gaelic on public occasions. Indeed on every such occasion the spoken Gaelic words have been transferred in Gaelic characters to our pages. The reports of the Gartan Festival, of the Tyrconnell Fete, the conference of '98 delegates at the Rotunda, and the like, attest this, and no opportunity has been lost by us to sustain the movement for the revival of our native tongue. If the support we have indicated had been withheld the movement would have been met with almost insuperable difficulties, for no special organs, although desirable in themselves, could place the attractions, the substance, or the claims of the League before those who would aid it as a paper like the Weekly Freeman could.⁹⁸

Is léir ón fhreagra chuimsitheach sin go raibh siad gonta ach, nuair atá deireadh ráite agus ar neamhchhead d'achan rud eile, caithfear creidiúint a thabhairt dóibh maidir lenar éirigh leo a chur i gcrích ó thaobh na Gaeilge de. Caithfear fíricí an scéil a thabhairt anseo, áfach. Mhaígh an *FJ* gur thug siad tacaíocht mhór don Ghaeilge i bhfad siar agus go leanúnach ina dhiaidh sin.

Fé mar is eol don tsaol, tá níos mó déanta acu ar son na teangan náisiúnta ná lucht aon pháipéir mhóir eile in Éirinn. Sa *Weekly Freeman* a cuireadh *Ceachta*

⁹⁷ Mar shampla, foilsíodh an dá litir seo a leanas faoin teideal '*The Weekly Freeman and the Gaelic League Prizes*' ar *An Claidheamh Soluis* (Ocht-mhí 7, 1899, 476):

Dear Sir,

*The Executive Committee of the Gaelic League have desired me to express their sincere thanks to the Proprietors of the **Weekly Freeman** for their kindness in again offering prizes towards next year's Oireachtas – Yours truly, J.J. O'Kelly, Connradh na Gaedhilge.*

Dear Sir,

*...[The **Freeman**] Directors... hope you may have a very successful festival next year, and they are greatly pleased to find that their humble assistance towards that end is so highly valued by your committee – Yours faithfully, C.L. Murray, Freeman's Journal.*

⁹⁸ *Weekly Freeman* (16/9/1899, 5).

*Simplí Gaeilge an Athar Ó Gramhna i gcló ar dtúis, agus ó shin i leith, agus roimhe sin, bhíodh roinnt Gaeilge ins na páipéir a bhaineann leis an oifig seo.*⁹⁹

I bhfad roimhe sin, rinne an tAthair Yorke ionsaí ar an *WF* ó thaobh na Gaeilge de ar *The Irish World* ach tugadh freagra láidir cáinteach air:

*It was neither excellent nor right nor was it common justice to attack the Dublin Weekly Freeman as if it were an enemy of the Irish language instead of being what it conspicuously is – the paper that of all others in Ireland (not wholly printed in Gaelic) has given, and continues to give, the greatest help to the work which the Gaelic League has in hands.*¹⁰⁰

Caithfear cuimhneamh go bhfuil dhá nuachtán i gceist anseo mar atá an *Weekly Freeman's Journal* agus an *Freeman's Journal*. Tá tábhacht leo beirt ó tharla gur leis an chomhlacht chéanna iad, ach nuachtáin laethúla Bhéarla is cás liom anseo agus beidh lá eile ann leis an *Weekly Freeman* a phlé.

Maítear gur 'thosaigh an *Freeman's Journal* ar cholún Gaeilge a chur i gcló go luath sa bhliain 1901. Sceilg a scríobhadh...¹⁰¹ Deirtear go bhfuair 'Sceilg [Seán Ó Ceallaigh] obair mar eagarthóir Gaeilge in *Freeman's Journal* agus bhíodh an cúinne Gaeilge á sholáthar aige ann.'¹⁰² Ní fíor nach raibh aon ábhar Gaeilge le feiceáil ar *FJ* roimh 1901. Bhí – mar shampla, sa bhliain 1900 bhí cúpla scéal béaloidis ag Tomás Ó Máille, an scoláire mór Gaeilge ina dhiaidh sin¹⁰³ agus, iontas na n-iontas, aitheasc as Gaeilge do Kruger.¹⁰⁴ Gan amhras bhí áit ar *FJ* d'óráidí Gaeilge na cléire¹⁰⁵ nó d'imeachtaí Gaeilge a raibh baint ag an Easpag Ó Dónaill leo.¹⁰⁶ Mura raibh ábhar Gaeilge go rialta air, bhí trácht rialta air as Béarla faoi Chonradh na Gaeilge agus

⁹⁹ *The Freeman's Journal* (7/4/1922, 1).

¹⁰⁰ *The Freeman's Journal* (14/10/1899, 4).

¹⁰¹ P. Ó Conluain agus D. Ó Céileachair, *An Duinníneach* (Sáirséal agus Dill, 1958) 134. Tuairiscíodh ar *An Claidheamh Soluis* (2/12/1899, 601): 'A resolution was passed thanking the **Irish Daily and Weekly Independent** and the **Daily and Weekly Freeman Companies** for opening columns for publications of Irish matter.'

¹⁰² D. Breathnach & M. Ní Mhurchú, 1882-1982 *Beathaisnéis a Trí* (An Clóchomhar Teo., 1992) 77.

¹⁰³ 2/1/1900, 2 agus 20/2/1900, 2.

¹⁰⁴ 23/11/1900, 5.

¹⁰⁵ Mar shampla, ar 16/6/1897, 5, óráid Ghaeilge ón Mhons. Mag Fhloinn ag Féile Ghartáin nó óráid Ghaeilge ag fáiltiú roimh an Chairdinéal Ó Laoghóg ar 18/10/1899, 2. Bhí áit ann, ar ndóigh, do pháis ar nós: 'The Rosary in Irish' ar 4/10/1899, 5.

¹⁰⁶ 'Laoidh Ann Ónoir Naoimh Cholum Cille' – *The following poem in honour of St. Columba, written for Wednesday's Festival at Garton, Co. Donegal, will interest the growing number of readers familiar with the Irish language* (7/6/1897, 3).

ábhair Ghaelacha, ghaolmhara i gcoitinne¹⁰⁷ – ábhar brostaithe agus bolscaireachta mar a déarfá.

Is sa bhliain 1901, áfach, a fógraíodh fiontar úr maidir le hábhar Gaeilge a fhoilsiú ar *FJ* ar bhonn rialta san alt ‘Ar Son na Gaedhilge.’¹⁰⁸ Ó tharla gur chéim chinniúnach a bhí i gceist ansin, ní miste a gcuid pleananna i leith an cholúin a thabhairt ina iomláine anseo agus le blas a thabhairt ar an chineál Gaeilge – gan trácht ar dhrochchaighdeán na clódóireachta - a bheadh in úsáid acu, chomh maith leis na smaointe a bheadh á nochtadh sa cholún.

Ar mhodh ár seansinsear deirimid indiu ‘go mbeannuigh Dia dhuíbh a ghaedhil agus a shean-Ghail na h-Éireann agus go h-áirighthe a Ghaedhilgeoiridhe go léir.’ Seadh, go deimhin, is breis agus mithid go mbeidheadh síorchaint laetheamhail eadrainn féin agus sibhse i dtaobh na neithe dá bhfuil suim agaibh ionnta. Dar fhire, is dearbhtac go dteasduigeann caidreamh agus eadarchomaoín ó na Gaedhilgeoiribh na h-Éireann go h-uile, agus fo dheoidh a’s fo cheadóir rinneamar rún an dith a’s easbuigh sin do shásughadh do réir ar gcumais. Mar sin is duíbh-se thíodhlaicimid an scríbhinn bheag simplidhe so i dtaobh cursaidhibh an tsaoghail agus tá a bhara fuainn go mbudh taithneamhac duíbh í. Is eól dúinn gur mór dith scribhinne Gaedhilge agus gur beag dith ádhbhair scríbhinne. Táthar ga iarraidh abhus agus thall ádhbhar-leighin ‘nar dteangaidh mháthardha, acht ní bhfuil dá fhaghail acht sruth salach de phaipeuraibh agus de leabhraibh breugacha, botailleacha, bramaireacha i mbéarlagar na Sacsan, acht amháin beagáinín beag de scríbhinn Ghaedhilg ar ná cuireadh i gcló ó am go h-am...

Bunughadh dó, mían & dúil luchda an *Freeman*, roda laetheamhla d’fhríothólaimh agus do thabhairt do na daoinibh thosúigheas an Ghaedhilg, do léigheadh, mar aon le na Gaedhilgeoiribh féin, neither simplidhe, scriobhtha go beacht ceart. Sibhialtacht Sasanach, murdheádh, is í anois sibhialtacht pháigánach í, thruailligheas gach pobal ghabhas leis. Truailligheann sí an t-Éireannach gan amhras. Mar sin is main le na stiuruightheoraibh bhidheas os chionn irise so roda fíorghaedhleacha do thabhairt amach feasda gach lá na seachtmhaine ar son cáich. Mar dubhramar cheana is mithid a dhéanadh agus is cinnte go rachaidh an gníomh agus an iarrachd sin i dtairbhe, i sult, agus i sásamh do’n dream chuireas taithneamh agus suim i nár dteangaidh dhúthchasaighe mhilis, bhinn, bhríoghmhar. i dtaobh an scríbhneora, is fíor-Ghaedhealac an fear é. Ní bhfuil braon fola na sean-ghall ná na nuadh-ghall inn a chuisleannaibh. Do bhí ag a sheacht sinsear sloinnidhe fíor-ghaedhealacha. Tuille fós, bidheann sé le ionmad de bhliantaibh n’a oibrightheoir cruaidh, dithchiollac i gcúis na Gaedhilge. Níor bhféidir an obair so do thionsgain agus do chur ar bun níos túisge. Ní raibh a ndóthchain fós de léigheoiribh na Gaedhilge agus ní thig le na fearaibh-eagair Ionad luacmhar ‘san bpápeur do líonadh le clódh nach leigheann a dtacadóirighibh. Mo thruagh ní bhfuil

¹⁰⁷ Mar shampla, cuntas cuimsitheach ar an chéad Oireachtas ar an *Freeman’s Journal* (18/5/1897, 6), ar na Feiseanna Ceoil srl.

¹⁰⁸ 12/2/1901, 6.

iomarca leightheoraidh i n-Éirinn fo'n am so. Deireann cuid de na daoibh i mBláthcliath féin gur guasachdach an nidh é Gaedhilig do chur i gclodh gach lá. Acht mar sin féin atá lándóchas againn gur maith an tosnughadh é so.

Cuireadh tús ansin leis an cholún rialta Gaeilge *Le h-Aghaidh na nGaedhilgeóridhe*¹⁰⁹ a lean ar aghaidh go dtí an dara leath de 1903 nuair a tháinig an colún *I bhFochair na nGaedheal* ina áit ar 18 Iúil. Athraíodh polasaí an cholúin *Le h-Aghaidh na nGaedhilgeóridhe* ar 4.3.01 nuair a fógraíodh ar *FJ*: 'In connection with this column we intend occasionally to give the items contained in it in both Irish and English, that it may be of educational value to students.'¹¹⁰

Tháinig Tomás Ó Máille, an scoláire Gaeilge, i gcomharbacht ar Sceilg.¹¹¹ Ábhar mór aighnis a bhí sa cheapachán sin.

Cuireadh i leith bhainistíocht an Chonartha 'gur áitíodar ar eagarthóir an *Freeman* i 1905, más fíor, gur cheart dó post an eagarthóra Gaeilge a thabhairt do Chonnachtach agus gur ar an gcuma sin a chaill Sceilg a shlí bheatha.'¹¹²

Tharla an-achrann maidir le himeacht Sceilg a raibh cuid d'ardfheidhmeannaigh Chonradh na Gaeilge saite ann. Tá cuntas tugtha ar an chonspóid seo thall is abhus¹¹³ ach b'fhéidir nach miste an comhfhreagras Muimhneach seo a leanas a thabhairt anseo faoin scéal seo:

CONSPÓID MAIDIR LE hEAGARTHÓIR GAEILGE AN *FREEMAN*

A Fhir Eagair an *Chiarraidhigh*:

Seo aiste a chuireas a trial ar an *gClaidheamh Soluis* tá cúpla seachtmhain ó shoin & ní chuirfidhe i gclódh é. D'admhuigh an tEagarthóir féin ná raibh aon

¹⁰⁹ 13/2/1901, 6.

¹¹⁰ Lch. 6. Ní raibh litearthacht sa Ghaeilge iontach fairsing i measc na ndaoine san am sin.

¹¹¹ Tráchtann Ruairí Ó hUiginn ar an bhaint a bhí ag an Mháilleach le *Freeman's Journal* ina alt, 'Tomás Ó Máille,' *Scoláirí Gaeilge, Léachtaí Cholm Cille*, Iml. XXVII (An Sagart, 1997) 90-3.

¹¹² D. Breathnach & M. Ní Mhurchú, 1882-1982 *Beathaisnéis a Trí* (An Clóchomhar Teo., 1992) 77.

Féach, fosta, Regina Uí Chollatáin, *An Claidheamh Soluis & Fáinne an Lae, 1899-1932* (Baile Átha Cliath: Cois Life, 2004) lch. 109. Dúirt Pádraig Ó Duinnín sa bhliain 1908: 'Na trí buillí tubaiste ba mhó a buaileadh ar an nGaeilge lenár linn: cur an Cheallaigh as an *Freeman*...' Tagairt ag D. Breathnach & M. Ní Mhurchú, 1882-1982 *Beathaisnéis a Ceathair* (An Clóchomhar Teo., 1994) 132. '[Fr. Brennan] alleged that Hyde, Agnes O'Farrelly, and Edward Martyn had carried on a campaign against Kelly on account of his failure to use Connacht Irish in his Irish-language columns and had succeeded finally in getting him fired.' Luaite in Janet Egleson Dunleavy & Gareth W. Dunleavy, *Douglas Hyde: a Maker of Modern Ireland* (University of California Press, 1991) 243.

¹¹³ Mar shampla, Regina Uí Chollatáin, *An Claidheamh Soluis agus Fáinne an Lae 1899-1932* (Cois Life, 2004) 109 agus Ruairí Ó hUiginn, 'Tomás Ó Máille,' *Léachtaí Cholm Cille*, Iml. XXVII (1997) 90-91.

nidh droch-mhúinte ann. Gheall sé dhom dhá uair go gcuirfeadh sé i gclódh é. De dheasgaibh na fírinne a bheith ins an iomlán ní théigheadh sé ró-mhaith do lán daoine é léigheamh. Baineann an sgeul le Connradh na Gaedhilge & go mór mhór le díoghbháil a dhéanamh ar Chiarraidheach bhocht mhacánta: fíor-Ghaedheal is eadh é. Is baoghalach go ndéanfar thuilleadh mara gcuirfear cosg leis. Is le gach aon bhall de Chonradh na Gaedhilge *An Claidheamh Soluis* is cuma cad as agus is seirbhiseuch do gach Connraitheoir an tEagarthóir, Acht faraoir, ní mar sin atá an sgeul fé láthair. ‘Sé an tEagarthóir an maighisdir. Ní’l aon tortha aige ar aon dromh amháin de’n Chonradh. Pé rud a déarfadh an dream san thabharfadh sé a rádh ná raibh aon cheart aca & ‘tá tú droch-mhúinte.’ Muimhnigh chalma is eadh a bhfurmhór do’n dream san atá ag troid gan traochadh ar son na Gaedhilge.

Fágaim fúibhse, a Ghaedheala & a Chiarraidheacha, an ceart nó an coir é seo. Tá súil agam go ndéanfaidh gach éinne a léighfidh é seo a chion féin chun deireadh a chur leis an saghas so oibre, agus go mór mhór an tEagarthóir féin. Tá súil agam leis, a Eagarthóir, go mbeidh caoi agat ar an mbeagán cainnte seo a chur i gclódh id pháipéar dhathamhail fhíor-Ghaolach faid-léightheach.

Mise le meas mór ort,
An Sgoláire Bocht.

Sgeul an *Freeman*

A Chairde,

Ní dóigh liom gur cheart dúinn a bheith inár dtost chomh mór san i dtaobh sgeul an *Freeman*. Ba chóir dhúinn cur chun é shocrughadh ar slighe éigin gan a bheith ag brath ar an Ard-Fheis chun a dhéanta. Má fhágtar fé’n Árd-Fheis é déanfar craobhsgaoileadh air níos mó & ní dóichidhe rud a thiocfaidh as ná a thuilleadh gleoidh.

Abair is gur sgeul a bhaineann le cúigeachas féin é. Is mó go mór an bhaint atá aige le cothrom & le ceart gach duine atá ag obair ar son na Gaedhilge mar ní fios cá stadfadh an obair seo.

Tá an dá thaoibh de’n sgeul againn anois, má is fíor a bhfuil sa g*Claidheamh Soluis*. Á dhréir sin ní ró-dheacair dúinn déanamh amach cia tá san eugchóir & cia aca go bhfuil an ceart aca. Sar a dtabharfaimid é ár mbreith a thabhairt níor bhfeárr rud a dhéanfaimis ná cuimhneamh ar an gcainnt seo – ‘dein mar ba mhaith leat a bheith deunta leat. Ar mhaith le h-éinne go ndéanfaidhe leis féin a rud a deineadh le Sgeilg?

Ar an gcéad dul síos chuir an Dochtúir Ua Loingsigh in umhail dúinn go ndeaghaidh ceathrar laochradh a bhí ina ndaltaibh de’n Choisde Gnótha ag trail ar Eagarthóir an *Freeman* ag iarraidh Sheáin Uí Cheallaigh a bhí mar fhear Gaedhilge a scríobh a chur as a bheirt. Gidh go raibh litreacha go léir nár fhreagraiogh an Loingseach níor breugnightheadh fós é.

Ní’l aon amhras ná go ndeaghadar ann; ní’l dul uaidh aca, fiú amháin caitheann Úna Ní Fhaircheallaigh féin admháil go rabhadar ann acht tá leith-sgeul aici, deir sí gur b’ é an rud a bhí uatha ná Gaedhealg Chúige Uladh & Gaedhealg Chúige Connachta a bheith taobh le Gaedhilg Chúige Mumhan agus nár bh’iad ba bhun le Sgeilg a chur as an *Freeman* in aon chor.

Dar ndóigh tá a fhios ag an saoghal ná fuil annsan acht sgeul gan deabharamh. Ní gádh dúinn acht feuchaint ar an méid a dubhairt fear an *Freeman* nuair do thrácht sé thar Sgeilg mar leanann: ‘*I received from all parts of the country the warmest expressions of satisfaction with his work and was informed on all side that his Irish was about the best now written for the press. I discontinued his services in response to some requests for Connaught Irish.*’ Taispeánann san ná raibh uatha acht **discontinuing** a dhéanamh air & gur **Connaught Irish** a bhí uatha ar fad. Mar gur ó Chúige Connachta triúr as an gceathrar a bhí ann is gur Connachtach an fear a cuireadh ann nuair a cuireadh chun siubhail Sgeilg. Dá mba rud é gur ar mhaithe leis an nGaedhilg a bhíodar, cad ina thaobh nár dheaghadar ag triall ar Eagarthóir an *Independent* & a rádh leis ‘teastuigheann uainn Gaedhealg Chúige Uladh & Gaedhealg Chúige Mumhan a chur isteach taobh le Gaedhilg Chúige Connachta.’ Rud eile, cad ina thaobh nár thánadar thar n-ais go dtí *Freeman* arís & comhairle a thabhairt Gaedhealg Chúige Uladh & Gaedhealg Chúige Mumhan a chur ann? Dá ndéanfaidhe é sin déarfainn go mbeadh dearthamh éigin leis an sgeul, acht is beag an baoghal go ndéanfaidhe. Deabharaidheann an sgeul gur cheap fear an *Freeman* gur bh’ é an Coisde Gnótha a chuir ag triall air féin an ceathrar laochradh a ndubhairt Dochtúir Ua Loingsigh & go gcaithfeadh rud a dhéanamh ortha mar deir Sgeilg féin: ‘*Mr. Bayden (sin fear an Freeman) again referred to the covert attacks on me. This was after the visit of the deputation. He told me on this occasion that strong pressure was brought to bear on the chairman.*’ De dhearthamh trialladh gach aon chleas d’fhonn é chur chun siubhail. Tamall ina dhiaidh sin cuireadh an ruaig ar Sgeilg bhocht mhacánta, gan tainge gan tuarastal & é ina fhear nuadh-phósda, a’s a chuid oibre á dhéanamh sa cheart aige. Dá mba Sasanach a bheadh ann, ní fios cad a dhéanfaidhe leis féin. Go saoraidh Dia sinn! Más mian leis na daoine seo go raibh baint aca le dul go dtí an *Freeman* Connradh na Gaedhile a choimeád slán níor mhór dóibh aiseag éigin a dhéanamh as a bhfuil do dhíoghbháil déanta. Is é is lugha is gann dóibh a dhéanamh anois ná teacht i dteannta a chéile i láthair an Choisde Gnótha, fios a chur ar Sgeilg & a rádh go raibh aithreachas ortha i dtaobh na díoghbhála do dhéanamh dó & go ngeallfaidís do’n Choisde Gnótha ná déanfaidhe a leithéid go bráth arís. Is dóigh liom go raghadh san i bhfad ar an sgeul a shocruigh agus dá luathacht a dhéanfar is eadh is fearr é. Ní aon mhaitheas a bheith ag iarraidh dall an phúicín a chur ar shúilibh na.....dearmhad nó earráid a admháil & leith-sgeul a ghabháil ina thaoibh.....

An Sgoláire Bocht¹¹⁴

Bhí blianta beaga roimhe sin ach go háirithe bhí daoine mór le rá i nGluaiseacht na hAthbheochana ag maíomh go raibh an iomarca cumhachta ag na Muimhnigh sa Ghluaiseacht agus go raibh a shliocht sin ar fhoilseacháin na Gaeilge. Mar shampla, ba leis na Muimhnigh Craobh an Chéitinnigh agus ba iad ba dhána agus ba láidre glór sa Chonradh. D’fhéadfaí an Chraobh chéanna a athbhaisteadh mar Chraobh na

¹¹⁴ *The Kerryman* (9/5/1908).

Muimhneach. D'fhéach na Connachtaigh leis an scéal a leigheas sa bhliain 1901 nuair a bhunaigh siad craobh dá gcuid féin.

CONNACHT BRANCH FORMED IN DUBLIN

On Friday, 8th March, a well-attended meeting was held in 41 Rutland Square, Dublin, to start a Branch of the League for 'Connachters' who up to the present have not been as conspicuously active as natives of the classical province ought to have been. The proceedings were conducted throughout in Irish, and a large numbers of members joined and paid subscriptions. We may reasonably expect that the result of the meeting will be that Connachtmen and women will begin to assume their rightful place in the forefront of the movement for the revival of Irish.

Mr. John MacNeill, B.A., presided, and there were also present: Rev. T. O'Nowlan, S.J.; Dr. Tuohy and Mrs. Tuohy, Miss O'Dwyer, Martin Kelly, R. Foley, Miss M.E.L. Butler, Miss Belinda Butler, Miss Killeen, T. Meehan, Miss Egan, Miss A. O'Farrelly, M.A., Mrs. Shanks, Miss James, M. Mullen, E. O'Neill, S.J. Barrett, P.H. Pearse, Miss F. Sullivan, M. Mitchel, P. Jordan, Tadhg Seoighe, Miss M. O'Beirne, Henry O'Grady, P. O'Connor, E.T. Kent, P. Archer, E. Traynor, T. Dolan, T.B. Doyle, P. Bradley, T. Nolan, T. O'Donoghue, W. Nunan, J.J. O'Kelly, Miss M. O'Kennedy, B.A., N. Cummins, J. O'Connor, Miss Hayden, M.A., T. MacHugh, J. O'Loughlin, J.F. Walsh, J. May etc. The speeches were earnest, incisive and thoroughgoing. Resolutions were carried establishing a branch to be called Craobh Árd-Easbuig Mhic Éil, pledging the members to use Irish on all possible occasions, calling on them to support An Claidheamh Soluis and Irisleabhar na Gaedhilge, and to encourage Irish industries by using Irish-made goods.¹¹⁵

The Archbishop MacHale (Dublin) Branch continues to make good progress. Although barely three weeks in existence it has not only affiliated with the executive but has qualified for a delegate to the Representative Congress. Its meetings at 41 Rutland Square are probably attended by a larger proportion of native Irish speakers than any other branch in the city, fully fifty per cent of those usually present, representing the various Connacht counties, being speakers of Irish from the cradle. The teachers of the classes are also all fluent native speakers. The great advantage of this, only those engaged in acquiring a knowledge of Irish can fully appreciate.

That the starting of the branch was a wise step is shown by the fact that most of the members had, previous to its formation, remained altogether outside the movement. By drawing the natives of Connacht resident in Dublin into the League thus, one of the objects for which the branch was formed is being secured. It is to be hoped that this good work will be reflected in the province itself where – there is no use in denying the fact – the movement has not yet taken anything like the hold it should; and that the Connacht people will take up the study of the language more earnestly, so that they will be not only good

¹¹⁵ An Claidheamh Soluis (23/3/1901, 23).

*speakers, but will become, like their Munster brethren, good writers of Irish also. Thus will the other and far more important object for which the Archbishop MacHale Branch was started be secured. Needless to say we shall be always glad to receive contributions from writers of Irish in Connacht for publication in this paper.*¹¹⁶

Bhí daoine ann, áfach, a d'aithin go bhféadfadh a leithéid aimhleas na Gluaiseachta a dhéanamh.

*We have received a long letter from Mr. Clandillon, St. Flannan's College, Ennis, re the recent formation of provincial branches in Dublin. Mr. Clandillon thinks the formation of such branches will create provincial jealousies, and by creating an appearance of division among Dublin Leaguers will have a bad effect on the country. We do not think, however, that our correspondent need have any fears. The promoters of both the Connacht and Munster branches in Dublin are too much in earnest about their work to foster or promote a spirit of 'provincialism.' Mr. Clandillon suggests the formation of a club which would serve as a meeting-place for Irish speakers from all the provinces. There is no doubt that such a club would be much better than provincial clubs. However, no matter how good our intentions are, we must be always careful. Petty jealousies have been always the bane of this country. The Gaelic League has been singularly free from them up to this. We hope the fraternal spirit of Leaguers, no matter what their province, will keep matters so, until we shall have won.*¹¹⁷

Corradh beag is bliain a chaith an Máilleach i mbun an cholúin sin.

Slán agus Beannacht – Tomás Ó Máille
Támuid ag imtheacht anois... Támuid ar siubhal anois gach uile lá bliadhain agus ráithche...¹¹⁸

Chuir an *FJ* roimhe féin barr feabhais a chur ar a sholáthar as Gaeilge agus faoin Ghaeilge feasta.

Admhuigheann gach éinne go mbíonn tábhacht agus scóip agus cruinneas san Ghaedhilg do cuirtear i gcló san pháipéar so. Bheadh sé air againn a mbíodh ann di cheana do shárughadh ar dheise nó ar líomhthacht cainnte, acht is amhlaidh atáimid ceapaithe ar earraí nódha do sholáthairt do lucht léighte na Gaedhilge feasda. Cúrsaí an tsaoghail ár nadhbar cainnte, agus ní fhágfar sgreatal de'n adhbhar gan féachaint air. Tá an teanga ag druidim le haois céille agus ba chóir go mbeadh deire le leanbaidheacht agus suarachas i nár litridheacht.

¹¹⁶ *An Claidheamh Soluis* (6/4/1901, 56).

¹¹⁷ *An Claidheamh Soluis* (13/4/1901, 72-3)

¹¹⁸ *The Freeman's Journal* (6/10/1906, 6).

Cad chuige an chainnt sin? Chuige seo. Tá slighe nádgha dá cheapadh againn chun ár nobair do leagan amach feasda. San chéad dul síos beidh lá fé leith ag gach earra gur fiu linn é. Cuirfar síos ar imtheachtaí an domhain mhóir as Gaedhilg dhá lá i naghaidh na seachtmhaine san cholamhain seo. Connradh na Gaedhilge agus a obair-sean a bhéidh mar chúrsaí cainnte againn lá eile san tseachtmhain. Béidh chomh-chainnteanna ag Gaedhilgeoiribh an pháipéir seo le fearaibh ar a bhfuil aithne ar gach éinne. Cuirfidh siúd a mbaramhla i numhail dár lucht conganta agus beidh a thoradh súd le feicsint san cholamhain seo. Béidh cuntas ar gach a ndéarfaidh súd ar cheithteannaibh áirithe le fághail ag ár léightheóiribh. Rud eile, béidh aisde nó iarracht ar cheisd mór-thábhachtach lá san tseachtmhain, agus mar sin de. Ní baoghal go ndearmódfar na leabhair Gaedhilge do léir-mheas go cruinn agus go glinn. Má theangmhuigheann aon árd-eachtra linn (cluiche nó drama, cuir i gcás) béidh rud éigin againn le rádh mar gheall air.¹¹⁹

Piarsa Béaslaí a bhí i mbun an cholúin anois agus feasta go ceann na mblianta agus bhí roinnt blianta torthúla ó thaobh shaothrú na Gaeilge de go dtí gur thráigh an tobar sin cuid mhaith¹²⁰ sular bhisigh an scéal arís. Tá cuntas cuimsitheach ag Pádraig Ó Siadhail ar thréimhse Phiaraís ar an *FJ* in alt leis a foilsíodh le déanaí¹²¹ agus a thuilleadh lena chois sin ina leabhar úr *An Béaslaíoch*.¹²² Tá cuid mhaith den cheist sin taobh amuigh de théarmaí tagartha an ailt seo, áfach. Is leor a rá anseo fosta go raibh baint ag daoine eile leis an *FJ* ó thaobh na Gaeilge de ag pointí éagsúla ina stair. Bhí Piarsa Béaslaí i mbun an cholúin ó 1906 go dtí 1914 agus tá cuntas cuimsitheach ag Pádraig Ó Siadhail ar stair agus ábhar an cholúin sin ina alt ‘Piarsa Béaslaí agus an *Freeman’s Journal*.’¹²³ Tháinig deireadh leis an Ghaeilge ar an *FJ* i bhfómhar na bliana 1914 agus níor tosaíodh uirthi arís go dtí 1917, rud a tharla i gcás na Gaeilge ar an *Irish Independent* fosta, rud nár leasc leis an *Leader* a lua.

There was a column article in English on ‘The Language Movement’ on the leading page of the Freeman of March 1st! It was well it woke to the fact that the Language movement, left dead by the Irish Times, is still one of the most vital forces in Ireland. The Freeman, like the Independent, turned its back on the Irish Language movement, but that movement went on, and goes on in spite of all its enemies. Murphy’s paper is still holding out, but the Freeman is attempting, or perhaps only making-believe to attempt, to come back furtively to the Irish nation. It would do better if it made a clean breast of it and said that it

¹¹⁹ *The Freeman’s Journal* (8/10/1906, 10).

¹²⁰ Maíodh ar an *Leader* (28/11/1914, 372) go raibh deireadh leis an Ghaeilge ar an *FJ* agus an *Independent*.

¹²¹ ‘Piarsa Béaslaí agus an *Freeman’s Journal*’ in Nollaig Ó Muraíle, *Taighde agus Teagasc*, Iml. 5 (2005) 100-27.

¹²² Coiscéim, 2007.

¹²³ *Taighde agus Teagasc*, Iml. 5 (Coláiste Ollscoile Naomh Muire, 2005) 100-27 agus *An Béaslaíoch: Beatha agus Saothar Phiaraís Béaslaí* (1881-1965) (Coiscéim, 2007) 146 ff.

had done its best to betray the Language movement during the past few years, that it had now seen the errors of its ways, that it was sorry and that it would conduct itself better in future. But no: here is how it commences its article: 'Public interest in the Language movement has recently been obscured to some extent by dramatic events of a world-wide nature.' That is incorrect, and the Freeman at least ought to know that it is so. During the past few years the Irish Language movement has increased in intensity and volume. The cry of 'small nationalities' and the history of the war drove home to many minds, and intensified it in others, the bearing of language on nationality. Two minor forces that did their best to obscure the movement in recent times were the Freeman and the Independent, and the Freeman would be the better of making a clean breast of it. One of its business games naturally is to cut into the Independent, and it has everything to gain by putting the Irish language in the front. It should have some Irish every day: indeed the amount of Irish it inserts in two issues in one week – if that is all it has decided to run to – would be better split up into six parts so that Irish might be in every day in the week. And if the company cannot run to special Irish in the Telegraph, they might reproduce the morning Irish in the evening, and drop that cartoon from a British paper.¹²⁴

Bhí alt fada ar an *FJ* faoin teideal 'The Language Movement' áit ar tugadh le fios go hindíreach go raibh siad ag fillleadh ar shaothrú na Gaeilge.

Public interest in the Language Movement has recently been obscured to some extent by dramatic events of a world-wide nature. Yet the work for the salvation of the great historical symbol of this 'small nationality' of ours goes on earnestly and quietly. If organised effort has not been very prominent lately, this is certainly due to other causes than to any decay of the popular sentiment in favour of the language. The enthusiasm which established Irish classes equally amongst the prisoners at Frongoch, who fought against England, and amongst the prisoners at Lemberg, who fought on her side, is a symptom of an increased interest in the Irish Language amongst nearly all classes of the Irish people at home and abroad.¹²⁵

Is leor nod don eolaí. An lá dár gcionn bhí alt breá fada Gaeilge ag Liam Ó Domhnaill ar an *FJ*. As sin amach sa bhliain 1917 bhí píosaí breátha fada Gaeilge ar an *FJ* uair nó dhó sa tseachtain agus is iad Liam Ó Domhnaill,¹²⁶ An Seabhac,¹²⁷ Éamonn Ó Tuathail¹²⁸ agus Caitlín Nic Ghabhann¹²⁹ a scríobh na píosaí céanna. Beirt

¹²⁴ *The Leader* (10/3/1917, 102-3).

¹²⁵ *The Freeman's Journal* (1/3/1917, 4).

¹²⁶ Féach, Diarmuid Breathnach agus Máire Ní Mhurchú, *1882-1982 Beathaisnéis a Ceathair* (An Clóchomhar Tta., 1994) 109.

¹²⁷ Diarmuid Breathnach agus Máire Ní Mhurchú, *1882-1982 Beathaisnéis a Cúig* (An Clóchomhar Tta., 1997) 236-240.

¹²⁸ Diarmuid Breathnach agus Máire Ní Mhurchú, *1882-1982 Beathaisnéis a Dó* (An Clóchomhar Tta., 1990) 138-140.

eile a luadh leis an *FJ*, Shán Ó Cuív: ‘Ag obair don *Evening Telegraph* agus don *Freeman’s Journal* a bhí sé anuas go dtí 1924 nuair a tháinig deireadh leis na páipéir sin.’¹³⁰ Agus An Coinneach – Liam Ó Rinn: ‘I dtosach 1922 d’iarr Seán Ó Cuív air dul ag obair sa *Freeman’s Journal* ag aistriú nuachta do cholún dar teideal ‘Cúrsaí an Lae.’¹³¹ Bhí L.P. Ó Riain fosta ina thuaisceoir áitiúil ar *FJ*¹³² sa cheathrú dheireanach den naoú haois déag.

Rinneadh iarracht ar an Ghaeilge a athbheochan ar *FJ* ag tús na bhfichidí ach char mhair an nuachtán rófhada ina dhiaidh sin.

NEWS IN GAELIC

*We inaugurate today a feature that will serve two important national purposes. A summary of the day’s news in Gaelic which will appear henceforth in every issue of the Freeman’s Journal will prove worthy of the dignity and the applicability of the Irish language. It will also prove of value to students, for it will introduce them to a practical rather than an academic Gaelic text. The news of the day will illustrate the application of the Irish language to everyday life. It will show its power of expression of all the happenings in the world. It will tell in fluent Gaelic the story of each phase of life as it occurs at home and abroad. Passing events will be described in clear flowing Gaelic by masters in the expression of Gaelic speech. Home affairs and international relations, the life of the nation, its progress and its prospects, its life on the sea and its relations abroad will enlarge the student’s power of expression in Gaelic and familiarise him with the forms of speech for everyday talk; and the chronicle of events in the national tongue will be worthy of preservation as a record in contemporary history.*¹³³

Irish Daily Independent

Maíodh ar *An Claidheamh Soluis* gurbh é an *Irish Daily Independent* an ‘first daily paper to introduce the regular publication of articles in Irish... In the column referred to, the matter consists of nothing else than a racy discussion of current events between our old friends Tadhg and Donnchadh. The first of Father O’Leary’s articles appeared in the *Independent* of Saturday... and was followed up

¹²⁹ Diarmuid Breathnach agus Máire Ní Mhurchú, *1882-1982 Beathaisnéis a Ceathair* (An Clóchomhar Tta., 1994) 53-54.

¹³⁰ Diarmuid Breathnach agus Máire Ní Mhurchú, *1882-1982 Beathaisnéis a Dó* (An Clóchomhar Tta., 1990) 92.

¹³¹ Diarmuid Breathnach agus Máire Ní Mhurchú, *1882-1982 Beathaisnéis a hAon* (An Clóchomhar Tta., 1986) 99.

¹³² Diarmuid Breathnach agus Máire Ní Mhurchú, *1882-1982 Beathaisnéis a hAon* (An Clóchomhar Tta., 1986) 97. Tá cúpla alt Gaeilge aige ar *Weekly Freeman* ar 26/10/1901 agus 1/2/1902, mar shampla.

¹³³ 22/3/1922, 4.

in *Monday's issue*.'¹³⁴ Leis an chéim nua seo i gcúrsaí iriseoireachta, bhí súil ag lucht an nuachtáin sin gur ghearr go bhfeicfí nuachtáin Bhéarla náisiúnaíochta eile ag déanamh aithrise ar an *Independent* maidir le píosa Gaeilge a fhoilsiú ar bhonn rialta ar a gcuid leathanach.¹³⁵

Rud tábhachtach eile atá ar shlí a ráite faoi na píosaí Gaeilge a d'fhoilsítí ar na nuachtáin Bhéarla, go léití iad ag cruinnithe agus ranganna i gCraobhacha Chonradh na Gaeilge ar fud na tíre agus go bpléití an t-ábhar a bhíodh faoi thrácht iontu, mar a thugtar le fios sa phíosa seo a leanas:

The interesting piece in Irish in *Irish Daily Independent* was read and listened to with great attention.¹³⁶

Ar ndóigh, bhaintí úsáid as na píosaí céanna mar áiseanna foghlama Gaeilge chomh maith.

Irish Independent

Tháinig an *Irish Independent* ar an saol ar an dara lá de mhí Eanáir 1905 agus caitheann a rá ar a shon gurbh é an chéad nuachtán náisiúnta laethúil Béarla a d'fhoilsigh ábhar Gaeilge ón tús go ceann na mblianta fada ina dhiaidh sin, rud nach féidir a rá faoi le fada an lá go dtí ar na fíormhallaibh.

Nuair ba le clann Uí Mhurchú na nuachtáin sin bhíodh cuid mhaith Gaeilge iontu. D'fhoilsíodh an *Independent* colúin Ghaeilge go rialta agus ba mhinic príomhailt Ghaeilge a bheith ann freisin.¹³⁷

¹³⁴ 25/11/1899, 583.

¹³⁵ Leanadh ar aghaidh san alt chéanna mar seo a leanas:

'**The Independent** is itself completely satisfied with the results of its enterprise. **The Evening Herald**, which issues from the same office, tells us that 'Gaelic circles were stirred through and through'; that 'the glad tidings were dispatched to the sea-divided Gael in many distant lands'; that one person alone bought 100 copies of the paper; and that copies were mailed to San Francisco, New York, Buenos Aires, and West Australia...'

Tuairiscíodh ar *An Claidheamh Soluis* (2 Mí Nodlag, 1899, 601) go ndearna Craobh Chonradh na Gaeilge, Gaillimh comhghairdeas leis an '**Irish Daily and Weekly Independent, and the Daily and Weekly Freeman Companies** for opening columns for publications of Irish matter.'

Dúradh ar an *United Irishman* (25/11/1899, 1): '**The Independent** initiated on last Saturday an Irish column, publishing on that date a contribution by Father Peter O'Leary, of Castlelyons, dealing with current topics in the chatty conversational style so characteristic of him. This is the only decent National work which the **Independent** has done for a long time, and is in itself a tribute to the growing strength of the Gaelic movement.'

¹³⁶ *An Claidheamh Soluis* (9 Mí Nodlag, 1899, 618).

Cosúil leis na nuachtáin náisiúnta laethúla Bhéarla eile, bhí fealsúnacht pholaitiúil ar leith ag an *Independent* agus thacaigh sé le páirtí ar leith:

[The] *Irish Independent* was consistently hostile to any of the movements favouring republicanism... most republicans harboured a severe loathing for the *Irish Independent*... Just as the Press titles became associated with and supported Fianna Fáil, so too did the Independent titles become associated with and supported Cumann na nGaedheal and its successor Fine Gael.¹³⁸

Mhíneodh sé sin cuid den ábhar a bhíodh i gcló ar an nuachtán agus na húdair a tharraingíodh agus nach dtarraingíodh air, go háirithe i mblianta luatha an stáit nuair a bhí fuíoll fuatha an Chogaidh Chathartha ag cráindó i dtólamh.¹³⁹

Ar ndóigh, thug lucht an *Independent* le fios gur nuachtán neamhspleách cothrom neamhchlaonta a bhí ann riamh:

*The Irish Independent, under its new editorial and managerial control, will justify its claim to be a National journal, independent in fact as well as in name. It holds itself free to help on every good cause which is for Ireland's benefit. It will place our country's interests above those of party, and it will not seek to exploit any section or individual. The extravagances of partisanship will be unknown in its editorial columns. If we cannot always hope to reconcile disagreements in policy among public men, we shall do nothing to aggravate them.*¹⁴⁰

*... We have not spared ourselves in keeping abreast of every forward movement... we have not failed to use the full powers that a popular newspaper possesses for the education of its readers and the promotion of the nation's interests... At all times free from the entanglements of party, the Irish Independent has never hesitated in supporting any measure deemed to be for the general good, no matter by whom the measure was sponsored.*¹⁴¹

Thacaigh an *Independent* leis an nGaeilge ón tús, nó, ina gcuid focal féin:

¹³⁷ Proinsias Mac Aonghusa, *Súil Tharam: Aistí Aimsir Éigeandála* (An Clóchomhar, 2001) 152-153.

¹³⁸ Mark O'Brien, *De Valera, Fianna Fáil and the Irish Press* (Irish Academic Press, 2001) 3.

¹³⁹ 'The **Independent**... had the aura of piety. It was the spokesheet for the bishops of Ireland. The Murphys who owned the newspaper saw to that and the editors of the newspaper... saw to that too. It was the only newspaper which regularly sent people off to cover pilgrimages to Lourdes and such events. And it was the only newspaper which gave the Easter messages from the various bishops in full' - Hugh Oram, *Paper Tigers* (Appletree Press and RTÉ, 1993) 14.

¹⁴⁰ 2/1/1905, 4.

¹⁴¹ *Irish Independent* (2/1/1926, 6).

*To the Irish Language and Industrial Revival Movements, as to every movement for the National and material regeneration of Ireland, we shall give our heartiest support.*¹⁴²

Bhí eagarthóirí breátha Gaeilge maíte ar an *Independent* i gcaitheamh na mblianta. Bhí Eoghan Ó Neachtain ansin ar feadh deich mbliana ó 1905 go dtí 1915.¹⁴³ Bhíodh colún gearr aige gach uile lá i gcaitheamh na mblianta sin: *Irish Ireland: A Leaguer's Point of View: Éire na nGaedheal*. Seo a leanas mar a cuireadh an colún sin i láthair an phobail:

SINN FÉIN

Beidh cur síos ar chúrsaibh & ar imtheachtaibh an tsaoghail san roinn seo de'n pháipéar, ó lá go lá, do réir mar is léir do'n Ghaedhilgeóir an saoghal. Ní hé amháin go mbeidh tús & príomh-aire le fagháil ag gnothaibh na hÉireann – ní cóir iad a chur uainn taobh leis an méid sin – beidh tús & lár & deireadh le fagháil ag ar ngnothaibh féin; acht, ar a shon sin & uile, ní díbreóchtar glan amach as ar n-amharc cúrsaí an chineadh daonna, do réir mar éirigheas siad i dtíorthaibh eile. An rud a gcuireann an duine suim ann cuireann an tÉireannach suim ann; acht imtheachta na hÉireann, nach bhfuil suim ag daoineibh eile ionnta & nach raibh suim ag a lán dár muinntir féin ionnta go dtí le goirid anuas, sin iad a bheas mar ughdar cainte san roinn seo, thar éinnidh eile.

Is le aire a thabhairt dá ghnóthaibh féin a tharraing an tÉireannach aghaidh daoine air. Chuir Connradh na Gaedhilge ar an eolas é, goidé mar b'fhear aire thabhairt do na gnothaibh sin, leag an Connradh bealach nua amach dhó & dubhairt leis:

'Seo é do thalamh 'gus fan ann i gcomhnuidhe

'S dhá mbeidhtheá gan sgiúrtóg ná sgar le do...'

theangaidh. Glacadh an chomhairle sin mar bhí ciall innti, & dá dhruim sin is iomdha staid de'n tír atá ag dul ó aithne anois ar an tsean-mhuinntir. Tá a sheal i bhfeidhil a bheith caithte cheana ag an sean-tsaoghal. Badh 'in é an saoghal a thug de chomhairle dhúinn muinighin a bheith againn as an bhfear thall & a bheith go síorraidhe ag iarratas. Is fearr ná sin mar do mhúin an saoghal nua dhúinn muinighin a bheith againn asainn féin & gan bacadh leis an bhfear thall, acht a fhágáil le n'an-shogh féin, mar deir an sgéal. Is áluinn an rud é sin atá ag fás imeasg na ndaoine .i. muinighin asta féin. Tá siad ag tógáil oibreacha móra orra féin anois & gan fanacht le torann a gcos aca mar gheall ar an bhfear thall.

¹⁴² *Irish Independent* (2/1/1905, 4).

¹⁴³ Féach, Máire Ní Mhurchú agus Diarmuid Breathnach, *1882-1982 Beathaisnéis a Trí* (An Clóchomhar Teo., 1992) 130-131. Cuireadh cnuasach dá chuid iriseoireachta sa cholún sin i gcló i bhfoirm leabhair, mar atá, *Tiachóg* (Muintir Mhac an Ghoill, 1909*). Thug sé féin cuntas ar an leabhar sin ina cholún ar an *Irish Independent* (22/3/1909, 4): 'An *Tiachóg* a baisteadh ar an mbailiughadh a rinneas ar na mion-sgéaltaibh beaga a bhí sa bpáipéar so agam le tamall. Thoghas cuid aca sin, cuid de na mion-sgéalta sin, agus chuireas isteach in mo thiachóig iad agus táid siad ar an margadh anois agam má tá aon tolughadh agat ionnta. Bíodh nó ná bíodh, tá siad ar an margadh & ceann aca le fáil ar réal glan. Tá gach uile shórt sgéal ortha a chuirfeadh ceannuidhe ina mhála. Má is aiteas ná greann duit iad tá mé sásta.'

Féach, *Colún Gaeilge Eoghain Uí Neachtain ar an Irish Independent idir 1905-1914* tráchtas neamhfhoilsithe M.A. le hAoife Ní Mháille in OÉ, Gaillimh, 2009.

Cuirfear síos orra annso ó am go ham, orra féin & ar mhuintir na hÉireann go coitcheanta & a mbaint le na ngnothaibh féin.

ÁRD-OIDEACHAS

Taobh amuigh de cheist na teangadh tá aon mhór-cheist amháin eile, & is cóir gan dearmad a dhéanamh uirri do láthair. Ní ceart dearmad a dhéanamh uirri anois, ná feasta go dtí go mbeidh sí socruighthe. Is í sin ceist an árd-oideachais. Cé nach bhfuil duine ‘n ar measg a labhras ar árd-oideachas nach n-admhuigheann go bhfuil sé ag teastáil go géar & go ró-ghéar uainn, ní hé gach uile dhuine a labhras ar an gceist a thuigeas í go maith ná go leath-mhaith, & an méid a th[u]igeas féin í níl siad leagtha amach ar aon tslighe áirithe ‘na taobh. Caithfear díospóireacht a dhéanamh ar an gcaoi is fearr le árd-fhoghlaim a chur ar bun & caithfear brigh & tairbhe an sgéil a mhúnadh do’n phobal. Ní thuilleann sé sa gceann ag daoibh go bhfuil aon bhaint ag árd-léigheann leis an bhfear bocht atá, cuir i gcás, ag baint mhóna, ag spealadh féir nó ag iomchar ualaighe ó luing go stór an cheannaidhe, ar an gcéibh. Acht tá baint ag árd-oideachas le gach uile nidh a bhfuil baint ag an duine leis, & ó tharla go bhfuil & ó tharla go dtagann brigh & tairbhe & substaint de bharr an árd-oideachais cuirfear síos air san roinn seo de’n pháipéar & déanfar iarracht a thairbhe a mhíniughadh.

SEANCHAIDHEACHT

Tiubhrfar, freisin, corr-uair seanchas & sgéalaidheacht na hÉireann do réir mar bhí siad ag ar n-aithreachaibh. Ní áit é seo dá leithéid sin de nidh, mar is é atá ó dhaoibh anois fios fhagháil ar chúrsaibh an tsaoghail mar tá siad againn fá láthair. Lucht gnotha, is maith leo fios fhagháil ar gach uile sgéal dá bhfuil ann acht ní fhéadann siad caitheamh leis má bhíonn sé ró-fhada, & dá bhrigh sin déanfar an seanchas so chomh giortach & is féidir é; acht taréise (sic!) sin tá spioraid agus inntinn ar sean isna sean-sgéaltaibh agus tá litridheacht ionnta & uime sin ní misde a dtaobh féin de’n sgéal a chur síos, amannaibh. Eoghan Ó Neachtain.¹⁴⁴

Foilsíodh an píosa deireanach le hEoghan ina cholún ar 7.8.14 agus bhí teideal na haiste feiliúnach agus tráthúil go maith, mar atá, ‘An Cogadh.’ Thráigh an Ghaeilge ar an nuachtán ansin go ceann na mblianta gan é sin a fhógairt do na léitheoirí. D’fhéadfadh cúpla cúis a bheith leis an droim láimhe a tugadh don Ghaeilge ar an nuachtán:

- Ganntanas páipéir i rith an chogaidh
- Seasamh polaitiúil an nuachtáin
- Tosaíocht a thabhairt don Chogadh agus dá raibh ag titim amach i dtéarmaí polaitiúla in Éirinn

Ar scor ar bith, féadaim a rá nach raibh aon Ghaeilge ar an *Irish Independent* go dtí an chéad lá d’Eanáir, 1919. Bhí an mhír seo a leanas mar chuid den eagarfhocal:

An bh-Fuilmid Dariribh?

¹⁴⁴ *Irish Independent* (2/1/1905, 4).

Cionnas tá cúis na Gaelge ag dul ar aghaidh ag tosnú na bliana nua? Faodtar a rádh gan aon amhras go bhfuil an Connradh i bhfad níos tréise agus níos duthrachaighe ioná bhí sé bliain is lá indiu. An féidir a rádh ámh go bhfuil an teanga féin ag dul i dtréise? ‘Bhfuil sí dá múineadh ins na scoileanna níos fearr agus níos líonmhaire ioná bhí? Sin é an cheist. Caithfidh sinn iarracht fá leith a dhéanamh feasta chum múineadh na Gaelge do sháthadh isteach ins na scoileannaibh ar fud na tíre agus go mór-mhór san Ghaeltacht agus i n-Áth-Cliath; caithfidh sinn an múineadh Gaelge céadna d’fheabhsú gan mhoill, más áil linn an teanga bheith níos tréise bliain ó indiu. Mara ndéanfar an Ghaelig do chur i n-áirde ins na scoileanna, is amhlaidh go mbéidh sí ag dul i laige agus i n-anbhfainne agus sinne féin budh cionntach leis.¹⁴⁵

As sin amach tosaíodh ar fhoilsiú na Gaeilge ar an *Independent*, go mall fadálach i dtús báire, ach ag cruinniú nirt de réir mar a bhí stádas na Gaeilge ag méadú sa tír ó thús na bhfichidí ar aghaidh. Aithníodh gan amhras go raibh stádas agus tábhacht na Gaeilge ag athrú de réir mar a bhí athrú ag teacht ar pholaitíocht na hÉireann.

An lámh uachtair don Ghaelig i n-imtheachtaí Dáil Éireann, sin é an rud is tábhachtaighe dá ndearnadh ar son na teangan le fada fada an lá. Lucht poilitíochta iseadh ba chionntach leis an Béarla do leathnú roimhe seo, acht béidh an Ghaelig dhá leathnú anois má dhéanfaidh sinn cúrsaí puiblí na h-Éireann do Ghaelú. Tá tús maith déanta ag lucht Sinn Féin. Is aca-san atá an tionnscal i gcúrsaí teangan. Acht leanfadh gach aicme is gach cumann náisiúnta dá n-eisiompláir. Ó tá feisirí na h-Éireann ag cur a gcuid gnótha tríd i nGaelig agus ag scaipeadh a gcuid tuairiscí i dteangain na nGael, is léir don domhan gur teanga bheo fheidhmeúil í. Fógarthar fós gur náisiún fá leith í Éire, agus ní lugha ioná sin, taispeántar go bhfuil Gaeil dáriríbh agus iad a dh’iarraidh náisiún saor Gaelach a dhéanamh d’Éirinn. Rud eile, más Gaelach an teanga, badh Gaelach an croidhe.¹⁴⁶

Bhí Shan Ó Cuív mar eagarthóir Gaeilge ó 1931 go dtí 1934. Thar aon duine eile bhí cleachtadh saoil ag Shan sna meáin chlóite. Bhí sé ar fhoireann an *Cork Herald*, *Glór na Ly*, *Irish Opinion*, *Freeman’s Journal*, *Evening Telegraph* agus *Fáinne an Lae*. Tá rian a fhealsúnachta i leith na Gaeilge agus lorg a spéise inti le sonrú go láidir sa bhaint a bhí aige leis an *Independent* mar iriseoir agus mar eagarthóir i gcaitheamh na mblianta fada. Is ar nuachtáin an *Independent* a foilsíodh ábhar chuid mhaith dá chuid leabhar.

¹⁴⁵ *Irish Independent* (1/1/1919, 2).

¹⁴⁶ *Irish Independent* (17/1/1919, 2).

Gí nach ardán tábhachtach ó thaobh shaothrú na litríochta Gaeilge de a bhí san *Independent* sna fichidí agus sna tríochaidí,¹⁴⁷ mar sin féin foilsíodh ábhar den chéad scoth air ag údair aitheanta na Gaeilge. Mar shampla, foilsíodh trí scéal is fiche le Tomás Ó Criomhthain air idir 1925 agus 1932. Saibhreas atá anseo ó tharla nár foilsíodh an t-ábhar sin in aon áit eile.¹⁴⁸

Seosamh Mac Grianna: bhí seacht bpíosa leis i gcló ó 1932 go dtí 1934. Poblachtánach láidir a bhí ann agus thug sé tús áite do na meáin chlóite Phoblachtánacha ach faoin am seo bhí ábhar leis á fhoilsiú chuile áit.¹⁴⁹

Séamus Ó Grianna: bhí trí píosa aige sa bhliain 1925 ach, mar rúnaí ar *An Fáinne*, bhí cuid mhór cuntas aige faoi imeachtaí na heagraíochta i gcló air. Gan amhras, char thaitin fealsúnacht pholaitiúil an nuachtáin leis.

Seaghán Bán Mac Meanman: bhí corradh le fiche píosa leis i gcló air idir deireadh 1937 agus 1941. Caithfidh sé go raibh dearmad déanta aige ar an Chogadh Chathartha faoin am sin.

Cearbhall Ó Dálaigh: bhí cuid mhór píosaí aige ó 1928 go dtí 1931 agus is cosúil nach ndearna sin aon dochar dó nuair a ceapadh é sa bhliain 1931 mar an chéad eagarthóir Gaeilge ar *Scéala Éireann*.

Foilsíodh sraith scéalta faoin teideal 'Béaloideas Uladh' ar an *Irish Independent* ag toiseacht ar 4/2/32 agus ag críochnú ar 21/4/32. Dhá alt déag ar fad atá sa tsraith. Bailiúchán deas de scéalta béaloidis ó Chúige Uladh ar fad atá i gceist agus a bhailigh Dögen.¹⁵⁰ Bhí spéis ar leith ag an *Independent* i gcúrsaí béaloidis agus is minic a bhí píosaí béaloidis nó faoi chúrsaí béaloidis i gcló air.

Rud spésiúil amháin a bhí le sonrú faoi scríbhneoirí an *Independent*, is é sin gur mhinice a bhainidís úsáid as ainmneacha cleite ná ar aon nuachtán eile, cibé cúis a bhí

¹⁴⁷ Ag Comhdháil Chonradh na Gaeilge sa bhliain 1926, tuairiscíodh an méid seo a leanas ar an *Irish Independent* (8/4/1926, 5): 'A resolution was passed directing the attention of the public to the attitude of the Dublin newspapers and certain papers throughout the country, which are doing their utmost to kill the language, and requesting the public to stand loyally with them against this treachery. The resolution added 'that it is our opinion that the campaign carried on by the **Independent** newspapers is more constant, more deliberate, and more sinister than any other paper; that the destruction of the language was not their object, but that of everything calculated to assist in the establishment of a real Gaelic State; and that these papers would prefer a State foreign in its ideas, opinions and outlook.'

¹⁴⁸ Nollaig Mac Congáil (eag.), *Tomás Ó Criomhthain: Scéilíní ón mBlascaod agus Blúirín as 'Cín Lae Eibhlín Ní Shúilleabháin* (Coiscéim, 2004).

¹⁴⁹ *Feasta* (Bealtaine, 2005) 39-42.

¹⁵⁰ Nollaig Mac Congáil agus Ciarán Ó Duibhín, *Glórtha ón tSeanaimsir: Doegen agus Béaloideas Uladh* (Comhaltas Uladh, 2009).

leis. Thug Ciarán Ó Nualláin aghaidh a chraois ar an nós sin lá ab fhaide anonn ar *Inniu*:

Tá dualgas ar gach páipéar Gaedhilge deire a chur leis an nós páisteamhail a thug ar ghlún iomlán scríobhnóirí ainmneacha amaideacha mar ‘An Smólach’ srl. a thabhairt ortha féin.¹⁵¹

Gan amhras, rinne Myles, deartháir Chiaráin, cuid ghrinn den nós sin cúpla bliain roimhe sin in *An Béal Bocht*.

Tomás Bairéad: ‘Fuair sé post san *Irish Independent* i mBaile Átha Cliath i 1922. 26 bliana a chaith sé ann, 23 díobh sin ag taisteal na tíre agus trí bliana ina eagarthóir Gaeilge.’¹⁵²

Deirtear go raibh Cathal Ó Tuathail ina eagarthóir Gaeilge ar an *Independent*.¹⁵³ Is cinnte go raibh an-taithí aige ar nuachtáin logánta Bhéarla ar fud na tíre óir bhí sé ar fhoireann chuid mhaith acu. Is é fosta a bhunaigh *An Tír* sa bhliain 1928.

Bhí Ciarán Ó Nualláin ‘ina iriseoir ag an *Irish Independent* i dtreo dheireadh na dtríocháidí ach chaill a phost nuair a gearradh siar ar an bhfoireann toisc ganntanas páipéir i rith Chogadh Domhanda 1939-45.’¹⁵⁴

Stad an *Independent* den cholún Gaeilge i lár na seachtóidí.

Irish Press / Scéala Éireann¹⁵⁵

Dúradh sa bhliain 1928 ar an *Leader*, nuachtán nach raibh an oiread sin bá aige le De Valera ná lena lucht leanúna, go rabhtar ag tnúth go mór le teacht *Scéala Éireann* óir gheofaí ann nuachtán a bheadh ‘*Irish in outlook, in aspiration, and in sympathy with the essential things which all true Irishmen prize... I am sure that in its pages our*

¹⁵¹ *Inniu* (Meitheamh, 1944, 2).

¹⁵² Diarmuid Breathnach agus Máire Ní Mhurchú, *1882-1982 Beathaisnéis a Dó* (An Clóchomhar Tta., 1990) 16.

¹⁵³ Diarmuid Breathnach agus Máire Ní Mhurchú in *1882-1982 Beathaisnéis a Ceathair* (An Clóchomhar, 1994) 162; Féach, fosta, Diarmuid Breathnach agus Máire Ní Mhurchú, *1882-1982 Beathaisnéis a Cúig* (An Clóchomhar Tta., 1997) 284.

¹⁵⁴ 1983-2002, *Beathaisnéis* (An Clóchomhar, 2003) 206.

¹⁵⁵ Tá cuntas cuimsitheach scríofa agam cheana ar an Ghaeilge in *Scéala Éireann*: ‘Saibhreas Litríochta a Foilsíodh’ i bhforlónadh speisialta comórtha de *The Irish Press* (8/9/1981, IV).

*religion, our language, our outlook, our aspirations, and the social and economic problems which confront us will be treated with a sure Irish Ireland instinct.*¹⁵⁶

Tamall i ndiaidh do Scéala Éireann teacht ar an saol, rinne an *Leader* an éacht a chomóradh i bhfoirm na filíochta.

THE IRISH PRESS

*The Irish Press has made its bow upon the Irish stage,
And readers drawn from every class have closely scanned each page.
They've stated what they think of it in no uncertain way,
And all agree The Irish Press has surely come to stay.*

*It gives 'the truth in the news,' and they who run may read,
To use a trite expression, 'it supplies a long-felt need.'
On Ireland's right to nationhood it boldly takes its stand,
And sets a worthy headline to the journals of our land.*

*It gives to Erin's golden tongue each day an honoured place,
Its articles inspiring are a credit to our race.
Its picture page portrays right well the beauties of our isle,
While Roderick the Rover's talks provoke full many a smile.*

*When Ireland undivided, aye, and free from shore to shore,
Among the nations of the earth shall take her place once more.
When Fianna Fáil returned to power has helped 'clear up the mess,'
The greater praise must be assigned to Ireland's Irish Press.¹⁵⁷*

The launch of de Valera's Irish Press in the early 1930s was born out of the republican party's long-standing exasperation with what it perceived as the Protestant snobbery and West Brit stance of The Irish Times and the Cosgraveite, conservative, clerical mentality of the Irish Independent.¹⁵⁸

Shaothraigh Scéala Éireann an Ghaeilge gan stad ó cuireadh ar bun é seachtó bliain ó shin go dtí roinnt blianta sular cuireadh deireadh leis sa bhliain 1995¹⁵⁹ (gach aon lá

¹⁵⁶ 29/9/1928, 202-3. Dúirt sé an méid sin ar an ábhar go bhfacthas dó le fada gur thréig an dá nuachtán mhóra eile gnáthmhuintir na hÉireann. Ba mhínic an *Leader* ar an phort sin.

¹⁵⁷ St. Ruth, *The Leader* (20/2/1932, 78).

¹⁵⁸ Brian Fallon, *An Age of Innocence: Irish Culture 1930-1960* (Dublin: Gill & Macmillan, 1998) 226.

¹⁵⁹ 'But **The Irish Press** never had low standards. Apart from a loyalty to the Fianna Fáil, and more particularly the de Valera line on matters of national interest, it had the most scrupulous attitude to news of any Irish publisher.

But the company's fortunes continued to decline and, after a series of industrial difficulties, it finally closed its papers on September 8, 1995.'

den tseachtain – amach ó lá amháin sa tseachtain ag tréimhsí áirithe) fiú amháin i rith an dara cogadh domhanda nuair a bhí ganntanas páipéir ann.

Is líonmhar agus is ilghnéitheach iad na píosaí Gaeilge a foilsíodh sa nuachtán sin ar gach aon ábhar ó neamh go hÁrainn thar thréimhse fhada ama. Chothaigh siad glúine de Ghaeilgeoirí amplacha a bhí ar bheagán lóin i gcaitheamh na mblianta.

Ní fhéadfaí ach sracfhéachaint ghasta a thabhairt ar an ábhar Gaeilge sin san aiste seo ach is leor sin féin le leid a thabhairt do na léitheoirí ar an saibhreas atá i bhfolach ann. D’fhéadfaí rangú a dhéanamh ar an ábhar sin faoi dhá theideal mhóra: litríocht chruthaitheach agus saothar iriseoireachta i gcoitinne. Cé gur lú go mór an litríocht chruthaitheach a foilsíodh ar *Scéala Éireann* i gcaitheamh na mblianta ná an saothar iriseoireachta, is tábhachtaí agus is buaine í ná an scríbhneoireacht eile. Is uirthi is túisce a dhíreoimid ár n-aird. Is deacair, agus é sin idir lámha againn, sinn féin a theorannú go pointe cúng ama.

I gcaitheamh na mblianta is ar *Scéala Éireann* a foilsíodh *Cré na Cille, Dialann Deoraí*, cúpla cnuasach gearrscéalta le Máire, scéalta le Liam Ó Flaithearta, Máirtín Ó Cadhain, Tarlach Ó hUid, Ciarán Ó Nualláin, Annraoi Ó Liatháin srl. Is beag tóir a bhí ag na filí ar leathanaigh *Scéala Éireann* ach, mar sin féin, rinne seoda áirithe a mbealach isteach ansin corruair m.sh. ‘Do Thonn Bheag’ (14/8/1940), ‘Aghaidheanna’ (23/11/1940), ‘Don Uaigneas’ (22/3/1941) srl. le Máirtín Ó Direáin agus ‘Labhrann Deirdre’ (7/2/1940) le Máire Mhac an tSaoi.

Ach, i ndeireadh na dála, is í an ghnáthiriseoireacht is lón buan laethúil i nuachtán ar bith agus ní taise do *Scéala Éireann* é. Fágadh saothrú na litríochta ach go háirithe faoi chúram na n-irisí agus na nuachtán Gaeilge, rud a bhí le ciall cé nach ndearna *Scéala Éireann*, mar a léiríomar, neamart sa taobh sin den scéal ach an oiread. Is iomaí sin ábhar a spíonadh ar leathanach Gaeilge *Scéala Éireann* i gcaitheamh na mblianta. Rud a mbeifí ag súil leis, pléadh gach uile ghné de shaol na Gaeilge, na Gaeltachta agus na hÉireann go rialta ach níor fhan na scríbhneoirí ina bhun sin amháin. Pléadh ábhair ilghnéitheacha eile agus chuir a leithéidí sin go mór le héagsúlacht an ábhair agus chuidigh siad le réimse léitheoireachta na Gaeilge.

An iriseoireacht is minice a saothraíodh, áfach, ná í sin a scríobh scríbhneoirí aithnide na Gaeilge agus tá lear mór den chineál sin le fáil in *Scéala Éireann*. Is beag scríbhneoir Gaeilge nó Gaeilgeoir ar bith dá ndéarfainn é nár fhág lorg a phinn ar an nuachtán seo i gcaitheamh a shaoil, cuid acu i bhfad ní ba mhinice ná a chéile. Cuireadh cuid den ábhar seo i gcló i gcnusaigh thall is abhus arís ó shin ach fágadh

moll mór eile i leaba an dearmaid. Is fiú breathnú ar ghearrliosta de na daoine sin a scríobh go rialta in *Scéala Éireann*: tá cuid mhór le Máire ann taobh amuigh ar fad de na gearrscéalta a luamar (ag tús na gcaogaidí ach go háirithe); tá suas le trí scór píosa le Muiris Ó Súilleabháin ann (ag deireadh na dtríochaidí agus na ndaichidí) agus is luachmhar an slám é sin ó tharla gur tearc linn ar scríobh an t-údar céanna i gcaitheamh a shaoil; tá cuid mhaith alt scríofa ag Máirtín Ó Direáin ann, go háirithe sna caogaidí, agus foilsíodh cuid acu sin in *Feamainn Bhealtaine*; tá lear mór scríofa ag Donncha Ó Céileachair (ó dheireadh na gcaogaidí) arbh fhiú breathnú air arís; scríobh Seán a' Chóta Ó Caomhánaigh cuid mhór alt sa bhliain 1946 ach go háirithe; bhí Seaghán Bán Mhac Meanman ag scríobh leis i rith na dtríochaidí, na ndaichidí agus na gcaogaidí agus foilsíodh cuid mhaith den ábhar sin in *Crathadh an Phocáin, Rácáil agus Scuabadh agus Ó Chamhaoir go Clap-Sholas*. D'fhág Seán Mac Maoláin, Tadhg Ó Rabhartaigh agus Seán Ó Súilleabháin lorg a bpinn go rialta ann fosta, sna caogaidí ach go háirithe; agus, ar ndóigh, caithfear gan dearmad a dhéanamh ar na scríbhneoirí sin a lean orthu ag saothrú leo ansin go dtí an deireadh, mar shampla, Pearse Hutchinson (ó 1958 i leith), Breandán Ó hEithir (ó 1956), Dónall Mac Amhlaigh (ó 1956), Nollaig Ó Gadhra (ó 1964), Proinsias Mac Aonghusa, Risteárd Ó Glaisne srl.

Scríobh scríbhneoirí eile aistí fánacha ann ó am go chéile agus a bhfuil tábhacht mhór ag baint le cuid acu i gcónaí. Ina measc sin tá: Seosamh Mac Grianna, an Seabhac, Breandán Ó Beacháin, Donn S. Piatt, Tarlach Ó hUid, Colm Ó Gaora, Brian Ó Nualláin, Peadar Ó Dubhda, Séamas Ó Searcaigh, Máirtín Ó Cadhain, Máire Mhac an tSaoi, Annraoi Ó Liatháin srl.

CONCLÚID

Is léir óna bhfuil ráite agam thuas go bhfuil corpas mór fairsing de scríbhneoireacht Ghaeilge den uile chineál le fáil i nuachtáin náisiúnta laethúla Bhéarla na hÉireann. In imeacht na mblianta, chuidigh na nuachtáin sin chomh maith leis na nuachtáin eile a bhain leis na comhlachtaí sin le scríbhneoireacht, le hiriseoireacht, le léann, le scríbhneoirí agus le léitheoirí na Gaeilge araon. I dtúsra na hAthbheochana nuair a bhí ábhar léitheoireachta ar an ghannchuid, áis mhór foghlama agus díospóireachta a bhí iontu i gcrabhadh an Chonartha. Thug siad deis fosta do na scríbhneoirí a gceird a chleachtadh agus oiliúint a fháil, fiú

amháin, ar cheird na scríbhneoireachta; thug siad pobal léitheoireachta náisiúnta dóibh, rud a bhí de dhíth go mór lena dtabhairt slán ón gcúigeachas; thug siad aitheantas dóibh mar scríbhneoirí, rud atá riachtanach ag scríbhneoir ar bith, agus, i ndeireadh na dála, choinnigh siad a bheagán nó a mhórán airgid leo.

Chuidigh siad fosta le pobal na Gaeilge a thabhairt isteach i saol náisiúnta na tíre, na cruinne agus na haoise seo i gcoitinne in áit iad a fhágáil i saol dorcha cúng na seanaimsireachta paróistí nó i dtuilleamaí idé-eolaíocht na hAthbheochana.

Chuidigh siad le cur ina luí ar dhaoine go raibh an Ghaeilge beo – próifíl phoiblí a thabhairt di.

Más rud é nach bhfuil ábhar Gaeilge le fáil ach ar cheann amháin de nuachtáin náisiúnta laethúla na tíre seo, cén léamh atá ar an scéal sin?¹⁶⁰

¹⁶⁰ Cás eisceachtúil atá i scéal *Foinse* agus an *Irish Independent* i láthair na huaire.

AGUISÍNÍ

AGUISÍN 1: Scoil Náisiúnta Thamhain, Co. na Gaillimhe

Tharla conspóid mhór cháiliúil agus náisiúnta corradh is céad bliain ó shin faoi Scoil Náisiúnta Thamhain i gContae na Gaillimhe. Tuairiscíodh nach raibh páistí an pharóiste ag freastal ar an scoil ar an ábhar nach raibh freastal ceart á dhéanamh orthu ó thaobh na Gaeilge de. Bhí An Craoibhín Aoibhinn agus Roger Casement sáite san fheachtas le bailiúchán náisiúnta a chur sa tsiúl le cuidiú le páistí Gaelacha na scoile. Níor réitigh achan duine lena raibh le rá ag an bheirt ar an ócáid ar *An Claidheamh Soluis*.

TAWIN SCHOOL QUESTION

Maree Oranmore,

Nov. 16th, 1904.

To the Editor of the Galway Observer.

Sir,

As an appreciative reader of your valuable paper, I wish to enter my protest against the false accusations contained in the respective letters of Dr. Hyde and Mr. Casement, appearing in the Observer of last week. As Mr. Casement is now appealing to the public for aid to rebuild the Tawin School, I deem it proper to put forth the real facts of the case about the breaking-down of that school.

I am deeply interested in this case and am fully acquainted with the true facts of the matter ever since its commencement.

To speak with justice, I would say this letter from Mr. Casement is, for the most part, a string of falsehoods, and I am certain that the 'bigger neighbours,' as he terms them, will agree with my views. He speaks in such praiseworthy terms of these 'Tawanees' that one would be convinced that Tawin is the real home of the Irish language, that the Tawin people are model patriots, and that the teacher is some imported traitorous wretch, bribed and paid to Anglicise these people, but she has failed, and she is now (D.V.) cast ruthlessly aside by those brave few. These are the bold assertions contained in Mr. Casement's letter, which states that the loss of the Tawin school was due to the noble endeavours of the Tawin people to stay Anglicisation, to uphold the Irish language, and that the ruin of the schoolmistress there was due to her own inability as a national teacher.

Perhaps he never heard the real origin of the case. The breaking down of the Tawin school was the outcome of the bad work of a Society, organized there about three years ago, a Society headed by a 'flunky' who under the guise of the Irish Revival, endeavoured by intriguing and plotting to effect the dismissal and ruin of their teacher – the teacher that laboured strenuously for twenty-two years removing ignorance and savagery, spreading educating (sic!) and religion in this pestilential island, education and enlightening the Tawin

children, eradicating vices and ill-doing, and undergoing much privation and misery while earning her honest living; and yet, after so many years of honest toil and hard living, and after having rendered such good services in this lone and backward island, to be maltreated, to be boycotted, to be insulted, to be degraded, to be ruined, to be deprived of her living, and to be hunted like a wild beast. But such is not to be wondered at in the least, for the same fate befell all her predecessors – in fact there was not even one exception; and any of them will be only too glad to give Mr. Casement or any other person the true history of the Tawin clan. Are these Irishmen?

This is the Society so much praised by Mr. Casement that left Tawin without a National School today, for when acts of violence, threats and intimidation failed, the club wrecked the school rendering it in such a state that the Commissioners of National Education could no longer recognize it as an National School, and consequently the teacher was obliged to leave, deprived of her salary and living by the ungrateful, barbaric and vicious few. Such are the real facts of the wrecking of the Tawin school, and I defy contradiction.

Moreover, he speaks of the inability of the teacher and he endeavours to mislead the public by his unfounded statements. But truth is truth and the reports of the National Inspectors cannot be denied. Her school has been examined annually during the past thirty years and each report proves her meritorious service.

In 1895, although teaching in a school-room unfit to shelter beasts in winter, she scored 95 at the Annual Results Examination, a record which has not hitherto been held by any island school in Connaught. As an Irish teacher I need not speak. Her seed, breed and generation are the real Irish blood; she has been born and reared with the Irish language, and in that district – Turloughmore where the true Nationalists are to be found, not the spurious patriots, not of the Carey type. She has been teaching Irish for upwards of thirty years, and in her early teens when ‘Tawinees’ would scorn to speak Irish, this teacher was energetically teaching the native language in other districts of Connaught. But in Tawin – that pestilential, corrupt and unsanitary island she spent twenty-two years where she exceeded her duty as a teacher with honesty, zeal and energy, she was good and kind, honourable and forgiving, well fitted to conserve the interests and further the desires of her pupils, she did her utmost to spread politeness, culture, urbanity, fraternal care, and Christian charity.

Mr. Casement states that there are thirty children in Tawin while the school statistics show that ten is the average attendance. Hence three times the correct number is given to mislead the public. He also says that the nearest National School is four miles away, while I know as a fact that it is only three miles; and children come farther from other districts to this school. Why could not the few from Tawin come? Now the public can readily understand the object of Mr. Casement’s letter.

By all means let the Irish language be received and I have done my utmost to help every Irish movement. I have contributed as far as possible to the support of every Irish Association. I am an energetic and zealous worker for the welfare of the G.A.A. and throughout Connaught I have always been a kind supporter.

Yours respectfully,

John F.S. Costello Sheppard.

Ní foilsíodh an tuairisc sin ar *An Claidheamh Soluis*.¹⁶¹

AGUISÍN 2: Bás agus Ocras i nGaillimh

Thug nuachtáin Bhéarla na hÉireann léargas cruinn ar ghnáthshaol na ndaoine sa Ghaeltacht, rud nach ndearna na meáin Ghaeilge chomh hiomlán cuimsitheach céanna. Cuntais den chineál seo a leanas ar shaol mhuintir na Gaillimhe breis is céad bliain ó shin.

A DEATH-TRAP FOR DOCTORS

The Spiddal Dispensary

*This week's Medical Press and Circular says: ...Dr. Hickey is the sixth doctor in ten years who has died in the discharge of his duty at Spiddal... In all its conditions, poor law medical service in Spiddal is worse than medical service on the West Coast of Africa. The medical mortality is greater, the pay is far less, and there is only four weeks' possible leave in the year. Every time this wretched district has become vacant we have implored medical men not to throw away their lives and wreck their careers by competing for it...*¹⁶²

THE DISTRESS IN GALWAY

The Experiences of a Public Official

In an interview one of our representatives had with a local public official he has obtained some very startling revelations as to the extent of the distress which at present prevails amongst many of the humbler class in this city. Speaking of the many fever cases which have found their way to the fever hospital, this official attributes the majority of them to the poverty of the stricken victims. He quotes some thrilling scenes which have come under his notice as a public official whose duty compels him to visit the homes of all classes of the community. Speaking of the Claddagh he says the greater portion of the population of that fishing village is in a state bordering on destitution. In one cabin which he visited he found a family of seven children who, with the father and mother, made a total of nine in number. There was not a spark of fire on the hearth, nor was there a bite to put in the mouth of any one of them. The father was out of employment and the mother in a delicate state of health, with no means whatever of obtaining food for the family, with the exception of some small charitable assistance rendered by a few benevolent friends who remembered them in their hour of sorrow. There was no furniture in the house, all having being broken up and burned as fuel to keep the children from perishing with cold. No bed was to be found; the only substitute for this piece of comfort being a wisp of straw while the covering was nothing more than a few old worn-out coats and bits of boat sails

¹⁶¹ Tá alt liom ar an chonspóid seo le foilsiú ar an *Journal of the Galway Archaeological and Historical Society* Vol. 62 (2010) 157-85.

¹⁶² *The Galway Express* (6/1/1906, 3).

thrown over the children who lay huddled together at night to keep each other warm. The narrator supposed the parents shared the same 'doss' as the children. He was too modest to hurt their feelings by an enquiry. He then went on to say that this was only a sample of the many suffering in a like manner, not only in the Claddagh but in several other parts of the town. For his experience of years he never witnessed such dire distress. Many of those suffering the pangs of hunger and cold meet their destiny in silence and without a murmur. 'Too proud to beg, too honest to steal; they know what it is to be wanting a meal' and still no complaint is heard from the high-spirited, helpless sufferers. Well indeed may it be said that 'One half the world knoweth not how the other part lives,' and indeed it may be added that many of the first-named are very little troubled about them. There is one thing certain, however, that if ever there was a time when the hand of the philanthropist was needed in Galway the present can make that humble claim, and it is to be hoped that some benevolent heart may throb in the fullness of its sympathy for those silent sufferers whose last resource must inevitably be the workhouse, unless something is done to tide them over the present depression.¹⁶³

AGUISÍN 3: Gorta sna Rosa

Seo tagairt do scéal iontach truamhéalach a thit amach i ngeimhreadh 1923 ar an Torr, scéal a reiceadh ar fud na tíre. Bhí dhá theaghlach as Gaoth Dobhair i gceist. Seo a leanas an cuntas a bhí ar an *Derry Journal* (21/1/1924, 3) bunaithe ar chuntas a foilsíodh ar an *Irish Independent* an tseachtain roimhe sin:

'They [i.e. the Gallagher family] resided in the Thorr district of Gweedore, and one has got to visit that place to have even the faintest notion of the wild and barren nature of the country thereabouts. Here, far up on the side of a bleak and dismal mountain side, lashed by all the fury of the Atlantic gales, lived a husband, wife and six children, the eldest of whom was 13 years of age. The district is, perhaps, the poorest, as it is certainly the wildest, in this area. The residence comprised a one-roomed hovel, which, like practically all the houses in the locality, performed all the functions of bedroom, living-room etc. The produce from their miserable little plot of potatoes is infinitesimal. The amount of turf they were able to save was small, and there was no work and no earnings to be had by the bread-winner. With eight mouths to fill, and eight bodies to keep warm, the potatoes and turf were, even with the most stringent economy, soon exhausted. There came the time when there was neither food nor fuel, and then began that terrible struggle with hunger and death. The fight did not last long. The neighbours around did what they could, but their condition was little better. In a short time the mother collapsed, then some of the children and the father were stricken down. Within a week of Christmas the mother died, and on the evening she passed away there was neither fire nor food in the house. The father and children were in such a weak condition that they were unable to help even themselves, and on the day following the mother's death they were removed in an ambulance to the County Home at Stranorlar, where they still remain. The family was not, I was informed, in receipt of any out-door relief.

¹⁶³ *The Galway Express* (13/1/1906, 2).

I was brought to the scene of this terrible tragedy, and there saw the place as it was at the time the father and six children were removed. The very thought that eight human beings were obliged to live in the place I saw appalled me. It was a small, miserable, one-roomed house.

The walls were black and grimy, with big green patches of wet all around. In the front wall there was one small window. Alongside the fireplace and built into the back wall were a few old boards. These were covered with straw and a few dirty rags and old ragged clothes. This was the 'bed' and 'bed-clothing' of the father and mother, and it was here that both of them lay awaiting the coming of death. Only just a few paces away, at the gable, a few more boards were driven into the mud wall which divided the dwelling house from the stable. A few more rags and a handful of straw. This was the 'bed' and 'bed-clothing' of 6 boys and girls.

Under each 'bed' were heaps of clay in which was the last of the potato crop, a handful of puny little things the size of marbles. There was no turf, and the hearth was bare – not even ashes. The place was absolutely devoid of furniture. No table, no chairs, not even a box! There was a dresser on which there was a number of broken articles of crockery and a few plates. There were no cups or saucers, and a few pots and pans were on the floor. This comprised the entire contents of the house, and nothing, I was informed by the people around, had been removed. Adjoining the house and forming part of it, is a stable, in which a donkey and an old cow were housed. In a patch of land – the 'holding' they call it – were two little stacks of oats, food for the cow and the few fowl that are now the sole occupants of the place. These were the conditions under which the Gallagher family 'lived.'

The other case, the Doogan case, is an equally sad one, and, indirectly, may be attributed to the existing conditions. In this instance Patrick Doogan, the father of a family of eight children, the youngest of whom is less than a year old, was drowned, the dead body being washed ashore at Manorcunningham, within five days of Christmas. He and his family lived about a hundred yards from the Gallaghers. He left home on November 11 for the purpose of seeing his two boys, whom he had 'hired' out to farmers, and to get their wages at the next 'hiring' which was to take place about that time. He saw one boy and, having got his money, was on his way to see the other. He lost his way on a dark and stormy night, and nothing more was heard of him until December 20 when his dead body was washed ashore some miles away.

I visited that house too and had that pitiful tale retold in all its poignant detail – told by that young widow in sobbing accents. She looked a tragic figure indeed. The stamp of poverty was everywhere, even in her young, pinched face. Poorly and scantily clad, she had neither boots nor stockings, and there was not even a sack to protect her feet from the cold flagstones of the floor. She had eight children, she told me, the eldest of whom was 13 years. The two eldest boys were 'hired' out to farmers, but their combined wages for the coming year and other help she had received had been spent in the search for and the burial of their father. The eldest boy at home was 'away trying to gather a few sticks for the fire,' four others were at school, and she carried her last-born in her arms. The latter, a delightfully winsome and pretty baby girl, totally happily innocent of the story of woe that was being recited, cooed and giggled and actually found enjoyment in the sport of chasing the tears that courses down her mother's cheeks. The whole scene was one of such terrible tragedy that I should like to blot the image of it out of my mind.

The house was quite clean and tidy, if coldly bare of furniture. The beds, built into the sides of the wall, looked clean and were draped down the sides. A few wet sods of

*turf were making a gallant effort to burn on the hearth. The stamp of misery was on everything, and I saw no signs of food, though at any moment four shivering little children would be returning from school to their 'dinner.' The future for that unfortunate family is a terrible one, indeed, and, even at the moment, they were being kept alive by the charity of their equally poor neighbours.*¹⁶⁴

Is cinnte nach bhfaighfí a leithéid de chuntas choscraich in iris Ghaeilge ar bith faoi shaol dheileoir na Gaeltachta.

AGUISÍN 4: *United Irishman* agus Tuaim

*There was a concert recently in Tuam, the centre of Irish learning in Connaught, made famous by the labours long ago of Iarlaith, by the memories of Toirdhealbhach Mór Ó Conchubhair, and, in later years, as the home of the patriotic John MacHale. The items were many, but not one Gaelic song figured in the programme, though there is a branch of the Gaelic League in the town. Even this might be excused by the absence of a Gaelic singer, but there can be none for those who allowed such a song as 'Under the Union Jack' to be given, not for those who, according to the report, 'warmly applauded' it. Things are evidently quite as bad in Cliften, in the heart of Connemara, where seventy per cent at least of the people know no English whatever. There a concert was given under the patronage of Rev. Fr. MacAlpine, which could not be less Irish if it were produced in the back country, or in any village in Kent or Hampshire. Such atrocities as 'Cassidy's Homemade Pie,' 'Our Side' and 'The Girls in Our School' were sandwiched into between selections from the 'Geisha' and a host of the regular namby-pamby favourites of London drawing-rooms. Father MacAlpine lent his support to the starting of a Gaelic League branch in Clochán. How does he think he will make Irish respected by his flock while he keeps it out of his concerts and tolerates such abominable rubbish as the things noted above? Ireland cannot possibly be deanglicised while any man or woman of education lend their countenance to such slavish imitation of the foreigner.*¹⁶⁵

AGUISÍN 5: Coláiste an Daingin

Ní dóigh liom go bhfuil áit i nÉirinn níos oireamhnaighe do scoil Ghaedhealaigh ná an Daingean nó áit éigin i dtaobh thiar de cois fairrge. Is tearc ball i nÉirinn is deise ná an ball céadna soin. Is tearc ball go bhfuil an oiread de shéadchomharthaidhibh ann. Agus tá blas agus bail ar an nGaedhilg ann má tá a leithéididhe le fagháil i n-aon bhall i nÉirinn. Ní Gaedhealg *rude* atá innte leis aca san áit sin acht Gaedhealg fhearamhail láidir acfuinneach, Gaedhealg mhilis bhríoghmar cheolmhar, Gaedhealg go bhfuil blas na fairrge uirthé, Gaedhealg go bhfuil cumhracht bhláth an fhraoigh an leanamhaint di.

Dá dtéidheadh duine óg – níor ghábhadh dhó nó dhi bheith 'n-a leanbh – go dtí an ball soin agus fanamhaint ann ar feadh an tsamhraidh, thiocfadh sé nó sí abhaile agus greim daingean aige nó aice ar an nGaedhilg.

Is gearr ó bhuaile duine uasal iomam, eachtrannach do b'eadh é, do bhí sé díreach tar éis teacht ós na Blascaodaibh, agus tar éis trí nó ceathair do mhíosaibh do chaitheamh sna hoileánaibh sin. Níor labhair sé focal liom-sa acht Gaedhealg. Agus ní Gaedhealg bhriste bhrúighte bhí aige leis, acht Gaedhealg bhlasta mhilis shlán. Ní 'Gaedhealg

¹⁶⁴ Féach, fosta, ar eagarfhocal an *Derry Journal* (28/12/1923, 5) agus *Sinn Féin* (5/7/1924, 1).

¹⁶⁵ *The United Irishman* (17/2/1900, 1).

Bhaile Átha Cliath' bhí aige, ná 'Gaedhealg na hÉirinn' acht Gaedhealg na n-oileán úd. Is iongantach mar do bhí gach siolla agus gach fuaim go cruinn aige. Bhí sé pas righin 'n-a chainnt gan amhras. Acht má bhí féin, bhí an chainnt go beacht aige. An t-áthas d'éirigh leis an nduine uasal soin éireochaidh sé le hÉireannchaibh má's mian leo duadh na Gaedhilge d'fhagháil. Má's rud é go dtiubhraid fán obair dá ríribh agus gan bheith ag fídireacht léi éireochaidh an t-áthas céadna leo.¹⁶⁶

AGUISÍN 6: Máire agus an Timire

They stood with open eyes, gazing in silent wonder at the speaker, and listening to his speech. And really it was great. It was heart-stirring beyond description. It reverberated through every nook and corner in the Lower Glasses. It was the dawn of a new era of independence penetrating through the clouds of slavery, which for ages had wrapped the land in darkness. It was a mighty thunderpeal, suddenly bursting upon the slumbers of a torpid nation. It was the spirits of the illustrious dead sounding the bugle note from the hilltops, summoning their degenerate descendants to battle. It was the war-cry of a nation who sees an invading army landing upon her shores. It was the slogan of a bunch of patriots, fighting against the oppressor with courage born of despair, marching to battle with their spears, and banners, resolved in the name of Liberty to conquer or to die.¹⁶⁷

AGUISÍN 7: Colm de Bhailís

COLUM WALLACE THE VETERAN IRISH POET THE 'PATRIARCH OF GORUMNA'

The most remarkable figure in Gaelic Ireland just now is Colum Wallace, the Gorumna poet, now living hale and hearty at the extraordinary age of 107, and who up to a few weeks ago had been for some time an inmate of Oughterard Workhouse. It is a painful commentary on the neglect and decay of our grand old Irish tongue, that Colum, who added a lustre to Irish poetry, should ever have been forced to seek refuge in the last home of the destitute.

I asked an old Gaeilgeoir a few days ago, did he know Colum Wallace and he said no, but that he heard about him! 'And where is the person,' he added, 'who didn't hear about him? Sure there was never any satisfaction at a wedding or pattern without some of Colum's seandáns being sung there, still no one was fully satisfied without Colum himself being there to sing them, for no one could sing them as well as he.' If he never wrote but 'Cúirt an tSrutháin Bhuí' he would deserve the gratitude of all who appreciate the beauty of our old Irish songs. Though not yet published, it is said to be the best Irish piece ever composed. It is a rare treat to hear the author himself give 'Cúirt an tSrutháin Bhuí'¹⁶⁸ in grand traditional style. One goes away bewailing the thought that he has left no heirs to his genius and that we have few like him in Ireland now for with him goes the last of the real old Irish poets.

¹⁶⁶ Pádraig Ua Duinnín in *The Leader* (20/6/1908, 277).

¹⁶⁷ 'For the Old Tongue' - [From the Autobiography of a Teacher] in *The Derry Journal* (20/7/1917, 3) [Chapter 1] agus ar an 25/7/1917, 4 [Chapter 2].

¹⁶⁸ An tsrothán sa téacs.

Colum was two years of age when the French landed in Killala in 1798, yet old age sits so lightly on him that he seems to be no more than 70, while his spirits are as gay as those of a schoolboy. These circumstances may have given rise to a dispute about his age a few months ago. Accordingly, reference was made to the Parish Register in Gorumna when it was found that Colum was born on May 2nd, 1796. 'Is it true,' said I, 'that you are one hundred and seven years of age?' 'It is true,' he replied. 'It is wonderful indeed, thanks be to God! However, I did my own part of it. I never abused my health and I always kept sober, and sure there is a great deal in that.'

When the pitiful circumstances connected with the closing days of Colum's long career was reported to the Executive of the Gaelic League, that body was not slow in coming to his rescue. They removed him from the Workhouse and from the ignominy of a pauper's grave, and though the sum collected for his maintenance is still limited, they rely on the friends of the Irish Language Movement to secure for this poor victim of unprovided age, an allowance that will enable him to live in comfort during the remainder of his days, even though his patriarchal age be prolonged for many years. The prophecy that Colum Wallace would die immediately after leaving the Workhouse has happily not been fulfilled and is not likely to be. He appears twenty years younger now than he was when confined within the grim walls of that institution. When asked how did he like the change of air, Colum replied: 'Oh, I feel like a person after coming out of hell.' However, he had nothing but praise for the officers of the house but, being of a sensitive disposition, he felt that the rough character of the Workhouse were no company for him.

Up to the age of 50, Colum plied the craft of a fisherman, with much success. Strange to say, he relinquished this calling for the occupation of a sawyer which he followed for thirty years after. He worked in nearly every county in Ireland and never left the country.¹⁶⁹

COLUMB WALLACE: The 'Patriarch of Gorumna'

To the Editor of the Galway Observer:

Sir,

On last issue of your excellent paper there is an interesting article re the above. The writer, in his zeal and admiration for his hero, is somewhat in error when he states that Columb is the author of that clever popular song 'Cuirt an Farothain Bhuidhe,'¹⁷⁰ which was composed by Meichel Deramid Cloherty, of Insh-a-ganna, Lettercalla, on the rugged shore of the beautiful Bay of Kilkerrin. When Cloherty's muse became fatigued and exhausted, an old, lame man called Shaun Bockagh Gorham, of Letterard, in the parish of Carna, took up the lyre, which Cloherty's muse had laid aside, and he added six or seven other verses to it. The 'Sruffaun Bhuidhe' is a mountain stream or rivulet near Lettermore or Lettercalla, on whose bank some squatter built a sod cabin, about eight feet square and five feet high; so Cloherty lampooned and exaggerated it, saying it far exceeded in beauty of design any castle or mansion of ancient or modern times, just as Sweeney exaggerated the wedding of Peggy O'Hara, who was only a servant girl to one of the Bodkins, of Omey Island. Some years since I paid a visit to the Bard, Cloherty. I was accompanied by a very distinguished Irish-American scholar, Mr. Jeremia Curtin, Professor of Languages, Harvard College, Washington, a famous writer and translator, and we came suddenly on the Bard, who was old but hardy, basking in the sun beneath a fence. The aged

¹⁶⁹ Alt ag Lurcan Ua T. (= Lorcán Ó Tuathail, drámadóir) ar an *Galway Observer* (15/8/1903, 3).

¹⁷⁰ Sic. 'Cuirt an tSrutháin Bhuí.' Fágtar an litriú anseo mar a bhí.

minstrel was at the same time nursing a baby in a most skilful, matronly manner, and he informed us his son and daughter-in-law were out on the high seas kelp-gathering. So said this aged poet: 'I am minding the house and taking care of the 'chilther.' Gorham was a match for him in every way. To me they seemed to be as clever Bards as any who ever appeared in ancient Erin. They may be equalled, but could hardly be excelled. They, I fear, were the last of their class, the poor old Homers who were respected by those who spoke Irish, while they were despised and laughed at by those who spoke English. Alas! They lie slumbering in some obscure corner, with the rank nettles blooming above them; there they lie neglected and forgotten. – SKIRDA-MORE¹⁷¹

Colum Wallace

The Patriarch of Gorumna

97, Stephen's Green,

Dublin 24th August., 1903

To the Editor of the Galway Observer:

Dear Sir,

Your correspondent, 'Skirdamore' has not got hold of the true origin of Colum Wallace's 'Court of the Yellow Stream.' As every man, woman and child in Gorumna knows, it was Colum himself who composed it. I wrote it down in 1900, partly from Colum's own lips, and partly from the dictation of Mr. Patrick MacDonagh, J.P., and Mr. Dermot O'Loughlin, of Gortumna. This version will be found in Celtia for October 1902. I omitted the last three verses in my possession, one of which was made by Colum and contained a reference to Mr. Cloherty, of Lettercalla, while the other two were made by the latter. Mr. Cloherty's poems are well known in Gorumna, and it is equally well known there that he never claimed to have composed the main portion of 'Cúirt an tSrutháin Bhuí.' This song, when sung by Gorumna people, is always interspersed with 'deir an Wallasach' – the conventional way of preserving the name of the author.

Yours faithfully,

E.E. Fournier.¹⁷²

To the Editor of the Galway Observer:

Sir,

I have read in the last issue of your widely-circulated journal an extraordinary letter about Colum Wallace, the veteran Irish poet, from an anonymous scribbler, who, in his feeble and cowardly attempt to write down the fame of the aged bard of Gorumna, conceals his identity behind 'Skirda More.'

¹⁷¹ *The Galway Observer* (22/8/1903, 4).

¹⁷² *The Galway Observer* (29/8/1903, 2).

The pseudonym is peculiarly suggestive: in the minds of the average Gael, it probably conjures up rather unpleasant recollections of those big, greedy ‘sgiorrtans,’ or parasites, who, for centuries, have prospered on the decay of the Celtic tongue.

*‘Twas fading, oh, ‘twas fading, like the leaves upon the trees,
While the ‘sgiorrtans’ and the Seoiníns stood quite content at ease.*

I am not aware whether ‘Skirda-More’ is one of the genuine ‘sgiorrtans,’ but, judging from his vulgar epistle, he evidently has no knowledge of Irish. May I, therefore, infer, from his own hypothesis, that in days gone by he was one of those lau-de-daus’ who hated and despised those who knew no English.

His signifant sneer about my ‘enthusiastic admiration’ for my ‘hero’ will doubtless be fully appreciated; so also will his ‘fear’ that ‘Deramid’ Cloherty and ‘Shawn Brockagh’ Gorham, as he is pleased to call the ‘rivals’ of old Colum, were the last of their class, and that with them has gone for ever all hope of redeeming our historic past.

Now, Sir, ‘Skirda-More’s’ excuse for bringing himself into a controversy about Irish poets and poetry, about which he has a good deal yet to learn, appears to lie in the statement made by me in a previous issue of the Observer, namely, that Colum Wallace is the author of a beautiful Irish poem entitled ‘Cúirt an tSrutháin Bhuí’, to which I still and will adhere and in support of which I have ample proof from persons who knew Colum well and whose verdict as to the authorship of ‘An Sruthán’ was not influenced by partiality towards one poet or another. AT the same time I consider it a mere waste of powder to reply to the attacks of an individual whose ignorance of the simplest rules of orthography is as patent as the absurdity of his theories about the Bards of Gorumna Island. Why, the idea of a warrior going into the field of battle, armed with a pop-gun, pales into insignificance before his. ‘Skirda-More’s’ necessary arms and ammunition are quite simple: all he requires in order to demolish me is the Claidheamh Soluis and a good Irish dictionary in one hand, with a copious supply of Hyde and O’Growney in the other.

Is mise,

*Údar Lá an Chíosa.*¹⁷³

AGUISÍN 8: Fionn Mac Cumhaill ar a Rothar

Rosses Annual Regatta

First Bicycle Race – 5 miles

*2nd place Mr. M. Cole, Lettercagh.*¹⁷⁴

Horse Racing and Athletic Sports at Annagry (1st September)

1st Bicycle Race

*2nd place Mr. McCole. Mr. Coyle led off at once and won by a lap and a half. Mr. McCole kept second throughout the race.*¹⁷⁵

AGUISÍN 9: Archbishop McHale

¹⁷³ *The Galway Observer* (29/8/1903, 2).

¹⁷⁴ *The Derry Journal* (30/8/1899, 3).

¹⁷⁵ *The Derry Journal* (14/9/1900, 3).

Archbishop McHale and an old Irish-speaking woman; meeting her and her daughter on their way to Mass, he said to the young girl: ‘Lá breá, mo chailín, agus cén chaoi a bhfuil tú?’

‘There’s no Irish at her, sir.’

‘No, there isn’t,’ retorted McHale, ‘and there’s no English at you either, ma’am.’¹⁷⁶

AGUISÍN 10: *Galway Urban Council*

The Native Language Movement is making such headway amongst the rising generation that it brings about some amusing dilemmas sometimes. The other day the Secretary of the Urban Council got a letter amongst his usual weekly correspondence asking for the use of the Square. There were some words in Irish in it, which seemed to puzzle him, and he handed the letter to the Chairman, thinking no doubt that he would know all about it.

The Chairman, however, did not seem to be any more enlightened – at least he did not inform the Board – and he handed the letter back to the Secretary. The latter had then perforce to face the portentous document, as becometh his duty as Town Clerk, and he valiantly proceeded.

Sir – I am directed by the Galway Gaelic League to ask you for the use of the Square for a –

Secretary (sotto voce) – There is something here, I don’t know what it is (laughter).

But he went on again.

And in the afternoon to hold a –

There is something else here, said the Secretary, but did not say what, and finished up with – on Sunday, 3rd July.

Then the whole Board began to look wise. Thank goodness they knew so much. So of course they eagerly and unanimously decided there and then, with a heart and a half, as the saying is, to grant the use of the Square to the Gaelic League for a – and a – on the 3rd July.¹⁷⁷

AGUISÍN 11: *IRISH IRELAND CATECHISM*

DEAGLÁN

THE LANGUAGE

Question: What is Ireland?

Answer: An island intended by God to be inhabited and owned and ruled by Irishmen.

Question: What do you mean by Irishman?

Answer: A man who speaks Irish or would if he could.

Question: How many classes of Irishmen are there?

Answer: Two main classes – native-born Irishmen and Irishmen by adoption.

Question: Give an example of each.

Answer: By adoption, St. Patrick; native-born St. Columcille.

¹⁷⁶ *The Galway Observer* (8/7/1905, 4).

¹⁷⁷ *The Galway Observer* (25/6/1904, 2).

Question: How many sorts of Irish are there?
Answer: Only one, the right sort.
Question: How do you recognize that right sort?
Answer: Chiefly by its making no sense when turned literally into English.
Question: Where is it to be found?
Answer: Wherever Irish is spoken natively, that is, by the people generally as their ordinary language.
Question: Define 'native speaker.'
Answer: A speaker who does not know what an idiom is.
Question: How long does it take to become a native speaker?
Answer: About twenty-seven months if you start in the cradle.
Question: But for adults?
Answer: Adults never become native speakers.
Question: If there is but one sort of Irish, namely, that of native speakers, how comes it that there are dialects?
Answer: It is due to physical geography. There are similarly different rivers but only one water.
Question: When Ireland is free, which of the dialects is likely to become the official language?
Answer: None of them. They will all send representatives to Dublin.
Question: Why is Irish not a commercial language?
Answer: It is. What you mean is, why are commercial men not Irish?
Question: Well, why?
Answer: Because Cromwell left nothing to the Irish to be commercial about.

THE LITERATURE:

Question: Who is the first living writer of Irish?
Answer: An tAthair Peadar.
Question: What do you consider An tAthair Peadar's greatest work?
Answer: His winning for the plain speech of the native speakers and proving it, in his own writings, the magnificent thing it is.
Question: Is the older Irish of the books superior or inferior to the modern spoken language?
Answer: The question is not settled. Those who say it is inferior can't read the old books, and those who say it is superior can't speak the new language.
Question: Were the rules of Irish prosody ridiculously intricate and difficult?
Answer: Nonsense. You might as well say the rules of grammar, any grammar, are intricate.
Question: You mean that the poetry was written first and then the rules deduced from it by scholars, just as grammar is deduced from language?
Answer: Exactly.
Question: What evidence have you that such was the case?
Answer: My ear. I don't know one of the so-called rules, but, after reading an old poem, I could continue it in the same metre. What's more, my ear wouldn't let me go astray in a syllable of it.
Question: Irish poetry is said to be largely elegiac; why is it so?

- Answer:* For two reasons. Because Irish noblemen were patrons of poetry and because Irish poets and the Irish people generally appreciated them for it.
- Question:* Speaking of elegies, how do you account for the fact that the incipit on our tombstones as far back as we can find them were in English?
- Answer:* Because the poor people foresaw how decadent their descendants were to become and feared that their souls would not be prayed for unless they asked it in English.
- Question:* What do you think of the Aisling as literature?
- Answer:* I think a lot of it.
- Question:* But does not the spéirbhean become insufferably monotonous appearing, as she does, so often?
- Answer:* More nonsense. The Aisling was intended to be sung, and the spéirbhean and her entrance, to the Irish mind and ear, was, and is, nothing more or less than the overture to the song proper. Eoghan Rua Ó Súilleabháin had no piano in the house.
- Question:* Why did Irish literature never develop a drama?
- Answer:* Possibly Columcille and others foresaw how smutty the stage was to become, and advised the people to have nothing to do with it.

THE MUSIC:

- Question:* What do you understand by Irish music?
- Answer:* Music to which Irish feet, both human and verse, move naturally.
- Question:* Would you call Moore's melodies Irish music?
- Answer:* I would, until Moore got hold of them.
- Question:* But did Moore not make the music intelligible to the outside world?
- Answer:* He did – and unintelligible to Irishmen.
- Question:* Can you prove what you say?
- Answer:* I can. Archbishop MacHale was an Irishman if ever there was one, and he thought he understood Moore, seeing that he undertook to translate him into Irish. You know the result.
- Question:* Where is Irish music to be found now?
- Answer:* Where the language is to be found, amongst those who have it natively.
- Question:* But the native or traditional singer or musician has been a failure on the concert platform, has he not?
- Answer:* He has not. It is the audience that has been the failure.
- Question:* Had the Irish any choral or orchestral music?
- Answer:* They had not. During the centuries that sort of music has been in process of development, an Irish musician had enough to do to hide himself without trying to hide a whole band.
- Question:* Is Irish music susceptible of orchestral treatment?
- Answer:* It is. Any Irish song, with its internal assonances and consonantal arrangements, is an orchestral treatment of its particular melody.
- Question:* If that be so, could you not argue that a good Irish singer needs no instrumental accompaniment?
- Answer:* Exactly, and neither does he. The highest praise of his song and of his art is that he doesn't.

- Question:* Would you therefore argue against accompanying Irish singers?
Answer: No, not if the accompanist and the writer of the accompaniment both knew their business. For the reason stated, however, namely, the Irish song itself being composite, musically considered, it is no easy matter to chime in with and avoid a collision.
- Question:* Is there a modern school of Irish music?
Answer: There is. Father O'Flynn has just started it in Cork.
- Question:* Has Father O'Flynn any particular idea as how Irish music is to be revived?
Answer: He has, the same idea as an tAthair Peadar had about the revival of the language. He proposes to get the music from those who have it.

IRISH IRELAND CATECHISM¹⁷⁸

IRISH DANCE:

- Question:* Did the ancient Irish practice dancing?
Answer: No. It came natural to them.
- Question:* But did they dance?
Answer: Opinions differ. Scholars say they didn't, the music says they did, that they couldn't help it.
- Question:* Is there an Irish word for dancing?
Answer: There are two – rinnce and damhsa.
- Question:* Do they mean the same thing?
Answer: They don't. Rinnce means to 'foot it' and stands for Irish dancing. Damhsa comes from damh, an ox, means 'jostling each other like cattle' and is the word for modern ballroom dancing.
- Question:* What are the leading features of Irish dancing?
Answer: Steps.
- Question:* But may not the same be said of ballroom dances?
Answer: No, the features of ballroom dancing are crawling or hobbling.
- Question:* Are Irish dances therefore all lively?
Answer: They are. The reel, jig and hop-jig, diversified, in the round dances, by suitable figure tracery, form the basis of them all.
- Question:* Are they not fatiguing, if so?
Answer: No. Not if you are young and active.
- Question:* But if you are not young and active?
Answer: If you're not, what business have you dancing?

ART:

- Question:* Were the ancient Irish artistic?
Answer: Too much so.
- Question:* Why too much so?
Answer: Because their ornaments and other artistic treasures led the well-meaning invaders from England into temptation.
- Question:* Where are Irish art treasures now to be found?

¹⁷⁸ Foilsíodh an tsraith seo ar *The Leader*, 1919: 22, 29 Samh., 13, 20, 27 Noll.

- Answer: The bulk of them are not to be found at all; they have been stolen, destroyed or lie buried in bogs.*
- Question: Are Irish antiquarians yet agreed as to why the round towers were built?*
- Answer: They are, unfortunately for themselves.*
- Question: Why unfortunately for themselves?*
- Answer: Because they have missed the most obvious reason, namely, that the towers must have been built principally for their beauty.*
- Question: Is there any distinctive style of Anglo-Irish architecture?*
- Answer: There are two – the corrugated iron and the Union Workhouse.*
- Question: Why is the Union Workhouse style so called?*
- Answer: From the Union in which it had its origin.*
- Question: In metal work, are there any Anglo-Irish developments of the native Malachy's collar of gold and the like?*
- Answer: There are – hand-cuffs.*
- Question: In what do the cuffs differ from the collars?*
- Answer: In their action. Some of the collars – that of Moran, for instance – squeezed on the wearer only when he delivered an unjust judgment; whereas the cuffs sometimes squeeze on you without any judgment at all being delivered.*
- Question: Why was it that the Irish devoted so much care to the art of illumination?*
- Answer: Because it was principally the Gospels they worked on. They thought nothing too good for the Word of God.*
- Question: Is it true that they failed as painters of the form?*
- Answer: It is not. They never tried.*
- Question: Why did they not try?*
- Answer: Because they wore clothes and had no need of it. The Britons it was that painted their forms.*

AGUISÍN

The town of Dingle can lay few claims to beauty; the stamp of decay, all but universal in our land, is on it; yet in far-off days it held its head high, and the haughty Spaniard made it a centre of commerce. But the Gaelic speech lives in it as it lives not in any other town in Ireland; and this may prove a more enduring boast than the possession of wharves crowded with costly merchandise. The Dingle Peninsula has unrivalled attractions to the student, the scholar, the antiquarian, the intellectual pleasure-seeker. Irish of the purest quality is spoken all through the Peninsula, and whole districts have absolutely no English. It abounds everywhere in relics of the past – ogham stones, oratories (such as Gallerus), cromlechs, etc. The views of mountain and sea are magnificent. The inhabitants are splendid types of our Celtic peasantry, tall, supple, intelligent, charming in their native courtesy to strangers. A most interesting land and a people not less interesting. And the students of the College, what a spirit of camaraderie prevailed amongst them! What dreams we dreamed as we wandered by the shore in the beautiful summer twilight – dreams of a land hoary with age, yet ever young, shaking her locks and girding her loins for the final fray, fresh and unconquered after a fight of seven long centuries: whose sons are leaders of men in every clime and helots in their own. And how we used to gaze across the beautiful bay and watch the shadows darken on the glorious hills that cradled him

whose voice was destined to reverberate around the world. And away to seaward as we gazed, the surges, crested with foam, came in from the broad ocean, bearing with them the farewell sighs of our kindred as they looked their last on the land of their birth. Sad and lonely by the shores of Erin in the darkening hour to think thus, but filled with an undying hope of a rapidly approaching and inevitable day.

Let no man come to this storied land who expects to forget in the whirl of the merry-go-rounds, and the other senseless attractions that crowd our Anglo-Irish watering places, the cares and worries of the business year. Rather, let him approach with reverence as to a shrine, for here are preserved many of the characteristics that distinguished our people in the past when we were free. Above all, let him not forget that here, as nowhere else on this earth, is preserved the living Irish speech that has been handed down in unbroken continuity from time immemorial. Let him come to study the language; let him come to dream away a holiday amid all the varied glories of mountain and sea; let his object be to study the remains of the past so thickly scattered over all the surrounding country; let his object be a combination of all these; whatever his aim, he cannot fail to come in touch with the past of his country, and gather new inspiration from the contact, and face his everyday and commonplace world of duties again a better man and a nobler Irishman. – Sráid a' Mhuilinn¹⁷⁹

¹⁷⁹ *The Leader* (11/6/1910, 400-2).