JOHNNY COME LATELY -- INDEED!

Dad, why do they make such a production of St. Patrick's Day When the Irish are really Johnny Come Latelys to the USA? They didn't arrive until about eighteen forty-eight, After Eire's potato crop failed and they had to emigrate. They had no choice, it was leave home or die of starvation, So they came in steerage by the thousands to our nation.

Son, obviously what your history books fail to say, Is, the Irish have been around forever and a day. When Columbus first landed on the shores of our land, Patrick McGuire was the first to make footsteps on the sand. And when you scan the roster of the Santa Maria's crew, You find many, many more Gaelic names on that list too.

Half of the soldiers in the Colonial Army were born in Ireland, Many Murphys, 230 O'Brien's, 872 Kellys, were in Washington's command. Eleven of his Generals had fighting Irish blood in their veins, John Barry, our first Commodore controlled the sea lanes. Washington himself, belonged to the Friendly Sons of St. Patrick, He knew the British and the Hessians, The Irish Brigade would lick.

Now, run your eye down the signers of the Declaration of Independence, Thornton, Wilson, Taylor and Smith were born Irish, thanks to Providence. McKean, Read and Rutledge were of pure Gaelic parentage. Whipple and Hancock had Irish mothers, Lynch and Carroll, Celtic lineage. The first Continental Congress addressed Ireland in the year 1775, To say that thanks to the help of the Gaels, America would survive.

An ancient leprechaun told me one soft summer day in Kildare, That Paul Revere never would have made it without his fine mare. She was an Irish hunter from Lismore by the name of Shamrock, With great stamina and grand conformation from withers to fetlock. She hated tyranny, the Crown and the tangled webs they spun, So she ran like a whistling wind from River Charles to Lexington.

So, Son, I see nothing wrong in a big celebration on March seventeen, With all our nationalities, waving and wearing the green.

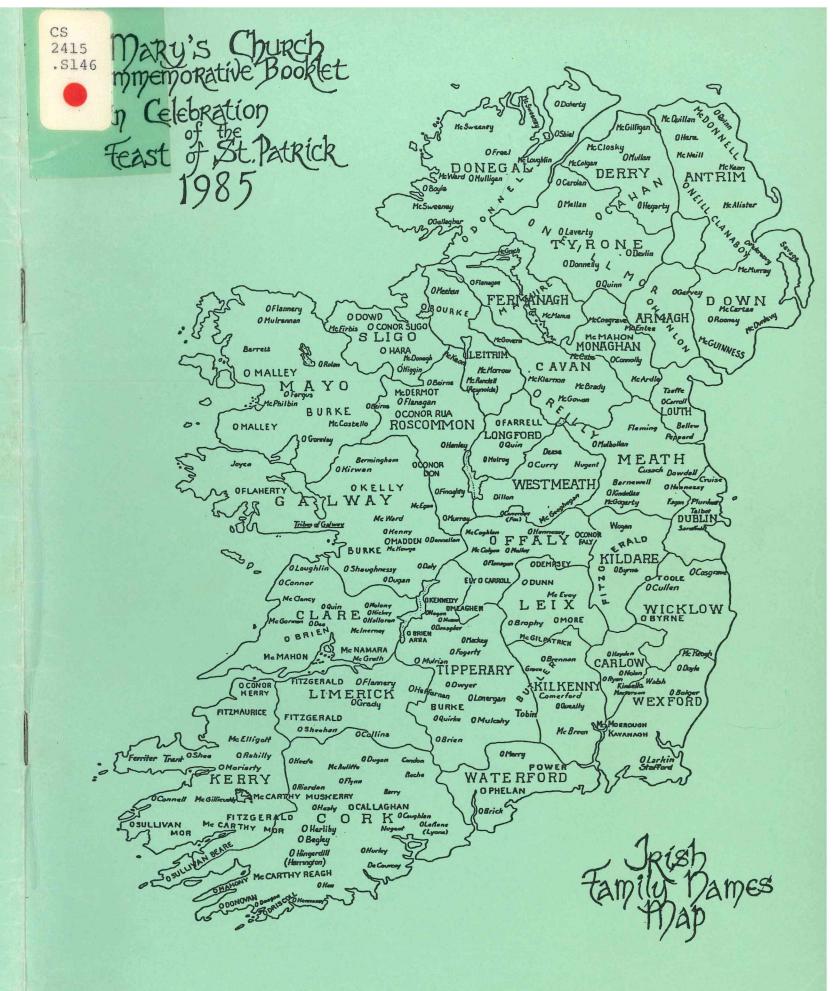
Let McNamara lead his band, let Clancy lower the boom,

Let the thunder of marching feet wake Cromwell in his tomb.

For if it wasn't for the help of the clans from the Irish sea,

America might not be the home of the brave and the land of the free.

HAPPY SAINT PATRICK'S DAY!



Nine Famous Irishmen

N the Young Irish disorders, in Ireland in 1848 the following nine men were captured, tried, and convicted of treason against Her Majesty, the Queen, all were sentenced to death: John Mitchell, Morris Lyene, Pat Donahue, Thomas McGee, Charles Duffy, Thomas Meagher, Richard O'Gorman, Terrence McManus, Michael Ireland.

Before passing sentence, the judge asked if there was anything that anyone wished to say. Meagher, speaking for all, said:

'My lord, this is our first offense but not our last. If you will be easy with us this once, we promise, on our word as gentlemen, to try to do better next time. And next time - sure we won't be fools to get caught."

Thereupon the indignant judge sentenced them all to be hanged by the neck until dead and drawn and quartered. Passionate protest from all the world forced Queen Victoria to commute the sentence to transportation for life to far wild Australia.

In 1874, word reached the astounded Queen Victoria that the Sir Charles Duffy who had been elected Prime Minister of Australia was the same Charles Duffy who had been transported 25 years before. On the Queen's demand, the records of the rest of the transported men were revealed and this is what was

THOMAS FRANCIS MEAGHER, Governor of Montana TERRENCE McManus, Brigadier General, United States Army

PATRICJ DONAHUE, Brigadier General, United States Army RICHARD O'GORMAN, Governor General of Newfoundland MORRIS LYENE, Attorney General of Australia, in which office MICHAEL IRELAND succeeded him

THOMAS D'ARCY MCGEE, Member of Parliament, Montreal, Minister of Agriculture and President of Council Dominion of Canada

JOHN MITCHELL, prominent New York politician. This man was the father of John Purroy Mitchell, Mayor of New York, at the outbreak of World War I.



"O, Ireland must we leave you, Driven by a tyrant hand, Must we seek a mother's blessing In a strange and distant land?"

A WORD OF THANKS .

to Sandra Flowers for the hand lettering on the cover; to the Water's Edge for donating the center pieces for our Irish Pub Night; to our advertisers and patrons who helped make publication of this commemorative book possible and to the members of St. Patrick's Day Festivities Committee: Fr. George B. McCarthy, Pastor, Fr. John E. Unsworth, Associate Pastor, Jean Cooney, Sandra Flowers, Annmarie Houston, Maria and James Johnson, Molly and Dan McGregor, John O'Connor, Maria and John O'Malley, Jeanne Rooney, Marge Scalzi, Elaine and Kevin Stiles, Paula and Robert Stout, and Angela and Joe Vars.

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FAMILY NAMES

Ireland was one of the first countries in which hereditary surnames came into being. The system was not deliberately introduced but evolved gradually as the use first of single names and then of ephemeral patronymics proved insufficiently definitive. There are some instances of hereditary Irish surnames in the tenth century, and by the twelfth the system had become widespread, though not yet universal. At that time Irish (Gaelic) was the only language normally spoken in Ireland, with perhaps some admixture of Norse in the few small coastal settlements which then existed.

At first the surname was formed by prefixing the word mac (son) to the given name of the father or ua, later 6 (grandson), to that of an earlier ancestor. All the great dynastic names like O'Brien, O'Connor, O'Neill, MacCarthy and MacGuinness are in this category. After a time other types of Mac and O surnames were adopted. Some derived from occupation, for example Mac an Bháird (son of the bard), anglicized MacWard and Ward; Mac an Ghabhann (son of the smith) now MacGowan, and Mac an Bhreitheamhnaigh (son of the judge) which became phonetically Brehony—and, sometimes, Abraham—or, by translation, Judge. O names of this type are rare: O'Gowan and O'Hickey (iceadh physician) are two such. Another category comprises those derived from devotion to a saint or hero: these embody giolla (servant or follower) and maol (devotee), giving Gil- (often Kil- in Connacht) and Mul-, e.g., Mac Giolla Phóil, Gilfoyle, and Ó Maoil Bhrighde, Mulready. The Mac prefix is not

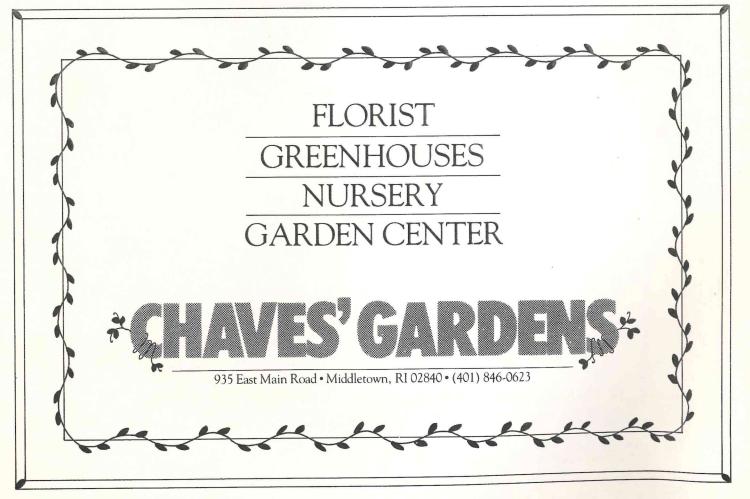
as a rule found in surnames formed from personal characteristics, such as Roe (ruadh red), Lawder (láidir strong).

The prefixes Mac and O were very widely dropped in the seventeenth and eighteenth centuries following the submergence of the old Gaelic order and the introduction of the Penal Laws. Prefixes have been widely resumed since the resurgence stimulated by the establishment of the Gaelic League in 1893.

It is of interest to note that, notwithstanding modern influences, such as the increased facility of communications, names are still to be found mainly in the areas to which they belonged in medieval times. The map illustrated on the cover indicates the location of some of the best known of these.

The map contains some Norman names as well as Gaelic. The Cambro-Norman invasion at the end of the twelfth century was responsible for creating two new types of surname in Ireland. Most representatives of this new element in the population retained their own names, such as FitzGerald, Burke, Roche and Cusack, to give them their present forms; but in a number of cases these were superseded by Gaelic names. Thus some branches of the Norman de Angulos became Nangle but others Mac Oistealbhaigh from the Christian name of a prominent member of the family, and this in modern form is Costelloe—MacCostelloe, by the way is the correct form: the use of O'Costelloe has no authority. Other examples of this are Archdeacon to Mac Óda (mod. Cody) and Bermingham to Mac Fheorais (Corish).

(continued on page 6)



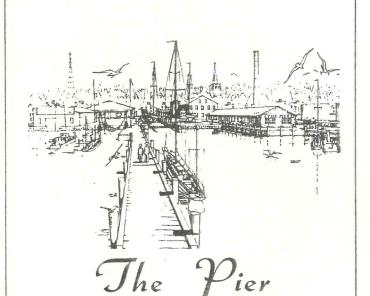
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The extent to which these families of Norman origin became hibernicized is summed up in the well known adoption of a Latin phrase Hiberniores Hibernicis ipsis. For several centuries prior to the middle of the sixteenth, English influence in Ireland was weak, and notwithstanding attempts such as the Statute of Kilkenny (1367) to anglicize the country, little was accomplished in this direction outside the narrow limits of the Pale. It was not till the time of the Reformation that England seriously undertook its long drawn out attempt to conquer Ireland. The names which came to Ireland under Elizabeth I. though in many cases given Gaelic forms in the Irish vernacular, kept their English forms-for example Edgeworth and Brereton. It should be added that a considerable number of these did, like the Normans, become hibernicized in outlook, if not in name.

Some Huguenot names like La Touche and Lefroy came to Ireland in the seventeenth century and are still quite well known here; and early in the eighteenth century there was the Palatine settlement in Co. Limerick, names of that origin being still extant, notably Ruttle and Switzer.

Though toponymics, so common in England, are comparatively rare in Gaelic nomenclature, a fair proportion of our place names perpetuate surnames. We find many combined with Irish words like baile (Bally), carraig (Carrick), doire (Derry), etc. Here, however, it is easy to be deceived. At first sight one would imagine Ballyhowley to indicate the place of the Howley family, just as Dromconwell means Conwell's ridge, but in fact the howley here represents ubhla (apples). In the seventeenth and eighteenth centuries ancient names of places were often replaced by English equivalents or substitutes. It is safe in

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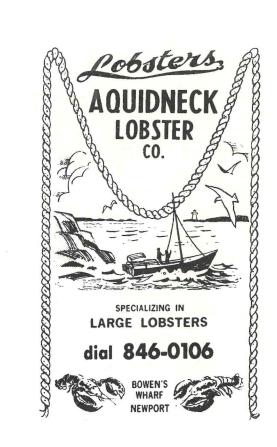
many cases to assume the obvious: Castletaylor in Co. Galway and Castlefogarty in Co. Tipperary were the homes of English Taylors and Irish Fogartys; but even with this category one cannot jump to conclusions: Castledillon, for example, is not the castle of the Dillon family, but a corruption of Irish words meaning the hermitage of Iolladhan. A list compiled from the official townlands index contains no less than 1,950 placenames which embody, or appear to embody, well known Gaelic or Anglo-Irish surnames.

CHRISTIAN NAMES

With the decline of Irish in the nineteenth century, most of the Irish names were anglicized, and many had English names (related, or merely similar in sound or meaning) substituted. The following lists give a few of the Irish forms which are still used even by English-speakers, with the equivalents and substitutions. The source of the word is Irish, unless otherwise stated.

NAMES OF MEN

Ailbhe ('gentle one'). Alby. Albert.
Ailín ('of gentle birth'). Allen. Alan.
Amhlaoibh (Norse, 'ancestral relic'). Olaf. Humphrey.
Aodh ('fire'). Hugh. Egan.
Aonghus ('the chosen one'). Angus. Niece.
Art ('stone', or 'bear'). Arthur.
Brian. Bryan. Bernard.
Buadhach ('conqueror'). Victor.
Caoimhín ('sweet offspring'). Kevin.
Cathal ('strong in battle'). Cahal. Charles.
Cian ('ancient'). Kean. Cain.
Colm ('dove'). Colum. Colman. Columba.
Conall ('tall and strong'). Connell. (continued on page 8)



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Conchúr ('high desire'). Connor. Cornelius. Conn ('intelligence'). Constantine. Cormac ('charioteer'). Charles. Críostóir (Greek, 'Christ-bearing'). Christopher. Deasún ('of south Munster'). Desmond. Diarmaid ('a freeman'). Dermot. Jeremiah. Dónall ('power of the deep'). Donald. Daniel. Donnchadh ('brown warrior'). Donogh. Denis. Éamonn (Anglo-Saxon, 'blessed protection'). Edmund. Éanna, Enda, Eoin (Hebrew, 'gift of God'). John. Eoghan ('well-born'). Owen. Eugene. Fearghal ('bravest of the brave'). Fergal. Virgil. Fearghus ('the choicest one'). Fergus. Ferdinand. Fionn ('bright', an attribute of the sungod). Finn. Flann ('bloodred'). Florence. Giolla Chriost ('servant of Christ'). Christopher. Liam (Germanic, 'strong protector'). William. Lorcán (dim. of Lorc, 'fierce'). Laurence. Maghnus (Norse, from Latin, 'great'). Manus. Niall ('champion'). Neil. Oisín ('the little deer'). Ossian. Oscar (Norse, 'spear of God'). Oscar. Pádraig (Latin, 'noble'). Patrick. Peadar (Greek, 'rock'). Peter. Piaras (Norman form of Peter). Piers. Pierce. Pearse. Ruairí (Norse, 'famous ruler'). Rory. Roger. Roderick. Séamus (Spanish Jaime, from Hebrew, 'supplanter'). Seán (Norman-French, from Hebrew, 'gift of God'). John. Tadhg ('poet'). Teague. Timothy. Thady. Traolach. Tarlach. ('incarnation of the thunder').

Turlogh. Terence.

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NAMES OF WOMEN

Áine ('beauty', an attribute of the Moon). Anne. Aisling ('an epiphany', 'a manifestation of the divine'). Aoibheann ('lovely shape'). Eavan. Bláthnaid ('little flower'). Florence. Brighid ('strength'). Brigid. Bridie. Caitrín, Cáit, Caitilín (Greek, 'pure'). Katherine. Kate. Kathleen. Catriona. Ciara ('the dark one'). Keary. Damhnait ('little poet'). Devnet. Dymphna. Eibhlín (Greek, 'sunlight'). Eileen. Evelyn. Helen. Eilís (Hebrew, 'word of God'). Elizabeth. Eithne ('kernel'). Ethna. Edna. Fionnuala ('bright shoulder', an attribute of the Moon). Finola. Nuala. Gobnait ('small mouth'). Abigail. Deborah. Gormfhlaith ('the stranger lady'). Barbara. Gráinne ('perfect', 'virginal', attribute of the Moon). Grania. Grace. Gertrude. Íde ('thirst'). Ida. Ita. Máiréad (Greek, 'a pearl'). Margaret. Marjorie. Muire. Máire (Hebrew, 'of the sea', 'bitterness'). Mary. Maria, Miriam, Maura, Moya, May, Nóra (Latin, 'honourable'). Norah. Honor. Órfhlaith ('the golden lady'). Orla.

Proinnséas (Latin, 'french', 'frank'). Frances. Fanny.

Siobhán, Siún. (feminine of Seán, above). Joan.

Una ('the white one', attribute of the Moon). Agnes.

Sadhbh ('goodness'). Sive. Sophia.

Johanna, Jeanne, Hannah. Sorcha ('bright'). Sarah.

Winifred. Freda. Inéz.

Síle (Latin, 'blind'). Sheila. Cecily. Julia.

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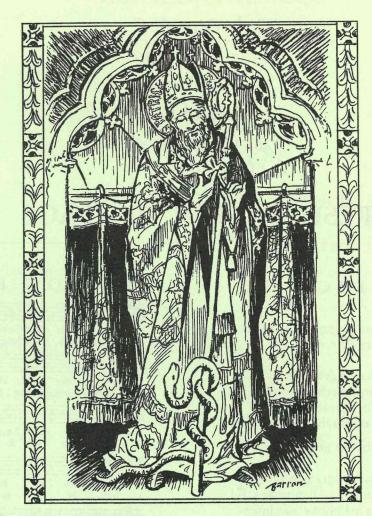
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PRELUDE MUSIC

"Gaelic Organ Airs"

"Sioban Ni Loaghaire"

"A Gaelic Blessing"

"Our Lady Of Knock"

"Faith Of Our Fathers"

"Rian Phádraig"

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A PHÁDRAIG DO CHEADLAS

A Phádraig do chéadlas an spré gheal 'nár dtir, 's gur láidrigh an Chré sin tré éifeacht do ghuidhe,

O táirse 'nois glórmhar in órbhrogh an Trir, In áitreabh na Fólla an Cóirchreideamh dion. In áitreabh na Fólla, in áitreabh na Fólla, In áitreabh na Fólla, an cóirchreideamh dian.

A Phádraign ár ndóchas sa ghleo thú thar

Is Sátan 'sa shlóite gur fhógrais chun fáin; Cé dásachtach, fiochmhar, cé lionmhar atáid, Ni cás linn a ndiomas má bhirse 'nár bpáirt.

O d' fhágais seamróigin mar chomhartha 'gad

's go brách biodh as fód glas na Fólla ag scéith, Go brách beidh ár gcomhthoil 'na beolasair ghlé

Le grá na Trionóide, na Rómha is an nGael.

HYMN TO ST. PATRICK



ORDO AN AIFRINN

ORDER OF THE MASS

IOMAINN ROIMH AIFREANN OPENING HYMN

INTRODUCTION

AMERICAN NATIONAL ANTHEM

GNÍOMH AITHRÍ

A bhráithre tugaimis ár bpeacaí chun cuimhne chun go mb' fhiú sinn an tAifreann a cheiliúradh.

A Thairna, déan trócaire. A THIARNA, DÉAN TRÓCAIRE.

A Chriost, déan trócaire. A CHRIOST, DÉAN TRÓCAIRE.

A Thiarna, déan trócaire. A THIARNA, DÉAN TRÓCAIRE.

URNAI

LIOTÚIRGE AN BHRIATHAIR

An Chéad Léacht: (Gniomhartha na nAspal 26:19-23)

Dúirt Pól: 'A ri Aigriopa, ni raibh mé mechreidmheach san fhis neamhga. Agus d'fhógair mé ar dtús do mhuintir Damascus, agus i Iarúsailéim, agus ar fud cheantar Iudáia go huile, agus do na ciniocha, aithri a dhéanamh, agus tiontú chun Dé, tri dhéanamh oibreacha a d'fhóirfeadh don aithri. Ar a shon sin rug na Giúdaigh orm, nuair a bhi mé sa teampall, argus thug siad iarraidh mé a mharú. Ach tri fháil cabhrach ó Dhia, seasaim go dti an lá atá inniu ann ag tabhairt fianaise don bheag agus don mhór, agus gan dada á rá agam ach na nithe sin ar dhúirt na fáithe agus Maois go raibh siad le teacht: Go bhfulaingeodh an Criost, gurb é a d'éireodh an chéad uair ó na mairbh, agus go bhfoilseodh sé solas don phobal agus do na ciniocha.'

PENITENTIAL RITE

My brothers and sisters, in order to prepare for this celebration, let us call to mind our sins.

Lord, have mercy. LORD, HAVE MERCY.

Christ, have mercy. CHRIST, HAVE MERCY.

Lord, have mercy. LORD, HAVE MERCY.

OPENING PRAYER

LITURGY OF THE WORD

First Reading: (Acts of the Apostles 26:19-23)

Paul spoke in his defense: "King Agrippa, I could not disobey that heavenly vision I received. I preached a message of reform and of conversion to God, first to the people of Damascus, then to the people of Jerusalem and all the country of Judea; yes, even to the Gentiles. I urged them to act in conformity with their change of heart. That is why the Jews seized me in the temple court and tried to murder me. But I have had God's help to this very day, and so I stand here to testify to great and small alike. Nothing that I say differs from what the prophets and Moses foretold: namely that the Messiah must suffer, and that, as the first to rise from the dead, he will proclaim light to our people and to the Gentiles."

RESPONSE

I bind unto myself today
The strong name of the Trinity.
By invocation of the same,
The Three in One and One in Three.

(from "The Breastplate Of St. Patrick")

Soiscéal: (Marcas 16:15-20)

San am sin thaispeáin losa é féin don aonar déag agus dúirt leo: 'Imigi faoin domhan uile agus fograigi an Dea-Scéal don chruthaíocht uile. An té a chreidfidh agus a bhaistfear, slánófar é: ach an té nach gcreidfidh, daorfar é. 'Agus leanfaidh na comharthai seo an dream a chreideann: Caithfidh siad deamhain amach i m'ainmse, labhriódh siad i dteangacha nua, tógfaidh siad nathracha ina lámha, agus má olann siad aon deoch mharfach, ni dhéanfaidh si diobháil dóibh; leagfaidh siad a lámha ar easláin, agus beidh siad ar fónamh.' Tar eis dó labhairt leo, dá bhri sin, tógadh an Tiarna losa suas ar neamh, agus chuaig sé chun sui ar dheasláimh Dé. Ach iad súid, d'imiodar leo agus chraobhscaoileadar i ngach áit, agus chabhraigh an Tiarna leo ag neartú an bhriath air leis na comharthai a lean é.

Gospel: (Mark 16:15-20)

Jesus said to his disciples: "Go into the whole world and proclaim the good news to all creation. The man who believes in it and accepts baptism will be saved: the man who refuses to believe in it will be condemned. Signs like these will accompany those who have professed their faith: they will use my name to expel demons, they will speak entirely new languages, they will be able to handle serpents, they will be able to drink deadly poison without harm, and the sick upon whom they lay their hands will recover." Then, after speaking to them, the Lord Jesus was taken up into heaven and took his seat at God's right hand. The Eleven went forth and preached everywhere. The Lord continued to work with them throughout and confirm the message through the signs which accompanied them.

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PRAYER OF THE FAITHFUL

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St. Mary's Handbell Choir

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EUCHARISTIC PRAYER 2

DEASGHNÁTHA NO COMAOINEACH

År nAthair atá ar neamh, go naofar d'ainm, go dtaga do riocht, go ndéantar do thoil ar an talamh, mar a dhéantar ar neamh. År n-arán leathúil tabhair dúinn inniu, agua maith dúinn ár bhfiacha, mar a mhaithimidne dár bhféichiúna féin, agus ná lig sinn i gcathú ach saor sinn ó olic.

Saor sinn o gach olc...

Oir is leatsa an riocht agus an chumhacht agus an ghlóir tri shaol na saol.

BHFUIL SIOCHÁIN

A Uain Dé, a thógann peacai an domhain, déan trócaire orainn.

A Uain Dé, a thogann peacai an domhain, déan trocaire orainn.

A Uain Dé, a thógann peacai an domhain, tabhair dúinn socháin.

COMMUNION RITE

Our Father, who art in heaven hallowed be they name.
Thy Kingdom come,
Thy will be done on earth as it is in Heaven.
Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us;
And lead us not into temptation, but deliver us from evil.

Deliver us Lord from evil...

For the Kingdom, the power and the glory are yours, now and forever.

SIGN OF PEACE

Lamb of God, you take away the sins of the world: Have mercy on us. Lamb of God, you take away the sins of the world: Have mercy on us. Lamb of God, you take away the sins of the world: Grant us peace.

LIONNEOG DON CHOMAOINEAEH

COMMUNION HYMN

"This Is My Will"

POST COMMUNION MEDITATION

"The Derry Air"

AN DÚNADH

A losa, glan ar gcrio-ne go,gleghlan gach la. A losa, cuir ar n-intinn faoi leirsmacht do ghrá. Go mbeannai Dia uilechumhachtach sibh, Athair, Mac agus Spiorad Naomh. Amen.

FINAL BLESSING

Jesus clean our hearts to serve you each day. Jesus fill our minds with your love, May Almighty God bless you, the Father, the Son, and the Holy Spirit. Amen.

THE IRISH NATIONAL ANTHEM

Amhrán na bhFainn

Seo dhibh, a chairde, duan ógláigh, Cathréimeach, briomhar, ceolmhar, Ár dtinte cnámh go buacach táid, 'S an spéir go min réaltógach. Is fonnmhar faobhrach sinn chun gleo. 'S go tiúnmhar gle roimh thiocht don ló, Faol chiúnas caomh na hoiche ar seol, Seo libh, canaig amhrán na bhFainn.

Sinne Finna Fáil, atá faoi gheail ag Éirinn, Buion dár slua thar toinn do ráinig chugainn, Faoi mhóid bheith saor, Seantir ár sinsear feasta Ni fhágfar faoin tiorán ná faoin tráill. Anocht a théam sa bhearna baoil, Le gean ar Ghaeil chun báis nó saoil, Le gunna-scréach, faoi lámhach na bpiléar, Seo libh, canaig amhrán na bhFainn.

The Soldier's Song

We'll sing a song, a soldier's song With cheering, rousing chorus, as round our blazing fires we throng. The starry heavens o'er us; Impatient for the coming fight. And as we wait the morning's light, Here in the silence of the night, We'll chant a soldier's song.

Soldiers are we, whose lives are pledged to Ireland;
Some have come from a land beyond the wave.
Sworn to be free, no more our ancient sireland
Shall shelter the despot or the slave.
Tonight we man the 'bearna baoil' *
In Erin's cause, come woe or weal;
'Mid cannons' roar and rifles peal
We'll chant a soldier's song.

* (gap of danger)

RECESSIONAL HYMN

RIAN PHÁDRAIG

PATRICK'S SIGN

Focail: An TAthair Oilibhear O Croiligh An Srath Bán, Co. Thir Eoghan

CURFA:

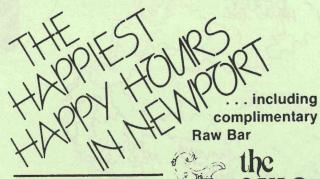
Phádraig aspal, Alleluia. Canaimis le dóchas croi: Éist go fóill le glór do mhuintir Is bi in éineacht linn de shior.

- 1. Tá rain na naomh ar thir na hÉireann.
 Rian gael Phádraig, soiscéal De.
 Buioch sinne, muintir Phádraig:
 Leanaimis i gcónai é. (Cúrfa)
- Rian na gcos ar chruach is diseart.
 Cill is clog i ndiaidh a shiúil:
 Rian an té bhi creagach dilis.
 Sierbhiseach Ri na nDúl. (Cúrfa)
- 3. Rian na mbriathar tá i scribhinn Ó Chaennannas Mór go hOileán I. Briathar Dé do riar a shaothar: Déanam beart dá reir aris. (Cúrfa)
- Rian an ghrá go buan san Eaglais,
 Ainneoin peacai, pian is crá:
 Briathar misnigh dúinn o Phádraig:
 "Déanfaidh sibhse fós nois fearr." (Cúrfa)

CHORUS:

Apostle Patrick, Alleluia
Let us sing.
Listen to the voice of your people
And be with them always.

- 1. Sign of Saints are seen through Ireland Bright Sign of Patrick and the Good News. We are grateful Patricks's people, Let us always follow him. (Chorus)
- Sign of feet upon the mountain, Church and bell behind his step.
 Sign of the strong and loyal one, Servant of the God of Creation. (Chorus)
- Sign of the Word proclaims to all,
 From Caennannas Mor to all Ireland.
 Word of God guiding all his work.
 O, that I may do the same again. (Chorus)
- 4. Sign of steadfast love for the Church,
 In spite of sin, turmoil and pain,
 Word of encouragement, Patrick:
 "You will do even greater things". (Chorus)



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IRISH PLACENAMES

The placenames of Ireland reflect the language, the social and economic circumstances and sometimes even the political or ecclesiastical affairs of our ancestors. As one would expect, the great majority are of Gaelic origin, though the Norse and the English left their mark, and there is even some French influence to be found as a result of the Norman invasion (1170), apparent in such elements as gráinseach (grange), briotás (palisade), and páirc (field), and in such names as Bewley (Beaulieu-pleasant place) in Waterford and Buttevant in Cork. Evidence of Welsh immigration appears in such names as Baile Héil (Ballyhale),-homestead of Hywel-in Kilkenny; and Cill Bharróg (Kilbarrack)—church of Barróg—in Dublin. The surname Breatnach or Welsh, common in placenames, means 'Welshman' or 'descendant of a Welshman'. In the north, the relationship with Scotland is evident in names of both Gaelic and English origin. On the whole. however, though certain threads and a few patches are foreign, the general fabric is Irish.

It is most probable that a number of placenames have survived from the various peoples who settled Ireland in pre-Gaelic times (the name Éire—Ireland—has been suggested as an example); but as these very early names would have been adapted by Gaelic speakers, it is difficult, if not impossible, to identify them with any degree of certainty.

The anglicizing process, which has resulted in the decline of the Irish language over much of the country, produced anglicized forms of the names of Gaelic origin which account for the bulk of the placenames. These anglicized forms represent the true pronunciation only

in an imprecise and frequently capricious manner, and completely obscure the origin and meaning.

Gaelic placenames belong to many different periods and were formed in many different ways. Some must be very early in origin, particularly some river-names, a few of which show a connection with pre-Christian mythology. Deities are represented in the names of Sionainn (Shannon), old one; Bóinn (Boyne), cow-white (goddess); Bandain (Bandon), goddess. Others, such as Laoi (Lee), water; Buais (Bush); Sláine (Slaney), possibly from slánsound, healthy, - may be equally old. The names of peoples or tribes which survive, or survived until recently, as the names of districts, must also be old. Among these are Partraí (Partry) in Mayo; Dartraí (Dartree) in Monaghan; Bréifne (Breffni) in Cavan and Leitrim; Conamara (Connemara) in Galway; Corca Dhuibhne (Corkaguiny) in Kerry; Osraí (Ossory) in Kilkenny and Laois (as also Laois itself); Fir Mhanach (Fermanagh); Tir Eoghain (Tyrone) and the names of the four provinces. The names of what appear to be important early habitation sites are also likely to be early, for example: Eamhain Mhacha in Armagh; Aileach in Donegal; Teamhair (Tara) in Meath; Uisneach in Westmeath; Dún Aillinne in Kildare; Cruachain in Roscommon; Dún Cearmna (later Dún Mhic Phádraig-the fort of the son of Patrick) on the Old Head of Kinsale in Cork; and many others. Many of the names of major physical features must also be early: among the mountains might be mentioned Sliabh gCuillinn (Slieve Gullion), mountain of the steep slope, in Armagh; Binn Ghulbain (Benbulben), peak of Gulban, in Sligo; Néifinn (Nephin) in Mayo; Sliabh Eachtgha (Slieve Aughty), mountain of Eachtgha, in Clare and Galway; Stua Laighean or Suí Laighean (Mt. Leinster),

(continued on page 22)

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arc or seat of the Leinstermen, on the Wexford-Carlow border; Beanna Boirche (Mourne Mountains), peaks of Boirche, in Down; Sliabh Mis (Slemish) in Antrim and also in Kerry. Lake names include Loch nEathhach (Lough Neagh), lake of Eocha; Loch Coirib (Lough Corrib), lake of Oirbse, in Galway; Loch Ainninn (Lough Ennell), lake of Ainneann, in Westmeath; and among bays are Loch Feabhail (Lough Foyle), lake of Feabhal; Loch Lurgan (the old name of Galway Bay), the lake of Lurga; Cuan Mb (Clew Bay), bay of Mogh, in Mayo. Interpretation of many early names is still a matter of conjecture.

A series of names from a slightly later period is related to the introduction and spread of Christianity and to the monastic development before the Norman invasion. These names mainly apply to monasteries or churches, most of which no longer exist. Among them are Domhnach Broc (Donnybrook), Broc's church, in Dublin; Domhnach Seachlainn (Dunshaughlin), Secundinus' church in Meath; Domhnach Mór (Donaghmore), big church, in Tyrone; Cruach Phádraig (Croaghpatrick), Patrick's mountain, in Mayo; Cill Dalua (Killaloe), the church of Molua, in Clare; Diseart Diarmada (Castledermot), hermitage of Diarmaid, in Kildare; Damhliag (Duleek), stone church, in Meath; Cill Dara (Kildare), church of the oak; Mainistir Bhuithe (Monasterboice), the monastery of Buithe, in Louth. Many of the great monasteries have non-ecclesiastical names which must pre-date their foundation, such as Beannchar (Bangor) in Down; Cluain mhic Nóis (Clonmacnoise), pasture of the descendants of Noas, in Offaly; Achadh Bhó (Aghaboe), field of the cows, in Laois; Ard Mhacha (Armagh), height of Macha; Lios Mór (Lismore), big fort, in Waterford;



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The most common form of Gaelic name is, however, the descriptive one; and while many must be of comparatively late origin it is only occasionally possible to assign even an approximate date to them. Such names as An Charraig Mhór (Carrickmore), the big rock; An Choill Liath (Killeagh), the grey wood; Baile an Aird (Ballinard), the homestead of the height; An Cheathrú Rua (Carraroe), the red quarter; Droim Mor (Dromore), big ridge; Cnoc an Locha (Knockalough), hill of the lake; An Currach Beag (Curraghbeg) the little marsh; An Machaire Riabhach (Magherareagh), the striped plain, could, in the absence of historical evidence as to their formation, have been brought into use at any time in the last thousand years or more. Even where the current name seems clearly to be English in form, it may have an Irish origin: Upperlands in Derry comes by gradual steps from Ath an Phortáin (ford of the little bank); and Ferns in Wexford is not English but derives from Fearna, place of the alder-trees.

The Norse incursions and eventual settlements in the ninth and tenth centuries left some slight record in our placenames, mostly on or near the east coast. Strangford (Down), probably meaning 'bay with strong currents', is Norse in origin, as also are Carlingford (Louth), old woman's bay; Leixlip (Kildare), salmon leap; Howth (Dublin), head; Wicklow, Viking meadow; Arklow (Co. Wicklow), Arnkell's meadow; Wexford, probably 'bay of the sea-washed sandbank', and some others. In the case of most Norse names, the earlier Gaelic name survived-Loch Cuan (Strangford); Binn Éadair (Howth); Cill Mhantáin (Wicklow); An tInbhear Mór (Arklow): Loch Garman (Wexford)—and was used by Gaelic-speakers down to our own day, while the Norse name was the one adopted by the invading Normans and generally used since then by English speakers.

Although our Gaelic placenames were anglicized, the long English occupation gave rise to fewer purely English placenames than might have been expected. They occur fairly frequently in parts of Leinster and north-east Ulster, but in some cases an English appearance conceals a Gaelic origin. As well as Upperlands and Ferns, already quoted, there are Dún Bó (Derry), fort of the cows, partially anglicized as Downhill with the English 'hill' added; and Tamhnach Naomh in Down, quite accurately translated as Saintfield. In other cases the Irish language was still vigorous enough to make the English coinage its own by gaelicizing it, as in Baile an Tallunaigh and Baile an Ghearlánaigh in Louth for the English Tallanstown and Gernanstown (now Castlebellingham).

List of words commonly occurring in Gaelic placenames (anglicized forms in brackets).

Abhainn (aw, ow, owen, avon, hone, hown, howna); a

Achadh (agh, agha, augh, augha); a field.

Ard (ard); high, a height.

Ath (ath, ah, augh, agh, a, aha); a ford.

Baile (bally, balli, vally, bal); a homestead, a townland, a

Bán (bane, baun, bawn); white.

Beag (beg); small.

Béal (bel); a mouth, an approach.

Bealach (ballagh); a pass, a highway.

Bearna (barna); a gap.

(continued on page 25)





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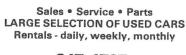


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Binn (ben, bin); a peak or pointed hill. Bóthar (boher, voher, batter); a road. Buaile (booley, boley, bally, boola); a milking-place. Caiseal (cashel, castle); a circular stone fort. Caisleán (cashlaun, castle); a castle. Carn (carn, cairn); a heap or pile. Carraig (carrig, carrick, carriga); a rock. Cathair (caher, cahir, caheragh); a circular stone fort. Ceann (kan, can, kin, ken); a head. Ceapach (cappa, cappagh); a plot. Ceathrú (carrow, carra); a quarter. Cill (kill, kil, kyle, keel, cal, kille, killa); a church. Cloch (clogh, clough, clo, clohy, cloy); a stone, a stone Cluain (cloon, clon, clin, cloun, cloony, cloonty); a pasture. Cnoc (knock, knick, nick, crock); a hill. Coill (kil, kill, kyle, cuill, cullia); a wood.

Cruach (croagh); a reek, a pointed hill. Cúil (cool, cowl, coola); a nook, a recess. Cúl (cool, cowl); a hill. Currach (curragh, curra, curry); a marsh. Dearg (derg, derrig, darrig); red. Díseart (dysert, disert, desert); a hermitage. Droichead (droghed, drehid, drought, dreit); a bridge. Droim (drum, drom, drim); a ridge. Dún (dun, don, doon, down); a fort.

Fada (fadda, fad, ad, ada, adda); long. Gall (gall, gal, gaul, gill); a foreigner, a stone. Garrán (garran, garrane, garraun, gurraun); a grove. Gleann (glen, glin, glynn, glan, glanna); a glen.

Gort (gort, gurt); a tilled field.

Eaglais (eglish, aglish); a church.

Inis (inis, inish, ennis, inch, inchy); an island, a low river-meadow.

Leitir (letter, latteragh, letragh); a slope. Lios (liss, lis, lish, lassa); an earthen fort.

Loch (lough); a lake, a sea-inlet.

Má (moy, ma, may, moigh, muff, mo); a plain.

Machaire (maghera, maghery); a plain.

Mainistir (monaster, monastragh); a monastery.

Mór (more); big.

Muileann (mullen, vullen); a mill. Oileán (illaun, illan, island); an island.

Poll (poll, poul, pull, pool, foyle, phuill, full); a hole, a pool.

Port (port, purt); a bank.

Ráth (rath, raw, rah, ra, raha, ray); an earthen fort.

Riabhach (reagh); striped.

Rinn (rin, rine, reen, ring, ranna); a point of land.

Ros (ros, rus, rush); a wood, a peninsula.

Rua (roe); red.

Sean (shan, shana); old.

Sián (sheean, sheeaun, teean); a fairy hill.

Sliabh (slieve, slie, sle, lieve, tlea, lie, tleva, tlieve); a mountain, an upland moor.

Sraith (srah, strath, shrah, sraha); a holm. Tamhnach (tawnagh, tamna); a clearing. Teach (tagh, ta, tee, ti, ty, sta, sti, sty); a house. Teampall (temple, tample); a church. Tobar (tober, tubber, tupper, tipper); a well. Trá (tra, traw, tray); a strand. Tuaim (tuam, toom, tom); a tumulus. Tuar (toor, tour, tore); a bleach-green. Tulach (tullagh, tully, tullow, tillagh); a hill.

Uisce (iska, isky, isk, usk); water.

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