



# An Caomhnóir

Nuachtlitrí Thondúireacht an Bhlascaoid 2011

Uimh. 31

€5.00

Cáipéisí a bhaineann le Míois Mhíic Uibhleáin bronnfa ar an stáil ag Máirin, baintréach Chathail Uí Eochaidh (léach lch. 3).



Aine Ní Dhubháin, Príomhí Treoraí, Ionad An Bhlascaoid agus Muireann Ní Chearna, Treoraí, Ionad An Bhlascaoid, an chéad bheirt a cuirreall i mbun seirbhís eolais ar an oileán.

## Focal ón gCathaoirleach



Is le fonn atáim ag cur peann le pár uair amháin eile don gCaomhnóir. Tá bliain eile curtha dinn againn agus sinn go léir le chéile ag iarraidh aidhmeanna na Fondúireachta a thabhairt chun críche go foirfe.

Táimid thar a bheith sásta go bhfuil sciar maith de thailte an Bhlascaoid i seilbh an Rialtais anois agus cainteanna i leith na coda eile ar siúl. Is maith é go bhfuil cosaint timpeall ar na seanfhothraigh. Tá géarghá le bearta a dhéanamh ar son na gcéanna agus ar chaomhnú na sean fhothrach. Ar ndóigh táimid ag feitheamh fós le bunú an Choiste Bainistíochta agus táimid ullamh chun a bheith rannpháirteach go smíor ann.

Traoslaímid ó chroí le Coiste an

Cheiliúradh – comhfhiontar idir sinn féin agus Ionad an Bhlascaoid. Fáiltímid roimh threoraithe ón Ionad a bheith ar an mBlascaod Mór agus roimh litreacha an Iar-Thaoisigh Cathal Ó hEochaidh a bheith i seilbh Leabharlann an Ionaid anois.

Ba dheas liom an deis seo a thógaint freisin chun buíochas a ghabháil le muintir Chearna i Springfield, Mass. agus lena gcáirde go léir as ucht a bhfhlaithiúlacht ag cur Sparántacht an Bhlascaoid ar bun. Ní dhearmhadaim Edna Bn. Uí Chinnéide atá tar éis sos a thógaint ó Choiste na Fondúireachta tar éis cúig bliana fichead a chaitheamh ag saothrú go dícheallach agus ag brú ar aghaidh gach gné d'obair na Fondúireachta. Duine do bhunaithóirí na hEagraíochta ab ea í, bhí sí rannpháirteach sna hÉigisí agus ba í Eagarthóir an Chaomhnóra í anuas tríd na blianta. Guím blianta fada agus deashláinte ar Edna 'cara na gcarad'.

Gabhaim buíochas ó chroí freisin le Mícheál de Mórdha, Bainisteoir an Ionaid agus lena fhoireann as ucht a ndúthracht agus a gcomhoibriú. Suaímheas síoraí na bhFlaitheas do mhairbh an Bhlascaoid go h-áirithe do Mháirín Uí Chéarna agus do Taylor Collings a sciob an bás uainn i rith na bliana.

– Pádraig Firtéar

## SAN EAGRÁN SEO

Bronnadh Chaipéisí	
Chathail Uí Eochaidh	3
Ceiliúradh 2010	5
The Church of Ireland and Gaelic Culture in West Kerry	7
Airí Rialtais ar an Oileán	15
Oifigigh Eolais ar an Oileán	15
Is Aoibhinn Beatha an Oifigigh Eolais	16
Sníomh agus Déanamh Cuilteanna	17
Seachtain	18
Seal le Faeilí	19
Cuimhní Linbh	20
The Candle Makers	21
Moya Llewelyn Davies	22
Imeachtaí san Ionad	24
Ar Shlí na Fírinne	25
Baill na Fondúireachta	27

## SPARÁNTAUGHT AN BHLASCAOID

Tabharfaidh sé seo deis iontach oideachasúil do scoláirí ó Ghaeltacht Chorca Dhuibhne gur spéis leo cúrsaí tríú leibhéal ar leith a leanúint. Is iad Dr. Mícheál Ó Cearna, Iarbhlascaodach a saolaíodh i 1920 agus a chéile Máirín (nach maireann) a bhronn an Sparántacht agus beidh Ionad an Bhlascaoid, Fondúireacht an Bhlascaoid agus Pobalscoil Chorca Dhuibhne ag riaradh na Sparántachta. Is fiú €1,000 an duais seo a bhronnfar go bliantúil ar scoláire a leanfaidh cúrsa acadúil tríú leibhéal sa Ghaeilge nó i ngné éigin don Chultúr Gaelach. Beidh an t-iarthóir buacach ina chónaí i nGaeltacht Chorca Dhuibhne agus ó theaghlach gurb í an Ghaeilge teanga na muintire inti.

Beidh an sparántacht seo bunaithe ar Scrúdú na hArdteistiméireacta le B.1 ar a laghad ag teastáil san Ard Leibhéal Gaeilge. Sa bhreis ar seo beidh agallamh le déanamh. Bronnfar an Chéad Sparántacht i 2011 agus go bliantúil ina dhiaidh sin faid is a bheidh airgead sa Chiste. Beidh foirm iarratais agus gach eolas le fáil ó Ionad an Bhlascaoid i nDún Chaoin, Co. Chiarraí.

## The Great Blasket Island Bursary Fund

This initiative is an excellent educational opportunity for students from the West Kerry Gaeltacht, whose intention is to follow a specific third level course. The Fund was initiated by Dr. Michael J. Carney, a man who was born in the Great Blasket in 1920 and his late wife Maureen (RIP). The fund will be administered by the Blasket Island Centre, The Blasket Island Foundation and Pobalscoil Chorca Dhuibhne. A cash award of €1,000 will be made annually to a deserving student advancing to a Third Level Academic Course in Irish or in some aspect of Irish Culture. Recipients must be members of Irish speaking families residing in the West Kerry Gaeltacht.

The recipient must achieve a minimum score of B.1 in Irish at Leaving Certificate Higher Level. All applicants must undergo an interview. The award will be made for the first time in 2011 and annually thereafter for as long as funding is available. For additional information and application form, contact Ionad an Bhlascaoid Mhóir, Dún Chaoin.

## CÁIPÉISÍ UÍ EOCHAIDH FAOI INIS MHC UIBHLEÁIN BRONNTA AR IONAD AN BHLASCAOID

*Haughey Inisvickillane Papers Presented to Blasket Centre, 22 October 2010*

Lorcán Ó Cinnéide  
Rúnaí

Fondúireacht an Bhlascaoid

BHI CLANN an Iar-Thaoisigh Cathal Ó hEochaidh i láthair in Ionad an Bhlascaoid, maraon le morán dá gcairde i gCorca Dhuibhne, ag searmanas inar ghlac an tAire Stáit sa Roinn Airgeadais, Martin Mansergh, T.D., le cnuasach thabachtach do cháipéisí a bhain le hInis Mhic Uibhleáin ar son an stáit ó Mháirín, baintreach Chathail Uí Eochaidh.

*The archive of material from the Haughey papers is on permanent loan and will be available for research at the Blasket Centre. An interactive display of a selection of the archive material has also been installed in the public area of the Centre.*

Cheannaigh Charlie, mar ba ghnách le muintir na h-áite a thabhairt air, Inis Mhic Uibhleáin ó mhuintir Uí Dhálaigh i 1974 agus is ann a chaith sé tréimhse gach samhradh ón uair sin go dtí gur cailleadh é i 2006. Is léir ón gcnuasach go raibh réimse leathan ábhair a bhain leis an Inis a raibh suim aige iontu, ina measc seandálaíocht, logainmneacha, an dúlra agus gan amhras litríocht an Bhlascaoid Mhóir ina bhfuil morán tagairtí don Inis.

Labhair mac an Iar-Thaoisigh, Seán Ó hEochaidh, T.D., Aire Stáit sa Roinn Oideachais, ar son a chlainne ar an ócáid, aitheasc inar dhein sé tagairt don ndlúthcheangal a bhí ag a athair le Corca Dhuibhne ós na daicheadaí agus ar a ghrá do Inis Mhic Uibhleáin – “áit dhraíochtúil” do. Dhein Seán tagairt don mórshaothar staire a scríobh an t-údar Mícheál Ó Dubhshláine faoi Inis



Máirín Bn Uí Eochaidh agus Seán Ó Eochaidh, TD, ag bronnadh na gcáipéisí ar an Aire Martin Mansergh, TD, i Leabharlann Ionad an Bhlascaoid Mhóir.

(Pict: Elaine Kennedy)

Mhic Uibhleáin, togra a fuair lán *not only in relation to Inisvickillane tacaíocht ó Chathal Ó hEochaidh. but the country as a whole.*

*Minister Seán Haughey was reminded of some of the events surrounding the building of the Haughey home on the Inis under the supervision of Dan Bric – the choice of whom he described as “inspired” – which have passed into folklore. His address recalled the deep affinity that his late father had for all aspects of the Inis, the notable visits of French President Francois Mitterand and Senator Ted Kennedy and various efforts to pursue alternative energy supplies for the island.*

*Minister Martin Mansergh, who had himself spent eleven years as special advisor to the late Taoiseach, accepted the Haughey material on behalf of the state. Minister Mansergh noted that “Inisvickillane was very much part of Charles Haughey’s Ireland” and proceeded to depart from his prepared script to refer to details of the material he had observed, instancing Mr. Haughey’s “broad range of interests”*

Dhein an tAire Mansergh tagairt dá thuras ar an mBlascaod Mór le linn an tsamhraidh agus a dhóchas go ndéanfaí a thuilleadh dul chun cinn maidir leis an mBlascaod Mór sa todhcháil.

*Minister Mansergh concluded “I wish to thank the Haughey family for their generosity in donating this important archive to the Centre for safekeeping and I am sure that it will generate great public interest in less familiar aspects of a major Irish political figure, the late Charles J. Haughey”.*

Bhí Cathal Ó hEochaidh mar dhuine des na daoine is mó a thacaigh le Fondúireacht an Bhlascaoid ón uair a bunaíodh an Fhondúireacht i 1985 agus tá áthas speisialta ar an eagraíocht an cnuasach seo dá cháipéisí maidir le hInis Mhic Uibhleáin a bheith ar fáil san Ionad anois.





Clann Chathail Uí Eochaidh ag ceiliúradh bhronnta a chuid cáipéisí. I measc a chlann a bhí i láthair bhí, ó chlér, a Ciarán Ó hEochaidh, John O'Donoghue, TD, Eimear Ní Eochaidh-Uí Mhaoilchiaráin, Seán Ó hEochaidh, TD, Mháirín Bn Uí Eochaidh, Conor Ó hEochaidh agus Mícheál de Mórdha, Bainisteoir Ionad an Bhlascaoid Mhóir.

**Bhí an an méid seo le rá ag an Aire Stáit, an Dr. Martin Mansergh, TD, in Ionad an Bhlascaoid, nuair do glac sé, thar cheann Oifig na nOibreacha Poiblí agus an Stáit, an bailiúchán tábhachtach cáipéisí de chuid an Iar-Thaoisigh, Cathal S. Ó hEochaidh, nach maireann:**

"Is léir gur thit Cathal ó hEochaidh i ngrá leis an oileán ón gcéad amharc beagnach agus léiríonn na cáipéisí seo scrúdú iomlán ar shaibhreas nádúrtha agus cultúrtha an oileáin. Bhí an gean a bhí aige ar an oileán ar eolas go forleathan. Sheol sé ann uair sa bhliain agus chaith sé an chuid is mó de

shaoire an tsamhraidh ann. Go dtí an lá atá inniu ann tá sé ceangailte leis fós i súile an phobail. Tá ár nÉire féin a mhaireann sa tsamhlaíocht againn go léir, agus spreagann Turasóireacht Éireann cuairteoirí chun a leithéid a bheith acu. Ba chuid bhunúsach Inismhicileáin d'Éirinn Chathail Uí Eochaidh.

"Agus sinn i láthair anseo inniu san Ionad Cuairteoirí seo atá á rialú le gradam ag Mícheál de Mórdha, is fiú a lua freisin go léiríonn an bailiúchán an tacaíocht gan staonadh a thug an tUasal Ó hEochaidh do na hiarrachtaí chun caomhnú a dhéanamh ar

oidhreacht chultúrtha an Bhlascaoid Mhóir, an t-oileán is mó san oileánrach agus an áit a bhí mar bhaile agus mar inspioráid ag cuid de mhórscribhneoirí na Gaeilge. Tá an litríocht seo breac le scéalta faoi thurais go hInismhicileáin. Tá dréachtphleananna agus moltaí faoi bhainistíocht an Bhlascaoid Mhóir sonracha sa bhailiúchán agus is fianaise é seo ar an spéis leanúnach a bhí ag an Uasal Ó hEochaidh i dtodhchaí an oileáin, agus is cuimhin liom gur thug sé isteach reachtaíocht mar gheall air i Mí na Bealtaine 1989, go gairid sular lánscoireadh an Dáil. Is ábhar sásaimh an-mhór dom go bhfuair an Stát bunús na ngabháltas le caomhnú le linn domsa a bheith i m'Áire freagrach as



Seán Ó hEochaidh, TD, le Maidhc Dainín Ó Sé ag an mbronndadh.

(Pict: Lorcán Ó Cinnéide)

Oifig na nOibreacha Poiblí.

"Tá an bailiúchán cáipéisí á gcur i gcartlann faoi láthair agus cuirfear ar fáil iad do thaighdeoirí anseo i Leabharlann Ionad na gCuairteoirí. Tá rogha de na cáipéisí curtha ar ríomhaire agus beidh siad ar fáil ag an bpobal ar scáileán tadhaill so-úsáidte san ionad taispeántais. Ba mhaith liom aitheantas a thabhairt d'fhoireann Oifig na nOibreacha Poiblí sa Daingean a chuir an tionscnamh seo i gcrích.

"Ar deireadh, ba mhaith liom buíochas ó chroí a ghabháil le muintir Uí Eochaidh as a bhflaithiúlacht agus an bailiúchán tábhachtach seo á bhronndadh acu ar Oifig na nOibreacha Poiblí le caomhnú agus tá mé cinnte go spreagfaidh sé spéis an phobail i ngnéithe nach bhfuil an oiread sin eolais fúthu den mhórphearsa polaitiúil, Iar-Thaoiseach, Cathal S. Ó hEochaidh nach maireann."



Máirín Bn Uí Eochaidh i dteannta Áine "Ceast" Uí Laoithe, Lís Ní Dhálaigh-Uí Cheileachair, Máire Ní Dhálaigh agus Eimear Ní Eochaidh-Uí Mhaoilchiaráin.

(Pict: Elaine Kennedy)

# Ceiliúradh an Bhlascaoid 2010

Cúrsaí Creidimh ar an mBlascaod / Matters of Faith in the Great Basket



*Lorcán Ó Cinnéide*

Roghnaíodh “Cúrsaí Creidimh ar an mBlascaod” mar ábhar an tríú ceiliúradh déag a tionóladh in Ionad an Bhlascaoid ar 24-26 Meán Fómhair 2010.

Bhí an tinnreabh go iontach ó thús go deireadh na n-imeachtaí agus bhí gach duine thar a bheith moltach ar eagrú, ar chaighdeán agus ar



An Dr Seán Ó Duinn, OSB

scoláireacht na gcainteanna éagsúla.

The 2010 Ceiliúradh was of exceptional quality and one of the most successful events in the series of such events organised by a hardworking committee drawn from Fondúireacht an Bhlascaoid, Ionad an Bhlascaoid and Oidhreacht Chorca Dhuibhne.

Sheol an Dr. Ian Malcolm, iriseoir as Béal Feirste, imeachtaí an Cheiliúrtha le caint spreagúil a dhein ról casta na greideamh agus dearcadh i leith na Gaeilge i dtuaisceart Éireann a chíoradh i gcomhthéacs féiniúlachta agus tuiscintí ar an saol ag pobail éagsúla.

Dhein daltaí uilig Scoil Dhún Chaoin dán Sheáin Uí Riordáin “Seachtain” a aithris go drámatúil, samhailteach, ag baint feidhm as córas nua soilse curtha isteach san amharclann (féach lch. 18).

Thug an Dr Pádraig Ó Héalaí léargas iontach ar nósmaireachtaí creidimh ar an mBlascaod agus i gCorca Dhuibhne ina chaint “Creideamh na Muintire”, préamhaithe sa tseanchas, sa bhéaloideas agus sa litríocht.

Tugadh dhá chaint ar an Satharn a bhain le gníomhaíocht Eaglais na



An Dr Ian Malcolm  
a d’oscail an Ceiliúradh go hoifigiúil

hÉireann i gCorca Dhuibhne agus sa Bhlascaod sa naoiú aois déag, a thug chun solais gnéithe nua tabhachtacha a bhain le creideamh, cultúr agus do deimhin litríocht an Bhlascaoid.

*Professor Irene Whelan of Manhattanville College gave a riveting and warmly received address on the Church of Ireland and the Gaelic Tradition in West Kerry (see page 7).*

Labhair an Dr Breandán Ó Ciobháin faoin NuaReifirméisean in gCeann Trá, caint a bhí thar a bheith tráthúil i gcomhthéacs aitheasc an Ollamh Uí Fhaoláin roimhe agus bhain an lucht éisteachta ana shásamh astu.

Bhí Gearóid Cheaist Ó Catháin i láthair i dteannta le Micheál de Mórdha chun tráchtareacht a dhéanamh ar



scannán a thaispeáin lá stáisiúin san oileán i dtús na gcaogadaí, mír a thug a lán den lucht féachana siar ar bhóithrín na smaointe.

Thug an Dr Seán Ó Duinn, OSB, caint ar an téama “An Chráifeacht Cheilteach” agus i ndiaidh na cainte go léir, bhain an comhlúadar ana shásamh as siúlóid treoraithe ag Domhnall Mac an tSíthigh ar Bhaile Ícín agus an oíche amhráin agus ceol a bhaineann le creideamh, curtha i láthair ag Breandán Mac Gearailt.

Mar a d’oir do théama na deireadh seachtaine, bhí gnás idireaglata ar siúl ar an Domhnach á stúradh ag an Moinsíneoir Pádraig Ó Fiannachta agus an tUrramach Máirt Hanley.

Thug Billy Mag Fhloinn caint ar Naomh Máirtín agus na cleachtais éagsúla a bhain le ceiliúradh ar an



An Dr Pádraig Ó Healaí i dteannta John Kennedy and Micheál Ó Sé

naomh in Éirinn agus go h-áitiúil.

Seo linn ar aghaidh go 2011 nuair

Chuir an Dr Siobhán de Barra a bheidh an Ceiliúradh ar 23, 24 agus clabhsúr le cainteanna an Cheiliúradh a 25 Méan Fómhair le téama ar chúrsaí chuir eolas agus tuairimí maidir le ealaíon, le cúnadh Dé!

cleachtais creidimh agus claonta sóisialta i láthair, caint a bhí thar a bheith suimiúil agus a chuir le réimse na ngnéithe den ábhar a bhí idir lámha.

Tá an-bhuíochas tuillte ag an gcoiste a fheidhmigh go dian dícheallach chun Ceiliúradh 2010 a chur sa tsiúl, le foireann Ionad an Bhlascaoid, leis na cainteoirí den scoth a aimsíodh arís i mbliana agus gan amhras an lucht urraithe, Údarás na Gaeltachta, Comhairle Contae Chiarraí, Seirbhís Oideachtais Chiarraí, an OPW, Oidhreacht an Bhlascaoid agus Fondúireacht an Bhlascaoid.



An Dr Breandán Ó Ciobháin



Billy Mag Fhloinn



An Dr Siobhán de Barra



Gearóid Cheaist Ó Catháin faoi agallamh ag Michéal de Mórdha.

## The Church of Ireland and Gaelic Culture in West Kerry

*Irene Whelan*

*Professor of History and Director of Irish Studies, Manhattanville College, New York.*



THE MISSIONARY COLONY in Dingle, founded by Charles Gayer in the 1830s, was one of three large-scale initiatives undertaken during the first half of the 19th century as the movement known as the 'Second Reformation' began to focus more exclusively on the Irish-speaking regions of the western seaboard. This is a story that has been well covered by historians, and I will touch on it only in so far as is necessary to provide a context for the subject I want to focus on in this paper, namely the consequences of the cultural interaction between the promoters of the mission and the local Irish-speaking inhabitants to whom it was directed. While the primary goal of the missionaries was the conversion of local Catholics, there were aspects of the experiment that were consequential for other reasons, not least the fact that preaching and educating in the Irish language opened up an entirely new avenue of contact with the native culture. This was true in all of the areas where evangelical missions took root, but there were features of the Dingle mission, I will argue, that set it apart from similar experiments in Achill and Connemara. What made Dingle unusual was the existence of a local Protestant community that provided a direct conduit into the Catholic Irish-speaking population, and that gave the Mission a character none of the others could boast of. This, as I hope to make clear, was hugely significant not only for the character of the mission colony as it developed in the middle decades of the 19th century but, even more significantly, for its cultural legacy and implications for the future of Gaelic culture generally.

The Second Reformation of the early decades of the 19th century was, as its name implies, an attempt to make Ireland a Protestant country. The decades following the Act of Union appeared to provide a conducive environment to complete what had not been accomplished in the 17th century, i.e. the successful conversion of Ireland's native population to the Protestant faith. Since the union of the two parliaments in 1800 had also involved the union of the established churches of Ireland and England, the status of the Church of Ireland changed accordingly. From the church of an embattled minority it went to being part of a much more powerful British Isles-wide organization with access to powerful resources and manpower it could never muster previously. The status of the Catholic Irish changed in the other direction. They now found themselves a minority in a United Kingdom that was overwhelmingly Protestant and bracingly confident in the expression of its religious identity. Britain's emergence from the years of turmoil and catastrophe caused by the French revolution had been accompanied by a moral revolution underpinned by the rise of religious revivalism and an enhanced sense of the country's providential destiny. The belief became widespread, especially among conservatives, that it had

been spared the cataclysm that had engulfed France because it had a constitutional system that had provided for responsible government and a free market that had allowed wealth to grow from commercial enterprise and agricultural productivity. Both of these were interdependent, it was believed, and both had been possible because the Protestant faith had been adopted at the time of the Reformation. This ideological construct became such an article of faith that it quickly assumed the mantle of a 'global imperative', i.e. the belief that the world would not be perfect until it was remade in this image, and that it was the duty of all believers to spread the doctrine, in word as well as in deed.

The impetus of this global imperative, revolutionary in its own right, is what lay behind the spread of Protestant missions worldwide in the period after 1800. In this projection, Ireland came to be considered something of a laboratory of progress where evangelization in the Protestant faith would render the native population as loyal and peaceful as their counterparts in Wales and Scotland, who had been successfully evangelized in the latter decades of the 18th century, and where education would banish the degradation and economic backwardness that plagued the country. In this way the native Irish would be prepared for absorption into the United Kingdom and the perennial 'Catholic' question brought to an end. It was a radical vision that appealed to those who sought to maintain the social and political order, an establishment of landlords and commercial interests who had most to lose in the face of Catholic progress towards political and economic equality. The supreme weapon in the arsenal of the moral reformers was popular education, desperately sought after by Catholics eager to secure a better future for their children. The stridency of the evangelicals' claim to moral supremacy was enshrined in the demand to make the 'Bible without note or comment' compulsory in the schools that were in receipt of public funding, particularly those of the Kildare Place Society. Founded originally by Quakers to provide non-denominational education, the Kildare Place Schools were spreading across the country by the second decade of the century, popular with Catholic priests and people alike. When the board of the Kildare Place Society was taken over by an evangelical majority, Catholic opposition became public and vocal and opened the first salvoes of what would be the 'Bible War' of the 1820s. This is not the subject matter of the present paper and anyone looking to examine it further may find it in my book of the same name; it is enough to say that it provided the backdrop for a Catholic political revolution of the 1820s that ended with the winning of Catholic Emancipation in 1829. This was followed by the setting up of the National Board of Education in 1831, an attempt by

the government to solve the battle over minds and hearts in the educational arena. The introduction of state-funded primary schooling put an end to evangelical ambitions for an educational campaign at the national level. The importance of evangelization in the poorer Irish-speaking areas of the west, however, increased accordingly, and the focus on the use of the Irish language became even more pronounced.

The centrality of the vernacular language to the evangelizing mission of Protestantism was as old as the Reformation. Luther's insistence on individual interpretation of the Bible had underlined the need, not only to provide bibles in the vernacular languages, but to support the drive to teach people to read it for themselves. As a result of this demand, the spread of Protestantism in the 16th and 17th centuries was accompanied by a revolution in literacy. In the mid-18th century, however, in line with the rise of the Romantic movement, a newer and more forceful ingredient was added to the emphasis on language. As a reaction to the hegemony of Enlightenment rationalism, the Romantic movement set its face against the cosmopolitan civilization of courts and aristocracies, and instead focused on the search for truth and authenticity which its leading adherents believed was to be found in the lives and culture of those who lived close to and worked the land — the peasantry whose songs and legends reflected traditions rooted in the soil and handed down from one generation to the next over the centuries. It was in language, above all, where this authenticity was to be found. For those inspired by religion language had always been understood as the ultimate mark of the Divine, the faculty that separated mankind from the animals, the supreme evidence that man had been endowed by God with a soul. The Romantic emphasis on language as the crucible of truth and authenticity not only strengthened the case made by the religious apologists, it introduced the principle of language as fundamental to the creation of national identity. In an age when the rise of democratic nationalism demanded the construction of new means of uniting the identity of the 'citizen' with that of the 'nation' language took its place (along with music, literature, and ultimately, race) in the front rank of the attributes that would set the terms for, or 'identify', those who belonged to the nation. The new political 'nation' embracing all of its inhabitants in a shared political purpose demanded a kind of cultural binding agent, which it found (or created) in the belief that political communities have a collective soul. For Romantic nationalists, language was the supreme repository of the nation's soul. This was a fundamental building block of what would come to be known as 'cultural nationalism' and will be immediately familiar to students of Irish history for its association with Thomas Davis and his famous slogan 'tír gan teanga, tír gan anam' [a country without a language is a country without a soul]. In cultural and intellectual circles it worked to elevate the status of languages considered roughhewn or backward and inferior compared with the elegance of the tongue (usually French) spoken by the cosmopolitan elites.

Not surprisingly, Germany was the fountainhead of Romantic nationalism in the 18th century. It was a movement in which the clergy were heavily involved. The



The author with Neasa Ní Chinnéide

who chaired her lecture at Ceiliúradh an Bhlascaoid 2010.

man who is usually credited as the father of the movement, Johann Gottfried von Herder (1744-1803), was a Lutheran clergyman who was based in Latvia at the time he began the work that would lead to his great contributions to philology and political thought. The location is significant in its own right. Latvia had been colonized by Teutonic Knights from Germany in the Middle Ages and its native population bore much the same relationship to the dominant German colonial class as did the Catholic Irish towards the Protestant aristocracy. Like their German overlords, the Latvian peasantry had been converted to Lutheranism. Herder worked in an environment where he would have had constant exposure to the native culture, particularly the tradition of music and singing for which the Latvians were famous. It was hardly a coincidence that he came to appreciate the condition of a culture that was considered inferior and the needs of a people still awaiting the development of literacy and education.

The Romantic emphasis on the role and significance of language fitted perfectly with the missionary impulse that accompanied the international spread of Protestantism in the 18th century. With the rise and spread of Protestant revivalism the movement to evangelize in the vernacular became the hallmark of the Protestant missionary effort. From the South Seas to Greenland and from the Scottish Highlands to India, missionaries set about translating the Bible into the vernacular and developing a pedagogy to teach those who were being evangelized to read and write in their native language. In the early decades of the movement in the British Isles it was evangelicals associated with the independent churches, especially Congregationalists, Baptists and Methodists, who pioneered the missionary outreach as well as the use of native languages. They had enormous success in Wales and Western Scotland where they won the local populations for the evangelical movement at the expense of the Church of England. It was a telling feature that it was the success of



the movement in Wales that produced the motto for the British and Foreign Bible Society — “If for Wales, why not for the world”. And it was from this source also that the dynamic behind educating in the vernacular was introduced to Ireland. Between 1800 and 1815 representatives from both Wales and Scotland connected with the London Hibernian Society (a Congregationalist body, in spite of its name a largely Scottish operation) and the Baptists made several visits to Ireland to examine the possibilities of a campaign of evangelization in Irish. Two very important accounts of these visits were published in the second decade of the century. The first, Rev. Daniel Dewar’s *Observations on the Characters, Customs, and Superstitions of the Irish and on Some of the Causes Which Have Retarded the Moral and Political Development of Ireland* (1812), was an account of the Scottish clergyman’s travels around the country; it was followed in short order by Dr. Christopher Anderson’s *Memorial on Behalf of the Native Irish with a View to Their Improvement in Moral and Religious Knowledge through the Medium of their Own Language* (1815). Both clergymen defended the Irish language and stressed that education in Irish language be incorporated as a fundamental strategy of the evangelization campaign. They argued that because of population increase that the numbers who spoke Irish had increased and that there was every reason that an evangelization would succeed as it had already in Wales and Scotland. Their advice was taken up by the evangelical wing of the Church of Ireland, jealous to some degree of the leadership role that the Congregationalists and Methodists had assumed, and anxious to take over the reins on behalf of the established church. In 1818 a slim volume entitled *A Brief Sketch of the Various Attempts Which Have Been Made to Diffuse a Knowledge of the Holy Scriptures through the Medium of the Irish Language* by William Sankey made a case for the Church of Ireland’s support of organization for this purpose. Shortly afterwards the Irish Society for the Education of the Native Irish Through the Medium of their own Language was set up, along the same lines as the many voluntary agencies already involved in education. The Irish Society, as it would become commonly known, became the flagship organization of the evangelical wing of the Church of Ireland. It made educating in the Irish language a central platform of missionary strategy, and this was a determining factor in focusing attention on the areas of the western seaboard, like the Dingle Peninsula, that were still wholly Irish speaking.

In Kerry there had an evangelical presence since the 18th century but it was in the late 1820s that the Dingle peninsula began to attract attention as a possible site for a mission. In 1830 it was visited by the Bishop of Limerick, John Jebb, whose nephew had recently been appointed as a curate in the parish of Dunurlin. Bishop Jebb noted the introduction of Coastguard stations and the Protestant families who staffed them as a seed from Protestant influence might radiate in the quiet and unobtrusive fashion that had always appealed to him. It was concern for the spiritual welfare of this community that first brought his attention to “this westernmost parish in Europe, the wildest country he ever beheld”, as he wrote during a visit

in 1830. Bishop Jebb’s concern to provide a pastor for this community was occasioned by his disappointment with the rector of Dingle, Rev. John Goodman, whose family had been resident in the area for several generations. Rev. Goodman, according to Jebb, was a fluent Irish speaker who got along very well with his Catholic neighbours but who appeared to have gone native and “did as little as he could with any decency”, as he politely put it. His son Thomas, however, was considered much more promising material “though much more respectable than his father ...from his defective education and *aboriginal habits* he is incompetent to act without assistance”. Jebb saw the needs of the Coastguard community and the particular circumstances of Thomas Chute Goodman – his lack of training coupled with his close affinity with the native population – as affording the perfect opportunity for the placement of a pastor devoted to expanding the mission of the Church of Ireland.

The clergyman appointed to assist Tomas Chute Goodman in the new missionary initiative was the Rev. George Gubbins, who took up residency in Dingle to assist in relieving the distress caused by an outbreak of famine and cholera in 1831-2. It is this man who is generally regarded as having begun proselytism in the area, and it is significant that it was during this crisis that the baneful term ‘souper’ first came into popular usage. According to the woman who wrote a history of the mission, Mrs. D.P. Thompson, “a benevolent lady in Dingle”, opened a soup kitchen to provide food for the starving inhabitants in 1831. The local Catholic priest forbade Catholics to have anything to do with it and anyone who did so was consequently labeled a ‘souper’. Eventually the expression ‘to take the soup’ implied not only acceptance of food and clothing but also the assumption of the Protestant religion, outlook, and behavior in return for material advancement, especially in the forms of housing, land, and employment. In 1833, when the Rev. Charles Gayer was appointed as personal chaplain to Lord Ventry, he set about organizing a comprehensive mission that would be centered on the town of Dingle and extended to the five parishes on the peninsula including the Great Blasket island. With the financial support of Lord Ventry he made rapid progress and succeeded in developing a full-scale missionary enterprise that covered the whole of the peninsula by the late 1830s.

In 1836 the Irish Society became heavily involved with the Dingle mission, agreeing to fund twenty instructors to augment the mission staff with wages and other support drawn from the Society’s funds. By the end of 1835 upwards of 170 men were in attendance at the mission’s school and reports of conversions were coming in from several parishes on the peninsula. In the decade before the famine the fortunes of the mission continued their upward course and several conversions of well-known Catholics took place. The most celebrated of these was a priest, Fr. Denis Brasbie of Kilmelchedar (Cill Maolchéadair) who had originally been sent into the area to counter the work of the evangelists but who ended up joining their ranks. Another famous case of conversion, this time on a family scale, was that of the Moriarty’s, four of whom took up the evangelical banner. Of those, Thomas Moriarty or ‘Tomás

an Eithigh' [Thomas the Liar] as he was known locally, was the most famous. He was appointed director of the mission station at Ventry and the Irish Society undertook the funding of teachers and bible readers who worked under his direction. As the Dingle Mission assumed a more permanent character Rev. Gayer's ambitions for a full-scale colony were realized in 1839. A number of cottages were built to house converts, along with a church, a glebe house and schools. Farmland was leased from Lord Ventry and attempts were made to develop the fishing industry. The evangelization of the surrounding area continued unrelentingly, with preachers and Bible readers being sent to the Blasket Island where they eventually built a school and began educating the local children.

It was clear from the start that instruction through Irish was the main reason why scholars were attracted to the Mission school. From the time of its foundation in 1818 the Irish Society had employed specialists in the Irish language to provide primers and dictionaries for use in its schools. Its aim was to develop a pedagogy that would use modern teaching methods to develop basic skills in reading and writing and it drew on the experience of missionaries in Wales and Scotland who had done the same thing earlier. There was a good deal of criticism about the quality of the Irish that was used in the primers and readers. The lack of standardization in spelling and grammar and the question of which script (Irish or Roman) should be used were ongoing issues that drew the criticism of language scholars. What cannot be denied, however, is the evangelicals' contribution to the debate about reviving and sustaining the language. In the spirit of Enlightenment attitudes towards education, they seriously addressed the reason why the language should be kept alive and why monoglot Irish speakers should receive the education they craved in their mother tongue. One of the great defenders of the principle of educating in Irish, Charles Edward Orpen, was a medical doctor who had a background in devising a system to educate the deaf and dumb and had a heightened sensitivity to the challenge of imparting information in a manner that could be understood by the recipient. As a young man he had visited the famous institute founded by the Swiss educator, Heinrich Pestalozzi, at Yverdon, and he went on to become a passionate advocate of elevating and preserving the Irish language and meeting the educational needs of those who spoke it. Clearly a precursor of Thomas Davis, Dr. Orpen's career is an illustration of the channels that fed the ideas of both the Enlightenment and the Evangelical Revival into the broader stream of cultural nationalism. His opinions were not always shared by others in the organization. Many among the leadership, such as Bishop Robert Daly of Cashel, believed the use of the Irish language should be completely utilitarian, to be used only as an avenue to introduce English. The distance between Orpen and Daly's opinions reflected the ideological extremes that characterized the supporters of the education-in-Irish movement; at each extreme it is possible to see a tradition being constructed that could feed into either extreme unionism or extreme nationalism. Ideological distances notwithstanding, they must be credited with having introduced to Ireland the dynamic that bound religious

revivalism to the development of popular literacy in Wales and the Scottish Highlands and which ensured the survival of Welsh and Scottish Gaelic as living languages into the modern era.

It is relatively easy to make the case that the missionaries were utilitarian in their decision to use the Irish language for evangelistic purposes and were ready to take advantage of the prejudices and disposition of the Irish speaking population. One of the most popular folk beliefs mentioned repeatedly in the accounts of visiting missionaries like Dewar and Anderson was that native speakers were credulous to the point of believing that no evil could be transferred through Irish. Missionary directors saw nothing wrong with exploiting this credulity to advance the principles of the reformed faith. A more cynical observation on the success of the education-in-Irish movement (one usually heard from Catholic critics) was that the salaries provided by the Irish society for Irish-speaking scribes and teachers were a welcome and reliable source of income. But for Protestants inspired by religious revivalism and Romantic nationalism, attachment to the Irish language had roots that went far deeper than the utilitarian or cynical. Such passion was an expression of the need for 'ownership' not simply of the language, but of Gaelic culture and tradition generally, and it reflected the ascendancy of Romantic nationalism and its pervasive invasion of all areas of creative and intellectual activity. Any class looking to establish or maintain its leadership role was obliged to lay claim to dominance over the cultural no less than the political and economic substance of what constituted the 'nation'.

During the first half of the 19th century as the growth of cultural nationalism gathered force across Europe, clergymen were among the most devoted practitioners of recording and collecting folklore and music. This was hardly a coincidence. Among the educated classes it was the clergy who were most frequently in regular contact with country people. They often had a natural sympathy for those whom they worked among, and they also had the time and training to actually do the collecting. As the disciples of Romantic nationalism became more organized and institutionalized, they also became more visible and grew into a community that shared knowledge and methodology; they wrote to one another across national boundaries and eventually founded the cultural organizations that produced journals and printed literature that brought their work before the general public. The chief harbinger of this trend in Ireland, without a doubt, was the Rev. Caesar Otway, who made his name as a travel writer in the remote fastnesses of Donegal, Connemara and Kerry in the decades before the famine and who used the journal he founded, the *Christian Examiner*, as a medium to transmit his knowledge and opinions. Otway's main claim to fame was his promotion of the young William Carleton, universally regarded as the leading interpreter of Irish peasant society in the pre-Famine period. He also visited and reported on the progress of the mission colonies, again highlighting what would later become a trend where the colonies provided hospitality to visitors and a unique vantage point from which to observe rural Ireland. Two of the most famous names in Irish cultural life in the early



20th century, Louis MacNeice and Paul Henry, both owed their associations with the West of Ireland to connections with the missionary colonies.

The Dingle Colony likewise provided a magnet for Protestant intellectuals eager to take advantage of the opportunities it afforded to strengthen their knowledge of the Irish language and culture. In 1838 it netted a major intellectual catch in the person of Rev. Robert King (1815-1900) whose specialty was the history of early Celtic Ireland. Rev. King's interest in history had a specifically political aim, in so far as it sought to establish which religious tradition, the Catholic or the Protestant, could legitimately claim 'apostolical succession', a claim that would enable the assumption of the mantle of St. Patrick and hence the claim to legitimate status as a national church. This debate had been underway since the early 19th century. It came to national attention when it formed the centerpiece of a famous sermon by Archbishop William Magee at his inauguration in St. Patrick's Cathedral in Dublin in 1822. Archbishop Magee used it as a foundation for his famous charge to the Church of Ireland congregation to rally to the standard of the Second Reformation and make the Church of Ireland the national church of the majority population. The sermon was enormously controversial and provided the opening for a wholesale assault on the Church of Ireland led by the Catholic Bishop James Warren Doyle of Kildare and Leighlin — the famous 'JKL' — who made it the launching pad for his brief but extraordinary career as a political propagandist. The dispute did not rest as the decade of the 1820s drew to a close, and it intensified in the decades that followed as scholars turned the history of early Christian Ireland and the relationship between the Church of Ireland and the early Celtic church of St. Patrick and St. Columcille into something of a cottage industry. Robert King was clearly influenced by this debate during his student days at Trinity College. Soon after graduating from Trinity he moved to Kerry. His passion for the history of ancient Ireland also included an interest in the literature of the pre-Christian heroic period, especially the legends of Fionn Mac Cumhaill and the Fianna as contained in the Cath Fionn Trágha [the Battle of Ventry]. He was fortunate to combine both interests when he took up residence at the parsonage in Ventry with the Rev. Thomas Moriarty who was at this time working for the Irish Society.

During his residence at Ventry Robert King completed the second edition of what would be his most important work *A Primer on the History of the Holy Catholic Church in Ireland*. What is evident from the preface to the second edition of this book is the link between the Church of Ireland's claim for 'authenticity' in the debate about apostolical succession and the 'authenticity' of the native language in which converts were now being educated. He described converts as "having returned to the bosom of their ancient and Scriptural church, which their forefathers left in Queen Elizabeth's reign; and they are now enjoying the privileges and ordinances of that church, ministered to them *in their native tongue*." He emphasized that underlying the controversy between the Church of Ireland and the Church of Rome "were the vital truths of Christianity revealed in the Word of God itself" and he



The author with Frances Kennedy at Ceiliúradh an Bhlascaoid.

went on:

Is it not therefore to be expected that where the latter has been despised ...any knowledge of historical matters relating to religion, will ....awaken the conscience to a saving apprehension of the truths of the Gospel. Yet still when we see how much men are influenced by ignorant prejudices and false traditions, especially in matters of faith, it cannot but appear more necessary that the historical misrepresentations with which the Church of Rome has done so much to mislead the unlearned among us, should be met by true and plain statements, setting forth what was really the state of things connected with the ancient religion and ancient Church of our country.

According to this logic, the imperial pretensions of the Roman Catholic Church had been introduced to Ireland by the Normans and later strengthened by the Counter-Reformation of the 16th and 17th centuries. The neglected and backward condition of the native Irish at this time had made them easy prey for the agents of the Catholic church who were eager to enlist them as allies in the struggle against heresy, and who could without much difficulty portray the reformed Church of Ireland as the handmaiden of the colonial masters. But it was the Church of Ireland prelates who took their orders from the bishops remaining in their sees during Elizabeth's reign who were "the true and unquestionable successors of the prelates of the ancient Irish faith". This inversion of the assumption that was practically an article of faith with the Catholic Irish — that it was the Catholic church that represented the legitimate succession from the the church of St. Patrick and Columcille and the Protestants who were the interlopers and usurpers — may explain Thomas Moriarty's nickname of "Thomas the Liar." According to Jacqueline Hill, Robert King was the most successful popularizer of this interpretation of Irish church history in the 19th century, with several books to his credit that were cheaply produced and clearly aimed at a popular audience. Even when he moved from Ventry in 1848, he continued to produce

abridged and popular editions of his works, including at least one of which was published in Irish.

Besides working on ecclesiastical history during his time in Ventry, Robert King was tutor to the children of Thomas Chute Goodman, one of whom would eventually marry his sister. This was James Goodman (1828-1896) who would go on to become a Canon in the Church of Ireland and to build a lasting reputation as one of the most famous collectors of traditional Irish airs and dance tunes of the 19th century. Canon Goodman is usually represented as a kindly rural clergyman whose love for traditional music transcended all sectarian barriers. But this obscures the context in which he grew to adulthood and the influences that shaped his vocation. James Goodman's birth in 1828 meant he was a teenager during the years of Robert King's residence in Ventry in the late 1830s and 1840s and that he grew to adulthood in an atmosphere saturated with the debate about the claims of the rival religious denominations and the emphasis on the Church of Ireland's claim to authenticity in religious, cultural, and linguistic matters. He is described by Hugh Shields as having spoken Irish from infancy and also as having acquired scholarly familiarity with the literary language. He followed his father's profession in the Church of Ireland, graduating from Trinity College in 1846 and afterwards taking up employment as a missionary in his native Dingle. In 1852 he married Robert King's sister, Charlotte, and continued to work at Ventry until his transfer to Ardgroom in West Cork in 1861. Between 1852 and 1856 he served on the executive of the Ossianic Society, an organization dedicated to collecting and publishing the texts that contained the history of pre- and early-Christian Ireland. Revealingly, he was assigned (or elected) to work on the translation of the *Cath Fionn Trágha*, the subject matter of which had also fascinated Robert King.

On the surface the career of Canon Goodman puts him in the same company as the many clergymen throughout Europe who occupied their time as devoted amateurs collecting the music and legends of their local areas and providing information for the journals of the folklore organizations. All accounts that have survived suggest he was a gifted natural musician, someone who went into a kind of trance when he played music and whose creative passion was sustained by his love for collecting and notating tunes. It is clear, in retrospect, that his life's work was determined by the world he was born into, most of all by the fact that the small and isolated Church of Ireland congregation of Dingle had been so dramatically changed by the arrival of evangelical missionaries in the early 1830s. Although the controversy generated by the Mission made life difficult on occasion for a family like the Goodman's, the consequences were not all negative. To the intellectual stimulation and excitement generated by the presence of a scholar like Robert King, James Goodman was to contribute his fluency in the Irish language and an and appreciation for his environment born of his family's having been embedded for generations in a Gaelic culture they apparently had high regard for. Towards the latter part of his life when he had been appointed as a Professor of Irish in Trinity College, he recorded the following comments about his family's background in West Kerry:

*...Biodh nach duine me de phreimg arsaidh na nGaodhal, acht do threabh na Sagsan, gidheadh to phlanduigheadar mo shinnsear fad o shoin a n-iarthar Chontae Chiaruidhe, ait ionnar fhoghlamuigheadar teanga na hEirionn; agus mar ar theangmhaigh doibh beith, mar deirtear, beagnach 'ipsis Hibernicis hiberniores'....*

...And yet I am not of the old root of the Gaels but of English extraction, though my ancestors were planted long ago in the West of Co. Kerry, where they learned the Irish language and it happened that, as the saying goes, they became almost 'more Irish than the Irish themselves'....

Regarding his own particular interests, he had this to say:

*...ionnus nach raibh aon nidh dob annsa liomsa om oige, na bheith ag eisteacht le seaneachtraighthe agus sgealta fiannuigheachta; na ceol ba bhinne am chluais na ceol sarmhilis na hEirionn.*

...so that there was nothing dearer to me from my youth than to be listening to the old tales of adventure and the stories of Fionn, nor any music sweeter in my ears than the surpassing sweet music of Ireland.

He appears to have learned traditional Irish music first on the flute and later on the pipes which he played with authority even into his old age. His great passion was collecting and preserving the airs and dance-tunes of Munster which he did with the type of professionalism natural to someone of his class and education. Fluency in the Irish language along with fluency in the vernacular musical tradition, plus the ability to write music, would have made James Goodman a collector of remarkable and probably unique attributes in 19th century Ireland. He brought to his work an authenticity that was both inherent and natural, and his legacy stands alongside that of Bunting and Petrie as one of the great repositories of Irish music collected in the era before recording equipment made possible the preservation of music from the oral tradition without recourse to notation. The main source for the traditional airs and dance tunes notated by Canon Goodman was a local piper, Tomás Ó Cinnéide, who had joined the Colony as a convert, reputedly after a quarrel with a local priest who had objected to his playing the pipes at a wake. Ó Cinnéide accompanied Goodman when he moved to Ardgroom, and it was during those years in West Cork that the four manuscripts that contain his collection were produced.

In Ventry, and later at Ardgroom, Canon Goodman's amateur career as a folklorist and musicologist was pursued out of sight of the great world of cities and newspapers, during a time when the country's political life was dominated by the utilitarian politics of the land reform and Home Rule movements. Against the backdrop of the 19th century, however, it is apparent that his career developed at the crossroad or intersection of movements, both religious and secular, that were headed towards



connecting the intellectual elite with the traditional culture of a native population long excluded from consideration, or even recognition, in educated circles. The most lasting tribute to his legacy is his manuscript collection housed, appropriately, in the archives of Trinity College where he ended his career as Professor of Irish, still famous for his Kerry hospitality and his traditional music, and somewhat of a reluctant muse to Douglas Hyde and John Millington Synge, those giants of the Celtic Revival who took their passion for traditional Ireland to levels the easygoing native of West Kerry probably never dreamed of.

If it is relatively easy to trace the contours of Canon Goodman's influence and legacy, it is less easy to calculate the influence of the Dingle Mission relative to literacy in Irish and particularly the emergence of the Blasket Island school of literature. One of the most vexing and confusing situations that the early pioneers of educating in Irish encountered was the inability of monoglot Irish speakers to actually learn the skills of reading and writing in Irish. All who encountered this conundrum said the same thing: if they wanted to teach the skills of reading and writing to pupils whose only language was Irish, they first had to teach them English, in which language they would acquire the skill, which could then be adapted and applied to Irish. But English had never been spoken on the Great Blasket Island, and it can only be inferred that if literacy was taught to the children in the school introduced by the missionaries in 1864 that it was done through Irish, which the primers and readers of the Irish Society would certainly have made possible. If the children on the Great Blasket acquired the facility to read and write in Irish, bypassing the psychological impediments that blocked their counterparts on the mainland, what effect did it have on their attitudes towards the language, and literacy generally? Was the Great Blasket the only place in Ireland where ordinary people learned to read and write according to a modern pedagogy in Irish without first being exposed to English? Was there a connection between this and the emergence of the Blasket Island school of literature in the early 20th century? We know that English was the medium of instruction of the first national school on the island and Tomás Ó Criomhthain, by his own admission, learned to read and write in English on the mainland. But what if that barrier had already been broken in the missionary school and he and his contemporaries had mastered literacy in Irish? These are questions we do not have answers for, and that a fullscale study of the Mission using modern historiographical methods might unravel. Even if we are forced to dwell in the world of speculation, it is possible to appreciate that the belief of Protestant missionaries in the principle that cultural authenticity resided in the language, and their dedication to using it as a medium to impart literacy, might have worked to enhance local appreciation of the language. It is not too much to say that the elevation of Irish which the search for 'authenticity' had conferred was sufficient provide a sense of the intrinsic value and appeal of the Irish language and traditional culture. In the wider international world of the 19th century, Christian missionaries had often acted as the harbingers of colonial conquest, using their bibles and dictionaries to prise open the doors of indigeneous cultures and providing a wedge

through which the military and commercial interests later came flooding through. In the case of West Kerry and the Blasket Islands it was not soldiers and mining engineers wielding the flags of empire who arrived, but devotees of the Gaelic League (founded by Douglas Hyde in 1898) and experts on philology and linguistics from Europe's leading universities who discovered a community speaking a living language that was the oldest written and spoken vernacular in Europe. When scholars like Carl Marstrander and Robin Flower arrived in the 20th century to pursue the investigations that would make the Blasket Island and its culture internationally known, they were following in the footsteps of the scribes and teachers supported by the Irish Society and the Dingle Colony in the 19th century.

In the southwest, the cultural ferment that spilled over into the artistic and intellectual world as a result of the work of evangelical missionaries was not completely exclusive to the Dingle peninsula. Canon Goodman's transfer to the Ardgroom in the 1860s brought him into the orbit of the evangelical missions in West Cork, where a number of well-known personalities had also gained fame and notoriety in advancing the cause. Among this group that had included Rev. Robert Traill of Schull (the grandfather of John Millington Synge who had died while engaged in relief work during the Great Famine) and Rev. William Allen Fisher of Kilmoe, was the Rev. Thomas O'Grady, father of Standish James O'Grady, famous for his promotion of the myths and legends of the heroic period of pre-Christian Ireland, especially the Fenian cycle, and known in literary history as the father of the Celtic Revival. No one personality of the intellectual aristocracy spawned by the Irish evangelical movement so effectively united the religious with the literary and the political to the degree that O'Grady did. The well-known story that one rainy afternoon in his drawing room in West Cork he experienced a lightning bolt of inspiration that the proper role of the Protestant upper classes should be as guardians of Irish is myth-making at its best. If this was an epiphany, it was one that had been at least half a century in the making. Like James Goodman and Robert King, Standish James O'Grady was the product of a world in which the search for the authentic in religion had existed side by side with the search for the authenticity in the ancient past. His obsession with the heroic literature of pre-Christian Ireland brought him to the belief that it should be taken possession of as a platform for an aristocracy that set its face against the trials and challenges of the modern world, particularly the rise of democracy and consumerism, the 'filthy modern tide' that W.B. Yeats railed against. It was Yeats of course who was the main beneficiary of O'Grady's signal to effect a revival of Irish culture based on the ancient heroic legends. And Yeats' famous encounter with John Millington Synge when he directed him to leave the cosmopolitan decadence of 'fin-de-siecle Paris' and immerse himself in the Gaelic culture of the west of Ireland the better to find his true spiritual calling; in taking this advice, Synge later wrote that he had "abandoned the Kingdom of God and discovered the Kingdom of Ireland". But those two entities had of course been enjoined in that part of the world for generations. When Synge made his famous visits to the Aran Islands and the Blaskets in search

of the 'authentic' he was following in a tradition that extended back to the early 19th century and that had involved his cultural, as well as some of his actual, ancestors.

It is not difficult to see in this whole process the building blocks of the Celtic Revival and the independence movement it spawned. It has often been questioned whether the upper-class *avant garde* who fostered the Revival were aware, as Declan Kiberd put it, that they were cutting off the branch they were sitting on. It is tempting to see in their efforts the promotion of the type of 'integrative nationalism' that was taking shape concurrently in other parts of Europe where regional ethnic nationalism was particularly strong, such as Provence in the South of France and Friesland in the Netherlands. Those regions experienced the growth of very powerful movements of regional nationalism, but they were not separatist in inclination or intent. Rather they were the work of an upper class *literati* anxious to establish the cultural exceptionalism of their region within the existing national political framework. But care needs to be taken with the application of this model to Ireland. The Irish evangelical tradition which exerted such a profound influence on the Celtic Revival was dominated by what was called 'dispensational premillennialism' — a particularly extreme form of biblical literalism heavily infused with prophecy and the apocalyptic, i.e. the belief that the end days will come in some great moment of destiny as foretold in prophecy, and that the world will be remade anew in preparation for the Second Coming. That this entered the Irish nationalist tradition from the evangelical quarter is without question. Recognition of its influence is implicit in W.B. Yeats' celebrated query: "Did that play of mine send out/Certain men the English shot?" about the provenance of the Easter Rising. If we consider the links between the premillennial mindset of the evangelicals and cultural nationalism, it is possible to appreciate how these forces converged in 1916 to create an apocalyptic 'moment of destiny' in which Yeats' "Terrible Beauty" was born and the country's future trajectory changed forever. The power behind this cataclysm may owe as much to the apocalyptic tradition of evangelical Protestantism as it does to the sacrificial ethos of the Catholic tradition.

I have elsewhere made reference to the 'tangled roots' of Irish nationalism that extend back to the great cultural collision of the early decades of the 19th century that have seldom been recognized, let alone studied in depth. One of the most memorable and embarrassing expressions of this division took place at the funeral of Douglas Hyde, founder of the Gaelic League and chief architect of the language revival movement. Hyde was rightly seen as father of the nation and he was made president of the new Republic in 1949. As Church of Ireland and a son of the Rectory, his body was laid in state in St. Patrick's Cathedral in Dublin. As befitted such an event, the political leaders of the country might be expected to pay respects common to the deceased. But the Catholic Taoiseach and cabinet ministers were under a directive from Archbishop John Charles McQuaid, Catholic Archbishop of Dublin, not to enter the Protestant cathedral. Inside, at the funeral service the

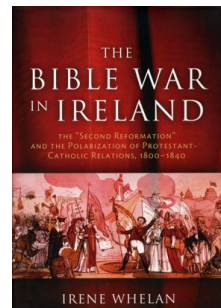
eulogy was delivered by Bishop George Otto Simms in fluent Irish, a language Archbishop McQuaid could not speak a word of. Tangled roots indeed. Clear that there was a line that could be drawn between Bishop Simms and that first encounter between John Jebb and the Goodman family in 1830, the world of the Irish Society and so on. When the skeins are finally unraveled some of the most important will be traced through the missionary colonies of the south west.

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### Absence

Edna a chara,

It seems that at this time of the year I feel compelled to write another piece about the Great Blasket. This year it is more of a lament for the visit I am unable to make. But still in my heart I celebrate the special beauty and peace I found there. How much more, then, must the true children of the Island feel their absence from their homeland.

I hope you are well.

—Yvonne Drury

*I am not one of your people  
Not born of your race  
Yet I am one of the many  
To visit this place.  
I have heard your sweet music,  
I have read of your pains  
I've stood under your heavens,  
Rejoiced in your rains.  
Your voices reached out to me  
Through this Island earth,  
And I, too, long to return  
To the place of your birth.*



## Tugann Airí Rialtais Cuairt ar an mBlascaod

Ar an 5 Lúnasa 2010 thug na hAirí Rialtais, Dr. Martin Mansergh (OPW) agus Pat Carey (Gaeltacht) cuairt ar an mBlascaod Mór, le linn dóibh beirt a bheith ar saoire sa chontae. In éineacht leis na hAirí do bhí Séamus Mac Ghiolla Chomhaill, Roinn na Gaeltachta; Dr. Eugene Keane, OPW agus Micheál de Mórdha, Ionad An Bhlascaoid Mhóir.

Pléadh caomhnú an bhaile ar an mBlascaod agus, chomh maith, na céibheanna nua atá le cur ar fáil, de réir Phlean Bainistíochta an Bhlascaoid.

Léirigh na hAirí an-spéis i gcaomhnú an oileáin agus dúradar go rabhadar sásta aon tacaíocht is féidir a thabhairt chun na céibheanna a bheith ann, ach go raibh gach rud ag braith ar an airgead cuí a bheith ar fáil agus nach raibh pingin rua ar fáil chun na n-oibreacha sin a dhéanamh faoi láthair.



An tAire Martin Mansergh, Micheál de Mórdha, an tAire Pat Carey, cuairteoir, Dairena Ní Shíthigh agus an Dr. Eugene Keane. (Pict: Aifric Uí Bhrosnacháin)

### Oifigigh Eolais i mbun Dualgais ar an mBlascaod Mór i mBliaana

Ar an Déardaoin, 10 Meitheamh, i mBliaana, do thionscain Oifig na nOibreacha Poiblí seirbhís eolais teoranta ar an mBlascaod Mór, amach ó chósta Chiarraí. Ó thús na bliana seo do bhí bearta ar bun ag Oifig na nOibreacha Poiblí a chuir ar a cumas an tseirbhís seo a thionscnamh. Is ó Ionad An Bhlascaoid, Sealúchas Stairiúil de chuid Oifig na nOibreacha Poiblí, atá an tseirbhís á riaradh. Cuireadh deireadh leis an tseirbhís i dtús Mheán Fómhair agus tá ullmhúcháin á ndéanamh chun a macasamhail de sheirbhís a bheith ar an oileán an bhliain seo chugainn, ag braith ar airgead a bheith ar fáil chuige sin.

De réir gach tuairisce, d'éirigh go hiontach leis an tseirbhís nua seo agus moladh í go hard na spéire ag na cuairteoirí ar fad a bhfuil turas tugtha acu i mBliaana go dtí an oileán stairiúil seo.

I dtús na bliana seo caite do cheannaigh an Stát, tríd an OPW, cuid mhaith den dtalamh agus den mhaoin a bhí ag an gcomhlacht

Blascaod Mór Teoranta (BMT) ar an Oileán Tiar (mar a tugtar ar an mBlascaod ar uairibh). Fágann sin go bhfuil formhór na dtailte agus na maoin eile ar an mBlascaod i seilbh an Stáit anois. Is ar Oifig na nOibreacha Poiblí atá an cúram aire a thabhairt don maoin seo agus í a chothabháil.

Faoi láthair tá plean cuimsitheach á chur le chéile ag rannóg na Sealúchais Stairiúla de chuid Oifig na nOibreacha Poiblí chun caomhnú a dhéanamh ar bhaile tréigthe an Bhlascaoid, nó An Baile, mar a ghlaodh na hoileánaigh féin air. Tá géar ghá lena leithéid de phlean mar go bhfuil an baile tréigthe, nó a fhormhór, ach go hairithe, i ndroch-chaoi ceart agus, ó tréigeadh an Blascaod Mór i 1953, ina "fhothrach folamh gan aird".

Níos túsce i mBliaana do bheartaigh Oifig na nOibreacha Poiblí go gcuirí fál cosanta timpeall ar chuid de na fothraigh atá ina seilbh – toisc gur ceapadh go bhfuil cuid de na foirgnimh i reachtaibh titim agus gur dóiche go mbeidís baolach do chuairoteoirí agus do fhoireann Oifig na nOibreacha Poiblí.

Is í Áine Ní Dhubháin, Príomh Threoraí, Ionad An Bhlascaoid (ar chlé sa phictiúr) agus Muireann Ní Chearna, Treoraí, Ionad An Bhlascaoid, an chéad bheirt a cuireadh i mbun seirbhís eolais ar an oileán. Ba ar an mBlascaod Mór a saolaíodh sean-mháthair agus sean-athair Mhuireann - Céit Sheáin Team Ó Cearna agus Peaidí Sheáisi Ó Cearna.

Ó thús an Mheithimh bhí dhá thigh ar an oileán - tigh Jerry Uí Shé agus tigh Pheig Sayers, tógtha ar cíos ag an OPW agus bhí na leithris a bhaineann leis an dá thigh seo ar cíos chomh maith, ionas go bhféadfadh cuairteoirí tairbhe a bhaint astu agus toisc nach bhfuil aon leithris phoiblí eile ar an oileán.

"Ceapaim go bhfuil an tseirbhís ag cur go mór leis an dtaitneamh agus leis an dtairbhe a bhaineann cuairteoirí as a dturas ar an Oileán Tiar. Tá an-éileamh ag cuairteoirí ar bhualadh isteach go Tigh Pheig agus cuireann ár dtreoraithe fáilte rompu. Is minic a shuíonn na cuairteoirí ag an dtinteán i dtigh Pheig agus bíonn na ceamaraí ag cliceáil is ag tógaint na bpictiúr le seoladh go cian is cóngar. Is féidir a rá go bhfuil tigh Pheigh lán de bheocht arís" a deir Micheál de Mórdha, Bainisteoir, Ionad An Bhlascaoid Mhóir.

## Is Aoibhinn Beatha an Oifigh Eolais ar an mBlascaod Mór!

Aifric Uí Bhrosnacháin

Ní móide gur shamhlaigh muintir an Oileáin agus an Bealach á thrasnú acu lena gcuid den tsaol sna naomhóga acu i 1953 go dtiocfadh an lá go mbeadh daoine aríst ag filleadh ar an bhfód agus go mbeadh lá oibre le fáil as a bheith ag siúl timpeall mar threoraithe ar an mbaile beag acu. Cheapas gur im' chodladh a bhíos nuair a dúradh an chéad lá liom gur istigh ar an Oileán a bheimis lonnaithe leath an ama. Nár bhreá an saol é nuair ab é an dualgas a bhí ormsa ná dul isteach ar an Oileán agus a bheith ag siúl timpeall ag insint scéal mhuintir an Oileáin dos na cuairteoirí a thagann ó chian is ó chongar chun an áit a fheiscint.

B'é an Satharn an tarna lá déag de mhí an Mheithimh an chéad lá agam ag obair istigh ar an Oileán – mé féin agus Tomás agus lán na beirte againn breá sásta lenár gcuid.

Suas linn go Tigh Jerry, áit ar fhágamar ár ngiúrléidí ar fad, agus tigh a bheadh mar bhunáit don obair againn ar na hócáidí go mbeimis istigh ar an Oileán. Síos aríst linn ansan chun bualadh leis na cuairteoirí ar an Inneoin. Síos agus suas, siar agus aniar linn lenár gcuaireoirí. An Scoil Phrotastúnach . . . Tigh Deálaí . . . Ag caint ar na scríbhneoirí agus ar na ceoltóirí.

*Tóg bog é! . . . Táim leathmharbh tar éis Bóithrín na Marbh a shiúl agus féach cad tá romhainn!*

Ná bac san. Stopfaimid agus beimid ag caint . . .

Rinn an Chaisleáin, Piaras Feiritéar agus Tigh Thomáis . . . Tobar an Phoncáin – braon uisce.

*Ó buíochas mór le Dia . . .*

Isteach i dTigh Pheig –

*Nach breá an tigh a bhí aici!*

Sea . . . Ach an cuimhin leat an botháinín a thaispeánas duit tamall ó shin?

Seo leo ansan – daoine go dtí an dTráigh Bhán agus daoine eile siar an cnoc i dtreo an Dúna, gach éinne



Áine Ní Dhubháin agus Muireann Ní Chearna suite ag tinteán Pheig. (Pictiúr, móide príomhpictiúr an chlúdaigh: Micheál de Mórdha)

chomh sásta –

*Do chuir na treoracha a thug sibh dúinn go mór lenár dturas.*

*N'fheadar conas a dheineadar é.*

*Nár bh iontach na daoine iad. Caithfidh go raibh sé dian orthu fágaint. Samhlaigh na naomhóga lán suas go barra agus an Bealach á thrasnú acu.*

I bhfad níos tuisceanaí a bhí daoine ar scéal an Oileáin, ar na laethanta fuara, fliucha, agus b'shin iad na laethanta go rabhamar fíorbhuíoch go bhfuairéamar an chasóg mhór ghorm agus na brístí oils!

Déarfainn gurb í an cheist ba ghnáthaí a chuirí orm ná – *Cár mhair*

*na scríbhneoirí? Nó, is dócha – Cá raibh a dtithe ag na scríbhneoirí? Sin mura gcomhairíonn tú – Is there a café? agus Where are the toilets?*

Ach conas mar a chaitheamar tamallacha ná rabhamar cúramach le cuairteoirí? Nach furaist é a chaitheamh! Cupán tae agus ansan dul ag siúl – Tráigh Ghearraí, an Túr nó siar chomh fada leis na 'Traffic Lights' – aithne á chur againn ar ár dtimpeallacht. Tar éis uair a chloig ag siúl tá cúpla duine tagaithe ar na báid is dócha go mbeidh ceist éigin acu dúinn. Fáiltímid rompu.

Ní fada go dtagann am dul abhaile agus gan faic déanta agam ach a bheith ag caint agus ag clabaráil. Nach breá é mo shaol mar threoraí ar an mBlascaod Mór!

### DÚN CHAOIN – 40 BLIAIN

**"Faoi cheann deich mbliana eile, ní bheidh éinne anso," arsa Tomás Ó Catháin in THE VILLAGE, scannán le Paul Hockings a taifeadadh in 1967 agus atá mar bhonn leis an scannán nua, Dún Chaoin, Daichead Bliain. D'fill Paul chun athscannán a dhéanamh agus á stiúrá ag Brenda Ní Shúilleabháin (Dovinia Teo) in 2008, le linn osna dheiridh an Tiogair Cheiltigh! Mar sin, breathnaímid siar ar dhá ré sa scannán seo a bhfuil an dá chuma ag gabháil trí chéile ann. **TG4 9.00pm, Lá Nollag.****

## Sníomh agus Déanamh Cuilteanna ar an mBlascaod

*Niamh Ní Chriomhthain-Uí Laoithe*

Bhí mná an Oileáin go léir go maith chun sníomha, cniotála agus fuála. Sa Gheimhreadh chaithfidís geansaithe, seálanna agus cairdeagain a bhíodh cniotála acu dóibh féin. Bhíodh geansaithe agus stocáí cniotála acu do na fearaibh leis. Bhíodh an olann cardálta acu ina roithléithí ar dtús, ansin iad sníofa ina snáithín ar an dtuarn. Seo cur síos a dhein mo mháthair Eibhlís Ní Shúilleabháin, (i bpíosa scríbhneoireachta dá cuid) ina raibh sí ag tagairt do leagan amach na cisteanach i seanthigh a muintire ar an mBlascaod san am ar mhair a máthair chríonna:

“An cúinne thall – ar an dtaobh clé den dtine, dob’ é sin cúinne an tuirn – gan aon aistriú, agus a chathaoir bheag féin ina aice. Faoi chois an tuirn bhíodh an chearn – gan aon fhágaint – agus a lán féin do roithleithí dá iompar aici. Bhíodh an tseanbhean ag féachaint ‘na diaidh agus ní mór an folamhú a ligeadh sí di a dhéanamh. Cé go raibh aois mhaith aici ní díomhaoin ba mhaith léi bheith. Dhá charda aici agus buidéal mór lán d’íle róin nó aon íle eile, suas le hais an chliabháin aici, nó sáite isteach faoi agus an corc go daingean ann nuair a bhíodh sí réidh leis. Mo léir is aici a bhí an t-eolas ar roithléithí a dhéanamh.”

Bhíodh “dealbh” ar crochadh ar an bhfalla i gcuid do na tithe, píosa adhmaid – cúpla troigh ar fhaid agus troigh go leith nó mar sin ar leithead – peigí adhmaid sáite ann ar a chiumhais timpeall. Ar seo chastáí an snáithín i slí áirithe chun an “dlúth” a dhéanamh. Bhíodh sé ullamh ansan chun é chur amach go dtí an bhfíodóir, ullamh le cur isteach sa tseol – gach snáithín le cur tríd na “súilíní” agus tríd an “raca”. Nuair a thagadh an píosa plainín fite thar n-ais deintí léinteacha agus drársanna as do na fearaibh. Deintí



Geansaí cniotála ag Cáit (Mhaidhc Dainín) Uí Shé le holann sníte ag Máire Ní Scannláin-Uí Shíthigh ar thuirne ón Oileán.

plaincéadaí as an bplainín seo leis. Tocht clúimh gé thíos i mbun na leapa – anuas ar sin bairillíní déanta as pacáí plúir (pacáí hocht glocha plúir) go mbíodh an “brand” dearg agus gorm bainte astu. An plaincéad ansan agus anuas ar sin ar barra, an chuilt phaistí.

Is cuimhin liom go maith fós an suáilceas a fhaighinn, nuair théinn ar cuairt ‘on mBlascaod go dtí mo mháthair chríonna – codailt i gceann des na leapacha san sa “tigh nua” ar an leacain go mbíodh cuairteoirí á gcoimeád ann tráth, i dteannta mo mháthar! Is í sin a mhúin dom conas an chuilt a chur le chéile ina dhiaidh sin. Beannacht Dé léi agus le mná an Oileáin go léir.

Plaincéad a bheadh beagán caite ón níochán agus ón úsáid a chuirtear i lár na cuilte, bairillín pacáí plúir taobh thiar agus clúdach amuigh le píosaí éadaigh gearrtha suas agus fuaite go slachtmhar le chéile. B’fhéidir ná rabhadar galánta ar nós na cinn a deintear anois ach is iad a bhí go te teolaí ar an leaba sa gheimhreadh, go mór mhór nuair ná raibh aon trácht ar “duvets” agus teas lárnach! Tá a gcuimhní féin ag dul leis na píosaí éadaigh a úsáideadh ins na clúdaigh cuilteanna. Tugann siad siar ar bhóithrín na smaointe mé. Táim sásta go bhfuil an dream óg ag leanúint lena n-ealaíon féin sa cheardaíocht seo.

(Foilsithe cheana sa leabhrán *Gan Lúb ar Lár* mar chuid d’Éigse Pheig Sayers 1998.)



Siobhán Uí Dhuinnshléibhe (June Mháire Eoghan), máthar chríonna leis an údar, ag sníomh ar tuirne.





## Seachtain

Cur Síos ar Dhráma a léirigh Leanaí Scoil Dhún Chaoin le linn Cheiliúradh an Bhlascaoid 2010.

Pádraig Ó hÓgáin (Rang a 6)

Maidin Dé Luain a bhí ann. Bhíos istigh ar scoil. Lá fuar, fliuch, gruama ab ea é. Bhíos breoite de bheith ag foghlaim an Tuiseal Ginideach agus an Modh Coinníollach. Chuala cnag ar an ndoras. D'fhéachas ar an gclog agus am lóin a bhí ann. Dúirt an múinteoir linn na leabhair a chur isteach sa chófra.

Ritheas amach an doras gan bacaint lem' leabhair ná lem' lón! Ar mo shlí amach chonac an tAthair Ó hIcheadha agus Máirín ag caint.

Ghlaoigh an múinteoir isteach orainn arís tar éis tamaill. Bhí brón orm a bheith ag dul isteach chun a thuilleadh gramadaí a

dhéanamh. Ach nuair a chuas dhéanamh le cabhair na isteach bhí píosa páipéir ar mo múinteoirí agus an Athar Ó bhord agus bhí "Seachtain" mar hIcheadha. Thíos in Ionad an theideal ar an ndán a bhí Bhlascaoid Mhóir a bhí sé le priontáilte air. Cheapas gur cabhair taispeáint againn don bpobal. Bhí a bheadh ann laethanta na ár ndrámá ar an gcéad rud ar chlár seachtaine a fhoghlaim! Ach tar éis "Chéiliúradh an Bhlascaoid 2010". dom é a léamh fuair amach gur Chualamar go raibh soilse dán mar gheall ar an ngaoth is a aoibhne, geala á gcur isteach san fuinneamh ar an mBlascaod é agus amharclann. Chuamar síos ann lá gurb é Séan Ó Ríordáin a scríobh é. amháin is bhí éadaí dubha orainn larradh ar chúpla duine é a léamh go léir. Dheineamar cleachtadh ar ós ard, agus le paisean. Máirín a an ndrámá ann. Chuamar ag cleachtadh an dráma arís an lá dár lorg an paisean. Tar éis do chúpla gcionn. Leanamar orainn ag duine é a léamh dúirt Máirín go cleachtadh go rabhamar cinnte go ndéanfaimis dráma as an ndán. raibh an dráma ar eolas de Thosnaigh an tAthair Ó hIcheadha ghlánmheabhar againn. agus déanamh fuaimeanna difriúla Tháinig an oíche. Dé hAoine 24ú Meán agus phiocamar amach cúpla ceann Fómhair a bhí ann. Bhíomar ar fad don ndrámá. Tugadh alt eile dúinn neirbhíseach. Shiúlamar suas ar an stáitse agus thosnaíomar ar an ndrámá. D'éirigh ar fheabhas linn agus fuaireamar bualadh bos mór. Bhíomar ar fad ana-shásta agus Diaidh ar ndiaidh shníomhamar idir ana-bhródúil asainn féin. alt agus dán le chéile chun dráma a

Cúpla lá ina dhiaidh san thosnaíomar ag piocadh aisteoirí don ndrámá. Tugadh alt eile dúinn leis an dteideal "Obair na mBan Fadó" air. Léigheamar é ós árd. Diaidh ar ndiaidh shníomhamar idir alt agus dán le chéile chun dráma a

dhéanamh le cabhair na múinteoirí agus an Athar Ó bhord agus bhí "Seachtain" mar hIcheadha. Thíos in Ionad an theideal ar an ndán a bhí Bhlascaoid Mhóir a bhí sé le priontáilte air. Cheapas gur cabhair taispeáint againn don bpobal. Bhí a bheadh ann laethanta na ár ndrámá ar an gcéad rud ar chlár seachtaine a fhoghlaim! Ach tar éis "Chéiliúradh an Bhlascaoid 2010". dom é a léamh fuair amach gur Chualamar go raibh soilse dán mar gheall ar an ngaoth is a aoibhne, geala á gcur isteach san fuinneamh ar an mBlascaod é agus amharclann. Chuamar síos ann lá gurb é Séan Ó Ríordáin a scríobh é. amháin is bhí éadaí dubha orainn go léir. Dheineamar cleachtadh ar an ndrámá ann. Chuamar ag cleachtadh an dráma arís an lá dár gcionn. Leanamar orainn ag cleachtadh go rabhamar cinnte go raibh an dráma ar eolas de ghlánmheabhar againn. Tháinig an oíche. Dé hAoine 24ú Meán Fómhair a bhí ann. Bhíomar ar fad neirbhíseach. Shiúlamar suas ar an stáitse agus thosnaíomar ar an ndrámá. D'éirigh ar fheabhas linn agus fuaireamar bualadh bos mór. Bhíomar ar fad ana-shásta agus ana-bhródúil asainn féin.

(^\_^)



## Seal le Faeilí

Máirín Uí Shé



Cuireann an fharraige i gcuimhne dhom é,  
 Glioscarnach agus draíocht agus aoibhneas na mara.  
 Thug Faeilí a shaol ar an bhfarraige.  
 A ghéaga groíthe ag sníomh is ag treabhadh  
 lonta agus sioraíocht na mara.  
 A cuisle, an taoide, na maidí  
 Buile ar bhuile i dtiúin.  
 Sea, fear farraige – fear oileáin ab ea Faeilí.

Chaithfeadh cion a bheith agat air.  
 An uaisleacht,  
 A chreideamh.  
 An aigne bhreá,  
 An greann,  
 An tsamhlaíocht,  
 An magadh – cac asail.

Slataire slactmhar d'fhear,  
 Truiopallach, ceolmhar.  
 Géaga groíthe, meidhir ina shúile,  
 Gan aon oidhre ar a gheanc ach míol mór,  
 'Sea, "Whaley" – Faeilí há há!

Ins na trithí ag a scéalta  
 Cumtha as a bholg.  
 An Jónaí Scrugail is a dhá cois chaola,  
 An dreoilín ag feadaíl faoi,

An téan dearg ag cur paiste ar a chosóig,  
 Coiníní ag déanamh saidhlais  
 Agus é ina steillebheathaidh  
 Ag pósadh na bhfaoileán,  
 Ag cur is ag cúiteamh leo.  
 Cleataráil is cúraimí  
 Nár thuig éinne ach Faeilí  
 An tAesoipín ón mBlascaod.  
 Nasc sé an dá shaol le chéile  
 Faoi scáth an ghrinn.  
 Is táimidne sna trithí ó shoin.

Shoilsigh an ghrian i mbun na Rinne  
 Lá le Bríde.  
 Shoilsigh sí ar lic tinteáin Faeilí  
 Maidin Dhomhnach Cásca  
 Chuir san mórtas air.

Chuir an ghealach, an Nollaig, leanaí,  
 scóp ar a chroí.  
 Cheistigh mé um Shamhain é  
 "An mbeadh sí lán i gcomhair na Nollag?"  
 Cuimhneamh siar ar óige  
 Sa Bhlascaod  
 Ní fios.

Tá deoir im chroí.  
 An Nollaig dhéanach dhó,  
 Os cionn a cheithre fichid dhó'  
 Chuir fios ar shóláistí do leanaí  
 'Gus mhaisigh a thig  
 Do theacht Mhuire agus Íosa.

Is é ar leaba a bháis  
 Chaith dhó a chaipín  
 'S thosnaigh ag rámháíocht  
 Anonn go dtí an saol eile.  
 Bhí sé deimhnitheach  
 Go gcuirfeadh sé an stoirm seo dhó leis.

Is le ceol 'Trasna na dTonnta'  
 I séipéilín beag Dhún Chaoin  
 Ardaíoch comhartha Faeilí  
 Ar ghuaile a chairde  
 Go dtí an reilig ar bhruach na mara.  
 Tá sé ag ramháíocht "leo"  
 Ach ná cimíd iad  
 Ansan amuigh i n-áit éigin.  
 Sin é agaibh é.  
 Sin iad na rudaí.

- Pictiúr: Faeilí nó Seán Ó Catháin, thar Bealach isteach, laistiar Neoidin nó Mícheál Bhailt Ó Catháin agus, gan radharc air, Seán Mhaidhc Léan Ó Guithín (1967, Feargal Mac Amhlaoibh a thóg).

## Cuimhní Linbh ar an mBlascaod Mór ins na Daicheadaí Déanacha.

Seánín Ó Braonáin

LE LINN an tarna cogadh domhanda bhí ár agus milleadh á dhéanamh ar árthaí san Atlantach, ag báid fo-thuinn na Gearmáine. Thagadh a lán den smionagar agus raic i dtír ar chóstaí iarthar na hÉireann, agus is mó earra tairbheach a bhíodh ina measc. Bhíodh barraillí petrol, beartanna rubair, cláracha adhmaid agus a thuilleadh ar an dtaoide.

Thar aon rud eile a bhí ag imeacht le sruth, do b'iad na "rafters" ba mhó a bhíodh ag déanamh tinnis dom-sa agus dom' dheartháir. Bhíodar seo déanta as fráma adhmaid, ar bharraillí iarainn. Anuas ar seo bhí cláracha adhmaid, mar a raibh seastáin agus suíocháin. Do b'iad na barraillí iarainn a choimeád ar snámh an "rafter". Bhí cuid aci mór go maith, le fiche duine a choimeád ó bhaol a mbáite. Bhíodh bia agus uisce ar bord ins na "rafters" seo, maille le giurléidí eile ar nós compáis, tua agus "rockets".

Bhíodh soghláistí agus rudaí mílse ins na h-íomair bídh. Orthu seo bhí míleáin "malt", cístí mílse i mboscaí stáin, boscaí feola agus an-chuid buidéal uisce. Is orainn a bhíodh an t-áthas nuair a thagadh "rafter" i dtír ar chaladh an Oileáin.

Do bhínn féin agus mo dhriotháir ar bís go dtí go mbeadh mílseáin nó soghláistí eile fénár bhfiacra. Bhí sé chomh maith le maidean Nollag aon lá.

Ní raibh aon chúram eile ar mo dheartháir ach ag faire amach ar an bhfarraige ag súil ar radharc a fháil ar "rafter". Níorbh fhada go raibh an galar céanna ormsa. D'éalaímís amach an bóthar nua siar ó dheas go dtí an Mám agus abhaile aniar aduaidh. Thugadh san radharc ar Bhá an Daingin, ó dheas go dtí na Sgealga agus an Fiach, agus ón dtaobh thiar thuaidh bhí an Tiaracht agus Inis Tuaisceart, le farraigí fairsinge siar go híoghar na spéire.

Is minic gur samhlaoidh dúinn "rafter" a fheiscint agus b'eo linn leis an scéal go dtí an chéad duine a

bhuaileadh linn, ach ní mór an ceann a tógtaí dúinn.

Lá amháin chonaic mo dheartháir "rafter", dar leis, ag gabháil siar ó thuaidh le taoide átha ó Inis Tuaisceart. Chuaigh beirt ar an mbaile ag faire le "spyglass" ach, mo mhairg, ní raibh ann ach ualach feamanaí, nó a leithéid, ag gabháil le sruth.

Lá amháin eile dúirt m'uncail Maidhc go raibh speabhróidí orainn agus a raibh ar an mbaile clipithe againn. Thug sé fógra dúinn go gcaithfeadh sé le faille sinn, dá gcloisfeadh sé aon phortaíreach eile uainn mar gheall ar "rafter". Chuir sé seo eagla orainn agus bhíomar níos cúramaí agus níos rúnda as san amach sna gnóthaí seo. Mar bharr ar gach donas chuir mo sheanmháthair cosc orainn dul chun an chnoic inár n-aonar.

Uair fánach, chímís árthach spéire nó dhó ag gabháil ó dheas, agus ó thuaidh. Bhíodh a marcanna féin orthu – Sasanaigh agus Meiriceánaigh a bhíodh. Dar ndóigh bhí eolas againn fén árthach spéire a thit i dtráigh na hInise (Inis Mhic Fhaoláin). Níor cailleadh éinne den chriú, ach deineadh smionagar don eitleán féin. Árthach spéireach cogaidh ón nGearmáin a bhí inti sin. Tamall síos ó Thúr an Oileáin bhí an focal "ÉIRE" greanta ar chliathán an chnoic le clocha scáil. Bhí gach litir chomh aárd le tigh, agus ba shuaitheanta an radharc é. Fógra a bhí ann do lucht an chogaidh go rabhadar os cionn thalamh na hÉireann.

Ar na blianta deiridh den chogadh

agus ina dhiaidh, bhí m'uncail Maidhc ag tarrac an Phoist ó Dhún Chaoin lá sa tseachtain. Uaireanta leigeadh sé domsa agus dom dheartháir dul ina theannta. Ba bhreá linn dul amach sa naomhóg go Dún Chaoin mar a raibh dhá shiopa san am sin agus tarrac ar mhílseáin iontu. Bhí

siopa ag Liosaí Fitz in aice an Mhóinteáin agus ceann eile ag Hannah an Mháistir i mBaile na Rátha, mar a raibh Oifig an Phoist. Is orthu san a bhíodh ár n-aghaidh chomh luath is bhuaillimís cos ar an míntír. Bhí rith an ráis linn ins na cúrsaí sin gur chuala mo shean-mháthair futhu. Chuir sí cosc orainn ó dhul amach go Dún Chaoin as sin amach agus mar a tharla, ba mhaith an mhaise aici é.

Tamall ina dhiaidh sin bhí m'uncail Maidhc Sheáisí agus Áine Ghobnait ag dul amach go Dúnchaoin leis an bpost. Taréis bogadh amach blúire ón gcaladh do bhuaileadar an seol ar an naomhóg ach ar an gcead radharc eile chonaiceamar an naomhóg iompaithe béal fuithi. Is dócha gur camfheothan a ráinig orthu. Ar ábharai an tsaoil bhí naomhóg eile rodálta ar an Inniún, agus chuaigh m'uncail Seán amach inti seo go dtí an bheirt a bhí i mbaol a mbáite agus tógadh ar bord iad. Bhí an t-ádh dearg orthu go raibh an naomhóg seo réidh chun farraige mar a tharla. Maidir leis an mbeirt a chuaigh sa pholl, bhí duine acu le dhá mhaide rámha chun é choimeád ar barra ach ní mar sin a bhí ag an bhfear eile. Shleamhnaigh sé go grinneall dhá uair sara dtáinig an fhóirithint orthu.

Tar éis na heachtra seo bhí gach aoinne buíoch do Dhia nár cailleadh aoinne. Tar éis na Corónach an oíche sin chuir mo shean-mháthair smut mór leis na paidreacha. Is dócha go raibh cúis mhaith aici.



Peaidí Mhicil Ó Súilleabháin (Pict. Micheál (Joe) Ó Dálaigh)



# The Candle Makers

*Pádraic Ó Catháin*

News of a shipwreck usually caused a flurry of activity on the island. At the first sight of floating debris all available naomhógs took to the water to salvage what they could before it was carried away by the tide.

The Great War years provided good pickings and usually the first question the postman had to answer on returning from the mainland concerned news of shipwrecks.

About that time while out fishing Maidhc Micí “Bofar” came across a large crate floating in the sea a few miles west of the island. With the help of Paddy and Muiris his sons who were his crew they took it in tow and with great difficulty rowed up on Trá Bhán. By then most of the villagers had gathered on the strand to give a hand and see what bounty “Bofar” had rescued.

The crate was well sealed and difficult to open, speculation was rife as to what it might contain. Whiskey some suggested, while others were sure that it must be tobacco. All were agreed that it had to be something good in such a well sealed crate.

As the last wooden planks were prized away from the side of the crate, the crowd closed in to get a better view. What a letdown – instead of the anticipated bonanza the crate was packed with a solid mass of candle wax – at least a ton if not more. The villagers were deflated and moved away in little groups muttering their disappointment. They had been cheated again by the sea. There was no money to be made from candle wax.

Over the following weeks the islanders became candle makers. The

place was flooded with candles, a light in every window, it was Christmas in September, it is amazing that with all the burning candles no house went up in smoke.

At that time the island had a good population of rabbits which increased in numbers every summer. They were snared by the young men and when cooked made a tasty meal very similar to chicken. Snaring was unreliable, a better method was required. My father Paddy, his brother Muiris and their hunting partners Paddy and Micil O’ Sullivan came up with a novel idea, they would use the candles to catch the rabbits. They pushed a lighted candle as far as possible into a rabbit burrow and placed a net close to one of the exits.



When a startled rabbit dashed out and was caught in the net they knew the idea had prospects; so they set about improving the technique.

On a calm night they collected about a dozen large crabs, and stuck short lighted candles to the shells on their backs. They then put the crabs as far as they could reach into the burrows. In trying to get away from the light the crabs wandered around through the maze of tunnels. The startled rabbits bounded out in panic and many were caught in the carefully placed net. It was a good nights hunting and they returned home in

great glee vowing to keep their hunting technique a secret.

Sometime later the confused and disoriented crabs found their way out of the burrows and headed back towards the sea, over the nearest cliff, many with the candles still lighted; on their backs.

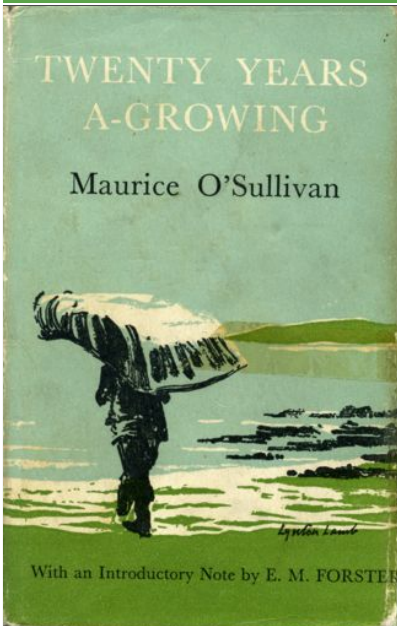
At the same time that this was happening a naomhóg was returning from a days fishing. As it neared the island the crew noticed lights where there were no houses. The lights were slow moving and intermittently dropped into the sea and disappeared. They were greatly alarmed at this unusual sight, and when they described their bizarre experience on their return to the island the story spread like wild fire through the village.

The islanders were very superstitious and regarded any unusual events as an omen of some impending misfortune. It was discussed and interpreted around many firesides and caused much anxiety, particularly among the older people who had experienced many tragedies throughout their lives.

The perpetrators of the event kept quiet not wanting their new found hunting method to become common knowledge. Over the following days the story gained wings, getting better every time it was retold. They were convinced but that it was fairies or spirits from another world that had visited the island.

Eventually the cause of the strange phenomenon was revealed by the rabbit hunters needless to say their story was not believed. They had to repeat the event on another night to set the villagers minds at ease. The episode was a source of considerable amusement for sometime and Maidhc Micí “Bofar” was the target of much good natured banter for causing such furore when he salvaged the crate of candle wax. It was suggested that if he ever found another crate in the sea to let it go with the tide.

# Moya Llewelyn Davies



Nuair a labhairmíd faoi Mhuiris Ó Súilleabháin agus a leabhar iomráiteach *Fiche Bliain ag Fás* cuimhnimid i gcónaí ar an gcabhair a fuair sé ó Moya Llewelyn Davies chun an t-aistriúchán Béarla a chur amach. Ach is beag a bhí ar eolas againn faoi Moya – go dtí anois, nuair a chuir ár gcara Séamus Ware sliocht as an *Southside People* chugainn. Is ann a bhí cur síos ag an stairí Shane Mac Thomáis ar an scéal truamhéileach.

Bhí James O'Connor agus a chlann ina gcónaí in Uimhir 1 Seapoint Terrace, An Charraig Dhubh, Baile Átha Cliath, gar go maith don bóthar iarainn. Cóngrach do agus gar don dtig bhí lochán uisce. An lá áirithe seo ar an 30ú Meitheamh 1890, nuair a dhein William Mullan cuid den uisce a thaoscadh, bhí diúilicíní le feiscint agus ós rud é go raibh an lochán chomh cóngrach don bhfarraige bhítheas cinnte gur thánadar isteach le barra taoide, go mórmhór toisc blas an tsalainn a bheith san uisce. Bhailigh Annie, iníon óg James, cuid des na

diúilicíní, tugadh abhaile iad agus deineadh iad a bheiriú. Baineadh súp astu, ní nach íonadh. Ach ní fada gur buaileadh an mháthair Mary O'Connor agus na leanaí breoite. Cuireadh fios ar dhochtúirí, ach mo léan, cailleadh Mary agus ceathrar dá clann, Annie, Aileen, Kathleen agus Norah. Ba thruamhéileach an sochraid í, ag taisteal go Glasnaíon. Ní raibh ach 33 bliain slán ag an mháthair agus Norah 5 bliana d'aois slán, mar a n-insteair é.

Dhein James Joyce tagairt don tragóid ins an leabhar *Ulysses*.

Blianta ina dhiaidh sin, phós Moya, an t-aon leanbh a fágadh, Compton Llewelyn Davies agus chuireadar futhu i Londain. Scríbhneoir dob ea í agus dlúthchára le Mícheál Ó Coileáin. Thug sí cabhair do lena leabhar *Path to Freedom*. Ach an cháil is mó atá uirthi ná *Fiche Bliain ag Fás* a aistriú go Béarla.

- Is stairí é Shane Mac Thomáis ag obair i Reilig Ghlasnaoin B.A.C. a scríobh an cuntas seo agus táimid buíoch do Shéamus Ware.

ON the last day of June 1890 the life of a little girl was changed forever. On that day she lost her mother, her older sisters Annie, (13), Eily, (10), Kathleen, (7), and Norah, just 5 years old. Nine year old Moya was with them when they died but she was too young to change anything. They had eaten poisoned shellfish. Moya always maintained that, as she had been naughty and sent to her room without any supper, her life had been spared.

This little girl grew up to be a Gaelic scholar and an activist during the War of Independence, one of Michael Collin's trusted spies. Although remembered as Moya



(Pict: Melissa Llewelyn Davies)

Llewelyn Davies, her married name, she was born Mary Elizabeth O'Connor in Blackrock on 25 March 1881. Her father was the Fenian James O'Connor, who, during the year of her birth was held in Kilmainham Jail for his political activities. He had already served a sentence from 1865-1869, for 'feloniously conspiring to depose the Queen'. He was on the Supreme Council of the Irish Republican Brotherhood. In the latter part of his life, while Moya was growing up, he espoused the parliamentary tradition and served as a Member of Parliament in Westminster for West Wicklow from 1892 until his death in 1910.

Moya had lived with her father until she was 18 and in 1899, she left Ireland when her father remarried. Her life in London seemed far removed from the revolutionary home in which she was reared. She joined the British civil service. A decade later in 1909, she married Crompton Llewelyn Davies, a successful lawyer, and confidant of Lloyd George who was 13 years Moya's senior. They had two children, Richard (b1912), who became a renowned architect, and Katherine (b1915), who became a Celtic scholar.

At the commencement of the War

of Independence, Moya returned to Ireland to take an active role. Her husband also assisted in the Irish bid for freedom by passing on intelligence information to Michael Collins, whom they had both known in London.

The couple purchased Furry Park in Killester, three miles north of Dublin city in 1919, which became a safe house for Collins and others. Moya used her car to smuggle guns. Her connections with the establishment were an ideal cover for espionage. However, she was soon under suspicion and the house was frequently raided. Her husband's dual role was discovered and he lost his job, whilst Moya was imprisoned in Mountjoy.

Moya had always been a writer.



**Until 2003 even her grave was unmarked. In that year a distant relative, Chrissy Osbourne, and others, erected a small memorial in Deansgrange Cemetery.**

She assisted Collins with his book *Path to Freedom*. The work that would have the greatest impact however was her translation, with George Thompson, of *Fiche Bliain Ag Fás*, Muiris Ó Súilleabháin's autobiography *Twenty Years A-Growing*, describing his youth on the Great Blasket Islands. She also wrote a biography, but sadly this memoir was never published, and the manuscript has been lost. It is only possible to take fragmentary pieces of her life to try to tell her story.



Seán Pheats Tom Ó Cearna le Deálaí (Muiris Ó Dálaigh).  
(Pict: Mícheál "Joe" Ó Dálaigh)

## Cluichí don Aos Óg

Ó Bhailiúchán Béaloideas na Scol  
Eibhlín Ní Chatháin  
Scoil Naomh Eirc 1936

Suíonn na daoine a bhíonn ag imirt an chluiche seo ar an urlár timpeall na tine agus a gcosa sínte amach uathu. Ansin tosnaíonn an Ceann Siamsa, i.e. an té a bhíonn i gceannas an chluiche ag rá mar seo:

Lúrabog Lárabog  
Lára buí  
Buí Uí Néill  
Néill an phriobáin  
Priobáin súileach  
Súilí séic  
Séic na Méireach  
Cúl na gCaorach  
Lomán Lochaigh  
Féidhlim fiú  
Féidhlim fáth  
Mogul Chairtín  
Súisín buailtín  
Buille beag dá phéicín  
agus crap isteach an fhídeog

Bíonn slat ag an gCeann Siamsa agus nuair a abran sé na focail thuas, leagann sé an tslat ar chosa an duine go dtiteann an focal deiridh air. Crapann sé sin isteach a chos láithreach.

Déantar an cleas céanna arís agus arís nó go mbíonn gach uile chos crapaithe isteach acu, ach aon chois amháin.

An té ar a dtarlaíonn dó a chos bheith amuigh, caithfidh sé dul síos ar a ghlúine agus a cheann cromtha faoi aige.

Bíonn an Ceann Siamsa ina sheasamh os a chionn agus ag gabháil sa drom air, ag rá mar seo:

Cnugaide, cnugaide i lár do dhromasa, amach as an gcoill, isteach sa choill, cé mhéid adharc ar an bpocán puic sé sin le rá, "Cé mhéid méir atá in airde agam?"

Má thomhaiseann sé é, ligtear aníos é. Ach má chliseann air trí huair, cuirtear rud éigin os cionn a dhroma ag rá, "Trom trom cad tá os do chionn, nach bhfuil a fhios agat beo ná beirthe".

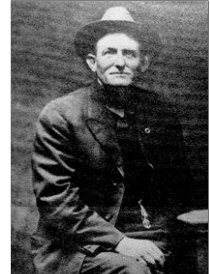
Má thomhaiseann sé cad tá ann ligtear amach é. Ach muna dtomhaiseann sé, leantar ag cur rudaí ar a dhrom.



## Imeachtaí san Ionad le Linn na Bliana 2010

*Is iad foireann Ionad an Bhlascaoid a d’eagraigh na hócáidí, mura gcuirtear a mhalairt in iúl.  
Cuirtear áiseanna an Ionaid ar fáil saor in aisce d’eagrais áitiúla pobail  
a eagraíonn imeachtaí cultúrtha nó oideachais.*

- 18/2/2010: Léacht le Breandán Feiritéar ar “An Spailpín Fánach, Séamus Ó Muircheartaigh”,  
arna eagrú ag Scoil Cheoil an Earraigh.
- 30/04/2010: Seó Puipéad le Lamberts, mar pháirt d’Fhéile na Bealtaine.
- 30/04/2010: Seoladh Taispeántas Grianghrafadóireachta le Sheena Jolley, taispeántas a bhí ar  
crochadh ar feadh sé seachtaine.
- 26/06/2010: Tionól na gConchúrach, ócáid do Chonchúraigh ó cheann ceann na cruinne,  
arna eagrú ag Conchúraigh Sheanachnoic.



An Spailpín Fánach

- 05-09/07/2010: Cúrsa Gaeltachta Chumann Bunmhúinteoirí Éireann,  
arna eagrú ag an gcaobh áitiúil.

*Ceolchoirmeacha gach Máirt go Deireadh Mí Lúnasa, arna n-eagrú  
ag Féile na Bealtaine agus Ionad an Bhlascaoid*

- 27/07/2010: Ceol Traidisiúnta agus Clasaiceach le Síona Loughnane,  
Eibhlín Ní Bheaglaioich, Jane Hughes, Peadar Ó Fionnán.



Lumiere  
Eilís Kennedy agus Pauline Scanlon

- 03/08/2010: Ceolchoirm de cheol ón mBlascaod le hÁine Uí Laoithe,  
Eibhlín Ní Chearnaigh, Seán Leahy & Jeremy Spencer.

- 10/08/2010: Ceolchoirm le Lumiere – Pauline Scanlon agus Eibhlís  
Kennedy,  
le Donagh Hennessy.



Aina Davis agus Tommy Ó Conchúir  
ag Ceiliúradh an Bhlascaoid.

- 17/08/2010: Ceolchoirm Ceolfhoireann Fhiolarmónach Vín.

- 22-29/08/2010: Seachtain Oidhreachta Náisiúnta.

- 30/08/2010: Cúrsa Gaeltachta Ollscoil na hÉireann, Má Nuad  
idir 30/08/2010 & 09/09/2010.

- 07/09/2010: Léiriú dráma do Ghaeileagras na Seirbhíse Poiblí,  
le leanaí Scoil Dhún Chaoin.

- 24/09/2010: Ceiliúradh an Bhlascaoid 2010: Cúrsaí Creidimh  
eagraithe ag Ionad an Bhlascaoid,  
Oidhrecht Chorca Dhuibhne  
agus Fondúireacht an Bhlascaoid.

- 26/10/2010: Cruinniú Chinn Bhliana Fhondúireacht an Bhlascaoid.

- 28/09/2010: Cruinniú Chinn Bhliana Chomharchumann Dhún  
Chaoin.

- 22/10/2010: Ócáid bronnta Pháipéir Chathail Uí Eochaidh  
ar Oifig na nOibreacha Poiblí.

*I rith na bliana bhí cruinnithe ag Comharchumann Dhún Chaoin  
san Ionad.*





## Maureen Ward Carney 1920 – 2010

The Basket family lost a dear friend in July 2010 when Maureen Carney, wife and partner of many years to Mike, passed away in Springfield, Mass.

*Tá réalt geal sa spéir, bean gealgáireach cneasta is cara buan imithe uainn ar shlí na firinne.*

Maureen Ward was born in March, 1920 in Frenchpark, County Roscommon. She moved to Dublin in her early twenties. She worked as a waitress at Power's Hotel in the city centre, very close to Dail Éireann and to Trinity College.

One night in 1946, Maureen went to a dance at Teacher's Hall in Parnell Square. This lovely young woman was introduced to a young man from the Great Basket Island named Mike Carney. She asked if he was yet another teacher. A mutual friend said "no, he's better than a teacher. He's a barman at Hughes' Pub, just around the corner!"

As luck would have it, Mike happened to come in for dinner a few weeks later at Powers Hotel. Lo and behold, the very same Maureen Ward was his waitress. Mike always says it was a case of love at second sight. He was smitten to the core. They had a whirlwind romance, taking full advantage of all that the bustling city of Dublin had to offer a young couple.

But, Mike had his sights set on America. He had a family at home on the Island and knew that America might offer them a better future. For her own part, Maureen wasn't quite ready to go.

They said their goodbyes near Dublin in 1948. Mike left to catch the *Queen Mary* that was sailing from Southampton, England to New York. Maureen gave him a pen set and asked him to write often. Inside the box was a note that said "Whether you travel by air or by sea, may you land on the shore of success."

Mike said "Well, I hope I see you again..." Maureen said "Well, we'll see..." She was coy; keeping her options open.

A year later, Mike was settled amongst the

West Kerry community in Springfield, Massachusetts. And, Maureen was now ready for the adventure of a lifetime. She sailed to the USA on the aptly named *SS America*.

On August 12, 1949, Mike and his brother Maurice met her at Pier 69 on the Hudson River in New York. After a reunion at the Pier, they took a taxi to Grand Central Station. Maureen was in shock as the cab careened along the Manhattan streets at high speed. She had never traveled so fast in her whole life. It was an abrupt baptism to life in America.

After lunch at the Commodore Hotel on 42nd Street, the trio travelled to Springfield by train. Maureen found work at the A&P warehouse, packaging bacon for sale in grocery stores.

Maureen and Mike married a year later on September 30, 1950 in Our Lady of Hope Church. The gala reception was held at "Ireland 32" in downtown Springfield. The newlyweds honeymooned in New York City. They stayed at the Taft Hotel, ate at the famous Jack Dempsey's restaurant, and made the classic trip to the top of the Empire State Building on 34th Street, then the tallest building in the world.

After settling back into their apartment on Armory Street, in Hungry Hill, a succession of kids followed: Kathleen, Maureen, Noreen and Michael. The youngest, Mike Junior, kind of interrupted the "een" thing that they had going.....

Maureen was also the "den mother" to a rowdy horde of Irish immigrants who lived upstairs in the attic. They played Gaelic football, chased girls, and had a great fondness for drink. Maureen did her best to contain the shenanigans.

Maureen and Mike gradually became "Americanised". They continued to hold on to their Irish heritage, but they also took full advantage of all that America had to offer. Maureen became a citizen of the United States of America on June 5, 1955.

Soon, Mike was moving up into management at the A&P and the Carneys moved to a single family home on Middle Street. The American dream of home ownership had been achieved. The Carneys enjoyed a fairly typical home life. Our Lady of Hope church was a focal point. There were summer vacations at the Connecticut shore.

Their Irish heritage was a constant theme. Mike was deeply involved in promoting Irish culture and the Gaelic language. He was the prime mover behind the new John Boyle O'Reilly Club on Progress Avenue.

On the night the new Boyle opened in March, 1972, he came home at 2.30 in the morning, after a few drinks. Maureen greeted him at the door with the immortal words: "Ye have an awful stink of booze on ye". And, she put him to bed.

Maureen was a happy, steady and nurturing mother. If there was an issue in the family, the kids tended to work it out with Mom, rather than risk Dad's wrath. This blend of styles seemed to work, as each of the children did well in their

respective lives.

Maureen had a well deserved reputation for keeping herself busy. Never one to sit still, she was always full of energy, motoring about cleaning, cooking and managing the affairs of the household. In the process, she earned the affectionate nickname, "the Roscommon Hare". "Busy" was a distinctive part of her personality, and it served her and her family well.

There were good times and bad times, but Maureen was always unflappable. She was a quiet, even-tempered, soothing presence, no matter what challenges life brought.

After her own kids were grown, Maureen went to work as a Nurse's Assistant at the Mercy Medical Center. For 15 years, she was a bright and cheery face, bringing hope and solace to hundreds of patients. For her, it wasn't a job; it was a devotion.

By the time of her retirement, her daughter Maureen had two kids of her own. For more than 10 years, Maureen, Senior became the full-time babysitter for her grandchildren, Mikey and Andrew Hayes. Her specialty was making "googey eggs", a kind of soft boiled egg, that were a regular treat for her "garsúns", as she called them.

Even when declining health led her to the Jewish Nursing Home, in the last few weeks of her life, Maureen continued to play the role of gentle caregiver. She would slowly knead the hand of her new friend, a woman named Coco, to help her recover from a stroke that left her hand paralyzed.

In so many ways, the story of the Carney family is the story of America itself; a place where immigrants are welcome; a place of opportunity where hard work is rewarded; a place where parents pave the way for a better life for their children. But, America is also a place where immigrants celebrate their heritage, and pass on a strong ethnic legacy to their children.

It is fitting that Maureen Carney passed into eternal life on 4th of July weekend. She was a daughter of Ireland, but she was also a full-fledged daughter of America.

She was a loving and energetic woman. She made no pretense. She was the genuine article. Her spirit will live with her family and many friends forever. She remains a true inspiration to us all. She had an easy smile that immediately brightened a room. She was equally comfortable chatting with the President of Ireland, Mary McAleese, during her visit to the Elms College in 2009, and patiently massaging the hand of a stroke victim, in a nursing home.

For her beloved Mike and for all of us who visited the Carney household in Springfield for many decades, she will be sorely missed. *Ar dheis Dé go raibh a hanam dílis.*

– Jerry Hayes & Micheal Ó Cinnéide

## Ned Fitzgerald

Bhí Ned Fitzgerald siúlach ar Chorca Dhuibhne ó thús na seascaidí. Bhíodh sé ag dáileadh fíona agus biotáille ar thábhairní an cheantair mar fhear gnó agus thit sé isteach go mór le muintir na háite. Chuir sé aithne ar na Blascaodaigh a bhí ag cuir fúthu i nDún Chaoin tar éis dóibh aistriú amach ón oileán sa bhliain 1953, agus thosnaigh sé ag dul 'on oileán fara mhuintir Dhála agus muintir Shúilleabháin i rith an tsamhraidh, áit a mbíodh sé ag fiach coiníní ina dteannta.

Lean Ned ag tabhairt géabhanna chun an oileáin i rith na mbliain. Bhíodh sé siúlach ar Ionad an Bhlascaoid Mhóir chomh maith tar éis don áit sin oscailt i 1993, agus bhronn sé naomhóigín a dhein Tom Pheadíd Mharas Ó Dálaigh ar an Ionad. Tá an naomhóigín seo ar thaispeáint os cionn an chúntair fáiltithe san Ionad.

Ní bhíodh Ned in aon áit gan a cheamara. Thóg sé pictiúir bhreátha

san oileán sna seascaidí, agus muintir an oileáin go gealgháireach iontu, agus thóg sé an t-iliomad grianghraf don oileán agus dos na hoileánaigh atá ag cur fúthu ar an míntír le blianta beaga anuas. Bhronn sé mórán dos na pictiúir seo ar Chartlann Ionad an Bhlascaoid, agus is féidir iad a fheiscint i leabharlann an Ionaid.

Ba é Ned a d'eagraigh ceann des na h-ócáidí ba shuntais a tionóladh in Ionad an Bhlascaoid Mhóir riamh. I mí Iúil 2009 bhailigh Ned formhór na mBlascaodach le chéile san Ionad-cuid acu nár bhuail le chéile le trí fichid bliain. I láthair bhí Niamh (Ní Chriomhthain) Uí Laoithe agus a deirfiúr Cáit Uí Chonaill, Nell Ghobnait (Ní Ghuithín) Uí Shé, Maureen (Ní Chearna) Oski, Peaidí an Oileáin Ó Catháin, Máirín (Ní Dhúinnshléibhe) Uí Bheoláin, cuid dá dteaghlach agus dá gcairde.

Fuair Ned bás ar 12 Deireadh Fómhair 2010. Ar dheis Dé go raibh sé agus i measc a chairde ón Oileán Tiar.

Deinimis comhbhrón lena bhean chéile Joan, a gclann agus a gcairde.



**John (Seán) Joseph Kennedy, 1930 – 2009**

Cailleadh Seán Ó Cinnéide ar an 27ú Bealtaine 2009 i New South Wales na hAstráile in aois 79 bliain. Ba bhall dÍlis don bhFondúireacht é Seán le blianta fada. Ba mhac é do Dhómhnall Ó Cinnéide ó Chill Chúain i bParóiste Múrach a chuaigh ar imirce chun na hAstráile i 1919. Cé go rugadh agus tógadh Seán i Sydney, chuir sé suim thar na bearta i stair agus i gcultúr na hÉireann agus in imeachtaí na Fondúireachta. Thug sé roinnt turasanna ar thír a shinsear i gcaitheamh na mblianta.

*The Blasket Island Foundation wishes to express our sympathy to John's widow Vicky and his daughters Cathy, Fiona, Madeline, Marie and Helene. We also wish to thank them for their thoughtful donation made to the Foundation in his memory, a gesture that reflects John's deep attachment to his Irish heritage, his abiding commitment to the Irish language and his active support for the Foundation over many years.*



Peaidí Mheáig a' Rí Ó Catháin, Máirín Ní Dhúinnshléibhe-Uí Bheoláin, Neil Ní Ghuithín-Uí Shé, Ned Fitzgerald, Máirín Ní Chearna-Oski agus Niamh Ní Chriomhthain-Uí Laoithe.



**Baill na Fondúireachta • Members of Foundation**

**Bíonn An Caomhnóir á dháileadh tríd an bpost go baill na Fondúireachta agus an costas clúdaithe len a dtáille ballraíochta.**

**An Caomhnóir is dispatched to members of Fondúireacht an Bhlascaoid, the cost of which is covered by their membership**

**Ar eagla go bhfuil dearmad déanta ag daoine maidir le táille bliantúil ballraíochta a dhíol, seo thíos a leanas na baill atá díolta suas go 16 Meán Fómhair 2010:**

**As some may have forgotten to update their yearly membership, below are listed members who have paid up to 16 September 2010:**

Deirdre Brughna Stuart	Seán Ó Laoithe	Aisling Nic an tSíthigh
An Dr Tracey Ní Mhaonaigh	Breandán Ó Murchú	Comhairle Contae Chiarraí
Dónall Ó Conchubhair	An tAth. Gearóid Ua Donnchadha	Rose Ní Dhubhda
Anraí Ó Braonáin	Nóirín Uí Chatháin	John Mannion
Séamus Ó Bambaire	Marcas Mac Domhnaill	Máirín Uí Mhuircheartaigh
An Mons. Pádraig Ó Fiannachta	Pól Ruiséal	Pearl Stack
Máiréad Ní Dhubhda	Pádraig & Áine Uí Chonchubhair	Noel Ó Gallchóir
Feargal Mac Amhlaoibh	Máire Uí Ainín	Jimí Ó Séaghdha
Antaine M. Ó Sé	Cróine Magan	Pádraig Ó Murchú
Maura & Simon Ó Cíobháin	Seosaimhín Ní Bheaglaioich	Seosamh Ó Súilleabháin
Betsy Uí Shuibhne	Íde 'ic Gearailt	Ciarán Dollard
Seán Ó Braonáin	Séamus Ware	Diarmuid Ó Mathúna
Seán Mac Gearailt	An tEaspag Liam Ó Murchú	Eibhlín Nic Gheairilt
Siobhán Uí Fhaitaigh	Bryan G. Long	Frank Allen
An Seanadóir Labhrás Ó Murchú	Máire Úna Ní Bheaglaioich	Tomás Ó Muircheartaigh
An Dr. Pádraig Ó Héalaí	Muiris Ó Rócháin	Mícheál Ó Cinnéide
Bernie Firtéar	Jane Flower	Edna Uí Chinnéide
Breeda O'Sullivan	Mary K. Ploszay	Gerry & Maureen Carney Hayes
Máire Ní Dhálaigh	Maria Simonds-Gooding	Peadar T. Mac Ruairí
Pádraic Keane Ó Catháin	Elsie Thornton	Martin Connolly
O'Byrne Family	Nóirín Uí Bheoláin	Liam & Nóirín Uí Rócháin
Seán Ó Coileáin	Ciarán O'Connor	Pat O'Connor
Fiontán Breathnach	Máire Uí Mhurchú	Tadhg Ó Coileáin
Liam Ó Floinn	Proinsias de Priondargáist	An tSr Attracta Ní Dhugáin
Síle Í Mhaoilchatha	Muireann Ní Chinnéide	Séamus Ó Lideadha
Jeaic Ó Muircheartaigh	Seán Ó Cíobháin	Máire Ní Mhaoileoin
Seán Ua Cearnaigh	Chris Waters	Máirín Ní Bhroin
Bo Almqvist	Máiréad Uí Dhomhnaill	Ruadhri Ó Conchubhair
Dáithí Kimber	Boscó Ó Conchúir	Seosamh Mac Ionnrachtaigh
Dónal Ó Gréacháin	Mai Uí Chinnéide	Úna Nic an Oirchinnigh
An tAth. Pádraig Ó Siochrú	Joan Nic Uidhir & Deaglán Ó Maoileoin	Nuala Uí Aimirgín
Brian & Máire Caball	Colm Ó Catháin	Tomás Ó Cíobháin
Caitlín & Seán Ó Dónaill	Máire Uí Mhurchú	Frances Uí Chinnéide
Máire Ní Dhálaigh, Begley Uí Shé	Máirín Feirtéar	Mrs T. Enright
Eoghan Mac Aogáin	Eibhlín Mhic Gheairilt	Bríd Bn Uí Almhain
An tAth. Raphael Ó hAllmhuráin	Marie Collins	Fionbarra Ó Brolcháin
Bríd Uí Mhaoileoin	Mícheál Ó Scanaill	Roibeard Ó Cathasaigh
Gearóid Ó Laoghhaire	Fr John O'Keeffe OFM	Celeste Slye
Tomás Ó Sé	Dr Jim Adams	Lorcán Ó Cinnéide
Máiréad Mhic Giolla Bhríde	Gabriel Fitzmaurice	Gary Granville
Breandán Ó Conaire	Mícheál Ó Cearna	Aingéal Ó Buachalla
Proinsias Ní Chatháin	Cáit & Mícheál Ó Conaill	Cristóir & Caitlín Corduibh
Colm Ó Tórna	Máirín Nic Eoin	Leslie Matson
Séamus Páircéir	Mícheál Ó hOsáin	Caitlín Firtéar
Carmel Guiheen Kenny	John Brett	Síghle Ní Chinnéide-Fitzgerald
Tomás & Cáit Uí Scannláin	Caitlín Bn Uí Bhuachalla	Domhnall & Máire Uí Shíthigh
Mícheál A. Ó Conaill	Dónal Ó Muirthile	Bernadette Nic an tSaoir
Antoine Ó Broin	Áine Uí Riagáin	Máire Mac Conghail

**Tá foirm iarratais ar bhallaíocht agus clúdach faoi iamh san eagrán seo.  
An application for membership with envelope is included in this edition.**

**Is eagraíocht dheonach charathanachta í Fondúireacht an Bhlascaoid a bhíonn ag brath an an bpobal.**



An Dr Pádraig Ó Héalaí leis an gceoltóir Donie O'Connor ag an gCeiliúradh. (Pict: Elaine Kennedy)



Máirín Uí Shé ag cur an Dr Ian Malcolm i láthair ag oscailt an Cheiliúrtha. (Pict: Elaine Kennedy)



Máirín Bn Uí Eochaidh, Eimear Ní Eochaidh-Uí Mhaoilchiaráin agus Edna Uí Chinnéide ag ócáid bhronnadh chaipéisí Chathail Uí Eochaidh in Ionad an Bhlascaoid Mhóir.

(Pict: Lorcán Ó Cinnéide)



Máire Ní Bhóirne ó Choláiste Íde agus Baile Chaisleán Béara ag baint úsáide as "Hannah Keane" nó bheidhlín an oileáin a bhronn lontaobhas na Fondúireachta uirthi ar feadh bliana. (Pict: Lorcán Ó Cinnéide)



Peaidí (na hInise) Ó Dálaigh le Séamusín Ó Luing ag Cé Dhún Chaoim. (Pict: Mícheál "Joe" Ó Dálaigh).



An Dr Pádraig Ó Laighin i mbun dianchomhrá le Máire Uí Shíthigh le linn an Cheiliúrtha.

(Pict: Elaine Kennedy)