



# OHIO IRISH AMERICAN NEWS

February 2021 • Volume 15 - Issue 2



Older Than The Pyramids  
NEWGRANGE, MONOLITHIC TOMB, CO. SLIGO





### EDITOR'S CORNER

By John O'Brien, Jr.

@Jobjr

## Tripping over Technology

Are you as tired of COVID as I am? Writing about it, thinking about it, adapting to it, missing loved ones and their hugs, and most horribly hurtful of all, seeing friends die from it so unnecessarily.

Vaccines are on the way. We don't know the long-term effects to our health and our society, though a report I saw yesterday said it is average of about 6 months for all the symptoms to seep away for those recovering.

I'd love to write about music, dance,

food etc, but they are still safety embargoed. I have had the really meaningful opportunity to interview folks on Zoom. These interviews are naturally much warmer and more insightful than the previous norm of phone interviews. I have gotten to know favorite personalities and performers so much better than I ever would in a phone conversation. There is no pressure, and the conversation is broader. I feel it offers so much more.

Recent Inner Views with wonderful people like Ashley Davis, Shannon Lambert-Ryan of Runa, Ruairi McKernan, Dan Fedoryka of Scythian and more really stand out, but a bunch of them have left impact and enrichment far beyond what is produced, knowledge and inspiration, creativity and connection, far beyond what we see just on stage.

Those interviews will continue, whether in print, podcast, expanded on the web and slipped into social media's Facebook, Twitter and Instagram, or some combination of those. Eventually, when I figure out how to edit the videos, they will be added to our YouTube channel too. Fiona McEntee and Maureen Clark are on the schedule, and more will be added, as the production for all our platforms offers new opportunities to share the richness of our people.

### THE LEGENDS LIVE ON

Our goal is present acknowledge-

ment and appreciation and over time, a library of the movers, shakers and music makers having an impact today, available today and for their children, researchers and future generations to come, thanks to those advances in technology now available, and to come.

I won't forget being able to provide the family of our own legend, Tom Byrne, audio of our long and fun interview, and their response to that after he passed away. Their ability to always being able to hear his voice, whenever they want, now and to come. Those interested will be able to experience them, though gone, in many of the senses: see, hear and uniquely experience their faces, mannerisms, laughter and more.

I was born with no relatives here in the U.S., outside of my folks and three sisters. I would have so loved to see my relatives, grandparents, and others, those that I only heard about, but never knew.

Now with technology, and my interest, we will fulfill for new generations, what I wished I could have fulfilled for myself. The OhioIANews Library is under development (now, it's time to learn video editing!). ■

Nuair a stadann an ceol, stadann an rince  
(When the music stops, so does the dance)  
John



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**About Our Cover:**  
Newgrange, monolithic tomb in Co. Sligo. Newgrange and the nearby tombs of Howth and Dowth, are older than the pyramids.  
Photo by Conor Makem.



### CLEVELAND COMHRA

By Bob Carney

@BobCarneyGTR

## The Festival of Imbolg

February is recognized as the beginning of spring in Ireland, a time of growth and renewal. The Festival of Imbolg, on the first of February, celebrated the arrival of spring as the earth awakened after the dark winter months.

Goddesses were important deities in the ancient religions of the Celts, as they were thought to play a daily role in the lives of the people. Brigid was the goddess most associated with Imbolg. Her name means, "the exalted one". She was the patron of poetry, craft and healing and was often called upon by women in childbirth for protection and safe delivery of their child.

Brigid was the daughter of the Dagda, chief god of the Tuatha Dé Danann, and the Morrighan. With her flame red hair, she was also the goddess of fire and hearth, and a patron of warfare. She appears in many stories in Irish mythology. In one, she is the wife of Bres, the ruler of the Tuatha Dé Danann. Their son, Ruadan, is killed in the second battle of Magh Tuireadh after wounding the god Giobhniu. Brigid went to the battlefield to mourn his death.

### CAOINE KEENING

This is said to be the first caoine (keen-ing) in Ireland. The practice of hiring women to caoine at a graveside continued up until recent times. Brigid's caoine was so sorrowful that it caused all of the combatants to lay down their arms at the sound of it. As a result, the warriors of Leinster would seek her protection in battle.

In other stories, she is wed to a different king, and her three sons slay Cian, the father of Lugh the Long-Arm. She is still known as the "Goddess of the Well" in pagan customs, a link to the fertility and life giving waters of Mother Earth. There has been a resurgence of pagan and druidic beliefs and practices in recent times.

In Lough Gur, Co. Limerick, her feast day is celebrated with "green man" danc-

ers around the fields symbolizing the fertilizing of the earth. In the evening, her followers gather around a communal fire and listen to stories of the goddess. Of all the Celtic deities, she is the most universal and can be found in the mythologies of Northern Britain, Scotland, Western Europe, as well as Ireland.

Patrick's success as a missionary was partly a result of his ability to incorporate the familiar into his message of the Christian beliefs. The story of the shamrock to explain the Trinity is one example. He took traditions of the druids in Gaelic culture and tried to explain them according to the teachings of Christianity.

Later missionaries in other parts of the world would try to eradicate old beliefs and impose their Christian ideals by any means necessary. The chieftain of Leinster, a man named Dubhtach, and his people were ardent worshipers of the goddess Brigid, and refused to recognize any teachings that cast doubt on her position as the mother goddess. Yet, this is where the origins of Brigid the saint are found.

### BRIGID OF KILDARA (KILADARE)

It was told a Christian slave woman was impregnated by Dubhtach. When the woman delivered a girl, she was sold to a chieftain in Connaught and the child given to a druid to be raised and educated as one. The child was named Brigid in honor of the goddess.

She returned to Dubhtach's home as a young woman, as a slave, but with some privileges. She remained a virgin and a devoted follower of her namesake, eventually becoming high priestess of the Temple of Oak, Kil Dara in Irish.

After her conversion, the site of the convent she established became known as Kildare. At the temple she kept watch over the eternal fire honoring the goddess. Later, she and her followers extinguished the fire of Brigid and lit a new one in honor of Christ. According to legend, it remained lit for seven centuries, until put out by Henry II during the Reformation.

### THE FIRST COMMUNITY OF NUNS IN IRELAND

Very little historical information is available concerning Brigid; even her conversion and it's circumstances are unclear. Some accounts have her being converted and baptized by Patrick himself, others cite the influence of her mother. However it came about, Brigid and her followers became the first community of Christian women in Ireland, the first

order of nuns there.

In the early 1800s, a manuscript was found in Listmore Castle in Co. Waterford that became known as "The Book of Listmore." In it's pages was "The Lives of the Saints," believed to have been written in the 16th century.

The sections on Brigid appear to have been written earlier in the 7th and 10th centuries. It is not a biography, but more a list or catalog of miracles attributed to her. It was said that a flame appeared above her head when she took her vows and that the words the bishop used ordained her as a bishop as well. He claimed he had no control over the words he spoke and that a spirit had spoken through him.

As Abbess of the community at Kildare, she was known for her generosity and kindness to all. In "The Lives of the Saints," her hospitality was said to cause others to act the same. She is credited with numerous miracles and it was believed even her shadow could heal the sick.

Over time, some of the myths surrounding the goddess have been added to and applied to the Christian saint's life. Both were born in the house of a druid. St. Brigid, according to legend, was nursed on the milk from cows of the Otherworld, giving her control over that world.

It also allowed the old beliefs to survive while being Christianized. Imbolg itself was connected to the ewes coming into milk. In Christian tradition, St. Brigid is associated with sheep and the success of pastoral life. "The Oxford Companion to Irish History" even suggests that the goddess and the saint were one and the same, while acknowledging that by the 9th century she was Ireland's most widely known saint.

Brigid died around the year 525 and was buried by her altar in Kildare. Her remains were moved in the 9th century to Downpatrick, and placed beside the remains of Patrick and Columcille. That tomb was desecrated during the Reformation and the relics became scattered across the Island.

After her death, her fame and reputation grew, and many churches were named after her. It is more difficult when it comes to place names as to which Brigid they should be attributed to. So it is with February 1, the Festival of Imbolg or the Feast Day of St. Brigid.

To celebrate the Festival of Imbolg, solar crosses were woven with four arms, equal in length. These symbolized the

goddess Brigid's control over the changing of the seasons. They were kept in the homes of her followers to invoke the goddesses' protection in the coming year.

### BRIGID'S CROSS

The story is told of a pagan chieftain in Kildare that was dying. Christians in his household sent for Brigid to talk to him about Christ. By the time she arrived he was delirious with fever. She sat at his bedside and began to console him.

As was the custom, the dirt floor was covered with rushes for warmth and cleanliness. Brigid stooped down and picked some up and began weaving them into a cross with the points together as she spoke. The chieftain asked what she was doing, and as she weaved, she explained the significance of the cross. As she talked, his delirium subsided and he questioned her deeply about Christ and her faith. He was baptized before his death and the cross of rushes has existed in Ireland since. ■

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## ILLUMINATIONS

By J. Michael Finn

# St. Enda of Aran: The Father of Irish Monasticism

On March 21, four days after the feast day of Ireland's patron Saint Patrick, the Catholic Church honors Saint Enda of Aran. In the Irish language he is known as Naomh Éanna (pron: *neev ay-uh-nuh*).

Enda was born around 450 AD in what is now the province of Ulster. He was born an Irish prince, the son of Conall Derg of Oriel (Oriel was an ancient territory in south-east Ulster that included south County Armagh, north County Monaghan and Omeath in County Louth). According to the story, when his father died, Enda succeeded him as king and went off to fight his enemies. The warrior/king Enda was converted to Christianity by his sister, Saint Fanchea of Rossory, an abbess.

Enda visited Fanchea, who tried to persuade him to lay down his arms and adopt a more peaceful life. He agreed, if she would give him a young girl in the convent for a wife. She pretended to agree and he renounced his dreams of conquest and decided to marry; however, the girl Fanchea promised to him died and she forced him to view the girl's body, to teach him that he,



too, someday would face death and judgment.

### THE PRIEST KING

Faced with the reality of his death, Enda decided to renounce his kingship and study for the priesthood. Whether this story of Enda's conversion to Christianity is true remains unclear to historians.

Enda then went to Scotland, where he obtained an education at the monastery and school called Candida Casa, founded by St. Ninian at Whithorn. It was there he became a monk and was ordained a priest.

Because he is one of the earliest saints of Ireland, it is presumed that he studied in Scotland due to lack of monastic sites in his native land. It is also recorded by some sources that he was ordained in Rome while making a pilgrimage there to venerate relics of the Apostles.

About 484 AD he petitioned King Aengus of Munster – who was married to another of Enda's sisters – to grant him land for a monastic settlement on the Aran Islands. Located off the western coast of County Galway, three rocky islands make up the Aran Islands.

### ARAN ISLANDS

From west to east, the islands are: Inis Mór (pron: *in-ess more*, the big or great island); Inis Meain (pron: *in-ess maan* or the middle island); and Inis Thiar (pron: *in-ess hear* or the eastern island). The three islands stretch across the mouth of Galway Bay.

Enda established the monastery at Killeaney on Inis Mór, which is generally regarded as the first Irish monastery. He began with about 150 disciples. After founding Killeaney, he also established a monastery in the Boyne valley, and several others across Ireland. Along with St. Finnian of Clonard, he is known as the Father of Irish Monasticism.

At Killeaney the monks lived a very hard life. Their day was divided into fixed periods for prayer, manual labor, and sacred study. Each community had its own church and its village of stone cells, in which they slept either on the

bare ground or on a bundle of straw covered with a rug.

The monks took their meals in silence. They were not permitted to have a fire in their stone cells, no matter how cold the weather. Enda initiated the "no fire" rule based on the fact that Christ was born in an unheated stable. What was good enough for Christ, Enda prescribed, was good enough for his monks.

Enda divided the big island into two parts, one half assigned to the monastery of Killeaney, and the western half to any of his disciples who would "erect permanent religious houses on the island." Later he divided the island into eight parts, in each he built a "place of refuge" where all on the island who had nowhere to go could find shelter and care.

The monks obtained their own food and clothing by the labor of their hands. Some fished around the islands; others cultivated patches of oats or barley in sheltered spots between the rocks. Others ground grain or kneaded the meal into bread, and baked it for the use of their brothers. They spun and wove their own clothes from the wool of their own sheep. They drank neither wine nor mead, and they were allowed no meat, except for small portions that were given to the sick.

## ON THIS DAY IN IRISH HISTORY - FEBRUARY

- 1 February 1815**-Daniel O'Connell fatally wounded Norcot d'Estre, a member of Dublin Corp. in a duel.
- 2 February 1882**-James Joyce, poet, novelist and playwright was born at 41 Brighton Square, Dublin.
- 3 February 1919**-Harry Boland and Michael Collins rescued Eamon de Valera from Lincoln jail after smuggling keys hidden in cakes into the prison.
- 5 February 1921**-Katherine O'Shea (76), wife of Charles Stewart Parnell (1846-91) died at 39 East Harn Road, Littlehampton, Sussex.
- 9 February 1854**-Edward Carson, lawyer and Unionist leader, was born in Dublin.
- 12 February 1989**-In one of the most controversial incidents of the recent "Troubles", the Catholic solicitor, Pat Finucane was murdered by gunmen in his own house in north Belfast.
- 13 February 1820**-Death of Leonard McNally, defense barrister, composer and one of the first members of the United Irishman. On his death, it was discovered that he had been accepting government money to betray the U. I. while acting as their barrister.
- 18 February 1979**-Leo Varadkar, current Tanaiste, and former Taoiseach, born in Dublin.
- 19 February 1624**-Death of Sir Arthur Chichester, chief instigator of Plantation of Ulster.
- 19 February 1919**-A local IRA unit led by Seamus Robinson, Dan Breen and Sean Traecy ambushed and killed RIC Constables MacDonnell and O'Connell at Soloheadbeg, Co. Tipperary, marking the beginning of the Anglo-Irish War.

### ENDA'S LAND: THE LAND OF SAINTS

During his lifetime, Enda's monastic settlement on the Aran Islands became an important pilgrimage destination, as well as a center for spreading Christianity to the surrounding areas. At least two dozen canonized saints have been associated with Enda and the Aran Islands. Among these were Saint Brendan the Navigator, who was blessed there before leaving on his famous voyage; Saint Jarlath of Tuam; Saint Finnian of Clonard; and Saint Colmcille of Iona, who called the monastery the "Sun of the West."

Saint Ciarán of Clonmacnoise came there as a youth and would have remained there for life except for Enda's recognition that his true work was elsewhere. Enda ordained him a priest and advised him to build a church and monastery in the middle of Ireland.

Ciarán is said to have walked to the future site of the monastery at Clonmacnoise with his pet cow. After the cow's death, in great old age, the monastic manuscript *Book of the Dun Cow* was bound in her skin. An early chronicler of Enda's life declared that it would "never be known until the day of judgment, the number of saints whose bodies lie in the soil of Aran."

Enda's monastery flourished until Viking times. Much of the stone was ransacked by Cromwell's men in the 1650s for fortifications, so only scattered ruins now remain on the island. Cattle, goats, and horses now huddle and shiver in the storm under many of the ruins of old walls where the monks once lived and prayed.

### ST. ENDA'S SCHOOL

Enda's influence even extended to our own time. Patrick Pearse, the leader of the Easter Rising in 1916, had long been critical of the educational system in Ireland, which he believed taught Irish children to be good Englishmen. In modern times, Pearse established St. Enda's School or Scoil Éanna (pron: *skuhl ay-uh-nuh*), which he opened on September 8, 1908, in Cullenswood House, Ranelagh, a suburb of Dublin.

In 1910, Ireland's first bilingual school relocated to The Hermitage in Rathfarnham, Dublin. It operated until 1935. Today the Hermitage stands as the Pearse Museum, dedicated to the memory of the school's founder.

St. Enda himself died in old age, around the year 530 AD. In addition to being recognized as the Father of Irish Monasticism, Enda is honored as the Patron Saint of the Aran Islands. Many monastic ruins, holy wells, churches and stained-glass windows preserve his memory on the Aran Islands and around Ireland. ■

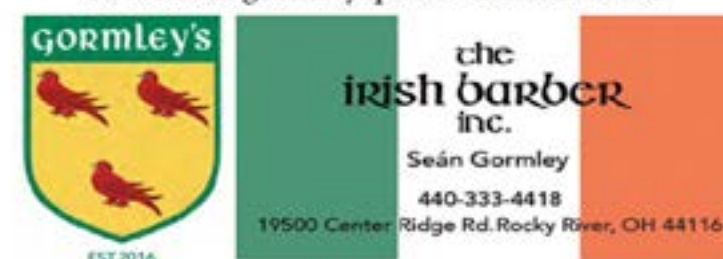
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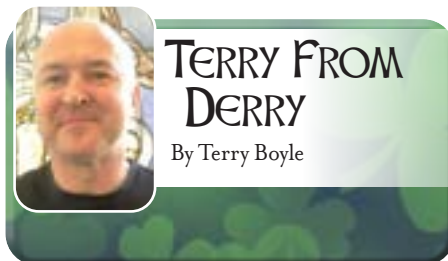
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# TERRY FROM DERRY

By Terry Boyle

## Blood Dimmed Tide

It is not surprising that Trump's presidency should end in bloodshed. What shocked the world, should not come as a surprise to the rest of us. If you have someone who has lied and cheated his way through four years of his presidency, it is no wonder that it should end in the futile death of one of his supporters.

Trump has conned many into thinking his alternative facts are true, and, as such, no amount of fact-checking can dissuade them from their unshakeable faith in his compulsive lies. The blame for the supposed 'insurrection' of the Capitol building does not solely lie with the former president, but also his enablers.

For four years, Mitch McConnell and

Lindsay Graham, among others, have pandered to the overbearing egotist in order to get what they wanted. In creating their own Frankenstein monster, they have been forced to reckon with their creation and it has not been a pretty sight.

January 6 was an appropriate time for disclosing the former president's true nature. The feast of the Epiphany is traditionally the time when the Christian world celebrates the visit of the Magi to the baby Jesus. It is the day when the wise men witness the showing forth of the saviour of the world.

In the baby Jesus they see their salvation. The child's true purpose is revealed to them. Ironically, on January 6, 2021, we see Trump's true nature revealed to the world as the peddler of lies and the voice of chaos.

On the day that should celebrate future hope, the former president tried to undermine the American constitution by sowing discontent among its people. Fearing the repercussions of the numerous lawsuits awaiting him, Trump has tried and failed to stall his legal fate by distracting us all with his wanton theatrics.

### HISTORY

Once out of office, we will see the man for what he truly is, a fake, a fraud and



**"IF WE ARE TO PROGRESS, WE NEED TO CRITICALLY EVALUATE OUR WORLDVIEW AND MAKE CHANGES."**

perhaps worst still, a racist who cares about no one but himself. History will not remember him fondly. He will forever be remembered as a cautionary tale, a reminder of what can happen when you fail to use your vote wisely.

Unfortunately, a woman, a veteran, who lost her life for a man who cares nothing for her sacrifice will typify how costly it can be to blindly believe. She, like so many, has lost too much for so little. Her willingness to die for such a lost cause will serve as an example of how dangerous it is to put your faith in a lie. America deserves better than an incompetent leader who pardons criminals, fattens the wallets of his friends, and unfairly discriminates against people of colour.

January 6, 2021 will be remembered as yet another example of how white people are treated differently from blacks. Had the Capitol building been attacked by black protestors, the death toll would have been greater. There is no doubt that what we witnessed on this year's feast of the Epiphany was a demonstration of white privilege.

The carnage and destruction of white insurrectionists were tolerated beyond belief. We only have to turn our minds back to how the *Black Lives Matter* people were treated when they protested in Washington D.C for a reality check on how racism is alive and well in this country.

After dispelling a peaceful protest of Black Lives Matter, the Orangeman in the White House appeared with his bible. These images of blatant racial discrimination will haunt our minds for years to come. Trump's presidency has sought to drag us back to the dark days of segregation and fear of our fellow citizens.

It is my hope for this next year that we move beyond the racist politics of Trump's presidency and discover our strength in diversity. I'm reminded of what Christ said about a house divided against itself, it cannot stand.

We have the opportunity to learn from

our recent past mistakes. We have taken our eye off the ball and allowed a clown to distract us from the very real dangers of global warming, exploitation of natural resources, inadequate healthcare and racial inequalities.

When it comes to the health and welfare of the United States, our energy should be spent on creating a future for those who come after us instead of focusing our attention on a megalomaniac. We have been distracted for too long by his antics and it has set us back decades in terms of social improvement.

### OUR EPIPHANY

It is time for us to re-focus our attention on the divide that Trump's presidency has exposed and exacerbated. Our Epiphany should motivate us to change those things we can. There will always be those people who do not want to be enlightened and who will distrust any moves towards improvement. They will refuse to believe the earth is round or that we're in the middle of a pandemic or that anyone should be vaccinated.

It is a fact of life that some people can be fooled all the time. However, the blindness of a few should not tether the rest of us to a backwards way of thinking. If we are to progress, we need to critically evaluate our worldview and make changes.

I take heart when I see the political changes made since the showing forth of Trump's true nature. Death and destruction will be his legacy, and history will not forget his incompetency. Our history, however, can change, if we embrace our future as a step towards the eradication of racism and sexual inequality.

The wise men saw the godly potential in a child and believed. We need to welcome these future changes to our society with hope and not fear. ■

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### PATRICK JAMES "JIM" JOYCE

July 15, 1936 - December 25, 2020



Joseph, Patrick "Whitey" (Judy), Kathleen Reilly (Jim), Dennis (Brittany Leahy), Colleen Moore (Bryan), and Eileen Mazur (Dave). Proud papa of Maleena, Marissa, Cate, Danny, Molly, Tommy, Bridget,

PATRICK JAMES 'JIM' JOYCE, age 84. Beloved husband of 58 years to Rita A. (nee Cregan). Loving father of John (Mary), Jeanie Norman (Eddie), Maggie Flynn (Michael),

Colin, Colleen, Patrick, Cregan and Megan. Brother of Catherine "Kay" Lardie (Richard) and preceded by the following siblings, Tom (Maryann), Richard (Ursula), Jack (Jackie), Mary Hogan (Joseph); son of the late Thomas and Mary (nee Griffin). Loving uncle, cousin and friend to many. U.S. Airforce Veteran. A loving friend of 62 years to Dr. Bob and Bill W. Special thanks to the caring staff at Enniscourt Nursing Home for 10 years of loving care. In lieu of flowers, donations appreciated to The Rev. John J. Cregan Chapel Fund at Enniscourt 13315 Detroit Ave. Lakewood, OH 44107, or to the Charity of your choice.

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**AKRON IRISH**

By Lisa O' Rourke

**Pandemonium**

Dear Reader, I would love to tell you that these articles are written months in advance and that I am merely polishing my acerbic witticisms whilst this type is eagerly anticipated at another inbox. However, sometimes that is not the case at all, sometimes these ideas are not even mine.

After many inquiries about how lockdown and the pandemic are faring with the people of Ireland, I am going to tell you. Identities may be concealed to protect the, well you see what you think they are.

After all, how did anyone think that it was going to go, putting some of the most social people God ever created, into isolation and lockdown? They try,



but like anyone who has ever attempted to deny temptation, it gets pretty tempting. It isn't just that, but the lockdown restrictions are strict.

I have heard many people complain about things here in the states, but our restrictions are no more than distant cousins of the ones that are in place in Ireland. As I write this, the most stringent level is about to be back in place

after a few months of relative freedom. What are these restrictions?

Schools and construction are closed down. Shops are not allowed to do what we would call curbside, but can only do deliveries. All non-essential retail is closed. Residents can't travel more than 5K from their homes unless they are essential workers going to and returning from work.

Consequences you might ask? Those come in the form of fines of hundreds of dollars and possible jail time. Ah sure, but they aren't really enforcing that stuff, are they? Yes, indeed they are. There are hundreds of police enforced checkpoints around the country at any given time.

It is surprising that the lockdown restrictions have been what they are, especially in the rural areas. But the Irish health system could be easily overwhelmed. The government run health care, while good in many areas, has tried to save money like everyone else involved in the industry.

The government has moved, over the last twenty years, to increasingly centralized health care. Most counties used to have a hospital of some capacity in their county. Now, those county hospitals are gone.

**ROSCOMMON TOWN**

Roscommon town used to have a small hospital with a hundred beds or so. Those in the area in need of hospital services now have to travel at least an hour to a city center. It is far from ideal.

There have been multiple stories of people in rural areas having to travel to get help at a time when time is one

of the critical factors. Ambulances are something that most people can't afford to wait for. There is no room for error in crisis management here.

The country is blessed to have a population which possess, on balance, a bit more concern for the needs of others rather than their own wants. But nobody is perfect, and they too have had some super-spreader parties. One of these events made the papers in a town in County Galway.

The little village won a minor football championship for the first time in many years; think the Browns. What could they do? They had a sneaky party in a pub that did end up as a super spreader event. For the most part though, the transgressions are small ones, and the complaining is much less.

What are they doing with their lockdown? About the same as here. They are cooking, baking, binge- watching and enjoying the great outdoors.

**CLIMBING KNOCKNAREA**

I know one gentleman who has taken to fitness walking. He and his friends climb Knocknarea, the bun-shaped mini-mountain and alleged burial place of Queen Maeve in Sligo, several times a week. It is at least 45 minutes up. They have all become fit men and it gives them a socially-distant chance to have a chat.

Another couple in our acquaintance in Sligo went through a drive worthy of James Bond to get to Dublin airport so that they could end up in their condo in Spain. They packed the car and woke up at two AM and headed straight over the border into Derry.



They drove across the country in the North and dropped down into Dublin in the wee hours, avoiding the checkpoint hotspot that Dublin has ironically become. They just decided that they would rather be quarantined poolside with some Spanish wine.

**COVID ON A FARM**

Life on the farm has been fine. The exception being that one of our nieces contracted Covid going to Italy to box, at a time when restrictions were lessened. She was tested and quarantined on arrival, while there, and again on departure and her return to Ireland.

Three days after being home, she tested positive. She didn't have more than a cold with it though, lucky enough.

Farmers, being in food production, are essential workers. However, the driving restrictions are pretty tough on them there. Not only are they not supposed to drive more than 5 kilometers from home, but there are also not meant to be more than two people in a vehicle.

Many farmers do not have their acreage all in one continuous area, but several plots of acres. Not being able to drive far often subjects them to tussles with the police and their checkpoints. Jobs on the land often require a few people to manage. So, you can't go anywhere and you can't bring help.

My brother-in-law was stopped with my nieces and given a warning that he would be fined the next time the police saw the three of them in the truck. Days later, there was a "next" time.

They saw the checkpoint first though. My niece was ejected from the truck. She jogged past the police in her Wellies telling them that she was out for a run. I never saw anyone run

in Wellingtons, and I am pretty sure that the police hadn't either, but what could they do!

There have been some scares too. A dear friend who just had a son, was very ill early on in the pandemic. He recovered thankfully. He was met with so much gratitude afterwards.

It made me think about a cartoon I saw that compared us with the Greatest Generation. It contrasted our current coping skills with how they coped with the Great Depression and World War II.

It showed things like Victory gardens and war stamps, all kinds of ways that people helped out. They looked to contribute instead of take.

**WHERE ARE THE HEROES?**

I am not so sure that we are going to look very heroic to future generations. When confronted with this criticism, people say, "Times were different then".

I think that the times were different because the people were different. We are collectively, what define our time. We can define this a better time. ■

*Lisa O'Rourke is an educator from Akron. She has a BA in English and a Master's in Reading/Elementary Education. Lisa is a student of everything Irish, primarily Gaeilge. She runs a Gaeilge study group at the AOH/Mark Heffernan Division. She is married to Dónal and has two sons, Danny and Liam. Lisa enjoys art, reading, music, and travel. She likes spending time with her dog, cats and fish. Lisa can be contacted at [olisa07@icloud.com](mailto:olisa07@icloud.com).*

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## AT HOME, ABROAD

By Regina Costello

# East and West in The House: The White House

This New Year will soon find new guests in The House, with a very special one from the East – an Asian, Afro, Jamaican woman who was born in America. Kamala Devi Harris has already achieved many firsts in her life. Her most recent and most acclaimed first is that of Vice President of the United States, the most powerful country in the world.

This achievement will provide her with the wings to fly high, hopefully

unscathed against the many odds facing both her and our country that will need to be tackled in the coming days and beyond. Her background is truly interesting. Her Indian grandfather fought for Indian independence from Great Britain as a government official, and her grandmother taught birth control to rural indigenous Indian women.

### A CHILD OF IMMIGRATION

Her parents, Dr. Shyamala Gopalan and Professor Donald Harris, immigrated to the United States, and in time, became champions in their own right: her mother in breast cancer research and her father a Professor of Economics at Stanford. To immigrate to America in the 1960s, particularly for blacks and Asians, was no small feat.

Kamala's parents met at UC Berkeley, where their shared earnest passion for civil rights brought them together. They were part of an activist group that was to become the Afro American Association.

Kamala was introduced to a modern, forward thinking, socially aware environment from an early age. As a baby in a stroller, she attended protests and civil rights meetings with her parents. As children, she and her younger sister Maya, witnessed people finding the strength to stand up and fight for civil rights, which effectively are human rights, and should be automatically afforded to all mankind.

She had a tight relationship with her Indian grandfather, who likely taught her the importance of strength of character and perseverance. The significant career and social accomplishments of her immigrant parents were clearly pivotal markers for the sisters.

Additionally, to witness such heights met by her parents within an interracial marriage at a time when such partnerships were socially unacceptable to many, instilled in her the same character and grit evidenced in the lives of Shyamala Gopalan and Donald Harris. From an early age, Kamala and Maya started to devote their lives to advocacy and social justice.

### EARLY ADVOCACY

Even as young teenagers, the thirteen-year-old Kamala, with her sister Maya, fought for the betterment of others. At that time, they were uncomfortable with a policy that forbade children from playing in the grass outside their apartment building. The sisters led a demonstration that resulted in changing

that policy.

In high school, a friend told Kamala she was being molested by her stepfather. Concerned for her well-being, she confided in her mother and, as a result, Kamala's family took her friend into their home and she lived with them. Their public service never stopped, and has remained paramount in their lives.

As the daughter of immigrants, the Vice President has a genuine understanding of the experience of immigrating to America; the difficulties with adapting to a different life in a new world and navigating the roadblocks in place in the paths of browns and blacks in this country. We truly are the products of our environment.

We see it in everyone, if we care to look. We see it in President Joe Biden and are probably more aware of his background because of our interest in Ireland. His Irish heritage, cultural traditions and family closeness clearly ground him, evidenced in frequent credits to his background.

He says, *"I've been honored to have held a lot of titles. But I have always been and will always be the son of Kitty Finnegan."*

The Vice President remembers her mothers' words of wisdom that spur her ambition each day, *"Don't sit around and complain about things, do something."* Thanking those on the campaign trail she said, *"To the woman most responsible for my presence here today – my mother, Shyamala Gopalan Harris, who is always in our hearts. When she came here from India at the age of 19, maybe she didn't quite imagine this moment. But she believed so deeply in an America where a moment like this is possible."*

### KAMALA MEANS LOTUS

The culture exposed to Vice President Harris from a very early age provides her with a wide lens, an open mind and an objective outlook. Her mother named her Kamala, meaning lotus, and also refers to the Hindu goddess Lakshmi and the empowerment of women.

Dealing with a hard blow as a child, she witnessed her parents' divorce when she was seven years old and was subsequently raised by her single mother in a predominantly black, lower-middle-class neighborhood, attending school during the early years of integration. Shyamala was intent on celebrating the black and Jamaican ethnicities of Kamala and

Maya by attending both a Black Baptist Church and a Hindu Temple.

Twenty years of public life has exposed the VP Harris to the reality of the diverse society that is the United States, and the difficulties facing so many on the fringes for too long. Kamala Harris started her adult life as a lawyer. Her personal philosophy and key choices in her career are a testament to real efforts in that direction.

Like her parents, she also is in an interracial marriage. She chose Doug Emhoff as her husband in recent years. Furthermore, she is also in an interreligious marriage.

### A LIFE OF FIRSTS

Her first job after passing the bar was as assistant district attorney in Oakland, focusing on sex crimes. From there, she worked for the San Francisco District Attorney's office, where she made a dent on teenage prostitution in the city by encouraging law enforcement to view the girls as victims of circumstance and not criminals.

She successfully ran for district attorney in San Francisco, where she won 56.5% of the vote, making her the first Black woman in California to secure this position. As D.A., the conviction rate jumped from 52% to 67%. She made decisions that felt right to her, and not to satisfy polls.

As California A.G., she set up the LGBTQ Hate Crimes Unit. With a futuristic inclusive philosophy, it is no surprise that her goals include effective management of the current pandemic, health care for all, climate change, stricter gun control and civil rights,

Vice President Harris has her work cut out for herself. As holds true for all mankind, she will at times likely stumble. But the innate tenacity and courage written into her DNA will provide her with the endurance necessary for the job at hand.

A quotation from her memoir, "The Truths We hold", is apt in closing *"We have so much more in common than what separates us. We need to paint a picture of the future in which everyone can see themselves and everyone is seen. A vibrant portrait of a vibrant United States, where everyone is treated with equal dignity and each of us has the opportunities to make the most of our own lives. That is the vision worth fighting for, born out of*

*Continued on facing page*



## BLOWIN' IN

By Susan Mangan

@SueMangan

# Magical Confections

*"There were shelves upon shelves of the most succulent-looking sweets imaginable. Creamy chunks of nougat, shimmering squares of coconut ice . . . peppermint creams shaped like toads, fragile sugar-spun quills, and exploding bonbons."*

(Harry Potter and the Prisoner of Azkaban by J.K. Rowling)

Let's face it, the January cleanse is a bit tiresome. I can no longer tolerate shots of turmeric with a fresh ginger chaser. Perhaps February is the month to finally brew that cup of decadent hot chocolate, European style, with thick organic cream, slowly melted Callebaut chocolate, and brandy. Such a delight would surely restore the color to my pale cheeks.

Sweets touch us all with a sense of magic, of nostalgia, of simpler times. Think of all the iconic films that feature soda fountains and penny candy stores. In *It's a Wonderful Life*, a young George Bailey waxes poetic to the girls of Bedford Falls who visit him in the chemist shop about his dreams to travel and explore, all while serving up a mean egg cream. Somehow, magic merges with reality when you pop a peppermint striped straw into a marshmallow topped chocolate malt.

As a little girl, my parents would visit

the shops in Oak Park, Illinois. The elegant Marshall Field's may have promised Frango Mints in decorative tins, but my favorite spot was the penny candy store.

I can still feel the give of the old wooden floors as I padded enthusiastically from glass jar to glass jar filled with glistening sweets in my rubber-tipped red sneakers, waving my brown paper bag. An equal opportunity connoisseur of sweets, I sprinkled silver foiled chocolate kisses among vines of red licorice, sticks of rock candy, and squares of peanut butter Mary Jane's.

With every bubble-gum-decked, lollipop-filled, sugar-fruited apothecary jar, my eyes shone with delight and greed, masked innocence indeed. Once home, I would clear the stuffed animals off my pink ruffled bed and dump the sack of treasures right on my quilt, delighting in the glory, unaware of the cost of my gluttony – a fierce stomachache and a hearty dose of Milk of Magnesia. Magic does come with a price.

### CANDY, COPENHAGEN AND DR. PEPPER

Candy brings out the child in even the most weathered of souls. When my family visited our Missouri kin, our Uncle Ted would treat my cousin Michael and me to random trips to CJ's Gas Station. This unassuming country place filled with bottles of Dr. Pepper and tins of Copenhagen chewing tobacco, also housed a most magnificent array of candies.

Our bachelor uncle loved to indulge us kids. He would allow my cousin and me to fill up our bags with treats galore: cherry Jolly Ranchers, bubble gum cigars, 100,000 Dollar Bars, Pixie Sticks, and fruity Laffy Taffy. After our trip to the store, we would climb into his truck and he would wink at us with his laughing blue eyes, "Now, don't y'all go eatin' that before your supper."

*Archives at the Western Reserve Historical Society, former Executive Director of the Soldiers' and Sailors' Monument Commission and former Executive Coordinator of the Northern Ohio Rose Centre. She serves on the Board of Directors of the Mayo Society of Greater Cleveland. She can be reached at rcostello@ameritech.net*

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As I grew into adulthood and my travels brought me over the great Atlantic Ocean, I realized that confections were even more magical. Haribo candy makers craft gummies in every imaginable shape and flavor. One can sup on lemon and vanilla fried eggs or indulge in cola flavored worms.

Wine Gums and Fruit Pastilles in tangy essences like black currant could never be found in my American youth. Glorious chocolate eggs housed a nest of blue speckled malted eggs. Delicate cocoa shells revealed orange delights with a mere tap of the finger.

Most wonderful of all were Licorice Allsorts. Who would have thought that coconut, licorice, chocolate, and pink flavoring could marry in such a delightful way?

Candy is not just an indulgence; it is a means to bring generations together. My grandmother Rose always kept a jar of sugared orange slices on her kitchen counter. She would offer me one each day after school and we would visit.

I would tell her about math class, and she would tell me stories about growing up in Chicago. She hardly had a penny to her name, but her heart was filled with love and she always had a sweet to share.

### CAN CANDY CURE A BAD TOOTH?

As a boy growing up in Ireland, my father-in-law also loved his sweets. Like my grandmother, he did not have a penny to spare, so treats were quite precious. He enjoyed telling us the story of his bad tooth.

After dealing with a sore tooth for weeks, his mother finally gave him a few pounds to have his tooth removed. Rather than have the tooth extracted, my father-in-law made a detour to the chemist for a bar of chocolate. A sure tonic for an ailing tooth. Again, the price for childhood indulgence is fierce when you either have to suffer with a toothache in silence or confess your penchant for sweets.

In the world of adults, childhood gluttony and confectionary magic become the inspiration for cautionary tales. How many times have children only been awarded dessert if their plates of brussels sprouts were clear? On the contrary, has any child ever been denied a plate of brussels sprouts for a poor grade? A wily military stratagem in the guise of a tin of chocolate dipped biscuits.

As a child, I both loved and feared Roald Dahl's *Charlie and the Chocolate Factory*. How glorious that you could

chew a piece of gum that tasted of both your dinner and dessert? How thrilling it would be to ride on a gondola atop a chocolate river? How fabulous to visit a sweet's shop on your way home from school that sold Everlasting Gobstoppers and Wonka Bars?

Interestingly, there are similar literary allusions in J.K. Rowling's Harry Potter series. British authors have a way of developing larger than life characters that both instruct, as well as incite wonder. If only I could have read about Harry Potter's visit to Hogsmeade and his trip to Honeydukes when I was a child. What fun it would be to eat Peppermint Toads, Fizzy Whizzies, and Bertie Bolt's Every Flavor Bean? If only in my imagination.

Now the lesson must come to a close. One can indulge in memory for only so long until one loses one's way toward future paths. Chewing gum ultimately becomes flavorless. Too much candy can result in more than a belly ache for the mature adult.

Our hearts do in fact enjoy a healthy plate of greens, followed by a dram of Oolong tea. But dear reader, never despair. Moderation in all things is most desired. When late winter clouds threaten, only the Candy Man can make the sun rise. ■

*Susan holds a Master's Degree in English from John Carroll University and a Master's Degree in Education from Baldwin-Wallace University. She may be reached at suemangan@yahoo.com.*

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## TAKING THE FIELDS OF GLORY

By Vincent Beach

# Midwest Gaelic Athletic Association

This year's USGAA (governing body of the United States Gaelic Athletic Clubs outside of New York) Convention is to be held in the central location of Chicago on January 30th. Due to the pandemic, only the chairperson and secretary of each division will be present, along with the current sitting USGAA Board. As approved by Croke Park, there will be no motions, but the officers are up for election.

Across the country, each club will submit their votes to the divisional secretaries. Those votes will then be carried to the Convention. Votes will be accumulated based on each Club's first choice, second choice, and third choice if necessary, so elections can be finalized on the day. As seen below, some nominations may be removed as voting progresses.

At the chairperson position, Bernie Connaughton of the Shannon Blues Club (Northeast GAA) runs unopposed. At the vice-chairperson, incumbent John Young of the Pitts-

burgh Celtics Club (Midwest) runs against Paul Keane of St. Joseph's (Western). The secretary position was held by Paul Keane, but the five-year term limit was reached. There are three candidates for the position: Tom Lagan of the Tacoma Rangers (Northwest), Tracey Rivera of Na Fianna (Southwest), and Tim Flanagan of the Buffalo Fenians (Midwest).

At the treasurer's position, Tom Walsh of the Denver Gaels (Western) runs unopposed and will retain his position. Tom Lagan of Tacoma will also face Paul Keane of St. Joseph's in a bid to retain his registrar's position. Because voting occurs starting at the highest position (chairperson) and works its way down, the registrar's position may be vacant if both Tom and Paul win positions above, it may be uncontested if one of them wins a higher position, or it may be hotly contested.

The public relations officer sees incumbent Caoimhe Butler of the Young Islanders (Philadelphia) run against former PRO Rory O'Donnell of the Connemara Gaels (Northeast), and Mary Ruane of St. Brigid's (Central). Paul Mulcaire of Buffalo Hurling Club (Midwest) runs unopposed for the youth officer position and Paddy McDevitt of the Donegal Club (Northeast) will remain the Central Council Delegate.

A little bit on the structure of the GAA to understand the role of the Central Council delegate: The GAA has a Congress every year akin to an annual general meeting, where rules changes are debated and voted

upon, as well as the president (An tUachtarán) every three years. In the time between congresses, the Central Council (Ard Chomharile) is the governing body with representatives from every county (of which the US-GAA are a county).

The other counties include: 32 in Ireland, New York, Britain, USGAA, Australia, Canada, Asia, Middle East, and Europe. The Central Council will endorse proposals from the Management Committee that do not require a vote from Congress. The Management Committee of the GAA is chaired by An tUachtarán and consists

of fifteen members, including the provincial chairpersons of Leinster, Ulster, Connaught, and Munster. For elected boards, working down from Central Council are the Provincial Councils, then County Boards, to Divisional Boards, to Club Boards. Not all counties have divisional boards, but the USGAA and some larger counties (Cork and Tipperary for example) will divide the county into subsections for management purposes.

Back to the Midwest, the Youth Board is planning for weekend tournaments throughout the year: Detroit in June, the Philadelphia Liberty Bell and Continental Youth Championships (CYC's) hosted by Chicago in July, and the Midwest Final (location TBD) in August.

For the Adults, the USGAA finals will be in Boston in August. The Finals are not expected to be on Labor Day for many years to come. As a note, Chicago will host 2022 and the

Southwest 2023.

On these dark winter evenings as we await the thawing of the field and the return of the sun, I wanted to share some good GAA reading materials to get the head right! I just finished up *Until Victory Always*, a memoir by Jim McGuinness. McGuinness was coach and manager for the County Donegal Senior Football team (men's) from 2010 to 2014, winning Sam McGuire in 2012. The book weaves between those years and McGuinness's upbringing in Glenties, school, family, and his own football success. McGuinness holds a sports-psychology degree, and the book will leave you motivated to train for the upcoming season.

A few other recommendations from earlier readings: The Club by Christy O'Connor will ring home for many USGAA members as O'Connor takes us through the day-to-day struggles of the 2009 Clare County St. Joseph's Doora-Barefield GAA, from their high of All Ireland Club Champions, to the lows of regulation. Another earlier read: *The Pursuit of Perfection, The Life, Death, and Legacy of Cormac McAnallen*, by Dónal McAnallen. The memoir is written by Cormac's brother and is a touching tale of family and the GAA as Cormac's sudden death from an undetected heart condition has led to worldwide awareness.

Up next in Tigh Beach (the Beach family house) is *Relentless, The Inside Story of the Cork Ladies Footballers*, by Mary White. This one takes us through the rise of the senior team from 2005 to 2106, when Cork had

*Continued on facing page*



## COOKING UP A HOOLEY

By Katie Gagne

# Mini Cheddar & Bacon Pasties

*"Though she but little, she is fierce!" You will have to indulge the English teacher in me as I quote from one of William Shakespeare's comedies. This often runs through my head when I think of something that is really good, but small. And since doing things in much smaller ways seems to be the norm these days, it wasn't too difficult to adapt this tasty bundle of goodness into a tinier, appetizer-size version packed with flavor.*

These tiny versions of this hand-held pie are filled with Irish bacon and a variety of cheeses, and quite simple to make. It was the perfect bite for our British Isles themed dinner.

Makes approximately 24 - 2 inch pies.

### INGREDIENTS

1 lb Irish Bacon -- cooked until

### Fields of Glory *Continued from previous page*

won ten of eleven All-Ireland titles. I am looking forward to this one and the forward by Brian Cody.

Happy reading and self-training. Stay safe, stay fit, and stay tuned!

Go raibh míle maith agaibh (thanks y'all) to our readers and supporters. We need your help and involvement, but would most like to share the fun of Irish sport and Cleveland community with you. Consider getting involved at any level.

Fáilte (welcome) to all. The Gaelic Athletic Association is Ireland's largest sporting organization and a bit of home for the Irish abroad here in the US of A. Beyond sports, the Association also promotes Irish music, song

and dance, and the Irish language as an integral part of its objectives.

Cleveland GAA is open to all who want to play competitive sports, meet new people, and join an athletic, fitness-minded club for all ages. ■

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Vincent Thomas Francis Xavier Beach is a proud Greater Clevelander and emigrant of Michigan. He joined the St. Pat's Gaelic Football Club in 1999 and, with much help, is the current caretaker of the Cleveland GAA.

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Preheat oven to 375\*

Line to baking sheets with Silpat or parchment paper.

In a large bowl, mix together the onions, bacons, cheeses, spices, and condiments.

It will become soft and well-coated.

Roll out the pie crusts and cut into 2 - 2 1/2 inch rounds with a cookie cutter.

Place a spoonful of the cheese and bacon mixture on one half of

each round.

Fold over to form a crescent or half circle shape.

Pinch the edges together and then take a fork and press around again.

Place on the baking sheets.

With a pastry brush the whisked egg and dash of water on each pastry.

Sprinkle each with a bit of Kasher Salt.

Cut two little slits in the top to let steam escape.

Bake in over for 18-20 minutes until puffed and golden brown.

These are great served warm or room temperature.

A great suggestion is to serve with a Creamy, Horseradish Mustard Sauce.

The mixture can be made a day ahead and refrigerated until needed to bake.

To make a cute Valentine's version - use a heart-shaped cookie cutter to cut out the pie crust and instead of folding it over the mixture - lay a second heart on top and seal the edges all the way around. ■

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Katie Gagne teaches English at Trinity High School in Garfield Heights.



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Katie Gagne teaches English at Trinity High School in Garfield Heights.

She is also the owner of her in-home bakery Sassy's Sweets and Oh So Much More. You can contact her at (440) 773-4459 or at [mkbluebows@aol.com](mailto:mkbluebows@aol.com), or find her on Facebook at @sassyssweetsandmore.

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## Yes and No

Cén chaoi a nfhuil sibh? Tá suil agam, go bhfuil sibh go maith. In English the words yes and no are not used all of the time when answering questions in the affirmative or the negative. Sometimes the question is answered using a form of the verb that posed the question: "Are you going to the store?" "I am. Or "I am not."

"Could you pick up milk?" "I could." "I could not." Othertimes, it isn't possible to answer with yes or no, "You don't like tea?"

The Irish language, Gaeilge, has no words for yes or no at all. An echo response of the questioning verb is used. We've been exposed to examples using the Irish word tá (taw) to be, used as a response.

For example, the question, "An bhfuil sé ag teacht?" (ahn will shay ahg chohkt) "Is he coming?" can be answered simply, "tá" (taw) is, or "níl" (neel) is not. In Ireland it is common to use an echo response even if English is being spoken, "Will you have a cup?" "I will".

You can find the verb tá and it's forms in the present, past and future

tenses in the September 2020 issue of The Ohio Irish American News in the column, "Tús Maith Part 2" online. Here are a few examples of tá in different tenses.

An bhfuil tú go maith? (ahn will too guh mah) Are you good?

Tá. Tá mé go maith (taw.taw may guh mah) Yes. I am good.

Níl. Tá mé tinn. (neel. taw may tcheen) No. I am sick.

Nach raibh sí tinn? (noch rev shee tcheen) Wasn't she sick?

Tá, ach tá sí ceart go leor anois. (taw, ach taw shee kyart guh lore ah-nesh) Yes, but she is ok now.

Tá and it's other forms is the only verb that the following rules do not apply to.

### TO FORM A QUESTION

To form a question in the present tense using regular verbs, An must be added before the verb, which then adds eclipsis or urú (uh-roo). This is when a new letter is put at the beginning of the word and eclipses or takes over for the original letter, changing the sound of the word. Some consonants cannot be eclipsed, but those that can be. are eclipsed by a specific letter. Vowels are not eclipsed.

An bhfeiceann tú an bainne? (ahn wehk-ann too ahn bahn-ya) Do you see the milk?

Feicim. (fek-im) I see.

The verb feic (fek) means see, to ask a question, an was added before the verb, which causes urú, an bhfeic, and then the ending was changed to indicate its present tense by adding eann, an bhfeiceann. In the response, feicim, the

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ending was changed to indicate "I" see, combining the verb with the pronoun. To make a statement negative, ní is used, which lenites séimhiú (shay-woo), a following consonant.

An bhfeiceann tú ar an teilifís gach oíche? (ahn wehk-ann too ar ahn tel-la-feesh gahck ee-ha)

Do watch television every night?

Ní fhéachaim (nee eck-im) I don't watch (see)

### VERBS

Abair (ah-bear) say

Bí (bee) be

Bris (brish) break

Ceannaigh (kya-nee) buy

Déan (dan) do

Faigh (fay) get

Ithe (ih-ha) eat

Ól (ull) drink

Téigh (tay) go

Tuig (tigg) understand

Verb endings to indicate present

tense are determined by how many

syllables and if it is broad or slender.

Verbs with one syllable fall under the

first conjugation of present tense verbs. And depending if the last vowel in the verb is slender (i or e), or broad (a o u), these endings would be used.

### PRONOUN BROAD ENDING SLENDER ENDING

Mé (may) I ann mé or aim eann mé or im

Tú (too) you ann tú eann tú

Sé (shay) he ann sé eann se

Sí (shee) she ann sí eann sí

Muid (mwidge) we ann muid or aim-id eann muid or imid

Sibh (shiv) y'all ann sibh eann sibh

Siad (shee-ud) they ann siad eann siad

Here's an example using a verb that starts with a vowel. Ithe = eat

An itheann tú arán? (ahn ih-hahn too uh-ravn) Do you eat bread?

Ithim. (ih-him) I eat. or Ní ithim. (nee ih-him) I don't eat.

More examples:

An ólann Brian tae? (ahn o-lahn bree-un tay) Does Brian drink tea?

Ólann sé tae. (o-lahn shay tay) He

drinks tea.

An dtuigeann tú Gaelainn? (ahn dig-ihn too gway-linn) Do you understand Irish?

Ní thuigim. (nee higg-um) I don't understand.

Tuigim (tigg-um) I understand

Tuigim beagán (tigg-im bea-gone) I understand a little.

An mbíonn tú anseo go minic? (ahn meon too ahn-sho guh min-ik) Are you here often?

Bíonn. (bee-on) Be (yes) or Ní bhím (nee vee-on) Don't be. (no)

An gceannaíonn sé carr nua gach bliain? (ahn gyahn-ee-un shay cahr nu-ah gahk blee-un)

Does he buy a new car every year?

Ceannaíonn. (kyahn-ee-un) Buys (yes)

So even though there is no yes or no in Irish, we can answer questions with the declarative or the negative declarative of the verb used in asking the question. Remeber the above examples are regular verbs in the present tense.

Once again, I would like to stress that

as we learned English we learned grammar by speaking, and learned to hate it by our high school years. It is somewhat similar with Irish and while important, it is not the main aspect of communication. It can be acquired over time as we develop our language skills. There are many good Irish grammar books available if you would like to learn more about it.

SLÁN GO FOÍLL! ■

*Bob Carney is a student of Irish history and language and teaches the Speak Irish Cleveland class held every Tuesday at PJ McIntyre's. He is also active in the Irish Wolfhounds and Irish dogs organizations in and around Cleveland. Wife Mary, hounds Morrighán and Rían and terrier Doolin keep the house jumping. He can be contacted at [carneyspeakirish@gmail.com](mailto:carneyspeakirish@gmail.com).*

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By Dottie Wenger  
@DottieWenger

# KIDS CRAIC

## A Whole "CLADDAGH" Love!

Did you know that the Claddagh ring is a popular Valentine's gift in both Ireland and the United States? Claddagh rings originated in the Irish village of Claddagh in Galway back in the 18<sup>th</sup> century and were originally worn by fishermen as a means of identification.

The ring's design is a heart held by two hands with a crown on top. The heart symbolizes love. The hands symbolize friendship, and the crown symbolizes loyalty.

Also, tradition states that the way in which the ring is worn sends a message: If your heart has been promised to someone, the ring is worn with the tip of the heart pointing in toward the wrist. If you're still looking for your true love, you should wear the tip of the heart pointing out. If the Claddagh ring is given to you by a family member or a good friend, it's worn on the right hand. If it's given by a true love, then it's to be worn on the left.



### Valentine's Snack Mix

**Ingredients:**

- Mini pretzels
- Popcorn
- Cereal (Chex mix, Cheerios, or any other favorite)
- Peanuts or other nut of choice
- Valentine M & Ms (they're pink, white and red!)
- Valentine sprinkles
- White candy melts



In a large bowl, mix the pretzels, popcorn, cereal, and peanuts. Ask an adult to help melt candy melts in a microwave-safe dish in 30-second intervals until completely melted. Pour the melted candy over the bowl of snacks and stir. When the snacks are evenly coated, pour the entire mixture out onto a baking sheet. Immediately add sprinkles and M&Ms. Allow snack mix to cool and candy melts to set for at least thirty minutes. Then, break apart and store in an air-tight container. \*If using popcorn, this mix will remain fresh tasting for a few days, a bit longer without popcorn. ■

### Valentine Riddles:

**Q: What did the paper clip say to the magnet?**

**A: I find you very attractive.**

**Q: What did the bat say to his valentine?**

**A: You're fun to hang around with.**

### Literature Corner:



#### *The Biggest Valentine Ever*

Written by Steven Kroll,  
illustrated by Jeni Bassett.

See what happens when Clayton and Desmond set out to make a valentine together for their teacher. This book comes with a sheet of colorful foil stickers, so kids can create their own valentines.

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*Participants name and contact information will not be displayed during judging, but first name and age will be noted after judging for public view.*  
Winners will be showcased in the OhioIANews.





AN EJIT  
ABROAD

By Conor Makem



## Ireland's Neolithic gem

My father never forced anything down our throats, but if there was one thing that came close, it was the importance of an ancient mound of stone and earth in the Boyne Valley known as Newgrange. He used to bring the family to experience it starting in the 1980s.

Back then, we could just drive up to the base of the hill, walk past the unmanned booth where someone should have been selling tickets and explore. There was often no one else there, though occasionally we'd run across someone the old man inevitably knew. Many Ohio Irish American News

readers will already know about Newgrange and will have their own stories about it, but I would be remiss in my son duties if I didn't at least dedicate one column to it.

### WHAT THE HECK IS IT?

Newgrange was built by stone-age farmers 5,200 years ago, making it older than the Great Pyramids of Giza and Stonehenge. In fact, there wasn't much that boiled my father's bottom more than the international press swooning over the 100 stones in Wiltshire while simultaneously ignoring the gem of the Boyne Valley. But, I digress.

Located in Meath, just west of Drogheda in County Louth, the circular mound is 279 feet in diameter and

43 feet high and archaeologists somewhat agree that it was a passage tomb and ancient temple. There is a sixty-two-foot entrance passageway (at times tight) that leads into the main chamber, with three alcoves. Above your head, you'll find a corbelled roof that hasn't leaked in its more than 5,000-year history.

Let's see your modern roofer offer that kind of guarantee. Surrounding the whole affair are ninety-seven large kerbstones, some of which are engraved with megalithic art, the most prevalent being its entrance stone with the famed triple spirals adorning it.

But the most striking feature about Newgrange comes in the form of a

roof-box at its entrance. For five days around the winter solstice, the morning sun shines through the opening, glides up the passageway and illuminates the inside of the chamber. Now when I say morning sun, I'll add that this jumble of rocks is in Ireland, so morning clouds are more often the case, but you can't blame the old farmers for trying. The solstice would have marked the beginning of a new year, which is quite the impressive feat when you figure they needed to know the seasons and the position of the sun and all of that malarkey.

The folks in charge have a handy light bulb that shines into the dark confines of the main chamber (the builders



Newgrange's rear is not as flashy as the front, but it is still pretty neat.

weren't big on windows other than the roof-box) which gives visitors an idea of what the solstice would look like inside. They shut off the original electric lighting from 3,200 B.C. for complete darkness before flipping on the artificial sun (also original, I believe). For those of you with claustrophobia, you might want to skip this bit on the tour. My cousin, Peter, surprised my father one time by securing him a spot on one of the coveted winter solstice tours, usually reserved for muckity-mucks, princes, sheiks and the like. The sun

did indeed make the rarest of showings on that fateful day, allowing an *Irish Times* photographer to capture the sunlight shining off the red hair of a young girl for the paper's all-time best-selling photograph. In subsequent years, my father called it the single greatest moment of his life, even after I reminded him that he had children.

### TOO BIG FOR ITS BRITCHES

Alas, like all good things, people eventually found out about Newgrange. One time while bringing a friend to visit the old stomping grounds, I wasn't able to locate it. The road I used to take simply wasn't there. Come to find out, they no longer wanted people just showing up and walking in. There was a spanking new visitor center located a hop, skip and a jump away where patrons were corralled into groups and herded one small bus at a time to the site. I suppose it was all for the best.

The center is a wonderful spot for discovering the history of Newgrange, as well as nearby Knowth and Dowth (two other massively important Neolithic sites in the Brú na Bóinne complex). And if you're being dragged around because you couldn't care less about ancient history, there's a handy café with hot soup, sandwiches, tea and biscuits. Of course, all of this is closed due to a global pandemic, but you'll know about it for later.

### IT LOOKS IN GREAT SHAPE

I'm sure you're pondering by now that the picture indicates the joint hasn't aged a day. How's that possible? Well, the site was sealed up after its

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Megalithic art abounds at Newgrange, as well as sister sites at Knowth and Dowth. This is from Newgrange.

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initial use and time did indeed take its toll on the place. Those beautiful quartz stones lining the front of the façade tumbled to the ground and Mother Nature slowly took over. Eventually it just resembled a mound of earth.

It sat undisturbed until 1699, when landowner Charles Campbell sent some of his laborers out to dig parts of it up looking for stone. They realized it wasn't just a dirt mound, and archaeologists have been interested ever since.

There was even word that skeletons were found inside the alcoves off the main chamber, causing some to speculate that it might have been where they brought their dead to make the trip to the afterlife. This matched up quite well with the birth of a new year at the winter solstice.

In the 1970s, Newgrange was restored to how they presumed it looked 5,200

years ago, including the quartz stones in the front. They also added stairs to get around the giant stones in front, as originally one would have had to climb over them to gain access.

So, there you have it. One of the most important archaeological discoveries in the world, a UNESCO World Heritage Site, located just a couple miles from Our Lady of Lourdes Hospital, in Drogheda, where a certain OhioIANews columnist was born. Makes you think that Stonehenge might be the "jumped the shark episode" of neolithic sites, doesn't it?

Visit [www.newgrange.com](http://www.newgrange.com) for more information. ■

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## CLEVELAND IRISH

By Francis McGarry

# Los Irlandeses

Michel-Rolph Trouillot was one of my professors at the University of Chicago. His work influenced my pedagogical approach. *Silencing the Past: Power and the Production of History* is a book that led me to focus on Cuban History and Santeria for my masters. Although my geographical focus has changed what I have learned about history and my approach to historical research can be traced to Professor Trouillot's work.

That being said, it is joyous occasion when the past and present collide. My first visit to Havana was just after Pope John Paul II became the first pontiff to travel to the island. I stayed in an apartment building on Calle Bernaza just blocks from the El Capitolio. A building that was built in 1926 by an American firm for 17 million US dollars.

To the naked eye, it is a replica of the Capitol building in DC. Technically it a meter more in each direction than it's mirror image in Washington. Today, it has members of the Cuban army positioned at each corner of the building. It was built on land that was a railroad

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Railroads in Cuba have a history that dates to the 1830s. The first railroad in Cuba was built with the sweat of the Irish, especially Irish Catholic laborers, who provided labor for the early phases of the Baltimore and Ohio railroad and the Erie Canal. Irish Catholic workers recruited in the states by contractors for the Cuban railroad. The contractors were not hesitant to use the network of the Catholic parish to assist in the recruiting.

These were the same Irish who made their way to the Flats in Cleveland. Canal workers who were familiar with hard labor and public works. The Cubans were betting on that experience to assist with their first railroad. The Cubans made a few bets on this endeavor.

The Spanish Consul was convinced that the Irish would be more than willing to accept the Cuban proposition. Spain believed that the African slaves in Cuba were "infinitely happier" than wage laborer in America, particularly the Irish Catholics.

### THE SPANISH COLONY AND SLAVERY FOR THE IRISH

The Spanish colony would provide a society where the Irish Catholic could profess their faith without repercussions. Cuban elite also endeavored to change the demographics of the island.

The Haitian Revolution made Cuba and Cuban sugar plantations the destination for the vast majority of African slaves. 19<sup>th</sup> century Cuba imported more African slaves than the United States imported in totality. The Irish had not yet become "white" in America, but in Cuba they would do.

### THE IRLANDES

In 1835, the Spanish hired four vessels to transport the Irish, which numbered up to 2,000. Los Irlandeses was the term applied to the laborers regardless of ethnicity, even English and German laborers were called los Irlandeses. They joined Cuban prisoners, freed Afro-Cubans, enslaved Africans, Cimarrones (runaway slaves) and Canary Islanders on the construction of the railroad from Havana. That would prove to be problematic.

The Irlandeses were paid a wage, 25 pesos a month, as were the other laborers who were considered free in Cuba. Therein lies the rub.

The Irish Americans were indebted

for their passage and provisions. Medical fees, food costs and clothing were additional costs for the wage laborers. Advances on pay and no paid sick days created a relationship were sixteen-hour workdays in unsafe and unsanitary conditions did not sit well with the Irish. Food was rationed based on status, free or enslaved, but was insufficient for all parties involved.

The Cubans attempted to keep all workers segregated but that did not prevent worker riots. The military was utilized to suppress the riots and work desertions. Thing is the Cubans did not do all their research. The Irlandeses were also veterans of the Canal Wars in America and were well aware of techniques of resistance. As Aunt Irene would say, "You get what you get."

The Spanish Consul thought they were getting laborers who would change the phenotype of Cuban society and build a railroad. Railroad contractors thought they were getting experienced laborers who they could force to work by withholding wages, access to food and medical care. The Irlandeses thought they were getting a square deal.

The Irish stopped work, destroyed tools and rioted with knives and anything available. The Spanish military was employed to end the social unrest.

Those Irish who left the railroad were arrested and sent back to work after being fined for desertion and the cost to bring them back to the railroad or to jail for debt. Those who did finish their contracts found that they did not make enough money to book passage back to America. They appealed to the American Consul in Havana. Very few received funding to sail to New Orleans.

The Spanish responded to requests for repatriation with attacks on the Irlandeses as "worthless, lazy, disease-ridden, drunkards..." Cuban railroad executives looked to the Canary Islanders and then Chinese labor, similar to the railroads in America.

The Irish laborers proved to not be as exploitable in a context prone to rebellion. Free Afro-Cubans and enslaved Africans rebelled in the 1812 Aponte Rebellion and again in the La Escalera Conspiracy in 1844.

This was a failed experiment for the Cuban railroad, which I road for the first time from Havana to Santiago de Cuba some twenty years ago, before I crossed

paths with Professor Trouillot. He taught to look at historical events on the global, national and local levels because events exist in each of these spaces. The Irlandeses illustrate this approach.

They first had to leave the island of their birth and come to America. Their welcome was canal work and then railroad work. Some settled in cities like Cleveland and tried to make an existence working on the docks. Others made the choice to go to places like Cuba and give it a go.

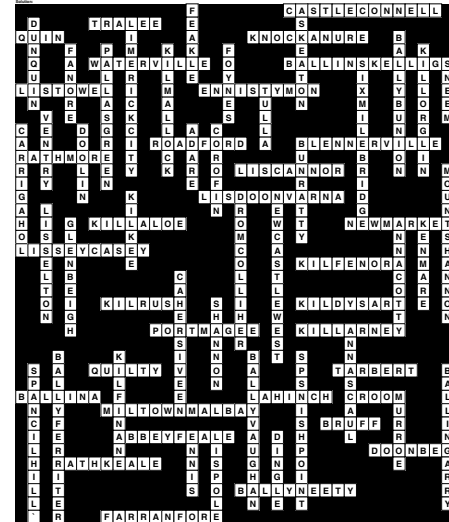
My life seems so simple compared to those men and women, the Irish, los Irlandeses. I continue to learn of their lives and their influence the lives we live. I was a passenger on the railroad they help build even though I had no idea at the time. In some way they contributed to the fact that the best pizza in Havana is in Chinatown.

For additional reading please see Dr. Margaret Brehony's work, *Free labour and 'whitening' the nation: Irish migrants in colonial Cuba*. She also curated the international exhibition *The Irish in Latin America*. ■

Francis McGarry holds undergraduate degrees from Indiana University in Anthropology, Education and History and a Masters in Social Science from the University of Chicago. He is an assistant principal and history teacher. Francis is a past president of the Irish American Club East Side. He is the founder and past president of the Bluestone Division of the Ancient Order of Hibernians.

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## OFF THE SHELF

By Terry Kenneally

@TerryKenneally

### The Dead of the Irish Revolution

By Einar O' Halpin & Daithi O'Corrain

Yale University Press ISBN 978-0-300-12382-1 2020 705pp.

For those readers who consider themselves history buffs, this month's selection is a humdinger. It is the first comprehensive account to record and analyze all deaths arising from the Irish Revolution.

Between 1916 and 1921, Ireland was wracked with civil unrest as separatists struggled for independence from Britain. The turbulent period witnessed the Easter Rising of 1916, the War of Independence, the partition of the island of Ireland, and ultimately the formation of the independent Irish state.

The object of the book was to determine, as accurately as possible, how many people died as a consequence of political violence between April 1916 and 31 December 1921. The sources for the study were numerous and included the state records of the Bureau of Military History, the Military Archives of Ireland, the National Archives of Ireland as well as several others.

The study used the historical county as the geographical unit for counting the dead. While not an ideal measure in comparative and analytical terms, the county was the primary unit by which administration was exercised by both the state, including the courts system and policing, and its separatists' enemies.

The classification of the responsi-

bilities for fatalities are broken down into various categories, including Misadventure and Suicide; Female Fatalities; Sectarian Killings, including the killings of 'spies' 'informers', ex servicemen and officials; the killings of prisoners after surrender or capture; missing bodies(?); deaths during the intercommunal and other riots; shot while attempting to escape and shot for failing to halt when ordered; and post-truce revenge and other killings.

Chapters are organized by year, from 1916 to 1921. While this obviously is a book not to be read from cover to cover, due to the nature of the material covered, it nonetheless makes for interesting reading.

For instance, take the date of 28 November 1920, the infamous Kilmichael, Macroom, Cork IRA ambush.

In impact, if not execution, it became the most celebrated IRA ambush of the War of independence. Sixteen Crown forces, three Volunteers and an auxiliary who escaped only to be captured and killed the next day, died.

The ambush has remained controversial due to contemporary and later disputes about aspects of the engagements, and wider debate about historical 'revisionism'. The officer commanding, Tom Barry, maintained that a 'false surrender' caused the deaths of his three men.

Contemporary British sources, on the other hand, alleged a massacre of wounded and defenseless men, some of whose bodies were mutilated after death. Noted Irish historian, Diarmaid Ferriter, has stated the book is 'unique and powerful. A towering monument to all those who died as a result of the Irish Revolution.'

I found it to be a truly remarkable piece of work and a TOP SHELF read. ■

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## MADIGAN MUSES

By Marilyn Madigan

# Celebrating Seventy-Five Years

The National Board of the Ladies Auxiliary of the Ancient Order of Hibernians issued a Charter to a Division under the leadership of Kathleen Carey, which is still active today, seventy-five years later.

The LAOH Our Lady of the Rosary Division is proud of our Cleveland, Ohio home, our Irish heritage, and the long proud history of Hibernians in our area. There has been a presence in the Cleveland area since the early 1900's, with two Divisions established by 1907.

We are proud that in the early years of our Order, one of our own, Adelia Christy, President of Division 2, served in leadership roles on the National level; she served as National Secretary 1912-1916; National Vice President 1916-1921; and National President 1921-1924. In addition to her leadership roles in the LAAOH, she was prominent and lent her voice in the cause of full independence for Ireland.

Another prominent member, Mary Kay Duffy, organized a Division on Cleveland's East Side, showing the growth of our Order in the area. One of our members, Margaret Lynch, Archivist for the Irish American Archives, described her as "enlisting her fellow Hibernians in the cause, Mary Kay Duffy was the driving force behind the establishment of the Irish Cultural Garden." The Garden was dedicated May 28, 1933 and is one of the jewels of Cleveland.

### FOUNDING MEMBER OF UNITED IRISH SOCIETIES

In 1958, the LAAOH was one of the founding members of the United Irish Societies of Cleveland, whose purpose

was to bring all the Irish Organizations together to plan the St. Patrick's Day Parade. We are proud that the first female Executive Director was our own Deneen O'Reilly, from Division 5.

Our member Shannon Corcoran also served in multiple roles, including Executive Director and Linda Carney is now serving that role herself. Many of our members serve as Deputy Directors and Delegates.

Division 5, founded in February 1946, has taken several turns over the years, welcoming members of the disbanded Division 2 and merging with Division 10. The merged Divisions 5 and 10 chose the name of Our Lady of the Rosary Divisions 5 & 10.

Using the symbol of the rosary, five decades, resulting in our Division's name, which aligns with our devotion to the Blessed Mother, our Lady of Knock. Many Division Sisters are members of the Ohio Degree Team, taking pride in leading in this ritual, a confirmation of faith in God and our dedication to charity and the mission of our organization.

We are honored to have several members serve as State Presidents: Joan Cavanaugh, Maire Manning, Mary O'Leary, Mary Reynolds, Dee Scofield, myself, and Eileen Reynolds Wallenhorst. Many of our members have served on the National Board: Mary Jo Rawlins, Maire Leffel, me

and Pat Oberrath. Fr. Ryan Duns S.J., son of Michele, is the current National Chaplain.

### NATIONAL CONVENTION COMING TO CLEVELAND

We were proud to host the 1988 AOH/LAOH National Convention. This June, we will be hosting the AOH/LAOH State Convention Fun in 21.

Our Lady of the Rosary supports the clergy, missions and Catholic charities. The contributions to local charities are too many to name. We celebrated the Women of 1916 with programs focused on communicating the contributions of women to the cause of Irish freedom. Maintaining a brotherly relationship with the AOH in greater Cleveland allows the Hibernian community to engage in more social and philanthropic activities. The motto of the Hibernians is Friendship, Unity and Christian Charity, and the Cleveland Hibernians strive to emulate these values in all we do. The Division is proud to celebrate our 75<sup>th</sup> Anniversary; we remember all the friendships formed and the charitable contributions made and the promotion of our Catholic faith and Irish heritage.

For membership information, please contact me at [memadigan@gmail.com](mailto:memadigan@gmail.com).

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## COMING NEXT MONTH: MARCH 2021

*Bringing you the movers, shakers and music makers in our community each month.*

*Many communities have already canceled their St. Patrick's Day parade and celebrations, but many are offering virtual events in their stead.*

*Check before you head out.*

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- |  |  |
|--|--|
| 7th - Shamrock Club of Columbus General Meeting  | 15th - Eastern Orthodox Lent Begins                  |
| 8th - International Women's Day Ebulletin Arrives at 3:10 p.m. Irish American Club East Side General Meeting | 17th - St. Patrick's Day                             |
| 9th - AOH Medina Beer Crawl  | 18th - West Side Irish American Club General Meeting |
| 12th - ilrish Podcast 25 Drops at 5pm.   | 22nd - Ebulletin Arrives at 3:10 p.m.                |
| 14th - Daylight Savings Time Begins  | 26th - ilrish Podcast 26 Drops at 5pm.               |
|  | 28th - Palm Sunday                                   |
|  | 31st - April Issue hits the streets                  |

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## CROSSWORD PUZZLE

By Linda Fulton Burke

# Towns in Clare, Limerick and Kerry

Linda Fulton Burke

### ACROSS

- 2 (C) \_\_\_\_\_, Co. Limerick
- 5 (T) \_\_\_\_\_, Co. Kerry
- 7 (Q) \_\_\_\_\_, Co. Clare
- 8 (K) \_\_\_\_\_, Co. Kerry
- 15 (W) \_\_\_\_\_, Co. Kerry
- 16 (B) \_\_\_\_\_, Co. Kerry
- 19 (L) \_\_\_\_\_, Co. Kerry
- 20 (E) \_\_\_\_\_, Co. Clare
- 27 (R) \_\_\_\_\_, Co. Clare
- 28 (B) \_\_\_\_\_, Co. Kerry
- 29 (R) \_\_\_\_\_, Co. Kerry
- 30 (L) \_\_\_\_\_, Co. Clare
- 33 (L) \_\_\_\_\_, Co. Clare
- 38 (K) \_\_\_\_\_, Co. Clare
- 39 (N) \_\_\_\_\_-on-Fergus, Co. Clare
- 42 (L) \_\_\_\_\_, Co. Clare
- 43 (K) \_\_\_\_\_, Co. Clare
- 45 (K) \_\_\_\_\_, Co. Clare
- 47 (K) \_\_\_\_\_, Co. Clare
- 48 (P) \_\_\_\_\_, Co. Kerry
- 49 (K) \_\_\_\_\_, Co. Kerry
- 56 (Q) \_\_\_\_\_, Co. Clare
- 57 (T) \_\_\_\_\_, Co. Kerry
- 59 (B) \_\_\_\_\_, Co. Limerick
- 60 (L) \_\_\_\_\_, Co. Clare
- 61 (C) \_\_\_\_\_, Co. Limerick
- 63 (M) \_\_\_\_\_, Co. Clare
- 64 (B) \_\_\_\_\_, Co. Limerick
- 65 (A) \_\_\_\_\_, Co. Limerick
- 69 (D) \_\_\_\_\_, Co. Clare
- 70 (R) \_\_\_\_\_, Co. Limerick
- 71 (B) \_\_\_\_\_, Co. Limerick
- 72 (F) \_\_\_\_\_, Co. Kerry

### DOWN

- 1 (F) \_\_\_\_\_, Co. Clare
- 3 (A) \_\_\_\_\_, Co. Limerick
- 4 (D) \_\_\_\_\_, Co. Kerry
- 6 (L) \_\_\_\_\_, Co. Limerick
- 9 (B) \_\_\_\_\_, Co. Kerry
- 10 (F) \_\_\_\_\_, Co. Clare
- 11 (P) \_\_\_\_\_, Co. Limerick
- 12 (K) \_\_\_\_\_, Co. Limerick
- 13 (F) \_\_\_\_\_, Co. Limerick
- 14 (K) \_\_\_\_\_, Co. Kerry
- 17 (S) \_\_\_\_\_, Co. Clare
- 18 (S) \_\_\_\_\_, Co. Kerry
- 21 (T) \_\_\_\_\_, Co. Clare
- 22 (V) \_\_\_\_\_, Co. Kerry
- 23 (C) \_\_\_\_\_, Co. Clare
- 24 (D) \_\_\_\_\_, Co. Clare
- 25 (A) \_\_\_\_\_, Co. Limerick
- 26 (C) \_\_\_\_\_, Co. Clare
- 28 (B) \_\_\_\_\_, Co. Clare
- 31 (M) \_\_\_\_\_, Co. Clare
- 32 (K) \_\_\_\_\_, Co. Clare
- 34 (D) \_\_\_\_\_, Co. Limerick
- 35 (N) \_\_\_\_\_, Co. Limerick
- 36 (L) \_\_\_\_\_, Co. Kerry
- 37 (G) \_\_\_\_\_, Co. Kerry
- 40 (A) \_\_\_\_\_, Co. Limerick
- 41 (K) \_\_\_\_\_, Co. Kerry
- 44 (C) \_\_\_\_\_, Co. Kerry

- 46 (S) \_\_\_\_\_, Co. Clare
- 50 (A) \_\_\_\_\_, Co. Kerry
- 51 (B) \_\_\_\_\_, Co. Kerry
- 52 (K) \_\_\_\_\_, Co. Limerick
- 53 (B) \_\_\_\_\_, Co. Clare
- 54 (S) \_\_\_\_\_, Co. Clare
- 55 (S) \_\_\_\_\_, Co. Clare
- 58 (B) \_\_\_\_\_, Co. Limerick
- 62 (M) \_\_\_\_\_, Co. Limerick
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