

AN NASC

The Newsletter of The D'Arcy McGee Chair of Irish Studies, Saint Mary's University, Halifax, Nova Scotia

Volume 2, Number 1, Spring 1989

ONE YEAR OLD

With this number of *AN NASC*, we open Volume Two of our Newsletter. Over the past year we have attempted to develop new columns and to bring our readers as wide as possible a range of Irish-related material. That process is an ongoing one, as is clear from the new items in this number. We welcome letters, comments and suggestions from readers. Please let us know what you think of *AN NASC* and what you would like to see included in future numbers.

SCOTTISH GAELIC SUMMER COURSE

This year for the first time, the D'Arcy McGee Chair of Irish Studies at Saint Mary's University is sponsoring an Introductory Scottish Gaelic Language Course. This full-credit course will run from 16 May to 29 June 1989. Classes will be held each evening, Monday to Thursday from 7 p.m. to 9:30 p.m. The course will give a general introduction to Scottish Gaelic language and culture with emphasis on Gaelic in Nova Scotia. The students will be given the opportunity to acquire conversational Gaelic, and the course will also feature a series of background lectures on the origins and development of Gaelic culture and language maintenance in Scotland and Canada. The course instructor is Dr. John Shaw of Cape Breton. Dr. Shaw recently edited and translated, *Tales Until Dawn/ Sgeul gu Latha*, stories collected from the Cape Breton Gaelic storyteller, Joe Neil MacNeil. Further information about the course can be obtained from the Chair of Irish Studies at Saint Mary's University (902-420-5782) or from the Continuing Education Department at the University.

IRISH WRITERS READ OWN WORKS

On Tuesday, 7 March 1989, two of modern Ireland's most respected writers, Anthony Cronin and Dermot Bolger

will read from their own work and talk about recent developments in Irish fiction. Born more than a generation apart, Cronin and Bolger grew up in two very different Irelands--Cronin's was that of the thirties dominated by an inward-looking jansenist nationalism while Bolger's world is that of the sixties and seventies which saw the collapse of the intellectual framework of the thirties. Yet the two share in a common struggle to express "the foul rag and boneyard of the human heart" which gives them a generationless common ground. Authors of some of the most impressive works to come out of modern Ireland, Cronin and Bolger will be in Canada to speak to the annual conference of the Canadian Association for Irish Studies from the 1st to the 5th of March. At Saint Mary's, they will be speaking in the Alumni Lounge of the Student Union Building at 8 p.m. on March 7.

MAJOR IRISH WRITER AT SAINT MARY'S

Alan Titley, one of Ireland's most distinguished writers, will lecture at Saint Mary's University on Wednesday, April 5, 1989. The title of the lecture, which is sponsored by the Chair of Irish Studies, is "Dublin Writers", in which Titley will draw on his thorough knowledge of Dublin writers in both English and Irish. The lecture will be in English.

Titley, a native of Cork, is the Head of the Department of Irish at Saint Patrick's College, Drumcondra, Dublin. Not only is he recognized as a leading authority on Irish literature, but he is the author of two novels in Irish, *Stiall Bhreá Feola* and *Méirscrína Treibhe*, and a recent highly acclaimed prize winning collection of short stories, *Eiriceachtaí agus Scéalta Eile*.

This public lecture will be held in the Alumni Lounge, Student Union Building, Saint Mary's, on April 5, at 8 p.m.

Lá Fhéile Bríde

Dominic Larkin

February 1 the beginning of spring? To a Canadian the mere suggestion of this possibility may seem a cruel and perverse joke, but to Irish country people it is (or was) just that. *St. Brigid*, whose feast (Lá Fhéile Bríde) falls on this day, promised:

Gach dara lá go maith
Óm' lá-sa amach
agus leath mo lae féinigh.

(Every second day fine from my own day onward, and half of my own day.)

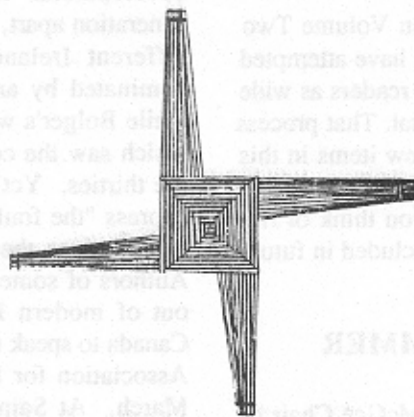
Accordingly, this day traditionally signalled the start of the agricultural year, when plans were made to prepare the fields for planting and the pastures for cattle.

It wasn't always St. Brigid's day, of course; known in antiquity as Imbolc, it was one of the four great festivals that introduced the seasons of the old Celtic year. These are nicely summed up in a story called *The Courtship of Emer*, one of the "rémscela" or "fore-tales" to the Old Irish epic, the *Táin Bó Cuailgne*. (Its Greek counterpart, the *Iliad*, is about a war fought over a beautiful woman; the Irish national epic concerns the theft of a bull--a matter of differing national priorities?) Emer tests the mettle of her suitor, Cúchulainn (the Irish Achilles), by telling him:

"No man will travel this country [meaning herself] who hasn't gone sleepless from Samain, when the summer goes to its rest, until Imbolc, when the ewes are milked at spring's beginning; from Imbolc to Beltine at the summer's beginning and from Beltine to Brón Trogain, earth's sorrowing autumn."

Brón Trogain was an older name for Lugnasa, perhaps the most important of the ancient festivals, the one that

celebrated the harvest. Imbolc alone has not left its name in the modern Irish calendar (thus, for example, Mí Lúnasa is the month of August). It is also the least well-known feast. It seems to have marked the lambing season and the start of the pastoral year and may have involved rites of purification. While the other great feasts retained their seasonal character until recent times, the peculiar features of Imbolc were submrged in the cult of St. Brigid and are difficult now to identify. The old pastoral associations still live, however, in the person of St. Brigid, herself, who is patron saint of herds and dairies.



Saint Brigid's cross

Imbolc itself remains tantalizingly vague but other pre-Christian vestiges of a more general nature are not lacking in the tale of St. Brigid. In building the Irish church the monks of old did not scorn to incorporate in its fabric native materials that were ready to hand, and it's not impossible that the good saint herself may be a pagan goddess in Christian guise.

Cormac MacCuileanáin, the knowledgeable king-bishop of Cashel in Tipperary in the ninth century mentions three Brigids who were daughters of the Daghdha, the gluttonous old head of the pagan Irish pantheon. The name itself, according to scholars, is not a

million miles off from that of the Brigantes, a tribe of North Britons before the Roman conquest. "High" or "exalted" may be the meaning of the name; a synonym, perhaps, for political sovereignty. The men of Leinster in early Christian times regarded the saint as something of a political property and invoked her aid in contests with the Northern Uí Néill (who similarly invoked St. Columcille).

Another pre-Christian vestige which clung to the cult of St. Brigid was the perpetual fire which burned in her shrine at the great convent of Kildare, tended by nineteen virgins. Giraldus Cambrensis, the Norman-Welsh freebooter and propagandist, saw it in the twelfth century; he reports how two Norman ruffians who tried to disturb the fire were punished: one was crippled and the other driven mad.

The celebration of St. Brigid's feast by Irish and Highland Scottish country people in modern times retains (or did until yesterday) many picturesque features, some of which have a strong pre-Christian flavour. Food and drink would be set out as an offering for the saint as she made her rounds of the houses on St. Brigid's Eve, and rushes for her to kneel on. Troops of boys and girls, dressed in white or in a grotesque costume made of straw would visit among the neighbours soliciting contributions for the "Brídeog" (the Little Brigid or "Biddy"), a little effigy made from a cabbage stalk or churn-dash covered in a cloth with a face crudely drawn in. The offerings were usually of a token nature, a sea-shell or a pin being considered sufficient. However, some "Biddies", as the votaries were called, were satisfied with nothing less than money, which they promptly spent on drink.

A very attractive ritual involved a

Lá Fhéile Bríde

member of the household, usually the eldest daughter but often the man of the house, going outside the door on St. Brigid's Eve only to be invited in again in the name of the saint. Then, as the saint's representative, she would participate in a special evening meal, after which St. Brigid's crosses would be woven from straw or rushes.

The obvious pre-Christian elements in the cult of the saint and in her historical associations have given rise to the question: Did she really exist at all? Well, underneath the accretions of myth and legend, there is (probably!) the kernel of a real saint, the founder of female monasticism in Ireland and especially of the great convent of Kildare, famous for its size and influence. The legends that accumulated around her suggest, anyway, that if she didn't exist, she deserved to be invented; for they tell the tale of a woman whose gentleness, compassion and good humour were boundless. She is known traditionally as the "Mary of the Gael" and in folklore--with no regard for chronology--she is venerated as the Blessed Virgin's midwife!

An Old Irish poem is attributed to her, in which she expresses the wish that she could invite Christ and his family and all the saints to an ale-feast. Those of us who may not aspire to sainthood ourselves might consider that an appropriate way to celebrate Lá Fhéile Bríde, and--in a spirit of tolerance that would not have been foreign to St. Brigid--the Feast of Imbolc into the bargain.



The Metro Irish Dancers who participated in the Irish Studies Christmas Céilí at Saint Mary's on 8 December 1988. From left, Ruth Gribbon, Joanne Delaney, Rose Marie Paul, Sinéad Greene, and Aisling Porter.

CHRISTMAS CÉILÍ

Metro Irish Dancers... Sandy Moore.. Swallow's Tale... John Goodman and the Cáber Feidh Gaelic Singers. All these scheduled entertainers appeared at the annual Irish Studies Christmas Céilí in the Courtside Lounge at the Tower, Saint Mary's, on December 8, 1988. And indeed there were a few surprise guests. Archie MacKenzie, Dominic Larkin, members of the cast of *The Playboy of the Western World* from Gorsebrook-St. Francis Junior High School, under the direction of their teacher, Michael Doherty.

A capacity crowd turned out for a fine evening of music, song and dance in the pleasant and relaxing atmosphere of the Courtside Lounge. The entertainment was of a high standard. However, special mention must be made of the Metro Irish Dancers who delighted the audience with their display of Irish dancing.

One of the highlights of the evening was the presentation to Archie MacKenzie, a native of Christmas Island, Cape Breton and now residing in Halifax. Archie had recently returned from Scotland where he had successfully participated in the Mod, the major Gaelic festival. Norman Macdonald, Professor of Gaelic at University College of Cape Breton presented Archie with a copy of the *Proceedings of the First North American Congress of Celtic Studies*. This was an appropriate choice, not just on account of Archie's long and continued involvement with the living Gaelic tradition in Nova Scotia, but also because the Second North American Congress of Celtic Studies will be held at Saint Mary's this coming August.

Don't miss the next evening of Irish music and dance in March.

FROM NORTHERN IRELAND

News and Views from Belfast

by
James Kelly

"Ireland--A Nation Once Again: But Who Will Pay the Piper?"

The British Army was sent in to Northern Ireland to "restore order" back in August 1969, almost twenty years ago. They are still there patrolling the streets, dealing with what a cynical British Home Secretary described as an "acceptable level of violence"; that is, sporadic killings and bombings by the paramilitary IRA and their Orange Protestant counterparts, the UDA (Ulster Defence Association) and its associates.

The Army was deployed on the streets in the first instance because of the upheaval by the Catholic or Nationalist Minority (nearing 40 percent of the population) in frustration at the denial of civil rights for nearly fifty years. This denial took the form of Government discrimination in jobs, housing, and voting rights.

A humorous British historian in his book *1066 AND ALL THAT* said that Prime Minister Gladstone thought he had solved the so-called "Irish Question" by giving it Home Rule (similar to Canada at that time). But, this historian continues, "the Irish very cleverly retreated into the bog and changed the question." Up the Republic!

It was similar British tinkering with the Civil Rights problem and the resistance of Protestant extremists, like Ian Paisley, which in later times enabled the doctrinaire Republican Provisional IRA and Sinn Féin to retreat into West Belfast and change the question back to "Brits Out!"

The end result is a temporary, Colonial-style rule by a British Secretary of State and junior ministers, while the old Stormont Parliament, dominated by a repressive Unionist monopoly since 1920, has been locked up and put in mothballs. It awaits the day when Margaret Thatcher can persuade the two sides to come together in a coalition of all the talents, with fair play for all.

That is the dream, but the Loyalists will not play ball. They fear that this is the half-way house to a United Ireland and that this is the British Foreign Office's hidden intent for strategic reasons. Mrs. Thatcher has been burned in effigy by the disloyal Loyalists at Belfast City Hall, and Paisley says Irish Home Rule is Rome Rule and has been to Strasbourg to insult the Pope. His placard, "Pope John Paul II--Anti-Christ", got him thrown out. In the *melée*, he claims that he was "hit by a Hapsburg", an incensed Grand Duke Otto who happens to be a member of the European Parliament from Austria. (I rate that the most bizarre footnote to the history of 1988).

Meantime, the dispossessed Unionists continue to fulminate against the Anglo-Irish Agreement, under which the Irish and British Governments operate a kind of condominium over the six counties of Ulster, with Charles Haughey, the Prime Minister of the Republic, acting as guardian of the Northern Minority until "normality" is restored; that is, sometime in the future when passions die down and a new generation realizes the futility of an irrational border in a small offshore island of four and one-half million people.

In 1992 will come a giant step towards that realization. Under the Single European Act, the trade barriers in the European Community

come down. The customs posts which have not already been blown up by the IRA along the 300 mile ramshackle Irish border, over the hills and dales, in and out of villages, will by then become bus shelters.

There is only one worry. Dublin politicians pray for the ultimate dream of a United Ireland from Mizzen Head in County Cork to Fair Head in County Antrim. But like St. Augustine, who said "Lord make me virtuous--but not yet", they are in no big hurry. Who will pay the piper?

At present count, it costs the Brits two billion a year to keep the Six Counties afloat as part of Her Majesty's domain--the "United Kingdom of Great Britain and Northern Ireland." With emigration once again draining a big sector of its unemployed youth to other climes, the Republic hopes help will be forthcoming from its empire abroad, and that the international community too will hasten that happy day.

(James Kelly--journalist, writer and erstwhile Northern Editor of the *Independent*--lives in Belfast, Northern Ireland.)

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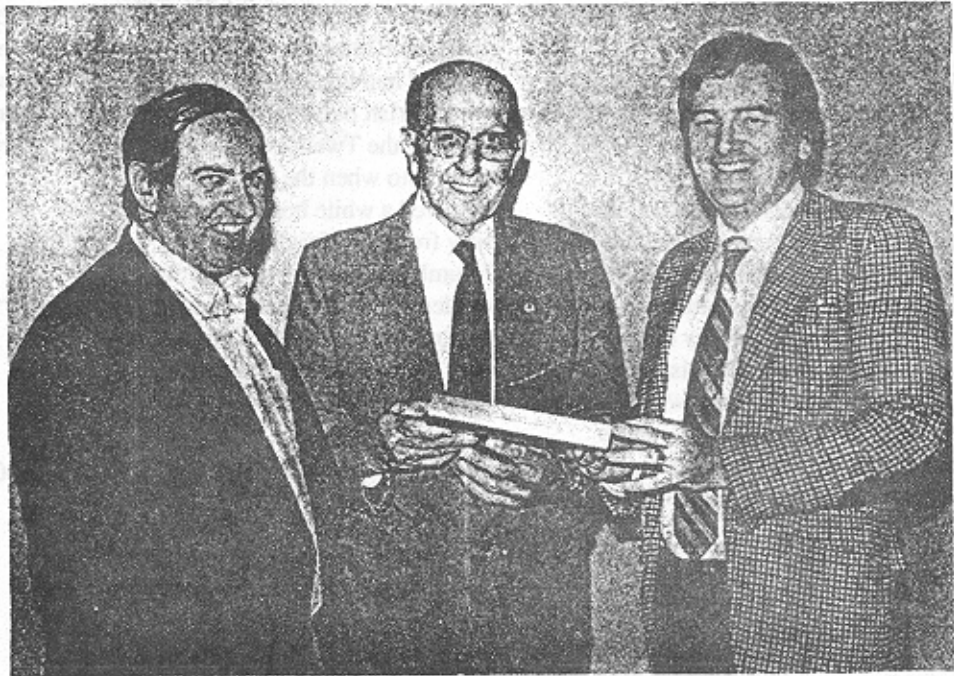
Preparations are complete for the Canadian Association for Irish Studies Annual Conference to be held in Fredericton, New Brunswick. The conference, which is being hosted by Saint Thomas University, will start on Wednesday, 1 March and continue until the following Sunday, 5 March. A full range of lectures and cultural activities has been organized for the Conference, which has as its main theme, 'Irish Culture: Urban and Rural Contexts'.

Special guests include Derry writer and journalist, Nell McCafferty, scholars, A. Norman Jeffares and John A. Murphy, and writers, Paul Durcan and Dermot Bolger. Other lecturers include historians, Peter Toner, editor of the recently published *New Ireland Remembered* (Historical Essays on the Irish in New Brunswick) and Tom Power. For the first time the Irish language will have a prominent position in the CAIS conference Program. Ken Nilsen, Chair of Gaelic, Saint Francis Xavier University and Pádraig Ó Siadhail, Saint Mary's University, will talk about the language in the Gaeltacht and urban areas.

Theatrical productions will include a Theatre New Brunswick production of Brian Friel's *Faith Healer*. Musical entertainment will be provided by Tip Splinter (Toronto Irish Players), Harry Rigby and The Thomists and local Acadian musicians.

Registration is open to the general public. For further information contact the Chair of Irish Studies at Saint Mary's or the Conference organizer.

Stewart Donovan, Irish Conference, Saint Thomas University, Fredericton, N.B. E3B 5G3.



A copy of the *Proceedings of the First North American Congress of Celtic Studies* is presented to Archie MacKenzie, Halifax by Norman Macdonald, Professor of Gaelic at University College of Cape Breton, Sydney. On the left is Cyril Byrne, Co-ordinator, Chair of Irish Studies at Saint Mary's.

Second North American Celtic Congress - August 1989 -

An impressive array of Celtic scholars will participate in the Second North American Congress of Celtic Studies, to be hosted by the Chair of Irish Studies at Saint Mary's from 16-20 August 1989.

Under the Congress theme of "Celtic Languages & Celtic Peoples", the scholars will read papers on topics ranging from the history and development of the Celtic peoples to modern literature in the Celtic languages.

Scholars scheduled to attend the Congress include: D. Ellis Evans (Oxford); Brian Ó Cuív (Dublin), Jean Le Dû (Brest). Donald Macaulay

(Aberdeen), R.B. Walsh (Dublin), R. Geraint Gruffydd (Aberystwyth) and Willie Gillies (Edinburgh).

This Congress, one of the biggest gatherings of Celtic scholars ever assembled in North America, will include a full range of Celtic entertainment.

Registration is opened to the general public. For a copy of the Congress brochure, please contact the conference organizers at:

Chair of Irish Studies
Saint Mary's University
Halifax, Nova Scotia
B3H 3C3
(902) 420-5782.

From Ring to Ontario - And Back!

Recently, one reads reports of new waves of young Irish emigrants leaving home, as a result of unemployment and economic depression. Statistics released in Dublin last summer showed that the population of the Republic of Ireland had fallen for the first time since the early 1960s, a fall largely caused by youth emigration. The rise in population over the last twenty years had followed generations of mass emigration and decline in the population of the whole island of Ireland.

In the light of this fact, it was interesting to meet Seán Ó Lionáin (Seán Lenane), a native Gaelic speaker in the Ring Gaeltacht of County Waterford, Ireland. Seán recently returned to live in Ireland upon his retirement, after spending over thirty years living in Canada.

Seán, a carpenter by profession, arrived in Canada in March 1953, having previously worked in Canada House, London, England. His memories of his trip by sea from Southampton to Canada include one of a bacon and cabbage dinner on Saint Patrick's Day, while in the middle of the Atlantic Ocean. Arriving in Halifax, he was not able to find work, and quickly headed westwards to Hamilton, Ontario, where he spent the next fifteen years. Toronto was his home for the rest of his stay in Canada.

Unlike many other Irish immigrants, Seán succeeded in visiting Ireland every few years. He talked about the changes in transport that had shortened a lengthy five or six day voyage to a similar number of hours on a comfortable jet.

Other memories of Canada include the homesickness he felt in the early

days, when, as he says, he would gladly have returned to Ireland if he only had had the fare; his acting in various Irish plays in the Toronto area; and the Twelfth Orange March in Toronto when the organizers borrowed a white horse for King Billy from the Knights of Columbus. Overall, despite the problems of settling in a new country and making new friends, Seán Ó Lionáin has pleasant memories of his years in Canada.

Now, back in Ireland for good, he is getting used to country life, after spending so long in the city. Despite his regular visits to Ireland during the years he now sees clearly many of the changes that have occurred in Ireland, especially in the areas of mechanization in farming and the breakdown of the sense of community in rural areas. Overall,

despite spending so much of his life in Canada, he is glad that he and his wife have made the choice to go back permanently to Ireland. We wish them all the best for the coming years.

Pádraig Ó Siadhail

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held in Ottawa, March 1986

Edited by
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Raindí ar Strae

Na mná móra iomráiteacha sa stair, tá a fhios agat...Cleopatra... Boudica... Méadhbh Chonnacht...Sue Ellen Ewing...Na mná úd a d'imir a gcuid draíochta ar na fir bheaga bhídeacha, a mheath iad trí shúil na glasóige a chaitheamh orthu...

Ag smaoincamb ar na mná úd a bhí mo Random cóir lá. Is cén fáth nach mbeadh, ambaiste? Ní hé go raibh sé i ndiaidh dúil a chur san fheimin-cachas nó i gCearta na mBan. Ach, ó bhuaíl sé le Soft Bhaer, nó chun lomchlár na fírinne a dhéanamh, ó bhuaíl sise bleid air, ag cur spéise i gcúrsaí cumhachta is sa chaidreamh idirghnéasach a bhí an diúlach bocht. Tar éis cúpla leabhar a fháil ó Leabharlann na hOllscoile a bhí sé. I ndiaidh uaireanta do-thomhaiste an chloig a chur amú ag méaraíocht na gceiclipéidí a bhí sé. Dalladh eolais le fáil iontu ar gach gné den teagmháil idirphearsan. Achan chor ó A go Z. Ach amháin ar an chaidreamh idirphearsan idir mac léinn daibhir is Banríon dhóighiúil.

Nearc smaoinimh a bhí déanta ag Random ar na mallaibh: ar a chloigeann is ar a chuid ball uilig, go háirithe. Dá bhfaigheadh an Rí amach faoina raibh ar siúl acu! Is í an chroch a bheadh i ndán dó. Sin, nó Dia idir sinn is gach anachain, oidhe seacht n-uaire níos measa ná sin. Blúire ó *Foras Feasa ar Éirinn* le Seathrún Céitinn a rith leis ansin: an scéilín úd faoin chluiche iománaíochta a d'imir an bheirt óinmhid le hinchinn an churaidh. An iomáint, galf, snúcar, scuais...Bí ag caint ar do chuid ball beatha a bhronnadh ar lucht leighis, a dhuine, ach cuid díot a bheith idir chamánaibh(go litriúil) i bPáirc an Chrócaigh, cuid eile idir chleathóga ar bhord snúcair i dteach tábhairne...agus cuid eile...Ar bharr amháin creatha a bhí an créatúr bocht ag na smaointe seo.

Is iomaí uair a d'fhógair sé do Shoft Bhaer go gcaithfidís éirí as an seachrán céille seo, nach mbeadh i ndán dóibh dís ach an mí-ádh. Cur amú ama amach is amach ba ea an achainí seo. Ní dhéanadh sí ach aoibh an ghéire a chur uirthi agus é a tharraingt chuici. Sea, ba mhór an claohlú a bhí i ndiaidh teacht ar dhearcadh Raindí i dtaobh na cumhachta. B'fhollas dó gurbh í an Bhanríon a bhí ag caitheamh an treabhsair, mar a déarfá.

Ag deireadh na péice a bhí sé. Phléigh sé an scéal dearóil iomlán lena chara díl, Tab Uiléit. An chomhairle chiallmhar a thug seisean do Raindí teitheadh ón chathair de shiúl oíche, ionas nach mbeadh a fhios ag an Bhanríon cár imigh sé. Glacadh leis an chomhairle. An oíche dár gcionn is coinne déanta ag an bhean leis, chuir Raindí teachtaireacht chuici le maíomh nár mhothaigh sé go ró-mhaith, go raibh tinneas cinn air. Rinne sé ar lárionad na gcóistí ansin, is cheannaigh ticéad don chéad cheann a bheadh ag imeacht ón áit mhallaithe sin.

Deich míle is fiche lasmuigh den phríomhchathair a bhí sé nuair a stopadh an cóiste. Gasra de Uirgharda an Rí. Tugadh clúdach órga do Raindí. D'oscail sé é. Léigh.

Aistríodh an créatúr bocht go cóiste eile. D'fhill siad ar an bhaile mór. Tugadh Random Access go dtí an Pálás Ríoga. Treoraíodh isteach i seomra stáit é. Adhmhaidin ba ea í, faoin am seo. Ag bualadh caide ar an fhaiche taobh amuigh den fhuinneog a bhí roinnt saighdiúirí.

Le críochnú

Gaelic Singing (Irish - Scottish)

If you enjoy Gaelic singing, or would like to learn, the Caber Feidh Gaelic singers want you. Now in their fourth year, Caber Feidh has members ranging in youth from their twenties to their eighties, and have appeared in numerous concerts and céilithe in the metro area, as well as appearing in a play and on television. The singers, who include native speakers, as well as beginners of Gaelic, perform in both Irish and Scottish Gaelic and try to balance the learning and fun aspects of choral singing at their weekly practices. For information, call :Joe Murphy at (902) 463-8658 or (902) 426-2920.

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NOTES FROM IRELAND

Liam Suipéil

In this report we take a quick look at some events in 1988 in Ireland.

Charles J. Haughey: Taoiseach (Prime Minister) of Ireland continues to lead his party (Fianna Fáil) in government. His administration survives on the narrowest of margins and has successfully implemented severe cutbacks in expenditure. While the Taoiseach's fortune in Government continued to improve, his health gave rise for much concern. He had been hospitalised on a number of occasions towards the end of the year and it is thought that his condition was worse than the public was aware at the time. At the end of the year, however, Mr. Haughey returned to his duties as Taoiseach.

Mr. Jack Charlton: The Irish Soccer Team Manager was heard to utter the following quote on the good fortunes of the Irish Soccer Team in the European Cup . . . "There are times when you think somebody up there likes you"

Mr. Ray McSharry: Minister for Finance in Charles J. Haughey's Government succeeds in his efforts to become Ireland's new EEC Commissioner. He has since been appointed to the important portfolio of Agriculture within the EEC. (European Economic Community).

Fr. Patrick Ryan: This Irish Catholic priest was arrested in Belgium for reputedly having bomb making equipment in his possession. The Belgian authorities failed to issue an order for his extradition to Britain - much to the annoyance of the British Prime Minister. He was flown instead to Ireland and a verbal battle ensued from the House of Commons in England. Mrs. Thatcher, who was quite adamant that political considerations had no bearing on the "Rock of

Gibraltar Incident" and the inquest that followed the deaths of three unarmed IRA members who were shot by British Army Personnel, was equally adamant in the Fr. Ryan Affair that the Irish Attorney General should have extradited the priest without hesitation. She had no qualms about politics - British politics - interfering in Irish legal matters!

Seán McBride 1904-1988: The death took place during the year of the Irish Nobel Peace prize winner Seán McBride. He had won the Nobel Peace Prize in 1974 for his efforts on behalf of human rights. He was the son of Maud Gonne (the poet W. B. Yeats may have mentioned her!) and Major John McBride, who was executed in 1916 for his part in the Easter Rising against the British. Seán McBride himself was involved in the Irish freedom struggle and was chief of staff of the Irish Republican Army at the age of 24. He eventually accepted the futility of war and entered Dáil Éireann in 1947. He became Minister for External Affairs for a period 1948-51. Afterwards, he was actively involved with human rights organizations - a trustee of International Prisoners of Conscience Fund and chairman of Amnesty International.

Rafferty, Smyth and Darcy, Golfers: Pride of place in Irish sports affairs goes to these three Irish golfers who won the 1988 Dunhill Cup at St. Andrews. They beat the USA and Canada on their journey to victory.

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Martin Quigley

The Irish Painter, Martin Quigley, who was on a tour of New York and Montreal visited Halifax early in December, and spent a few days meeting with a number of local artists. He gave an illustrated lecture at Saint Mary's Art Gallery, on December 11, in which he spoke about his own recent exhibition "Water Sense", and also dealt with works by other young Irish painters. While he was in Halifax as a guest of the Chair of Irish Studies, Mr. Quigley was given a tour of the recently opened new home of the Art Gallery of Nova Scotia, by its Director Bernard Reardon. Some of Mr. Quigley's prints are available from House of Tara on Dresden Row in Halifax.

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"QUICK AND DIRTY" IRISH Everyday Phrases for Use and Abuse

Antoine Ó Máille

We begin this column with a few of the simpler expressions. Try using them as you go about your everyday activities; you'll be surprised how quickly your friends will learn these and respond to your "Go raibh maith agat" with "Fáilte Romhat".

The Irish is given first, followed by a rough, English phonetic pronunciation, followed by the English translation. Try pronouncing them slowly at first; then speed up. For example, the first expression is usually pronounced as fast as you would normally say "Thanks very much" in a quick street conversation.

1. Common phrases:

Go raibh maith agat.
(gur-a-ma-ha-gut)
Thank you.

2. Fáilte romhat.
(fawl-cha-roh-t)
You're welcome.

3. Cad é mar atá tú?
(cah-jay-mar-a-taw-too)
How ya doing?

Cén chaoi a bhfuil tú?
(kay-n-hwee-a-will-too)
How ya doing?

4. Tá mé go maith.
(taw-meh-ga-mah)
I'm fine (good, well).

Ag éirí a trí.
(egg-ah-ee-ree-a-tree)
"Like a three year old" (i.e., Great).

5. Sláinte.
(slawn-cha)
Health (i.e., Cheers, Down the Hatch, etc.)

6. Slán agat (or simply, "Slán").
(slawn-a-gut)
Bye (So Long, etc.).

7. Slán abhaile.
(slawn-a-while-ya)
Safe Home (i.e., safe journey home).

8. Bulaí fir.
(bull-ee-fir)
Good Man, Yourself (i.e., good for you)

9. Dia duit.
(jee-a-ditch)
Good Day (to you).

10. For the anti-social:

Déan do ghnó duit féin.
(jay-n-duh-gnoh-ditch-fay-n)
Mind your own business.

Ná buair mé
(naw-boo-ir-may)
Don't bother me.

Buail as sin.
(boo-ill-us-shin)
Beat it.

11. Céard atá ort?
(kayrd-a-taw-ort)
What's the matter with you?

12. Fan ort.
(fah-n-ort)
Wait (will you).



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**CANADIAN POET
DE LANGUE
FRANCAISE
DE BHUNADH
ÉIREANNACH**

**Donal Begley
Chief Herald of Ireland**

With the publication of Professor Paul Wyczynski's biography of Emile Nelligan (1879-1941) a further *nasc* has been added to the cultural chain that links Canada and Ireland. By now literary Canada will be aware that the country's foremost lyric poet in the French language has a proven Irish pedigree. The proofs necessary to sustain such a pedigree, however, emerged only at the end of a three-year-long search in Irish genealogical records. A brief review of the Nelligan file at the Genealogical Office, Dublin, may interest those contemplating doing a spot of research into their own Irish origins.

In the case of Emile Nelligan the purpose of our search was to substantiate and indeed amplify certain details, furnished from Canadian sources, concerning the poet's Irish origins. According to these sources his father David was born in Dublin on 11 July 1848 of Patrick Nelligan and Catherine Flynn, and furthermore, the entire family--father, mother, and three children--were said to have emigrated to Canada in the fall of 1855 or early 1856.

'An excellent start to the search,' I can hear you say, dear reader. Indeed! Had there been a system of birth registration in place in Ireland in 1848 David's birth certificate would have proclaimed the exact place and date of his birth as well as the names of his parents--*quod erat desiderandum!* Alas, it was not until 1864 that general civil registration was

enacted in Ireland which meant that the search had to focus on other sources for evidence of David Nelligan's birth.

In the Ireland of the last century it was axiomatic that within a couple of days of birth each new arrival in the Catholic tradition was whisked off to the nearest church to be baptised. In the normal course, an entry recording the event was made in the parish register by the official clergyman, but not always, it would seem! For example, all existing parish registers for the city and county of Dublin, and beyond, were examined for the baptismal entry of David Nelligan - all to no avail.

The search took a turn for the better after it was decided to examine the Register of Labour Patients of the Rotunda Lying-in or maternity Hospital, begun in 1750, the first purpose-built maternity hospital in the world. There on the 11th July 1848 a male child was born to Catherine Nelligan and her husband Patrick, a servant, of St. Thomas' parish. Two further children were born in the same hospital to this couple, a girl in 1850 and a boy in 1856. The accuracy of the information furnished regarding David Nelligan's birth date placed it beyond doubt that the male child born to Catherine Nelligan in 1848 was in fact the father of Emile, the Canadian poet.

Following that vital breakthrough the immediate target of the search was to locate the residence of Patrick Nelligan and his family. The 1851 Heads of Households census for Dublin was consulted and Patrick was found to be living at No. 2 Bayview Parade in the civil parish of St. Thomas.

The area known as *Bayview*, just north of the Royal Canal, between Ballybough Road and North Strand

Road began to be developed for housing about 1830. The neat and tidy houses, with a view of Dublin Bay, built there shortly after that date, are still well preserved and for the most part lived in, including number 2 Bayview Parade, home to the Nelligan family in the late forties and early fifties of the last century.

At that time the civil parish of St. Thomas referred to above, formed part of the Catholic parish of St. Mary and according to the marriage register of the latter, Patrick Nelligan and Catherine Flynn, grandparents of the future poet, were married in the newly built Pro-Cathedral at Marlborough Street on 24 January 1847. It was in this Church, also, that their third child, Patrick was baptised on 28 March, 1855, shortly before they set sail for Canada.

That young David Nelligan's baptism is not listed in the registers of the Pro-Cathedral is something of a mystery. The omission is explained perhaps by the fact that within two hundred metres of the Nelligan home at Bayview Parade stood the chapel of St. Agatha, North William Street. From the date of the establishment of the convent of the Sisters of Charity by Mary Aikenhead at North William Street in 1815 the chapel erected there for the community was also open to the public. In this chapel almost certainly the Nelligans worshipped, and here too, perhaps, their first child David was baptised, quietly, without an official record of the event being made.

With a view to pushing the Nelligan family tree back a further generation attention turned to the origins of Patrick Nelligan. According to family tradition, Patrick was believed to have been born in Buttevant, County Cork about the year 1820. A search of the local parish registers revealed only one family of that surname resident in the parish at that

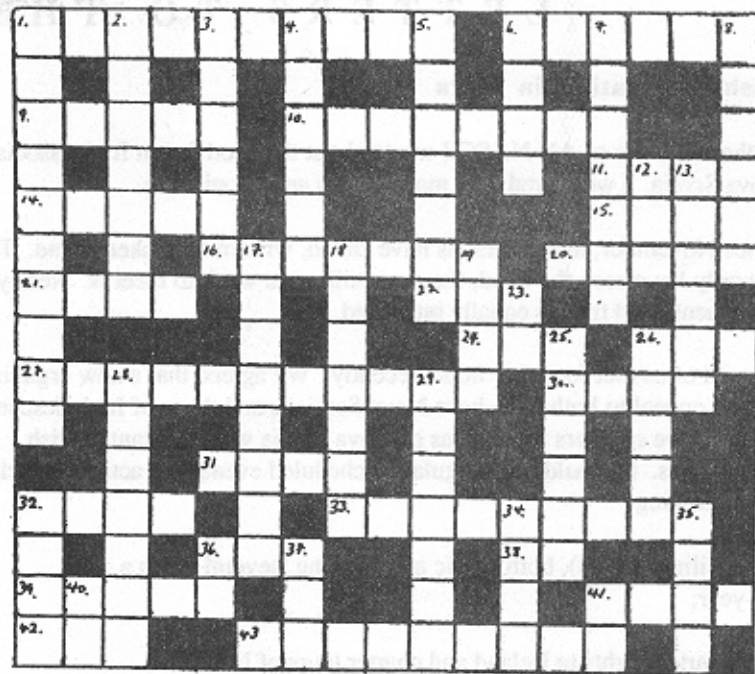
time, namely Patrick and his wife, Margaret Daly of Ballybeg just one mile south of the town of Buttevant. Significantly they had a boy David born to them in 1820.

Unfortunately, for the purpose of our search no baptism register appears to have been kept at Buttevant Church during the years 1817-1819 making it impossible to establish the exact date of birth of Patrick. Even so, it is morally certain that Patrick Nelligan and Margaret Daly of Ballybeg were the great grandparents of Emile.

Ballybeg was the only townland in the parish of Buttevant to be grievously affected by the Famine, the population there falling from around 600 in 1841 to just over 200 in 1851. It is not difficult to understand, therefore, why young Patrick left his native place to try his luck in the second city of the British Empire, as Dublin then was. Here he remained for about ten years before embarking with his family for Canada.

For an account of the fortunes of the Nelligans in Canada the reader is referred to the work cited at the beginning of this article.

CROSFHOCAL



ACROSS

DOWN

- | | |
|--|---|
| <p>1. Dublin bus station and brawl (10)</p> <p>6. These may still be seen camped beside Irish roads (6)</p> <p>9. Hasn't made the mistake yet (5)</p> <p>10. Large cooking pot (8)</p> <p>11. Swedish band (4)</p> <p>14. Part of an angler's reel (5)</p> <p>15. Another term for profit (4)</p> <p>16. Appearing (7)</p> <p>20. -----and Bess (5)</p> <p>21. -----Livia Plurabelle (4)</p> <p>22. Mark Antony asked for the loan of this (3)</p> <p>24. This is woven (3)</p> <p>26. French friend (3)</p> <p>27. The town of the pigs in Irish (11)</p> <p>30. The patron saint of Scotland to his friends (4)</p> <p>31. What 9 hasn't tied yet (4)</p> <p>32. Paradise (4)</p> <p>33. A toll bridge across the Liffey (9)</p> <p>36. Favourite one (3)</p> <p>38. Popular alien (2)</p> <p>39. -----of the Nine Hostages (5)</p> <p>41. The Irish word for other (4)</p> <p>42. You could catch this in Lough Allen (3)</p> <p>43. They overcame the Tuatha De Danann (9)</p> | <p>1. A town on Lough Allen (10)</p> <p>2. Baile nua in English (7)</p> <p>3. How an alpinist sings (6)</p> <p>4. A cluster of flowers (6)</p> <p>5. Where Kelly the boy of song came from (7)</p> <p>6. Where the Ard Rí lived (4)</p> <p>7. A nine sided figure (7)</p> <p>8. The language of 6 across (6)</p> <p>12. There's one of these on every corner in Ireland, they say! (3)</p> <p>13. 9 across couldn't be accused of this (6)</p> <p>17. The title given to a cardinal (8)</p> <p>18. A big hairy beast (7)</p> <p>19. Stare at (4)</p> <p>23. In reference to (2)</p> <p>25. You may carry one of these to a picnic (6)</p> <p>26. A Madison Ave. type (5)</p> <p>28. A kind of pass (7)</p> <p>29. Mountain huts (7)</p> <p>32. This river flows into Donegal Bay (4)</p> <p>34. A kind of bread (4)</p> <p>35. An Xmas log (4)</p> <p>36. Port Laoise or initially Waterford in Irish (2)</p> <p>37. Irish for three (3)</p> <p>40. That is (2)</p> <p>41. Symbol for Einsteinium (2)</p> |
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LETTERS TO THE EDITOR

Irish Association in Nova Scotia

In the last issue of AN NASC I wrote about the need for an Irish association in Nova Scotia. I wondered how many others agreed with me.

Since November, many persons have called, written or spoken to me. They not only have seen the need, they are willing to work to meet it. Nearly all have mentioned friends equally interested.

Several of us met for a few hours recently. We agreed that a new organization should appeal to both Irish-born Nova Scotians and those of Irish descent. It should have chapters in all areas of Nova Scotia with substantial Irish populations. It should offer regularly scheduled events and activities included the following:

- (1) Céilithe (céilís), both music and dancing, several times a year;
- (2) Charter flights to Ireland and charter tours of Ireland;
- (3) Irish dramatic films and travelogues;
- (4) Irish plays, performed by a local Irish drama club;
- (5) Community classes in Irish music and instruments; Irish language, and Irish folklore
- (6) Lectures on Irish literature, history, politics and genealogy and the history of the Irish in Nova Scotia;
- (7) Irish sports; Gaelic football and hurling.

The association should encourage, and even sponsor, study of Irish emigration to Nova Scotia and the history of the Irish in Nova Scotia generally and in particular communities. It should establish links with organizations in Ireland and with other Irish societies in North America and elsewhere. It should publish a newsletter. Ideally, at some point it should acquire its own headquarters, a place for people to meet.

Those who attended the meeting were convinced such an association would succeed if it were properly planned. However, everyone also agreed the idea would fail without proper advance planning. I hope the planning will be completed by the time of the next issue of AN NASC. In the meantime, anyone who wants to help with the spade work should write or call me:

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Halifax, N.S. B3K 5H2
Telephone: (902) 454-5765

Dear Cyril & Pádraig,

I thought I would write you a brief note about my recent visit to Ireland. It was my first visit to "the old sod" and both Betty and I enjoyed it immensely, despite its being too brief, unfortunately. While we were there, I took the opportunity of visiting Kilkenny to see St. Canice's Cathedral - you may not realize that the Ken of my name is after St. Canice. Again, both St. Canice's and Kilkenny require a longer visit. Another highlight of our visit was a reception put on by a former member of our Board of Governors, Ambassador Dennis McDermott. It was very nicely arranged, for among those attending were Pádraig's predecessor, Diarmaid Ó Muirithe and many other friends of Saint Mary's and of Irish Studies here. Garret FitzGerald, former Taoiseach (I still can't pronounce it properly--I think!!) who holds an honorary degree from Saint Mary's, attended as did Dick Walsh, Fr. O'Connor, President of St. John's College, Waterford, Fr. Sean Quigley, Cyril's friend who presented us with some valued books for our library. We also met Joe Lynch from Foreign Affairs cultural bureau, Ciarán MacMathúna whom you both know and we were delighted to see in obvious good health and spirits, Seán Gaynor, former Irish Ambassador to Ottawa. I'm sure I've left somebody out, but this was intended as a note and it's fast becoming a full letter. Anyway, everyone there was delighted about what you two are doing and urge you to keep it up!

I must say that everybody in Ireland was delightful and charming to both of us, above all Mr. McDermott and his wife who entertained us at a dinner in the Embassy building at Killiney which must have the best view of any embassy in Ireland. -- Oh yes, and I kissed the Blarney Stone. Betty said she hasn't noticed any difference, but I've noticed a distinct improvement in eloquence (there was a great deal of room for it!)

Kenneth Ozmon, President
Saint Mary's University

CÚMNE AN CHEOL

ANTOINE Ó MÁILLE

— AN tSÍ BHEAG 'S AN tSÍ MHÓR —

IA - REAS MÓR THAR - LA I - OIR NA RÍ - ÓN, D'FHÁS
 ÓN DÁ - CHNOC SÍ - SE DÚIRT AN tSÍ
 MHÓR GO MÓ'FHEAR I - FÉIN, FÁ DHÓ GO MÓR NA 'H tSÍ
 CHNOC. NÍ - RAIBH TÚ - RIAIMH - CHOMH NUA-SAL LINN, I -
 GCÉIM DÁR ARD - AÍODH I DTUATH NÁ - I GCILL, BEIR UA - INN DO
 CHAINT, NÍL SUAIR - CEAS ANN, COIN - NIGH DO CHOS IS DO LÁM H
 UAINN.

*Tráth do chruinníodar 's ansin
 bhí an bualadh teann,
 I measc na machairí anonn 's anall,
 Níl duine dár tharla ariamh ón mbinn,
 Nár chaill a cheann san ár seo.*

*Páirlidh! Páirlidh! fáiltím daoibh,
 Sin agaibh a'namhaid ó Charn Chlann-Aoidh,
 Ó bhinn Ach-Chluain na sluaite díobh,
 A's a chárde grádhach, bíodh páirteach.*

This song--"An tSí Bheag, An tSí Mhór"-- was the first composition of the last of the Irish bards, Turlogh O'Carolan (Toirdhealbhadh Ó Cearbhalláin), who was born in Spiddal, Co. Meath in 1670, and died in Ballyfarnan, Co. Roscommon, March 25, 1738.

O'Carolan was, like those of his occupation for over a millenium before him, an itinerant musician and composer, whose musical pieces were mainly occasioned by his being an invited guest at one of the many houses of the gentry that formed his occupational route. The above song was composed at the instance of one George Reynolds whilst O'Carolan was in temporary residence at his house in Letterfian, Co. Leitrim. The composition's subject is a fantastic battle waged between the fairy hordes attached to two adjacent hills in the area close by Letterfian, one called Little Fairy, the other Big Fairy--hence the name of the song.

O'Carolan's life was a colourful one. Unlike many of his colleagues, he acquired sufficient fame to become the subject of much biography and legend. His family migrated from Meath to Leitrim in 1685 under reduced circumstances, as they used to say, and the 15 year old Turlogh became acquainted

with a family in the area of his new residence by the name of Mac-Dermott Roe. He was taken in by, and remained for the rest of his life attached to, this Northeast Connacht, well-to-do family, for whom he composed many of his most touching songs and melodies.

O'Carolan was educated with the MacDermott children, but at the age of 18 was stricken with smallpox, which resulted in his becoming totally blind. As a solace--and perhaps as an intel- ligent anticipation of his limited possibilities for a future occupation--he took up the harp, with sufficient diligence that by the age of 22 he left the MacDermotts with horse and attendant to take up the life of an itinerant bard.

Turlogh visited most of the important houses of North Connacht, Meath and South Ulster, always returning "home" to the MacDermotts where he was assured of a family welcome. His jourmies as bard touched the houses of O'Rourke, Nugent, Peyton, O'Connor, Dillon, O'Donnell, Crofton, Corcoran, Irwin, O'Dowd, Plunkett, O'Hara, and Mac-Guire, among others. In each of these houses, he entertained his hosts with his music, often, if he felt inspired by his own Muse or by pecuniary necessity, composing a song in honour of temporary patrons. If you peruse a collection of O'Carolan's compositions, you will see that most carry a surname in their title, presumably that of the family whose beneficence occasioned the piece.

Some of O'Carolan's pieces are lovely, some are simply pot- boilers, written for people for whom he had little feeling or connection. Whatever their quality, Turlogh became famous in Ireland as the last of the true bards, and his presence was welcomed, and sought after, his music praised, his poesy recounted. His funeral was the largest to take place

within Connacht in living memory. He appears to have been a complicated, but well-tempered personality, which seems surprising in itself given, what to us, would be a tragedy of youth and a difficult, wandering life. To be born blind is one thing, but to have had sight and then fall into a world without colour or light is a blow from which not many would so happily recover. O'Carolan turned to the world of sound, music and song, within which he became, by all accounts, not the technically best harper on record, not a poet's poet, but a brilliant, bardic genius who combined musical and poetic composition with social occasion in the manner of his esteemed tradition.

The legend and tradition which has come to surround his life, within which he is often depicted as a pious man with secret nationalist sympathies, is dispelled by Issac Weld, who paints a picture of a more real man, and blind artist, a wandering artist, whose livelihood depended upon the favours of many, not all of whom he respected or admired. There is little reference in his poetry or "obiter dicta" about Ireland as a nation--a nation suffering at that time under the Penal Laws. The sharp edges of his daily life were rounded by an affection for whiskey, which, many suspect, is what eventually killed him (although 68 at that time was considered a long life indeed). Weld comments straight forwardly:

... Living thus in the midst of plenty and good cheer, Carolan got gradually addicted to strong liquors, and at last became a confirmed drunkard. . . He drank spirits habitually without any admixture of water; lost the use of his limbs by his intemperance. . . Yet in this degrading condition his muse did not altogether forsake him; and one of his most pithy epigrams was composed on the occasion of his having been found on the floor. . . after having fallen out of bed in his

efforts to get at the bottle, which had been purposely placed beyond his reach. . . It alluded to the fall of heroes in the field, whilst for the first time a bed-ridden man had fallen in combat--in the combat of the bottle. . .

The bed he fell from proved to be, a short while after, his deathbed, his only consolation that he died in the house of the MacDermotts amidst those who loved and admired him.

About the song: The verse is from the redaction of Tomás Ó Máille, whose Volume XVII of the Irish Texts Society is devoted to O'Carolan's work. The quote from Weld and other biographical details also appear in Ó Máille's account. The melody I have combined from almost identical versions, one from O'Neill's *MUSIC OF IRELAND*, the other a rendition played by Seán Ó Riada on the album *Ó RIADA'S LAST FAREWELL*. If you have accompanied us through the last two articles in *Cúinne an Cheoil*, you will recognize that this melody fits into neither the adjacent system nor the modal system; it is straight, European (principally Italian) melodic and harmonic writing, something musically very much in vogue in Ireland during O'Carolan's epoch.

It is not often that one encounters O'Carolan's music with verse and melody together, in the manner he must have composed and sung it for his patrons. This tune, for example, is popular with Irish musical groups as an instrumental piece, but is rarely, if ever, sung. I hope to remedy this in future installments of our "music box"; many of Turlough's melodies that you may have recognized and whistled you will then be able to sing, and enjoy the feeling of their original presentation so long ago.

IRISH SURNAMES

Terrence M. Punch, F.R.S.A.I.
President, Royal N.S.
Historical Society

Many Irish surnames have taken several forms in recent centuries. In many cases the variations are slight and apparent--e.g., the use or omission of the prefix "O" or "Mc" with a surname. In other cases the differences are quite considerable. Reference to MacLysaght's book, *Irish Families*, will explain the circumstances in each of the following examples. The names are not always of the same ancestry, so that this list should be treated with some caution, and is given here merely to indicate that we must keep an open mind about the forms a surname sometimes takes.

Archdeacon = Cody = McCuddy;
Barrett = McPadine = McEivilly = Staunton; Barron = Fitzgerald; Blake = Caddell; Brannagh = Walsh = Welsh; Cahan = McCloskey = McEvinney = Kane = Keane;
Caulfield = Gaffney = McCarron = Growney; Clifford = Col(e)man;
Cogley = Quigley; Convoy = King; Curley = Terry = Kerley; Doherty = McDevitt; Donoghue = Dunphy; Enright = Hanratty; Flood = Tully; Gilfoyle = Kilfoy = Powell; Gowan = Smith; MacMahon = Vaughan; Nangle = Costello; Pender = Prendergast; Phelan = Whelan.

Who was it that said "A rose is a rose is a rose"?

CURRAN

Variants: Curren, Currane, O'Corren

Curran, according to MacLysaght, is a surname found in all four provinces of Ireland, notably in counties Leitrim, Waterford and Kerry, but Donegal, Galway, Cork and Dublin possess a fair share of the total. Although the O'Curraín sept may explain the origins of those in south Leinster and Waterford, those of west Munster--Cork and Kerry--derive from O'Corraín which sometimes became confused in the process of anglicization with O'Corraidhín (Creen or Curreen). The meaning is "grandson of Corran", with Corran meaning the spear--i.e., corradh.

The best-known Irish personage is undoubtedly the orator and patriot, John Philpot Curran (1750-1817) from County Cork, whose kinship is published in *Notes and Queries*, 194, pp. 266-8, 290-4, 338-41, 384-7 (1949). Of more recent note have been the artist, Charles Courtney Curran (1861-1942) from Kentucky, and Kevin Curren, the tennis player who won the U.S. open doubles with Steve Denton in 1982. A colourful character was Joseph Edwin "Big Joe" Curran, labour organizer in New York (1906-1981), who headed the National Maritime Union for 36 years until 1973.

In the Atlantic region an early settler was Martin Curran of Galway who was reported at Conception Bay, Nfld., by about 1775. Other early Newfoundland Curran(s) were Patrick from Dungarvan, Co. Waterford, at St. John's in 1806. Currans were settled before 1830 at Holyrood, Avondale, Harbour Grace, Trinity Bay, and Tickle Cove.

Maurice Curran from Waterford was an Irish Repealer at Bedeque, P.E.I. in 1843, though one must look for later Currans in Kings County at New Perth and Baldwin's Road, both in lot 51 not very far from Georgetown. While a few Currans settled at Saint John and Chatham, the name was not widespread or numerous in New Brunswick.

Nova Scotia, on the other hand, became home to several Curran/Curren families, notably in Halifax and the Windsor area. Benjamin Curren, D.C.L. (1826-1889) from Windsor, headmaster of the Classical School, came of a Loyalist family, as presumably did his Windsor contemporary, Edward Curran, grandfather of the late Halifax county councillor, Capt. Reginald Curran (1883-1975). Families were also founded by men directly from Ireland, such as the two Kerry men, Thomas and James Curran or Curren, and also by Maurice (d.1899) and William Curran (d. 1882) from the Dungarvan area of Waterford. The well-known clerical cousins, Dr. Charles Curran and Vicar-General Thomas P. Curren, were grandsons of a Derryman, Patrick Curran (1837-1893), who was foreman of the sugar refinery in north-end Halifax, a landmark destroyed in the Explosion of 1917.

WALSH
Variants:
Brannagh
Welsh



Walsh, the fourth most numerous surname in Ireland, is widespread, especially in Mayo, Galway, Cork, Kilkenny, Waterford and Wexford. The name in Ireland is pronounced "Welsh", which conveys its meaning of "one from Wales". The Irish Breathnach, anglicized Brannagh, means the same thing.

While Cambro-Norman families such as Fitzgerald, Burke and Punch sprang from one or two known ancestors, "Walsh" was a generic term bestowed on various newcomers to Ireland. The toponymic evidence of the locations of assorted Walshestowns and Bally(na)brannaghs bears out the early and independent existence of several Walsh families in Ireland.

Nicholas Walsh, Protestant bishop of Waterford (murdered 1585 by a man he had rebuked) introduced Irish type for printing his Irish translation of the New Testament. Rev. Peter Walsh (1618-1688) was expelled from the Franciscans and excommunicated for supporting the Duke of Ormond by writing "The Loyal Remonstrance". John Walsh (1830-1898), Catholic archbishop of Toronto, promoted the Irish Race Convention after the Parnell scandal split the Irish Party.

In sports, Ed(ward) Augustin Walsh (1881-1959), a record-setting baseball pitcher, and Bill Walsh who was recently coach of the San Francisco 49ers, were of Irish origin. Stella Walsh (1911-1980), the 1932 Olympic gold medallist in the 100 meter run, cannot be claimed by the Irish as she had been born Stanislaw Walasiewicz in Poland.

Turning to our region, we find 1408 Walshes and 104 Welshes on the 1955 electors list for Newfoundland. Together, they make this the most numerous Irish name in that most Irish of provinces. Early occurrences

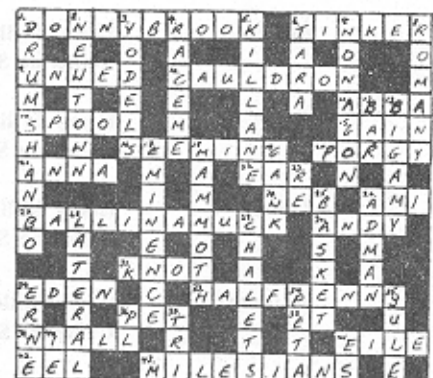
noted include Philip Walsh at Chapels Cove (1766), William at Kitchuses (1776) and Walter at Cupids (1787). These men came from Tipperary, Kilkenny and Cork. David Walsh was messenger to the Newfoundland House of Assembly in 1838 and assisted in the arrest of the surgeon Edward Kielley.

In P.E.I., lot 11 in Prince County was the estate of Rev. Raphael Walsh of Dublin, whose agent was the progenitor of the Palmer family on the Island. Rev. Kyran Walsh was an early Catholic pastor in P.E.I. Repeal lists in 1843 contain the names of seven Walshes in Charlottetown, as well as others at Bedeque, Grant's Creek and St. Peter's Road.

New Brunswick's Walshes were spread far apart: Saint John (1802 - Andrew Walsh, Mariner), Chatham (Peter Walsh, 1831), Nelson, Red Bank, Campbellton (William Walsh, 1839) and Melrose.

In Nova Scotia the best known of the name is certainly Most Rev. William Walsh (1804-1858) from Waterford, author and first archbishop of Halifax. The name Walsh or Welsh is found in all but two of the province's eighteen counties, with the greatest concentrations near Guysborough and Halifax. During the nineteenth century, Walsh was the most numerous Irish surname in Halifax, reflecting the fact that the southern coastal counties of Ireland were the homelands of most of the Irish in Halifax.

Crossword Solution



Waterford - Newfoundland Baptisms and Marriages in the 18th century

In the eighteen and early nineteenth centuries, thousands of Irish men and women migrated back and forth across the Atlantic between Waterford City and Newfoundland. The Roman Catholic Parish registers in Waterford record a number of Baptisms and at least one marriage stating clearly the Newfoundland connection. In the case of the Baptisms, which are all recorded in Latin, the priests note " de Terra Nova." The following list has been culled from the Registers of St. Patrick's and the Cathedral parishes of Waterford City.

The original entries have been reduced to a convenient form containing all pertinent information except the priest's name. First names have been translated from Latin except Donatus, the accepted anglicized form of which is Denis, and Thadeus, the accepted forms of which are Timothy or Terrence. Family names are given as in the original; in many cases the modern forms differ from these eighteenth century spellings and are recognizable e.g. Callaghan/Calahan; Morrisey/Morisy. However, some others may cause confusion since they are approximations to the eighteenth century form of the Irish (Gaelic) original: Kennedy/Kennaghty, Kenny/Canna, McGrath/McCragh.

CHILD	PARENTS	D.O.BAPT.	SPONSORS	PARISH
James	John Calahan Mary Butler	10/11/1755	Patrick Morrisey Mary Lorgan	Cathedral
Richard	John Calahan Mary Butler	10/11/1755	Donatus Calahan Brigid Dunne	Cathedral
Maragaret*	John Cody Joan Foulow	25/11/1757	John Francis Agatha Keif	Cathedral
Mary*	John Cody Joan Foulow	25/11/1757	John Neil Helen Keif	Cathedral
James	Thadeus Donohu Margaret Lehy	14/11/1755	Patrick Morisy Margaret Poel	Cathedral
Mary	Thadeus Donohu Margaret Lehy	14/12/1759	Patrick Morisy Margaret Poel	Cathedral
William*	Michael Macragh Margaret Pereswill (mother is a protest- ant)	4/12/1759	John Neil Mary Kehe	Cathedral
Mary*	Henry Miller Catherine Scurry	22/11/1759	Thomas Fling Margaret Neil (nee Poel)	Cathedral
John*	Henry Miller Catherine Scurry	22/11/1759	Thomas Fling Margaret Neil (nee Poel)	Cathedral
James*	Henry Miller Catherine Scurry	22/11/1759	Thomas Fling Margaret Neil (nee Poel)	Cathedral
William*	Henry Miller Catherine Scurry	22/11/1759	Thomas Fling Margaret Neil (nee Poel)	Cathedral

CHILD	PARENTS	D.O.BAPT.	SPONSORS	PARISH
Anastasia	Edmund Doyle Mary Miller	23/01/1780	Thomas Sutton Mary Sutton	St. Patricks
Andrew	Edmund Doyle Mary Miller	23/01/1780	Thomas Sutton Mary Sutton	St. Patricks
Brigid	Edmund Doyle Mary Miller	23/01/1780	Thomas Sutton Mary Sutton	St. Patricks
John	Edmund Doyle Mary Miller	23/01/1780	Thomas Sutton Mary Sutton	St. Patricks
Margaret	Moses Jackson Mary Dalton	17/10/1752	John McGrath Elizabeth Haugherin	St. Patricks
Simon	Samuel Nash Susan Roberts	17/10/1752	James White Ann White	St. Patricks
Adam	Isaac Norcott Magdalene Durny	17/10/1752	Joseph Collins Joan Power	St. Patricks
Thomas	Robert Simms Joan Carty	21/10/1762	Philip Meara Cecilia Fitzgerald	St. Patricks
Margaret (7 weeks)	Thadeus Bolan Mary Dwyer	18/11/1753	Timothy Quirk Catherine Murphy	St. Patricks
William	John Drinkwater Brigid Phelan	3/12/1756	James Lee Honor Knox	St. Patricks
Honor	Henry Jean Mary Sullivan	19/12/1765	Daniel Connors Helen Morris	St. Patricks
Joan	James Kane Mary Sullivan	3/12/1756	Laurence Merry Elizabeth Phelan	St. Patricks
Anastasia	James Rochee Mary Dumphy	4/01/1762	Bryan Roche Ann Fanning	St. Patricks
Ann	James Roche Mary Dumphy	4/01/1762	John Tannery Mary Merry	St. Patricks
James	James Roche Mary Dumphy	4/01/1762	John Wyse Helen Power (nee Meany)	St. Patricks
Mary	James Roche Mary Dumphy	4/01/1762	Henry Roche Anastasia Langton	St. Patricks
Hannah (10 yrs)	Matthew Ryan Ellen Hern	18/11/1755	Luke Mahony Mary McCragh	St. Patricks
Honor (22 Yrs)	Robert Welsh Joan Connolly	7/12/1760	Patrick Moony Margaret Welsh	St. Patricks
James	William Bryen Mary Ryan (alias Snow)	6/12/1768	Robert Eustace Catherine Veal	St. Patricks

CHILD	PARENTS	D.O.BAPT	SPONSORS	PARISH
Thomas	William Bryen Mary Ryan (alias Snow)	6/12/1768	Patrick Londregan Margaret Stapleton	St. Patricks
John (Twin)	William Penny Margaret Burk	12/09/1770	James Cahill Joan Collier	St. Patricks
Sara Twin)	William Penny Margaret Burk	12/09/1770	Sylvester Fanning Elizabeth Bryen	St. Patricks
Catherine	Pierce Stapleton ¹ Margaret Shee	30/11/1769	Thomas Kennedy Margaret Stapleton	St. Patricks
John	Pierce Stapleton Margaret Shee	30/11/1769	Joan Fitzgerald Laurence Stapleton	St. Patricks
Mary	Pierce Stapleton Margaret Shee	30/11/1769	Martin Fling Margaret Forristal	St. Patricks
Mary	John Heffernan Honor Jean	19/12/1765	John Power Mary Morrisy	St. Patricks
Brigid	John Heffernan Honor Jean	19/12/1765	David Brown Helen Canna	St. Patricks
Elizabeth	John Heffernan Honor Jean	19/12/1765	John Cooke Helen Connors	St. Patricks
Dorothy (7 Yrs)	Matthew Kennaghty Anna Stephens	6/1/1754	Ritchard Kearny Mary Neale	St. Patricks
Dermot	Peter Lawlor Mary Rierdan	30/11/1756	Daniel Lawlor Catherine Lawlor	St. Patricks
Robert	James Crowley ² Honor Welsh	7/12/1760	John Pattin Magdalen Dollard	St. Patricks
Mary	James Crowley Honor Welsh	7/12/1760	John Neile Ann Pattin	St. Patricks
John	James Crowley Honor Welsh	7/12/1760	Thomas Hayes Margaret Neile	St. Patricks
Honora	Henry Hunt Mary Sullivan	19/21/1765		St. Patricks

* Reads "Born in America"

Marriages: Robin Holly and Jane Broders [Brothers], married about three years ago in Newfoundland according to the custom of the place, renewed and ratified their consent here this day in the presence of William Broders and Catherine Broders. Waterford 29 November 1762. St. Patricks.

Notes:

1. The Parish Registers of The Anglican Parish of St. John's, Newfoundland record the marriage of Pierce Stapleton and Margaret Shea described as "of Conception Bay" on 15 October 1765.
2. James Crowley, of unknown parentage, was baptized in St. Patrick's 25/11/1761 prior to his marriage to Honor Welsh.

Final Call for Papers

"Celtic Languages & Celtic Peoples"

Second North American Celtic Congress

August 16 - 20, 1989

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Proposals should include an abstract of 200-250 words.

Papers may be from 40 to 45 minutes long, and may be in English, French,
Breton, Irish Gaelic, Scottish Gaelic, or Welsh.

Scholars may read two papers if one is in a Celtic language.

Please submit proposals by May 31, 1989 to:

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Brian Ó Cuiv, R. B. Walsh, and Gary German.

BOOK REVIEWS

by
Terrence M. Punch,
F.R.S.A.I.

Dublin List of Electors, November 18, 1868. Available in reprint from Magee Publications, Box 26507, Prescott Valley, Arizona 86312, for \$20 (U.S.) ISBN 0-937267-12-0) 288 + 68 pp.

The genealogical value of lists of names is well recognized. As locational records they are important to those who are in the process of determining who was where and when. This collection of Dublin voters supplies the names and addresses of about 11,000 adult men four generations ago. If you are interested, the lists also tell for whom each elector cast his ballot. The political historian will probably see the significance of the difference in preference between freemen and property owners. The family historian just may see someone he is looking for.

Nor should one expect to find all the electors living in Dublin; on the contrary, they are spread across Ireland and beyond. Thus, we see voter Richard Butler resident in Ballysateen, Tipperary, and Rev. George Johnston at Belturbet, Cavan. Further afield were William Brereton, Brecon, South Wales; Philip Hickman in London; and Rev. Charles Thomas Woods of Vancouver Island, British Columbia. By comparison, William Armstrong of Toronto was halfway home. The clear implication is that your immigrant Irish ancestor lurks unsuspected in the pages of the Dublin list of electors.

The rescue and preservation of such primary source material is of particular value in Irish genealogical endeavour where so much has to be rescued from oblivion and made accessible to those who can perceive its value.

A Guide to Tracing Your Dublin Ancestors by James G. Ryan. Flyleaf Press, 4 Spencer Villas, Glengageary, Co. Dublin, Ireland, for \$12 (ISBN 0-950846-61-9) 96 pp.

If the tone and organization of this guidebook indicate the prevalent trend in Irish genealogy, we have at last come to the point where such volumes actually tell one something. Dr. Ryan marshals his material admirably, both in format and in level of instruction. Unobtrusively he imparts much information, some of it basic, some of it rather advanced, all of it necessary in a general guidebook.

The author proceeds from a brief discussion of the principles of family research, through what the records can tell, to geographical considerations in research. Then come chapters on census returns and their substitutes (for Ireland a grim necessity), directories, church registers, newspapers, family histories, probate and marriage records, graveyards, archival sources, miscellaneous sources. An index ties it all together and affords ease of consultation.

The book deals with Dublin, but its value is much wider, for most of the volume applies well to most of Ireland. There are slips, such as 1953 for 1853 (p. 60), 1861 for 1851 (p. 13). The omission of the publications of the Association for the Preservation of the Memorials of the Dead, Ireland, was surprising. The 1903 issue alone contains 28 pages of Dublin material. More to the point, though, is my hope that Ryan or another will produce similar guidebooks to the counties of high emigration (e.g., Cork, Kilkenny, Waterford, Tipperary, Wexford), which matter so greatly to Atlantic Canadians.

New Ireland Remembered; historical essays on the Irish in New Brunswick, edited by Peter M. Toner. Available from the Irish Canadian Cultural Association of New Brunswick, 109 Roy Avenue, Newcastle, N. B. E12 3N8, for \$14.95 postpaid. (ISBN 0-920483-23-2) 188 pp.

This is a collection of ten essays about the Irish in New Brunswick written by six scholars who really know their subject. Peter Toner himself contributes three pieces, though the table of contents fails to credit him with his excellent Introduction, itself a revealing synthesis of the subject at hand. William A. Spray offers two intriguing essays, one on the reception of the Irish in New Brunswick, the other on the Irish in Miramichi, a reminder if one is needed, that that great river washes the home of many of New Brunswick's Irish. T. W. Acheson and Mary McDevitt write about the other Irish concentration, that at Saint John. Scott See and William M. Baker deal with those notorious Irish phenomena, the Orange Order and the Fenians. Together with Toner's discussion of the Catholic Church and the 1851 census in New Brunswick, the net result is a revealing introduction to the Irish history of our sister province.

Having written a piece of "the Image-of-the-Irish" type as a paper for a multicultural conference at Saint Mary's University, I found Spray's article on the arrival of the Irish and how they were perceived particularly interesting and valuable. Similarly, Mary McDevitt's analysis of the burial records of St. Mary's Cemetery in Saint John struck a responsive chord. A brief review such as this is not the place to give many details, but the contrast shown as to Irish origin in Saint John and that found in a similar study of Holy Cross Cemetery in Halifax is striking. Only

County Cork is strongly represented in both old cemeteries. Whether the low incidence of Waterford and Kilkenny immigrants in Saint John indicates fewer such people there, or whether the people from Cork went in more for headstone erection is not clear, but the pattern of county of origin revealed in Saint John could be related to the fact that Nova Scotia's Irish were of pre-Famine migration, while many of those going to Saint John emigrated in the Famine period (1845-51). What is virtually inarguable is that the Irish of both cities tended to chain migrate, i.e., to follow the path blazed by neighbours and relations who had migrated before them.

The collection is well presented in an attractive volume, published for New Ireland Press. Six of the essays are documented by footnotes, though the collection lacks an index which might have been useful for those who will wish to peruse the volume for certain people or places. This is, however, a book of history and should be read as such. When coupled with the work of John Mannion in Newfoundland and the several Irish issues of the *Abegweit Review*, the picture of Irish ethnicity in the Atlantic region of Canada takes shape. One hopes that the Chair of Irish Studies in Halifax would undertake to provide a collection which will present the Nova Scotian corner of the canvas; the total absence of reference to existing Nova Scotian work suggests that it is either not known or not considered relevant. That, however, is no criticism of this book about the Irish in New Brunswick, which is well worth having.

An Nasc is the newsletter of the D'Arcy McGee Chair of Irish Studies at Saint Mary's University. If you would like to receive *An Nasc* on a regular basis, please write or telephone: *An Nasc*, c/o D'Arcy McGee Chair of Irish Studies, Saint Mary's University, Halifax, N.S. Canada B3H 3C3, Telephone:420-5782

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