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**THEME**

**THE CONTRIBUTION OF THE IRISH RENAISSANCE TO  
THE FIGHT FOR THE INDEPENDENCE OF IRELAND**

**PRESENTED BY**

Alexis Hergie SEGUDEME

**SUPERVISORS**

Prof. Augustin AÏNAMON

Prof. Taofiki KOUMAKPAI

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## DEDICATION

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# **CHAPTER ONE**

## **INTRODUCTION TO THE PROBLEM**

## **1-1- Introduction**

Ireland for a long time has been dominated by England for colonial reasons. But this Domination came to its end with the contribution of the Irishmen through many means and ways. Our work here is to see how far the Irish Renaissance has contributed to the fight for this independence.

The Irish Renaissance, described as the Irish Revival, the Celtic Renaissance or Celtic Revival was a movement of the late 19<sup>th</sup> and early 20<sup>th</sup> centuries that aimed at giving a new life to Irish or Celtic tradition and culture.

Our work here will generally focus on the historical relationship between England and Ireland, her colony. This dissertation will deeply go through the different aspects of their history and will enlighten on a lot of aspects of the British civilization, particularly from England to the Republic of Ireland. We will mostly deal with the way Ireland became an Independent Republic.

## **1-2- The statement of the problem**

In this research work the focus is on the way Ireland got her independence from England and her international relation with the Country after the independence.

Ireland was colonized by England economically and politically and was totally ruined; the oppressive role prevented her from expressing her own political power and cultural identity. The English colonizers deprived her of most of her cultural or traditional values. She became so Anglicized that there was no way of promoting their civilization and history. she were wounded by English domination they were living until they became aware of a strong of need of getting of her oppressive condition by snatching her independence from England.

The problem that this work raises is to know the reason why there is a strong need for Ireland to fight for her independence and through which Ireland has overcome this political situation: colonization.

### **1-3- The purpose of the study**

The reasons accounting for the choice of this topic are personal, social, professional and economic.

First of all, since my first year in secondary school, I have always been interested in English; not as a language for poetry or literature but as a medium for a life communication.

Throughout this work, people can retain that nothing is impossible for anyone who decides to move on and overcome because when there is a will there is a way and anyone can succeed since Ireland has been able to get her independence after great battles.

If Ireland, a "little" Kingdom has snatched her independence from England it is because she was determined and through some movements chase the invaders.

For the professional reason, this research work will help the school. They must be more equipped to debate and discuss vividly about the British literature and civilization.

### **1-4- The significance of the study**

This study means an initiative, an attempt to enhance the public namely the students' passion to discover the history and the civilization of England, Great Britain, Ireland and the United Kingdom.

This research work also shows students benefits of being able to debate and discuss easily about the British studies. I have seized this opportunity to achieve an unforgettable dream, the one of raising my knowledge in British studies.

**This project is significant in the sense that it can serve as a source of inspiration to other researchers in the area related to British civilization and literature.**

**This study is divided into five chapters which place the work into smaller fragments which further look at details.**

**Chapter one is the general introduction to the problem. It clearly presents the general outline and the way we are going to organize the work. It states the objective of this research work and the importance of the theme under discussion.**

**The second chapter concerns the literature review. It tries to review how other researchers have investigated on the field. It also aims at seeing the way they view some aspects of my topic. Here we are going to deal with the relationship we can see between the present work and the others.**

**The third chapter is an overview of Ireland and her internal life with England. This part will try to show how are the living conditions of the Irish people as compared with those of the English. It will deal with the social, political and economic situation prevailing in Ireland namely the ordeals the Irish people were faced to because of the colonizing English administration. This part will show the reason why Ireland needs to fight for her independence.**

**Once the need of freedom is vividly expressed, the next act is to look for weapons to achieve the goals.**

**The fourth chapter will show the ways and means the Irish men used to get their independence. At this level, our work will focus on how art works literature, philosophy, theatre, culture, poetry, visual arts etc were used in the fight for independence. Here, the focus will be on writers, artists, musicians, poets and other literary genres. We shall show the role played by the cultural, literary and political rebirth of Ireland during this battle for the**

**independence. Specifically this part insists on the intellectual side of the fight for the Irish independence.**

**The fifth chapter will present the Republic of Ireland, a free state. It aims at showing how independent Ireland is through her new political administration.**

**Let's turn to chapter two, the literature review.**

# **CHAPTER TWO**

# **LITERATURE REVIEW**

This work draws upon the findings of many researchers and writers who dealt with various aspects of the theme under discussion. It is in order to review aspects of their works that this review literature will be organized examining published books, published research works and periodicals indistinctly around the theme: “ *The contribution of the Irish renaissance to the fight for the Independence of Ireland*”.

To illustrate, we have the case of: *A HISTORY OF MODERN BRITAIN 1714 TO THE PRESENT* (2008) by Ellis WASSON who teaches at Tower School in Wilmington and the University of Delaware. Ellis WASSON presents a lively introduction to the history of modern Britain from the Hanoverian succession to the present day. The book conveys the broad sweep of the period’s major events with particular emphasis on shaping social, economic and political development at home. Ellis WASSON explores the relationships between Great Britain, the nations (Scotland, England and Wales and Ireland) and the development of their unique national identities. The story is punctuated throughout with description of fascinating personalities from Britain’s past, from celebrated statesmen to lesser known characters including the eighteenth-century shopkeeper Thomas Turner, the female adventurer James DIGBY, the celebrity footballer George Best and the writer Dorothy Sayers. The vignettes complement the broader story and give the reader a sense of the rich variety of British life during the modern era.

I have also gone through the pages of the official *Yearbook of the United Kingdom of Great Britain and Northern Ireland* (UK 2004). This book has earned a unique place on the bookshelves of Universities, libraries, businesses and homes around the world, as one of the most respected reference works on the United Kingdom. The *Official Yearbook* provides official facts and figures on the nation’s economic, social and cultural affairs,

her physical environment, international relations and systems of government. Fully revised in August 2003, the text is complemented by many charts, tables and photographs. In this book, are clearly detailed the relations between England and Ireland.

In *“the British Islands in the middle age*, (Hachette, 2005, ISBN 978-2-01-1444904-7) Jean Philippe Genet has spoken about the different Isles in Britain and their evolution, the way people live and work there. He has tried to make the difference between an English and a British. He has shown the permanent conflict between the people living in the Isles at that time. He has detailed the disparities between the United Kingdom and Ireland and the question of Northern Ireland.

In *“Lion of gold in the Mostia of Venice”*, (1996) by Michael Collins of Neil Jordan. Here, Michael has mainly spoken about the life of the historic chief of the Irish Republic Army (IRA) whereas Ken Loach in his *“Wind rises”*, *“palm of gold in the festival of Cam”*, (2006) has largely described the fights which have driven to the treaty of 1921 and the terrible Irish Civil war that has followed.

*“In dancing at Lughnasa”*, (2009) Brian Friel has presented the life in *“Campagne”*, in Donegal after the partition of Ireland.

*“In bloody Sunday”*, (2002), Paul Greengrass has largely spoken about the civil war of 1922 in Britain; a war during which a lot of people fighting for their freedom passed a way.

Oppenheimer Stephen’s (2006) *“The Origins of the British”*, has spoken about the origin of the British and what does being British means. Here he concluded that a British is a full blooded person whose grand-father and grand-mother, father and mother are british.

**In “ *Ireland, from the origins to the Christianization* ” (2004), Jean GUIFFAN, has emphasized on the religious opposition between the Protestants and the Catholics in Ireland.**

## **CHAPTER THREE**

# **AN OVERVIEW OF THE HISTORY OF IRELAND AND HER INTERACTION RELATION WITH THIS ENGLISH ADMINISTRATION**

### **3-1 - An overview of the history of Ireland**

Ireland, the most western of the two big islands of the British archipelago, of which she is separated by the Channel from the North to the South, the Channel of Saint - George and the Sea of Ireland in the South. She was bathed since 1922 to the west by the Atlantic 84 000 square kilometers Ireland was separated since 1922 in two politically distinct States: in the North, we have Northern Ireland or Ulster, connected with United Kingdom, and in the South, Republic of Ireland or State of Ireland. Populated since the prehistory, was reached by the megalithic civilization that came from the Mediterranean. The island was invaded in the IV<sup>th</sup> century by the Gaëlses, population, the one related to the great neighboring island. They captivated the Picteses of the North and the Erainns of the South (gave their name in Eire, Ireland). A badly known Time, of which legend gave a mythical transcription and where the Celt (the religion directed by the druids, their culture [writing ogham], the organization in tribe or clan [tuatha] regrouped under the main king authority, their customs [traces of matriarchy] manage the personality of the country. Five, then seven kingdoms more or less united under the aegis of a “supreme”, supreme king (Ard Ri) as theoretical, shared the island. To the V<sup>th</sup> century, the Gaëlses were settled in Scotland, founding a Scot kingdom. Christianization provoked a flowering of monasteries (Aram M Clonard, Clonmacnoise and others). From the VII<sup>th</sup> to the VIII<sup>th</sup> century, the Irlar knew a unique intellectual prestige in Europe: saint Finns in Clonard, the monasteries of Armagh, of Slane, educated the western mor; Alcuin, Dagobert II went there to study. Duns Erigène, Fergal, Dicuil embodied the radiance of a culture, while some Irish missionaries swarmed (saint Fursa in Péronne; holy Carriage close to Mea saint Kilian in Würzburg, saint Colomban in Luxeuil, Reichen Bobbio). The Irish art of the books of

Lindisfarne, Kells, abstract and symbolic, will remain unequalled. From now on the Scandinavians (Danes, actually especially of the Norwegians) invaded.

The first human population of Ireland went then back up toward 7000 before J. -C, when the hunters - pickers arrived from the Iberian Peninsula, probably via Scotland. The oldest traces have been recovered in the county of Waterford, in the region of the present Munster.

The distress of the Mesolithic populations attested toward 4000 before J C seems to result more from an internal socioeconomic mutation rather than of an outside contribution of newcomer. The life style evolves progressively toward agriculture and rising. The population lives in oblong houses in wood and uses some tools in polite stone and potteries. It is then one erects some dolmens to funeral vocation (long barrows). Toward 2100 before J.C, of new Indo-European newcomers (Proto - Celt) original of the Northwest of Europe, introduce their social hierarchy, their religion and the pre - Celtic language progressively. However, they would not have been more than thousand.

The age of bronze begins around 2000 before J. C, when some copper was allied with the tin to produce objects made of bronze. The period saw the production of complex ornaments of gold, the weapons and the tools and important round tumuluses (round barrows). It was from that time that date the exploitation of copper mines in the regions of Cork and Kerries and of gold in the Wicklow.

### **3- 1- 1- The Celt**

**The age of iron began toward 700 before J.C with the arrival of the Celt in Ireland from Britain. They shared a certain number of common cultural features with the other Celtic peoples of the center and the west of Europe.**

**The structure of the Celtic society retook the diagram of the tripartite social structure of the Indo-Europeans from the summit of which one found a ministerial class composed of druids, bards and vats. The druids had the religion, the sacrifice, the justice, the teaching, poetry, divination, in charge; the bards were specialized in the oral poetry and are sung and must make the praise, the satire or the blame; the vats were the soothsayers who dedicated themselves more especially to divination and to medicine. In Ireland, the Filid (bards) became the most influential members of the ministerial class, of which one of the prerogatives was to counsel the king. In the Celtic civilization, the king's role was not only to lead the war, but especially to redistribute wealth and to say the justice, inspired by the druids. A long time, these kings were only chiefs to the uncertain power and to the problematic successions. The second class of the society was the one of the warriors and the third was the one of the producers, craftsmen, agriculturists and breeders.**

**These clans merged progressively to constitute four kingdoms (or provinces): the Ulster, the Leinster, the Munster and the Connacht (Connaught). At the beginning of the V<sup>th</sup> century, an Ard laughed Erenn (supreme king of Ireland) imposed his power over all the island, his seat in the fundamental Tara of Meath. The other kings must have the "boroma", payable tribute in livestock its non-payment entails of the wars mythology made itself the echo.**

The Romans, who occupied the Britannia (present Britain), never occupied Ireland they call Hibernia, too populated with difficulty of populations assimilated and very far from the heart of empire.

### **3-1 -2 – The Vikings**

In the VIII<sup>th</sup> century, the demographic growth and wars of succession drag the Scandinavian peoples, Norwegians and Danes, to leave their territories. The Varegueses left eastward and founded in Russia embryos of state, the Vikings (of the old Scandinavian *fara í víkingu*: to leave in expedition and *víkingars* that designate those who left) surge on the British Islands in the west and the continent to the South. But on the intellectual plan, Ireland lived an age of gold then by the dynamism of her religious institutions, but on the political plan, the island was divided between close to hundred fifty *tuatha* (the clans), each controlled by a *rí* (king). These chiefs were themselves subjected to the king of one of the five provinces (Ulster, Connacht, Munster, Leinster and Meath). The *Ard rí* (supreme king) was more an honorary title than an actual authority. It was in 795 when the Vikings emerged on the island that the first attested expeditions. The Vikings burnt the church of the island of Lambay as well as the monasteries of Inisbifin and Inismurray, which will undergo new assault in 807. Since 812, the raids concentrated on the west coast, then on the beaches of the sea of Ireland. In the beginning of the years 820, the tour of the island was accomplished. During about forty years, the Vikings multiplied raids after raids, privileging the monasteries, richer in treasures. During the years 830, they went back up the streams and destroyed the inside of the earths. In 836, they borrowed the Shannon river and robbed the Connaught. The following year, two fleets of about sixty long ships, each recognized the Liffey and the Boyne and the

territories were ravaged then systematically by the slaughtered inhabitants. Numerous are the examples of their misdemeanors. The winter 840-841 marked a stage, since for the first time the Vikings spent the season in the island and got settled in walled places that became also places of trade: Dublin, Annagassan, then thereafter, Wexford, Cork, Limerick, etc. these are as many bases entrenched that permitted some expeditions in the hinterland of which the culminating point seemed to be the year 845, to such point that one spoke of invasion. The Celtic kings could sometimes contained them and besieged them.

### **3 -1 -3- Christianization**

The Christianization of Ireland marked the end of the Celtic civilization, of the less with regard to her mythology, because the structure of the society maintained itself, with a ministerial predominant class. The exact circumstances of the introduction of Christianity in the Island were badly known as much as the relative texts to its initiator, saint Patrick was extensively hagiographic.

#### **Saint Patrick**

Son of a Britto-Roman civil servant, Padraig was born in 390 in an uncertain place of the Island of Brittany. In 405, he was victim of a raid of Gaels and was taken as slave to Ireland, under the reign of the Ard laughed Erenn, Niall Noigiallach. During six years of captivity, passed to supervise the herds, his faith in God consolidated itself and once escaped; he pursued his theological studies in Gaul. The date of his return in Ireland was uncertain (between 432 and 490 according to the different theses) but the conversion of the island would have intervened under the reign of king Loegaire, son of Niall. Patrick

was often described discussing with the druids and tempted to convince them that his faith in God is more powerful than the "magic druidic ". Legend also returned that it had all snakes escape and explain the principle of the Trinity by the clover leaf (the concept of triads was widespread in the Celtic mythology).

The conversion of the country made itself peacefully by the Filids who became the carriers of the new religion. Initially the Roman ritual was itself "celtised" encouraging a monarchism that will become a reference in Europe. Clonard, Clonmacnoise, Glendaloughs became important spiritual centers. The church of Armagh was founded toward 445. Thus a century after saw the foundation of the monastery of Bangor (in 558) by Comgall and the one of the island of Iona by Colomba, which became the basis of departure of the evangelism of Scotland. It was only in the VII<sup>th</sup> century that the synod of Whit by 664 rejected the Irish liturgy to the profit of the Roman liturgy.

### **3-2- Medieval Ireland**

The medieval Ireland saw the rise in power of two great kings: Brian Boru in the South and Mael Sechnaill the North. The first spread its influence on the Munster and seized the Viking city of Limerick while the second, became king of Tara, succeeded in the battle of Tara in 980 on the Vikings and besieged with success the city of Dublin.

They too look for kings to spread their areas of influence began soon in conflict, that saw the triumph of Brian Boru in 1002 with the surrender of Mael Sechnaill without fight took place. Brian Boru declared supreme king of Ireland then, without opposition, no one having ever exercised really had the set of the island. This was how the king of the Leinster, Mael Morda, allies

with the Vikings against Brian Boru. This conflict culminated at the time of the battle of Clontarf in 1014, taken back by Brian Boru but at the time of which it which found the death, murdered by a Viking in retirement whereas he was under his tent. Clontarf marked the end of two eras therefore: the one of terror caused by the Vikings and the one of the first supreme king of Ireland. From then on, the Vikings submitted to the kings of Ireland and only kept a little autonomy in their inshore cities of Dublin, Waterford, Limerick, Wexford and Cork. They will be assimilated progressively into the Gaelic population. The succession of Brian Boru will be difficult, many kings disputing it themselves. It was finally his main rival, Mael SECHNAILL who succeeded on to him until his death in 1022.

### **3-3- Ireland under the English domination**

The anglo - Irish conflict, a fight for the national independence of Ireland against the English domination lasted 750 years; from the invasion of 1170 to the creation of the free state of Ireland (Eire) in 1922, that gave the independence to 26 counties out of 32.

#### **3-3-1- The progressive English domination**

The implication of England in the Irish affairs went back up to 1169-1170, when the king of Leinster, Dermot MacMurrough, called Norman adventurers of the new kingdom of England by Richard Pembroke. This got married to the girl of the Irish king of Leinster and succeeded him on the throne. In 1171, Richard inherited this kingdom, while his mates ran away of ample domains. The same year, Henri II of England crossed the sea of Ireland with an important army to submit to one of his barons, the count of Pembroke, a strong of a papal bubble, he made recognized in 1172 by the synod of Cashel

his authority to reform the church of Ireland, whose independence could worry Rome. In 1175, the treaty of Windsor dedicated the suzerainty of Henry II on the entire island. From then on, Ireland became an English colony. Thereafter, Ireland was little by little conquered by barons who introduced the feudal system and the Common Law (English common law). Over there, in the whole Ireland, resentment against the English invader became widespread.

### **3-3-2- Establishment of the hand bet**

The black pestilence of 1348 decimated the half of the Irish population; as a result Ireland stopped being a source of incomes for the inhabitants and the English rulers. In the XV<sup>th</sup> century, the Normen from England didn't control more truly that an inshore strip between Dublin and Dundalk. This situation changed with the arrival of an English army sent by Henry VII and placed the famous Poynings Act in 1494 under the command of sir Edward Poynings. The later, as general lieutenant enacted the extended English legislation to the whole Ireland and subordinated all acts of the Irish Parliament to the approval of the king and his council in England. This act that governed the relations between the two countries until the act of union in 1800. Later, Henry VIII, following the rebellion of the Count of Kildare, sent another army to crush Ireland; very hard fights opposed the armies during six years. At the conclusion of this war, Irish Parliament gave Henry the title of king of Ireland.

### **3-3-3- Religious division**

The religious reform of Henry VIII, developed during the short reign of Edward VI and interrupted under the reign of the Catholic Queen Marie Ire Tudor, increased the hostility between the English and the Irishmen. Ireland

protested energetically against the abolition of the Mass during the reign of Edward VI, and defended fiercely consequently their faith against an increasingly more and more Protestant England. The Irish Catholic aristocracy enlisted the Sygne of Spain. The reign of Queen Elisabeth was marked by the repression of the Munster revolts that took place from 1569 to 1573 and 1579 to 1583. After those revolts the Irish tenants were forcibly displaced by the English colonists anglicized. Finally, a nationalistic revolt in Ulster (1594-1603) fomented by the Count of Tyrone was brutally repressed, preparing the country of a new campaign of anglicization under the reign of the Stuart's dynasty.

#### **3-3-4- Anglicization and colonization**

In the first half of the XVII th century, the Irish resistance leadership facing the growing of the English lead of revolts, then of military reprisals, of appropriation of lands in rebel territory and assignment of these earths to colonists coming from Britain. Thus, the Protestant, in majority Scotch, got settled in Ulster, on the eve of the first Revolution of England, in 1611, a bloody rebellion opposed the Protestant to the Catholics of this region. This event marked a turn in the Irish history, the religion, the economic antagonisms and the sectarian hatred a few more the enormous ditch that existed between the two nations. The pitiless repression of the Irish royalists by Oliver Cromwell, followed by new massacres in 1649 in Drogheda and in Wexford, and consistent of the restoration of Charles II, weakened more again the Catholic Irish owners; possessing close to the three fifths of the lands in 1640, they detained a fifth of them only twenty years later.

The accession to the throne of the Catholic James II in 1685, his deposition and his failure to regain his throne to the head of the army Irish Jacobin drove

to the disastrous battle of the Boyne, July 1st, 1690, during which James underwent a resounding defeat facing the Protestant strengths of William of orange. Thereafter, the Irish, Protestant Parliament, vote a set of criminal laws (1702-1705) against the Irish Catholics; these laws until their abolition in 1782, the Irishmen, in their great majority, are practically outlawed. These laws forbade them all public use, to go to the Mass, to buy or to inherit lands. The oppression is also economic: Ireland only having a colonial statute. It must not compete with England, and measures were taken to limit the English imports of livestock and textile products from Ireland.

Ireland was then supervised moreover closely by a heedful garrison, but relatively heterogeneous. But Ulster was composed of Protestant conventionalist and radical. In the rest of the country a minority group of landlords reigned Anglican and reactionary named Ascendancy. If the aspirations and the interests of the two pillars of the Protestant colony are divergent, the unit was maintained to all price facing the " popish " threat. This was how begins the era of the domination of the Protestant, that results head from all revolts during close to one century until 1795, date to which the act of Catholic emancipation of William Pitt gave the right to vote to the Catholics on the same basis that the Protestant and permits them to present themselves in the elections. At the end of 1779 and in the beginning of 1780, London re-established the liberty of the trade. Two years later, the legislative independence of Ireland was recognized and the tutelage of the English Parliament on the abrogated dublinoise legislation.

But the French revolutionary propaganda influenced the United-Irishmen of Wolfe Theobald Tone strongly, of which the revolt of 1798, that came with a tentative of landing of the French directed by Hoche, is repressed mercilessly

by the British strengths and put an end to the tentative of Irish legislative autonomy. Pitt, after having negotiated the act of union of January 1st, 1801, that suppressed the Irish Parliament and gave to Ireland a right of representation in the House of Commons, was obliged to resign when Georges III refused to approve of the total emancipation of the Catholics.

### **3-3-5- Under the English Crown**

Thereafter, many local kings argued the authority. One among them, Diarmait MacMurrough, king of Leinster hunted of Ireland, went to look for help by king Henry II of England. He met the latter in 1166 in Aquitaine. King Henry II saw in the wishes of loyalty of the king of Leinster an opportunity to conquer Ireland. However, too occupied at this time by the war against France, he couldn't take the risk of sending some troops in Ireland. Therefore, MacCullough wished the possibility of asking for help from one of his vassals to reconquer his kingdom. That was how MacCullough concluded a market with the Norman king Richard of Clare. The latter was arranged to help it to recover his rank in Ireland on the condition that he be offered the hand of the eldest girl of MacCullough so as to become his heir in the throne. The first Norman landing took place in 1167 but it was in 1169 that the great part of the troops landed. They had made undo the main Irish kings early and some were to spread their influence on the coast. King Henry II, fearing the development of an independent Norman kingdom in Ireland might foretell a danger for England, intervened in 1171, landed with an imposing army and instituting his young son John as Lord of Ireland.

During the XIV th century, the Norman influence was diluted strongly by an upsurge of the culture Gaelic. To thwart the Gaelicization of the Norman populations in place, the statutes of Kilkenny were voted in 1366 by the Irish

parliament. For example, these laws forbade the Normans the harbor of traditional Irish clothes or the use of the Irish language, in order to separate the two populations. However, these statutes won't ever be really applied and of assimilation of the Normans to the local population continued. Progressively, the Norman domination extended to the surroundings of Dublin, without England, too occupied by the War of Hundred Year War against the French, and was unable to intervene.

Facing the failures of the attempt to apply the English law, England privileged the solution consisting in trusting to the Anglo- Irish chiefs the government of Ireland.

But in 1494, the English crown declared its domination on the entire island by the Poynings law that submitted the Irish parliament to a total obedience to England. The Irish opposition remained strong however, notably by the slant of the dynasty of the Fitzgeralds, counts of Kyldare, who had a very big influence.

In 1541, Henry VIII took the title of king of Ireland. Colonization by the confiscations of lands developed itself then (Plantations in Ireland). Henry VIII, in religious and political conflict opened with the Papacy, wished to reform the Irish church. However, the legislative measures undertaken to convert the Irishmen had little results, the latter convinced to the Catholicism and associating anglicanism and Protestantism with the unpopular English administration and its repressive measures.

In 1595, a revolt was started against the English, led by Hugh O'Neill, Count of Tyrone who allied with the main chiefs of Ulster. After some meaningful successes, O'Neill will finally be defeated by the troops sent by Queen

Elisabeth I and lost the Nine Years war. Finding no efficient means to struggle against the invaders and because of the refusal of Spain to use an appropriate military force, the main Gaelic counts decided to leave the country.

### **3-3-6- The flight of the counts and the emigration toward the Barbados.**

In September 1607, the Counts embarked to with their families on a boat the continental Europe. This episode of the Irish history was known as "Flight of the Counts ". The Irishmen deprived of their leaders were left at the mercy of the English Crown. The latter intensified the confiscations of land and plantations, especially in Ulster, bringing us a mass of English colonists of Protestant confession.

The peasants deprived of their lands were turned into servants forced to immigrate to the New World the only place then accessible to them. The Barbados islands, to the oriental extremity of the West Indies were their place of destination. There, most Irishmen worked on tobacco plantations several thousands finding it hard to grow tobacco fled the Barbados and started to settle discreetly almost everywhere on the Caribbean islands becoming buccaneers, named as Irois. Others populated the French island of Marie - Galante in particular.

### **3-3 -7- The first English revolution**

A great revolt exploded in 1641, the year of the first English revolution. The Irishmen took advantage therefore of the confusing situation to attempt to win sack their independence but they collided with Oliver Cromwell in 1649. This period resulted in the massacres of Drogheda and Wexfords. Cromwell succeeded in subduing the rebellions of the New Model Army. Cromwell

landed in Dublin (during the summer 1649) with his soldiers, the "Coast of Iron" and organized a real and systematic massacre. According to the sources, between a third and a half of the population of Ireland was slaughtered. After his defeat, Ireland was submitted to the authority and the laws of England and the lands of the northern lands of the country were confiscated and given to colonists from Scotland and England.

James II, a Catholic king ousted from the throne of Protestant England, tried to set foot in Ireland and was defeated in the battle of the Boyne (1690). From then the fate of Ireland worsened again. In 1704, William III promulgated some "criminal laws" anti - Catholic.

A new uprising took place in 1798, fed as well by the emancipation of the United States as by the example of the French Revolution (it is commemorated by the song "The Wind That Milkshakes the Barley"). The repression was terrifying and on August 1<sup>st</sup>, 1800, in reaction, Britain proclaimed an "Act of Union" uniting Ireland completely to the new United Kingdom.

Some Irish patriots participated in the Napoleonic wars in the Irish legion of the great Army.

### **3-3-8- Emigration and revolt**

The XIX th century was marked by a massive emigration of the Irishmen (several millions) to America. One of the causes of this massive emigration was the terrifying famine that plagued Ireland between 1846 and 1848. Besides this famine was the object of controversies: the Irish nationalists charging to have let the Irishmen die of hunger. The Irish population

decreased by half between the beginning of the years 1840 and the end of the XIX th century.

But at the end of the XIX th century, the movement for independence gained strength, the elected Irish to the British parliament made themselves the echo of the struggle. An agrarian reform restored some lands to the Irishmen. In 1905, the Sinn Fein a party dedicated to independence was founded. At the same time, James Connolly founded the first Irish socialist newspaper: Workers' Republic. Some Irish unions were also established.

In 1914, the Home Rule was voted, giving a relative political autonomy to the island. Nevertheless the suspensive power of the House of Lords. The outbreak of the World War I stopped the Home Rule from being implemented work.

In 1916, under the direction of the Irish Republican Brotherhood, the Sinn Fein and the Irish Citizen Army of James Connolly, started the insurrection of Easter 1916 in Dublin. They proclaimed the Republic of Ireland in the name of God. The insurrection was in one week. But the Sinn Fein gained an increased popularity. It won the elections of December 1918 and constituted an Irish parliament (the Dail Eireann) and proclaimed the independence of the island. The British power dissolved the parliament. A new uprising exploded, that lasted three years.

### 3-3-9- From religious antagonism to economic problem: famine in Ireland

In the meanwhile, in Ireland, the fenians, the revolutionaries, staged, without success, a coup to oust the British power; they carried on their actions until the call for autonomy massively revived the Irish nationalism under Charles' banner Flight attendant Parnell. The conversion of Prime Minister Gladstone

to the ideas of Parnell in the years 1880 made sensation, but he failed on two occasions (1886 and 1895) to convict parliament to vote the law of the Irish autonomy (Home Rule). Several land reform laws were voted between 1870 and 1909 returned close to the two thirds of the lands to the Irish. Disappointed, many young Irishmen radicalized their positions and adhered to secret organizations as the Sinn Fein of Arthur Griffith, demanding the independence of Ireland. But against the Catholic masses and the Gaelic nationalists, the Protestant minority, greatly concentrated in Ulster, opposed the political reforms violently and raised above 110, 000 volunteer army to defer the vote on the Irish autonomy until May 1914. World War I provoked a new delay of setting in work that was put off until the end of the hostilities.

### **3-3-10 - The emergence revolutionary organization**

In the last thirty-five years of the XIX th century, numerous ecclesiastical and agrarian reforms were led in the country. The agitation for the Home Rule (autonomy), however, took a major place in the Irish politics. This reason found a charismatic champion in the person of the nationalistic Charles Flight Parnell. At this time also, numerous secret societies fomented the advent of an Irish republic. Since 1867, the most radical members of these societies, calling themselves the Invincible, began an aborted rebellion in the counties of Dublin and Kerry. In 1886, the same revolutionaries were responsible for the murder of the British minister in charge of Ireland, lord Frederick Charles Cavendish, and of the secretary of states, Thomas Henry Burke, in protest against the Coercion Act of 1881, giving to the lord lieutenant of Ireland the power to stop any person suspected of treason, or intimidation of others. The Crime Act (law on criminality), was voted shortly after the double murder, received arrangements of the Coercion more rigorous Act.

### **3-4 - The massacres of Drogheda and Wexford**

**July 1st, 1690, the English troops of orange king William III undo the strengths Jacobites, partisan of the fallen king James II Stuart, at the time of the battle of the Boyne (in Ireland).**

**Jan Wyck assigned, King William III to the battle of the Boyne, 1693.**

**In 1649, the soldier and politician English Oliver Cromwell disembarked to Dublin that the Catholic Lords didn't succeed in taking. Himself preamble as the Protestant avengers of the uprising of 1641, 10 000 soldiers took Drogheda assault and pass his garrison of 2 000 men by the weapons. The attack of Wexford had a similar result. Cromwell's successors, the soldiers and regicides English Henry Ireton and Edmund Ludlow, won the war. A great part of the best lands of the Munster, the Leinster and the Ulster was confiscated and was distributed to the soldiers of the parliamentary army. The Catholic and royalist owners were banished in the Connacht. A part of the lands confiscated at this time was restored under the reign of Charles II (1660-1685), but at least the four fifth of the lands of Ireland remained belong to the Protestant. The viceroyalty of Ormonde, all in maintaining the Protestant domination, made a lot to restore the order and to promote the industry.**

**King James II (1685-1688), however, inversed the politics of Charles II. With his viceroy in Ireland, Richard Talbot, duke of Tyrconnell, the Catholics had access to administrative loads and took the control of the militia that Ormonde organized previously. Consequently, the totality of the Catholic population arranged itself of the side of James II in what one called the "Glorious Revolution" of 1688. Thus, in 1689, when James II disembarked to Dublin with French officers, he received the help of an Irish army. The Protestant colonists were hunted of their homes and found shelter in the**

cities of Enniskillen and Londonderry that James II tempted to take. The absence of artillery prevented him from it, and the city was freed by the sea. The parliamentary session of 1689 restored all lands confiscated to the Catholics since 1641 and promulgated a decree of confiscation of goods of the partisans of King William III of orange - Nassau. In 1690, William III disembarked in Ireland with a Protestant army and, July 1st, he beat the Irish strengths in the battle of the Boyne. He didn't succeed however in taking the city of Limerick. A brilliant tactical of the patriot Irish Patrick Sarsfield destroyed the artillery of William III that was forced to go back. In 1691, the generals of this last crush the Irish army before the city of Aughrim, and Limerick had to capitulate. To the term of the Limerick treaty (1691), the Catholics got a certain religious liberty and the lands that they possessed under Charles II were restored them.

### 3-5 The criminal laws against the Catholics

Thereafter, the Parliament of England obliged William III to break the terms of the Limerick treaty on the restitution of the lands; on his side, the Parliament of Ireland raped the terms granting the religious tolerance, while promulgating the criminal laws in opposition to the Catholics (1702-1705). The laws forbade them all public use, to go to the Mass, to buy or to inherit lands. The oppression is as economic: Ireland only having a colonial statute, she must not compete England, and some measures were taken to limit the English imports of livestock and textile products from Ireland. The trade and the industries Irish were thus deliberately broken by the English. Already, by the laws of 1665 and 1680, the export of livestock, milk, butter and cheese towards England had been forbidden. The trade of wools had also been ruined by a law promulgated in 1699, forbidding all exports of the wools of

Ireland. Consequently, many Irishmen emigrate: the Catholics towards Spain and France, the Protestant toward America.

The war of the American independence (1776-1783) caused a lot of sympathy in Ulster, in particular at the Presbyterian that remoted of the official functions, with a general emancipation, including Catholics. In 1778, the Irish Parliament voted the Relief Act (decree of deliverance), suppressing some of the most oppressive laws. During this time, the Protestant Irish, under pretext to defend the country against the French, who allied to the Americans, formed military volunteer associations, strong of 80 000 members. So sustained, they asked for the legislative independence for Ireland, and, on the initiative of the British politician Charles James Fox, the British Parliament abrogated the Poynings law and a great part of the anticatholic legislation. The Irish Parliament was composed however entirely of Protestant of the official church, which refused to spread the right to vote to the Catholics.

The principles of the French Revolution found a powerful echo in Ireland within the united Irishman Society, which organizes a rebellion in 1798. The peasants rose up in Wexford and, although insufficiently armed, fought with bravery. Dublin was in danger, but the insurgents were undone by the regular strengths in Vinegar Hill. A French strength of 1 100 men disembarked in the bay of Killala, but arrived too late to bring an efficient aid.

Face to all these situations and conditions prevailing between Ireland and England, the former had expressed a vivid need to find ways and means to get free from the persecution and the bad living conditions under the English administration.

So to flee from such facts, the Irishmen have organized themselves in many ways and use some means.

# **CHAPTER FOUR**

## **THE WAYS AND MEANS TOWARDS INDEPENDENCE**

#### **4-1 - Irishmen and independence**

The Irishmen were unfortunately divided during much of the nineteenth century and were therefore helpless in the face of its grave problems. The Act of Union of 1803 incorporated the island into English policy, but was useless in easing the difficult situation of the people. With an overly large population as the result of the Napoleonic Wars, the Irish soon became impoverished. And with the religious prejudice of Protestant Masters to the Catholic Irish, added to political subordination, many had no alternative than immigrate to the United States for relief. Between 1820 and 1860, the Irish were never less than a third of all immigrants. The British Passenger Acts attempted to deflect the immigration from the British Isles to Canada instead of the U.S., making the fare a cheap 15 shilling compared to the 4 or 5 pound fare to New York. Many Irish soon found it convenient to take the affordable trip to Canada, where they could buy cheap fares to the U.S., or cheaper yet, they could walk across the border. By 1840, the Irish constituted nearly half of all entering immigrants, and New England found herself heavily foreign born. By 1950, the Irish consisted of one fifth of all foreign born in the originally homogenous region.

In 1845, the great potato rot touched off a mass migration. The disaster eliminated the sole subsistence of millions of peasants, thrusting them over the edge of starvation. For five weary years, the crops remained undependable, and famine swept through the land. Untold thousands perished, and the survivors, destituted of hope, wished only to get away.

The only mode of escape was emigration. Starving families that could not pay landlords faced no alternative but leave the country in hope of a better future. And thus the steadily scaling number of Irish who entered the U.S.

between 1820 and 1830 skyrocketed in the 1840 s, nearly 2 million came in that decade. The flow persisted increasingly for another five years, as the first immigrants began to earn the means of sending for relatives and friends. The decade after 1855 showed a subside in the movement, but smaller numbers continued to arrive after the Civil War. Altogether, almost 3.5 million Irishmen entered the U.S. between 1820 and 1880.

Emigrating to the U.S. wasn't the magical solution for most of the immigrants. Peasants arrived without resources, or capital to start farms or businesses. Few of them ever accumulated the resources to make any meaningful choice about their way of life. Fortunately for them, the expansion of the American economy created heavy demands for muscle grunt. The great canals, which were the first links in the national transportation system, were still being dug in the 1820s and 1830s, and in the time between 1830 and 1880, thousands of miles of rail were being laid. With no bulldozers existing at the time, the pick and the shovel were the only earth-moving equipment at the time. And the Irish laborers were the mainstay of the construction gangs that did this grueling work. In towns along the sites of work, groups of Irish formed their small communities to live in. By the middle of the nineteenth century, as American cities were undergoing rapid growth and beginning to develop an infrastructure and creating the governmental machinery and personnel necessary to run it, the Irish and their children got their first foothold- on the ground floor. Irish policemen and firemen were not just stereotypes: Irish all but monopolized those jobs when they were being created in the post-Civil War years, and even today Irish names were clearly over-represented in those occupations. Irish workmen not only began laying the horse car and streetcar tracks, but was some of the first drivers and conductors. The first generations worked largely at unskilled and semiskilled occupations, but their

children found themselves working at increasingly skilled trades. By 1900, when Irish American men made up about a thirteenth of the male labor force, they were almost a third of the plumbers, steamfitters, and boilermakers.

Years after 1860, Irish Immigration persisted. More than 2.6 million Irish came in the decades after 1860. However, larger numbers of immigrants from elsewhere masked the inflow of Irish people. Those Irish who did continue to flow into the U.S. tended to settle in the already existing Irish communities, where Catholic Churches had been built and cultural traditions were carried out. However materialistically poor they were, the Irish were rich in cultural resources, developing institutions that helped them face hardship without despair. Cultural events such as St. Patrick's Day were regarded by most Americans as evidence of the separateness of these immigrants, but helped hold the Irish culture together. Their desire for self-expression showed that the Irish understood their group identity. Poor as they were, they drew strength from a culture that explained their situation in the world and provided spiritual resources to face if not to solve the problem. Aside from the church, the most important media of that culture were the press and the stage. All Irish newspapers had either a nationalistic or a religious base, some published as church organs, other drawing support from patriotic societies. Their newspapers interpreted news, accommodated information, and printed popular poems and stories. The stage was even more appealing because it did not demand literacy, presenting to attentive audiences dramas as real as life but not as painful. By the late 1800s, the painful initial Irish transferring into American society had ended. Second and third generation born and educated in the U.S. replaced the immigrants, but their heritage still stemmed from the

peasants' flight from Ireland and of the hardships of striking new roots in the New World.

#### 4-2- The Irish renaissance (1916-1921)

The Irish Renaissance, also described as The Irish Revival, Celtic Renaissance, or Celtic Revival, was a movement of the late 19th and early 20th centuries that intended to give a new life to Irish, or Celtic, tradition and culture. The period was started as a backlash to hundreds of years of English domination, and could be traced to the book *History of Ireland: Heroic Period (1878)*, by Standish O'Grady. The authors of the Irish Renaissance attempted to create an independent and national type of Irish literature by looking to Celtic legend for ideas, storylines, and symbolism.

At the time the Irish Renaissance occurred, there was a strong national movement toward preserving Gaelic, the traditional language of Ireland. The writers of the Irish Renaissance, for the most part, supported this idea, but despite these political goals, wrote their Irish stories, plays, and poetry in English.

While the main offerings of the Irish Renaissance were literary, there were also advances in music, crafts, clothing, and art that furthered national identity. During this period, embroidery, metal design, jewelry, woodworking, stonework, and fabrics were all parts of a distinctive Celtic style that perseveres to the present day.

Notable authors that are associated with this period include poet William Butler Yeats, playwright, poet and writer J.M. Synge, dramatist and folklorist Lady Gregory (Isabella Augusta), and painter, critic, and poet A.E. (George W. Russell) and James Joyce who was not an official part of the movement, and in fact ridiculed nationalistic movements, was also grouped with these authors because he wrote mostly about Irish subjects. One of the

movement's most famous literary figures was William Butler Yeats who won the 1923 Nobel Prize for Literature. He was honored with the prize for writing poetry that gave "expression to the spirit of a whole nation."

In addition to Yeats's poetry, the most famous literature that resulted from the period includes J.M. Synge's *The Playboy of the Western World*, James Joyce's *Dubliners*, and Lady Gregory's *Cuchulain of Muirthemne*.

Besides attempting to undo the suppression of the English, the Irish Renaissance movement attempted to establish institutions to equal or excel those found in England. As a result, this period saw the institution of The Irish Literary Theater, The Irish National Literary Society, and The Abbey Theater that housed the Irish National Theater Society.

For the past 800 years the history of the Irish people has been shaped by their relationship with the English, who controlled their country for much of that time. The literature of Ireland reflected the Irish people's long association with the English as well as their desire to maintain their own culture and traditions. As a result, there are two distinct groups of works—those written in English and those in Irish, or Gaelic. Today most Irish literary works are written in English, but the Gaelic language has remained an important force in the national literature.

When World War I exploded, Ireland was very close to the rupture. The vote of the Home Rule made stir tensions only between Catholic nationalists, who asked henceforth for the independence of the island, and Protestant unionists, that want to maintain the Ulster within United Kingdom. In spite of this situation of crisis, the majority of the Irishmen adopted a loyalist attitude in the world conflict. However, the most radical nationalists, encouraged in their attitude by a set of clumsiness of the British government, refused to collaborate with England. It was the case of the Citizen Army, founded in

1913 by James Connolly, and of a part of the Irish Volunteers (Irish volunteers), and placed under the orders of the Irish Republican Brotherhood Irish Republican Fraternity, (IRB), the secret society of the Fenians.

By the late 19th century, the Irish had lost faith in political solutions to Ireland's problems and turned to cultural nationalism instead. In 1893 Eoin Mac Neill and Douglas Hyde founded the Gaelic League to restore Irish as the spoken language of the country; the organization eventually became the driving force for the assertion of Irish identity. The search for Ireland's lost Gaelic heritage ushered in a period known as the Irish Renaissance in the last decade of the 19th century and the first decade of the 20th century. The Irish Renaissance was spearheaded by the energy of its major figures: writers William Butler Yeats, Lady Isabella Augusta Gregory, and John Millington Synge.

The main objective of the Irish Renaissance was to find the sources for a new Irish literature in the Irish countryside and in Irish myth.

An Irish National Literary Society was founded in Dublin in 1892. It held lectures on the Celtic tradition in an effort to spark public interest in a revival. The first signs of the Irish and Anglo-Irish traditions coming together occurred in 1893. That year, Douglas Hyde, who wrote in both Gaelic and English, brought out *The Love Songs of Connacht* (1893); English translations of Irish folk poetry whose beauty would have an enormous effect on Yeats, Gregory, and Synge. Yeats's *The Celtic Twilight*, also published in 1893, collected his articles on Irish legends, many of which discussed the *sídh*, or Celtic otherworld, inhabited by faeries and other magical beings.

Drama, however, was the literary form that best captured the ideals of the Irish Renaissance and established Ireland's literary reputation. Yeats, Lady Gregory, and playwright Edward Martyn published their *Irish Literary Theatre*

manifesto in 1899, promising to create a national theatre for Ireland. The Irish Literary Theatre, which opened that year, was succeeded in 1902 by the Irish National Theatre Society. In 1904 the Society opened the Abbey Theatre, whose purpose was to present Irish plays about Irish subjects. The plays it produced dramatized Irish myth and history and portrayed Irish peasant life realistically.

In its first year the Irish Literary Theatre produced Yeats's *The Countess Cathleen* and Martyn's realistic drama *The Heather Field*. *The Countess Cathleen* aroused controversy, especially among Catholics, because its heroine sold her soul to feed her starving tenants during a famine. One of the theatre's biggest successes was *Cathleen ní Houlihan* (1902), produced in the theatre's fourth season. Now accepted as written by both Lady Gregory and Yeats but originally attributed to Yeats alone, *Cathleen ní Houlihan* dramatized a myth of blood sacrifice that transforms a poor old woman, a symbol of Ireland, into a young girl. That same year Lady Gregory's translation of the Ulster Cycle's *Cuchulain of Muirthemne* (1902) provided writers of the Irish Renaissance with access to material from that saga. Lady Gregory's other nationalist play, *The Rising of the Moon* (1907); her comedies *Spreading the News* (1904) and *The Workhouse Ward* (1908); and her tragedy *The Gaol Gate* (1906) also enjoyed success at the Abbey. Synge had met Yeats in Paris in the late 1890s, and Yeats had urged him to go to the Gaelic-speaking Aran Islands off Ireland's northwest coast, where he could study the Irish language and observe the ways of the people. The knowledge Synge gained by following this advice has influenced his later work. In 1903 the Irish National Theatre Society staged Synge's comedy *In the Shadow of the Glen* (1903). In the play an Irishman fakes his own death in order to catch his young wife making marriage plans with a tramp who urges her to take to the

roads with him. The play was construed as an attack on Irish women and was poorly received at the time. Another Synge comedy, *The Playboy of the Western World*, opened at the Abbey in 1907 and also stirred controversy. It told of a young man who becomes a hero in a small Irish town when he claims to have killed his father. At a time when the Irish people were developing a national pride, audiences regarded the play as insulting to the Irish, and riots broke out in the theater. But *The Playboy of the Western World*, like *In the Shadow of the Glen*, eventually became a classic of the Irish Renaissance. Plays by Yeats to open at the Abbey included *On Baile's Strand* (1904) and *Deirdre* (1907), both of which drew on the legend of Cú Chulainn. Other playwrights of the Irish Renaissance included George William Russell, William Boyle, and Padraic Colum. Among the important prose writers of the Irish Renaissance was George Moore. His realistic stories were written in English but first published in Irish translation as *An tÚr-Ghort* (1902; *The Untilled Field*, 1903). Influenced by Moore, Pádraic O'Conaire began writing stories characterized by realism and simplicity of style. They were first published in an Irish-language newspaper and later collected in *Nora Mharcuis Bhig agus Sgéalta Eile* (*Marcus Bhig's Daughter Nora*, 1909).

#### **4-2- 1- The nationalist insurrections**

General republican insurgent district in April 1916, the hotel of the Stations where Patrick Pearse proclaimed an ephemeral republic of Ireland was destroyed by the English cannons. The five days of this fight stay in the Irish memory under the name of bloody Easter.

Since the month of August 1914, the leaders of the Irish Republic Brotherhood (IRB) decided to tempt an uprising before the end of the conflict. April 24, 1916, a thousand of nationalistic fighters seized the district

of the hotel of the Stations where they hold the uprising during five days. The insurrection stays in minority, but this bloody Easter, that made about five hundred civil victims, had deep repercussions in the minds. The violence of the English repression and the execution of fifteen nationalistic leaders, of which Patrick Pearse and James Connolly, encouraged the rallying of the population in the Sinn Féin, the Irish nationalistic party.

At the time of the elections of 1918, the candidates of the Sinn Féin took back 73 of the 106 devolved seats to Ireland within the British Parliament. Among the elected Eamons Of Valera represent, former chief of the insurrection of 1916, of which the condemnation to death has been commuted in pain of jail in life, Arthur Griffith and Michael Collins, the chief of the Irish Volunteers - future Irish Republican Army (will GO). Demanding the institution of an independent Irish Republic, including the totality of the territory of the island, the deputies of the Sinn Féin, of the less those that were not in jail, boycotts the Parliament of Westminster and constituted themselves, January 21, 1919, in an Assembly of Ireland (Dáil Éireann), that adopted a temporary Constitution and elects Valera preside the new Irish Republic. Escaped of his jail in February 1919, Valera constituted in April the first Irish republican government.

#### **4 -2- 2- Towards the partition of the island (1920-1921)**

The British police, known as "Black Tans" and, because of his uniform kakis and dark wool, challenged a member suspected of the Sinn Féin - the mauve lain that fights for the independence of Ireland - and in search of weapons (November 23rd, 1923). Recruited quickly in twenties among the veterans of World War I, as auxiliaries of the Irish royal police, the Black Tanses and constituted a strength important of the side of the pro - British in the last

phases of the Anglo - Irish conflict, that succeeded to the creation of the free state of Ireland (Eire) in 1922.

The redeployment of all efforts of United Kingdom in the war seemed to have accelerated the outcome of the Irish problem, even if the nationalists among the most extremist created a clandestine army, the (IRB) Irish Republican Brotherhood. An insurrection lead by Patrick Pearse, James Connally and Roger Casement was organized in Dublin Monday of Easter 1916. The bloody Easter, name that one gave him thereafter, lasted five days. Even though it failed, the executions that follow shock the public opinion deeply. The thousands of new recruits joined the Sinn Féin and its armed branch; the Irish republican army (will GO).

At the end of World War I, in 1918, whereas the Sinn Féin, under the impulse of Eamon Of Valera, went back the elections, constituted an Irish Parliament - the Dáil Éireann - and proclaimed the independence, a guerrilla warfare (today named Anglo - Irish war) exploded in Ireland between WILL GO and the Irish royal police (Royal Irish Constabulary), sustained by units of the British army (the Black Tans). The tactics of his "will go", that consisted to murder all visible " officers of police ", created a real anarchical situation, and the atrocities committed of the two sides between 1919 and 1921 upset the world public opinion, notably to the United States to such a point that prime minister Lloyd George was forced to negotiate with the Sinn Féin in July 1921. After five months of negotiations, the creation of the free state of Ireland, identical to the dominion of Canada, but without the six counties of the Ulster to Protestant and faithful majority towards the British Crown, was decided. The treaty is signed December 6, 1921 between Lloyd Georges and the moderates of the Irish nationalistic reason, Arthur Griffith and Michael Collins.

#### **4-2-3- The partition of the Island (1920-1921)**

The British police, known as "Black Tans" because of his uniform kakis and dark wool, challenged a suspected member of the Sinn Féin (the movement that fights for the independence of Ireland and the searches), in search of weapons (November 1923 23). Recruited quickly twenties among the veterans of World War I, as auxiliaries of the Irish royal police, the Black Tanses had constituted strength important of the side of the pro - British in the last phases of the Anglo - Irish conflict that succeeded to the creation of the free state of Ireland (Eire), in 1922.

The British retort was immediate, and units formed of former fighters of 1914 and Protestant loyalists were assigned to "to pacify" the country. The "Black Tanses" made reign a real terror, which answers the action determined of WILL GO. Under the pressure of the international opinion, and notably of the United States, the British Parliament promulgated the Government of Ireland Act, in December 1920: the island was shared in two parts endowed with a large autonomy. The partition respected neither the provincial limits nor the confessional cleavages: three of the nine counties of the Ulster were connected to the three provinces forming Ireland of the South; among the six counties forming Ireland of the North, two counties are to Catholic majority.

The treaty of December 6, 1921 recognized thereafter in Ireland the full statute of dominion. The Ulsterman regime, endowed with a Constitution and a Parliament managing the local business, remained subordinate to the Parliament of London. The separation between the two Ireland became definitive in 1925, with the establishment of an official border.

#### **4-2-4 - The question of Northern Ireland**

The situation in the Northern Ireland of became again a major political question in republic of Ireland; the government of Dublin played a key role henceforth in the negotiations on the future of this territory.

After an upsurge of the intra-community violence in Ulster, at the end of 1991, a new step was cleared in the spring 1992, when leader unionists of Northern Ireland of accepted to participate in negotiations, in London, to the sides of the representatives of the Irish government. In June 1993, Mary Robinson met publicly in Belfast the leader of the Sinn Fein, Gerry Adams. In July of the same year, the Irish government proposed a common sovereignty of United Kingdom and republic of Ireland on Ireland of the North. This plan was rejected by London. But after new attempts in Belfast, the British Prime Minister John Major accepted, in November, that the Sinn Fein participated in the future negotiations.

December 15, 1993, Albert Reynolds, chief of the Irish government, and John Major signed a new determining declaration: Britain accepted to give up her sovereignty on Northern Ireland if the majority of the population expressed the will to be connected with Republic of Ireland; this one committed for its part to suppress all reference to the territorial unit in her Constitution. The set of the political parties of the Northern Ireland, of which the Sinn Féin, were invited to find a political solution, provided that it is put an end to the violence. After he went and announce in August 31, 1994, “a complete military operation cessation”, the Irish prime minister received Gerry Adams in Dublin. The two leaders having expressed their will to respect the choice of the population unionist, the loyalist militias of Northern Ireland announced on their turn, in October, the cessation of their military operations.

The government of John Bruton pursued the politics of Reynolds. February 22, 1995, Bruton and Regimental adjutant returned public an Anglo - Irish agreement having to serve basis of work to all negotiation for a lasting regulation of the conflict in Northern Ireland. Among the main arrangements represented the creation of an Assembly of Northern Ireland, elected to the proportional voting, the establishment " of an organism responsible north - south " owing the assembly of Northern Ireland and the Irish Dáil, as well as the setting up of an intergovernmental conference perms between Britain and Ireland.

#### 4-2-5 - The struggle for the independence of Ireland

Taking the tradition of the Fenianses and the Irish republican Fraternity (Irish Republican Brotherhood), the Sinn Fein gave itself for objective the political independence of Ireland opposite United Kingdom and the rebirth of the Gaelic culture. Under the presidency of MacNeill, he endows himself with a military wing, the Irish Volunteers, of which a part takes part, April 24, 1916 - day of Easter -, to an insurrection armed notably under the conduct of Michael Collins (to see bloody Easter). This uprising was repressed mercilessly by the British, what intensifies the militancy of the Irishmen and contributed to the triumph of the Sinn Féin in the legislative elections of 1918. The 73 delegates of the party elected at the British Parliament refused to sit to Westminster nevertheless: he himself autoproclames Dáil Éireann, either Collected of Ireland, under the conduct of Eamon Of Valera.

In 1921, after three years of conflict, the British accepts to hire the negotiations that succeeded in the recognition of Ireland of the South proclaimed state free of Ireland in December. This treaty was rejected by the majority of the members of the Sinn Fein, driven by Valera that refused the

uniting of the six counties of Ulster in United Kingdom. The minority favorable to the process made separation to found, under the crook of Arthur Griffith, the league of the Gaels, while Valera and his partisans pursued the struggle armed until 1923. These last found a new party, the Republican, who took in 1926 the name of Fianna Fáil (" Men of the Destiny ") when Eamon of Valera made its entry in the Parliament. From then on, the Sinn Féin played a minor role, refusing to occupy the seats in the Dáil, only.

#### 4- 2-6- The Cultural aspect in the struggle for the independence

##### 4-2-6-1 - The rebirth of the Irish literature

Irish Literature, the oral and written literature of the people of Ireland, an island that today comprised the independent Ireland and Northern Ireland, which was politically part of the United Kingdom. In recent years, the definition of Irish literature has been broadened to encompass literature produced by Irish writers living outside Ireland and writers of Irish descent whose work reflected the Irish or Irish emigrant experience. Irish literature was composed of the Irish and the English languages. Irish, also known as Gaelic, was the traditional tongue of Ireland. The oldest Irish literature consisted of stories and poems about ancient kings and heroes, which were transmitted orally in Irish. Written literature in Ireland began after Christian missionaries arrived in the 5th century ad and introduced the Roman alphabet, which was then adapted to the Irish language. Christianity coexisted with traditional Irish ways, rather than supplanting them, and has continued to do so to the present day. Both traditions figured strongly in Irish literature.

The second major influence on Irish literature, after Christianity, was colonization from England, which began in the 12th century. By the 17th and

18th centuries, the English had consolidated their power in Ireland, and Anglo-Irish writers—Irish-born writers of English descent—dominated Ireland’s literary culture. English was the language of the rulers; literature in Irish survived largely in oral tradition. Anglo-Irish literary movements of the 19th century sought to revive Gaelic culture and the Irish language. These movements linked literature with the cause of Irish political and cultural independence from England. The revival gained strength when Irish became an official language in 1922. At that time the island was divided politically into the Irish Free State, which became Ireland in 1922, and Northern Ireland. Today writers in Irish and English continued to find themes in the Irish landscape and in Irish history. Irish literature reflected the bravado of Celtic heroes as well as the suffering and hardships the Irish people have experienced over the course of their history. Despite these hardships, wit and humor—often in the form of satire or irony—have characterized much of Irish literature. Another defining feature has been an exploration of the riches of language and an enjoyment of wordplay. A love of language was evident in Irish literature, from the early sagas to the 20th-century experiments of James Joyce.

Irish was a Celtic language, brought to Ireland from the European mainland by Celtic peoples who arrived in the late 6th century. The Celts lived in some 150 small agricultural communities called Tuatha, each with its own king. Cattle were the measure of a Tuatha’s wealth. In this society, poets called Filidh had the responsibility for preserving and transmitting the Tuatha’s heritage, its history, and the genealogy of its rulers. Filidh underwent long training, during which they mastered the complicated meters of Celtic verse, composed poems in praise of kings, and memorized long genealogies, histories, and other lore. Filidh had great status in their Tuatha and they

exerted their power, often in the form of satire, to keep members of the Tuatha in line. The people feared their satire, which shamed or humiliated its target. A poet's harsh words were said to be so powerful they could drive rats away.

Our knowledge of these ancient narratives came from fragments written down long after their composition. Modern scholars organized this early literature into four groups of stories called cycles, which are related by theme. These cycles are the Mythological, the Ulster, the Fenian, and the Historical (or Kings). The Ulster and Fenian cycles narrated the deeds of ancient heroes, and the Historical Cycle told the lives of kings. Like important early works in other literary traditions—for example, the Iliad and Odyssey of ancient Greece and the Nibelungenlied of medieval Germany—the major early Irish narratives were the foundation upon which later Irish literature was built. They were narratives of a national identity, expressing history, values, and culture.

The Mythological Cycle told the beginnings of the Irish people and their culture. Many of the stories concerned the Tuatha Dé Danaan, a people believed to descend from the Irish mother-goddess, Danu (also spelled Dana). The Tuatha Dé Danaan constituted a pre-Celtic pantheon, comparable to the gods and goddesses of the ancient Greeks and Romans.

The Ulster Cycle consisted of some 100 tales about the heroes of the kingdom of Ulster, which occupied the northern half of the island, from the 2nd century to the 4th century. Its central narrative is the *Táin Bo Cuailgne* (The Cattle Raid of Cooley, translated into English as *The Táin*, 1969). The Ulster Cycle was sometimes called the Red Branch Cycle after the warriors who form a key part of its tales.

The Táin related stories about the time of King Conchobar mac Nessa, his Red Branch warriors, and especially Conchobar's heroic warrior Cú Chulainn. The action centered on Conchobar's fort Emain Macha, a hill near the present city of Armagh. The Táin began with Medhbh (Maeve), a Connacht queen, reckoning her own wealth against the wealth of her husband, Ailill. Instead of the best Ailill, Maeve needed the famous Brown Bull of Cooley, which was owned by an Ulsterman. Determined to have the bull, Maeve led her army against Ulster to get her prize. A series of one-on-one duels followed between Cú Chulainn and various Connacht champions, including Cú Chulainn's beloved foster brother Fer Diad. Cú Chulainn single-handedly defeated Maeve's army. The Ulstermen ultimately recover from their loss to defeat the Connachtmen, who retreat in disarray across Ireland. Later, Cú Chulainn was forced into a battle that violates his own taboos. Mortally wounded, he died standing; lashed to a pillar. Within the Ulster Cycle was a collection of stories thought to be preliminary or introductory stories to the Táin. The most significant of these was the story of Deirdre from "Longes mac nUisnigh" (The Exile of the Children of Usnach). The young Deirdre was betrothed to the elderly king Conchobar but fell in love with one of Conchobar's knights; Naoise (also spelled Noíse). Naoise had to then choose between his love of Deirdre and his loyalty to Conchobar. This theme was one of Celtic literature's most significant contributions to the literature of Western Europe. Other Celtic renditions of this story included the Welsh story of King Arthur, Guinevere, and Lancelot.

The Fenian Cycle took its name from the hero Fionn mac Cumhaill (also spelled Finn MacCool) and his band of warriors, the Fianna. The stories of the Fenian Cycle were set in southern Ireland and belonged to the traditions of the Leinster and Munster provinces. The narratives depicted Fionn and his

band as living outside of society and roaming the border between the real and supernatural worlds.

Through the ages in ballads and stories, Fionn had emerged as one of the most popular Irish folk heroes. Fionn, who was sometimes called Fingal, was introduced to the English-speaking world in *Fragments of Ancient Poetry Collected in the Highlands of Scotland* (1760), a work composed by 18th-century Scottish poet James Macpherson and falsely attributed to Ossian (also known as Oisín). Ossian, a legendary warrior-poet of the 3rd century, was thought to be the son of Fionn.

Fionn later appeared in *The Wanderings of Oisín*, (1889) a poem by William Butler Yeats; *At Swim-Two-Birds* (1939), a novel by Flann O'Brien; and *Finnegans Wake* (1939), a novel by James Joyce that adapted the story of the Historical Cycle.

#### ➤ The Historical Cycle

The Historical Cycle, or Cycle of the Kings, consisted of narratives—part fact and part fiction—that chronicled the lives of kings of Ireland. They began with the 3rd-century king Labraid Loingsech, one of the earliest known kings of Ireland. They continued through Brian Bóru, a prince who united the province of Munster and was declared king of all Ireland about ad 1000. The most famous tale in the Historical Cycle was *Buile Shuibne* (The Madness of Suibne [Sweeney]). In this tale *A minor king*, Suibne, attacked the 7th-century saint Ronan. Ronan curses Suibne, who subsequently lost his wits during the Battle of Mag Roth in 637. Suibne took to the forest, where he lived in the company of fellow madmen. After many adventures, Suibne was befriended with another saint, Moling, and died reconciled with the church. Suibne's travels and transformations made this tale a model for Irish stories of exile, mental and physical journeying, and personal growth—similar in function to the

**Odyssey. *Buile Shuibne* was first translated into English by J. G. O'Keeffe in 1913; a modern translation, *Sweeney Astray*, by Irish poet Seamus Heaney appeared in 1983.**

**Few Irish manuscripts remained from before the year 1000. The scarcity of early manuscripts was the result of Viking raids against Ireland that began at the end of the 8th century and destroyed most of the monasteries and their contents. Some manuscripts were preserved on the European continent by Irish missionary scholars who fled the invaders. But most knowledge of early Irish texts came from fragments of works that were passed along orally and written down later. The stories of the Ulster and Fenian cycles were preserved in manuscripts dating from 1100 to the late 1300s, but their language and their references to earlier events demonstrated that the stories were remnants of a much older oral tradition.**

**From the 5th century onward, native Celtic society existed alongside Irish Christianity, presenting a model for the coexistence of paganism and Christianity, the establishment of written as well as oral traditions, and the development of literacy in both English and Irish. Christianity in Ireland dated to the arrival of Saint Patrick in 432. Monasteries, where members of religious communities lived, served as centers for learning and the arts at a time when the general population could neither read nor write. Irish monasteries produced illuminated manuscripts, elaborately carved crosses, and fine metalwork. The earliest Christian writings survived in few manuscripts from the 7th through the 10th centuries. Monks copying manuscripts sometimes wrote short poems in the margins. One such poem, titled by modern scholars as "*The Viking Terror*," was found in the margins of a 9th-century Christian manuscript. It described a stormy night bringing the writer relief from worry because the stormy sea prevented Viking raiders**

from landing on shore. A 9th-century poem entitled "*Pangur Ban*" likens a cat chasing mice to the monk chasing words. Many of these personal poems seemed modern as a result of vivid imagery: "*The season's changing light*", the cry of a bird, the winter chill.

Ireland made no unified response to the Viking raids until Brian Boru led Irish forces at the Battle of Clontarf in 1014. Boru's forces routed the Vikings, but he was killed and various small kingships ruled Ireland until the island fell under the control of Normans from England. The Normans began to arrive in 1169.

Anglo-Irish Literature from 1200 to 1800 got Irish life and literature changed dramatically after the Norman invasion. The invasion began when a deposed king of Leinster, Dermot MacMurrough, sought help from England in reclaiming his land. Forces led by a Norman noble, Richard de Clare Pembroke (known as Strongbow), helped MacMurrough recover his territory. Pembroke got married with MacMurrough's daughter and, after his father-in-law's death, claimed the throne of Leinster and recognized England's King Henry II as his overlord. Later English kings continued to consider the country part of their domain.

The Normans introduced a central government and a feudal system, whereby nobles owned land and peasants worked it, but their conquest of Ireland was slow and incomplete. Many Normans adopted the Irish language and Irish ways, and Gaelic culture flourished alongside its Norman counterpart. Satiric literature appeared in both the Irish and English languages, although English increasingly became the language of literature. A satire of monastic life, which depicted monks as alternately inhospitable and violent, and finally exploitative, appeared in "*Aislinge Mac Conglinne*" (translated as *The Vision of MacConglinne*, 1892), written in the 11th or 12th century.

### ➤ English Settlement and its Consequences

In the 16th century, England's monarchs broke with the Roman Catholic Church and established the Protestant Church of England. Although their efforts to introduce Protestantism throughout Ireland failed, they sought to ensure loyalty by settling parts of Ireland with English Protestants. These settlers and their descendants were known as Anglo-Irish. During the 17th century English rulers consolidated their control of Ireland, confiscating lands held by Catholics and giving them to English Protestant planters. Rebellions by Irish Catholics were brutally crushed. By the late 17th century repressive laws prohibited Catholics from owning property or working in many professions. English increasingly became the language of literature and everyday speech, and the Gaelic language and Gaelic culture were suppressed. The suppression of Gaelic culture destroyed Ireland's tradition of *filidh*, or bards, and its centers for training them. Poets turned from praising their patrons to writing of loss and exile, thus becoming the voice of the Irish people's dispossession. Various works bitterly protested the condition of Ireland after the confiscation of Catholic lands. A notable work of this kind is "*D'Aithle na Bhfileadh*" (The High Poets are Gone) by 17th-century poet *Dáibhí O'Bruadair*, who learned his craft at a bardic center. Others include "*Is Fada Liom Oiche Fhírfhliuch*" (The Long Night of Soaking Rain) and "*Vailintín Brún*" (Valentine Browne, 1720-1726?) by poet Aogán O'Rathaille. Several poems by O'Rathaille personified Ireland as a beautiful maiden waiting for her male rescuer.

### ➤ Anglo-Irish Viewpoints

Although it seemed far removed in time and in tone, Anglo-Irish satirist Jonathan Swift was a contemporary of O'Rathaille. Although ambivalent about his Irish identity, Swift was forthright in his attacks on English policies

that beggared the Irish nation. Swift became a hero in Ireland for championing the Irish cause in such works as the Drapier's Letters, a series of pamphlets published anonymously in 1724 and 1725. When English policies prohibited most Irish exports, Swift wrote the bitter satire *A Modest Proposal* (1729). In it he suggested that in order to solve the problems of food shortages, unemployment, and overpopulation in Ireland, Irish children of poor parents "be offered in Sale to Persons of Quality and Fortune, through the Kingdom; ... I granted this food was somewhat dear, and therefore very proper for Landlords; who, as they have already devoured most of the Parents, seemed to have the best Title to the Children." Much of Swift's poetry, like his prose, addressed the unfair treatment of the Irish by the English.

Swift also encouraged the work of a number of women writers. Mary Delany, an English woman married to Irish writer and clergyman Patrick Delany, corresponded with Swift and with friends and relatives in England. Her letters, which provided a detailed account of Anglo-Irish life, were compiled in six volumes in 1861 and 1862 and were republished in one volume as *Letters from Georgian Ireland* in 1991. Others who received his encouragement included memoirist Laetitia Pilkington and poets Mary Barber, Constantia Grierson, and Swift's longtime friend and student,

➤ Esther Johnson.

Ethnic viewpoints began to characterize the writing of history in the 17th century. English poet Edmund Spenser, who settled in Ireland, described the Irish as savages and supported England's political position in his *View of the Present State of Ireland* (1633). On the other side, native Irish priest and poet Geoffrey Keating captured Irish legend and history in *Foras Feasa ar Éirinn* (1618-1634; *Basic Knowledge of Ireland*, 1723).

In the 18th century, English caricatures of the Irish were brought onto the stage. Anglo-Irish dramatist Thomas Sheridan incorporated the figure of the so-called stage Irishman in his farce *The Brave Irishman or Captain O'Blunder* (1743). This stereotypical Irishman was talkative and fond of exaggeration and of drinking, yet able to outwit his English enemies. Richard Brinsley Sheridan developed this figure in his portrayal of Sir Lucius O'Trigger, a man who enters a duel to defend his country, in *The farce The Rivals* (1775).

Other Anglo-Irish writers were more sympathetic. Oliver Goldsmith praises the qualities of rural Irish and English life in the novel *The Vicar of Wakefield* (1766) and comments on the effects of privilege in the Anglo-Irish world in "She Stoops to Conquer (1773)", a comedy of mistaken identity.

Writer and clergyman Laurence Sterne produced an inventive work of fiction, *The Life and Opinions of Tristram Shandy, Gentleman* (1759-1767), that ridiculed 18th-century literary conventions even as it employed them. Calling the work his autobiography, Sterne starts by having the narrator question his parent's judgment at the moment of his conception. The work, which proceeded in a nonlinear fashion with lapses and interruptions, influenced the narrative technique of James Joyce in the 20th century.

Patriotism and Irish Nationalism Lyric poetry of the 18th century continued to include elegies in the Irish language, many of them striking a patriotic note. *Caoineadh Airt Uí Laoghaire* (1773; *The Lament for Art O'Leary*, 1940) by Eileen O'Connell was an eulogy for her husband, who had been killed by the sheriff of Cork. Some critics considered it the most passionate love poem in the Irish language. In another mood, altogether was Brian Merriman's bawdy, irreverent indictment of the men of Ireland who were reluctant to give up their bachelorhood and took.

Although the Irish parliament was entirely Protestant, it repealed some repressive laws against Catholics—permitting them to own land and to practise their religion, for example. But it did not grant Catholics the right to vote. In the British Parliament, Irish-born statesman Edmund Burke spoke out against Britain’s harsh colonial policies, favoring a relaxation of restrictions on Irish trade and increased tolerance of Catholics. Inspired by Burke as well as by the American Revolution (1775-1783) and the French Revolution (1789-1799), Irish Catholics rebelled in 1798, demanding political reforms and the same rights that Protestants enjoyed. But the rebellion was put down.

Ireland’s English-language literature from the late 18th century reflected a growing sense of national identity under Ireland’s independent parliament. Two important collections of Gaelic poetry and Gaelic music contributed to this rising nationalism: Charlotte Brooke’s anthology in English translation, *Residues of Irish Poetry* (1789), and Edward Bunting’s *A General Collection of the Ancient Irish Music* (1796). In the preface of her anthology Brooke wrote, “*The productions of our Irish bards exhibit a glow of cultivated genius. The British muse is not yet informed that she has an elder sister in this isle.*”

From 1800 to 1949 following the unsuccessful Irish Catholic rebellion of 1798, the Irish Parliament was dissolved, and the Act of Union, which took effect in 1801, made Ireland part of the United Kingdom. Nationalist movements and conflicts with Britain dominated Irish history thereafter. In 1829 Catholics gained full political rights, but campaigns to repeal the Act of Union failed. From 1845 to 1849, a blight destroyed Ireland’s potato crop, the principal food source of the people. As a result of starvation and emigration during this period, Ireland’s population fell by 20 percent. Agitation for land reform became widespread in Ireland after the potato famine, as did agitation for Irish rule.

The Gaelic language largely fell into disuse during the 19th century; Britain's introduction in 1831 of schools that taught in English further eroded its use. With fewer and fewer people able to read and write in Irish, literature in the language was preserved primarily in oral tradition or in manuscript form. Not until a revival of Gaelic in the 20th century was publication of this literature undertaken. An example of poetry preserved in this way was Anthony Raftery's folk history of Poetry continued to preserve the national spirit of Ireland. Irish poet Thomas Moore set his poems to traditional Irish airs in his *Irish Melodies*, which were published from 1808 to 1834. These poems, which included "The *Last Rose of Summer*," helped transform the idiom of one culture into that of another, according to the 20th-century novelist and critic Seamus Deane. Poet and essayist Thomas Davis, along with two other writers, founded *The Nation* in 1842. This weekly paper, which published both literary works and political commentary, is credited with creating a national consciousness. Other notable figures before the famine included the poets and translators James Clarence Mangan and Samuel Ferguson, whose works made Irish literature available in English translation. The work of Moore, Mangan, Ferguson, and Davis planted the seeds for a new Irish poetry that sprang up in the middle of the 19th century to celebrate the glories of Ireland's past.

Most 19th-century Irish fictions from before the famine were written to explain the Irish to the English or to amuse readers outside Ireland who were interested in regional literature. *Castle Rackrent* (1800) was an indictment of irresponsible Anglo-Irish landlords written by Maria Edgeworth, an English-born woman who lived in Ireland. This novel and others by Edgeworth offered a realistic portrayal of Irish peasant life at the time, tempered with understanding and humor. *The Wild Irish Girl* (1806), a novel of manners by

Anglo-Irish Lady Morgan, was sympathetic to the Catholic political cause. William Carleton's collection, *Traits and Stories of the Irish Peasantry* (1830), captured Irish rural life shortly before the famine, while his novels *The Black Prophet* (1847), *The Emigrants of Ahadarra* (1848), and *The Tithe Proctor* (1849), depicted the suffering it produced.

After the famine, the most significant Irish fiction focused on land. *The popular nationalist novel Knocknagow, or the Homes of Tipperary* (1879) by Charles Kickham attacked landlords' victimization of tenant farmers, who were barely able to feed themselves after satisfying their landlords and who wore out the soil in the process. Emily Lawless countered with *Hurricane* (1886), a novel that criticized the violence of Irish farmers directed against Protestant landowners. Edith Somerville and Violet Martin were cousins who wrote under the pen names of Somerville and Ross. They focused on the last days of the landlord system in County Cork in the novel *The Real Charlotte* (1894) and in two well-known collections of humorous stories, *Experiences of an Irish R.M.* (1900, 1908), in which an Englishman who was appointed resident magistrate reflected upon Irish country life.

One of the leaders of the Easter Rebellion was poet Patrick Pearse. From 1903 to 1909 he edited the Gaelic League newspaper *An Claidheamh Soluis* (The Sword of Light) and encouraged the development of a modern literature in Irish. Pearse also wrote stories, poetry, and essays himself in Irish and in English. His *Collected Works* (1917) were issued in five volumes after his execution for his part in the Easter Rebellion.

From 1916 to 1922 Ireland was in open rebellion against Britain. The rebellion began on Easter Monday in 1916 with an uprising that became known as the Easter Rebellion or Easter Rising. The leaders of the Easter Rebellion were executed afterward, an action that outraged the Irish people and won

sympathy for the nationalist cause. In 1919 a group of Irish nationalists elected to the British parliament declared Ireland's independence. Guerrilla warfare between Irish rebels and British occupying troops soon broke out. A truce was signed in 1921, and the following year Ireland was partitioned into the primarily Protestant Northern Ireland (with 6 counties) and the largely Roman Catholic Irish Free State (with 26 counties) in the south. During the war, Irish rebels formed the Irish Republican Army (IRA) to fight for Ireland's independence. In Northern Ireland unionists wished to remain under British control.

The uprisings from 1916 to 1922, a period sometimes referred to as the troubles, marked the end of the Irish Renaissance. Writings of the 1920s and 1930s reflected the disillusionment of the Irish people after the failure of the nationalist independence movements and the partition of Ireland. Playwright Sean O'Casey revived the Abbey Theatre, which had faltered as a result of a curfew during the troubles, with his trio of plays that took place in Dublin's slums and revolved around Ireland's struggle for independence. *The Shadow of a Gunman* (1923) and *Juno and the Paycock* (1924) have guerrilla warfare as their background. The third play, *The Plough and the Stars* (1926), focused on the Easter Rebellion. Dublin audiences rioted over O'Casey's critical portrayal of the nationalist martyrs only ten years after the rebellion. Novelist Elizabeth Bowen evoked the doomed world of the privileged Anglo-Irish in her second novel, *The Last September* (1929), set in the Cork countryside during the troubles. The novels *Without My Cloak* (1931) and *The Land of Spices* (1941) by Kate O'Brien and the stories of Mary Lavin offered yet another perspective by focusing on middle-class life in the socially conservative Irish Free State, often told from the point of view of a woman. Disillusionment with Irish life also can be seen in the work of James Joyce,

one of the most important writers of fiction in the 20th century. Joyce considered the Dublin of his youth a "center of paralysis," dominated by the Catholic Church and British political authority. However, he did not join the nationalist movements and felt that he was insufficiently appreciated by the writers of the Irish Renaissance. From 1904 until his death in 1941 Joyce lived outside Ireland as an expatriate. Nevertheless, all his fiction took place in Dublin. In Joyce's first major work, a collection of short stories called *Dubliners* (1914), he described individuals trapped by family, work, Irish Catholic society, and a failure of nerve that prevented them from breaking away. In his first long work of fiction, *A Portrait of the Artist as a Young Man* (1916), the protagonist, Stephen Dedalus—like Joyce himself—escaped the constraints of family, nation, and church. But the reader met Dedalus again in the novel *Ulysses* (1922), in which he returned home in search of his father. In this work, Joyce experimented with a narrative technique known as stream of consciousness. He used this technique to reveal a character's thoughts and feelings in a sequence of associations, rather than in logical order, without commentary by the author. The psychological perceptions and literary innovations of *Ulysses* had enormous influence on modern literature. Joyce's final work, the comic masterpiece *Finnegans Wake*, moved beyond Ireland to take on all language in a richly layered text full of puns and allusions. The language used by Joyce in his works influenced the plays and prose of his protégé, poet, novelist, and playwright Samuel Beckett, who lived and worked most of his adult life as an expatriate in Paris.

Irish-language literature from the 1920s to the 1940s often attempted to capture and record the dying way of life of the rural Irish people. *Cre na Cille* (1948), a novel by Mairtín O'Cadhain, was set in a graveyard where the dead talk among themselves, gossiping and nursing old grudges. The work came

close to those of Joyce in its mastery of language, the Cois Fharraige dialect of western Galway, and its narrative innovation. Three autobiographies produced on the Gaelic-speaking Blasket Islands, off Ireland's western coast, reached wide audiences in English translations. Tomas O'Críomhthain wrote *Ant Oileanach* (1929); *The Islandman*, (1937); Muiris O'Súilleabháin brought out *Fiche Bliain ag Fas* (1933); *Twenty Years A-growing*, (1933); and brilliant storyteller Peig Sayers recorded her life in *Peig* (1936), translated in (1962). Myles na gCopaleen—the Irish name of Brian O'Nolan, who wrote under the pseudonym Flann O'Brien—satirized these island autobiographies, and those who sought to revive the Irish language, in *An Beal Bocht* (1941); *The Poor Mouth*, (1964).

➤ John Millington Synge

Synge is one of the main initiators of the movement of the rebirth of the Irish letters. His stay to the islands of Aran, in 1898, to the course of which he studies customs of a population remained faithful to very former traditions, participate quite of this project, that was the one of a great number of writers of his generation, to revive the legends, the myths and the Gaelic language (*the Islands of Aran*, 1907) in a perspective of defense of the national culture. His most known work was a comedy, *the Travelling artist of the western world* (1907).

The last decade of the XIX<sup>th</sup> century was the witness of a remarkable rebirth of the Irish literature, bound to a return to the Gaelic sources of the national culture. In contrast with those of the previous work, the tone and the thematic evolved toward a devotion clearly formulated to the national reason.

The Irish renaissance intention was to find the sources for a new Irish literature in the Irish countryside and in Irish myth. An Irish National Literary

Society was founded in Dublin in 1892. It held lectures on the Celtic tradition in an effort to spark public interest in a revival. The first signs of the Irish and Anglo-Irish tradition coming together occurred in 1893. That year, Douglas Hyde, who wrote in both Gaelic and English, brought out *The Love Songs of Connacht* (1893), English translations of Irish folk poetry whose beauty would have an enormous effect on Yeats, Gregory, and Synge. Yeats's, *The Celtic Twilight*, also published in 1893, collected his articles on Irish legends, many of which discussed the *sídh*, or Celtic otherworld, inhabited by faeries and other magical beings. Drama, however, was the literary form that best captured the ideals of the Irish Renaissance and established Ireland's literary reputation. Yeats, Lady Gregory, and playwright Edward Martyn published their *Irish Literary Theatre manifesto* in 1899, promising to create a national theatre for Ireland. The Irish Literary Theatre, which opened that year, was succeeded in 1902 by the Irish National Theatre Society. In 1904 the Society opened the Abbey Theatre, whose purpose was to present Irish plays about Irish subjects. The plays it produced dramatized Irish myth and history and portrayed Irish peasant life realistically. In its first year the Irish Literary Theatre produced Yeats's *The Countess Cathleen* and Martyn's realistic drama *The Heather Field*. *The Countess Cathleen* aroused controversy, especially among Catholics, because its heroine sold her soul to feed her starving tenants during a famine. One of the theatre's biggest successes was *Cathleen ní Houlihan* (1902), produced in the theatre's fourth season. Now accepted as written by both Lady Gregory and Yeats but originally attributed to Yeats alone, *Cathleen ní Houlihan* dramatized a myth of blood sacrifice that transforms a poor old woman, a symbol of Ireland, into a young girl. That same year Lady Gregory's translation of the *Ulster Cycle's Cuchulain of Muirthemne* (1902) provided writers of the Irish Renaissance with access to

material from that saga. Lady Gregory's other nationalist play, *The Rising of the Moon* (1907); her comedies *spreading the News* (1904) and *The Workhouse Ward* (1908); and her tragedy *The Gaol Gate* (1906) also enjoyed success at the Abbey. Synge had met Yeats in Paris in the late 1890s, and Yeats had urged him to go to the Gaelic-speaking Aran Islands off Ireland's northwest coast, where he could study the Irish language and observe the ways of the people. The knowledge Synge gained by following this advice informed his later work. In 1903 the Irish National Theatre Society staged Synge's comedy *In the Shadow of the Glen* (1903). In the play an Irishman fakes his own death in order to catch his young wife making marriage plans with a tramp who urged her to take to the roads with him. The play was construed as an attack on Irish women and was poorly received at the time. Another Synge's comedy, *The Playboy of the Western World*, opened at the Abbey in 1907 and also stirred controversy. It told of a young man who became a hero in a small Irish town when he claimed to have killed his father. At a time when the Irish people were developing a national pride, audiences regarded the play as insulting to the Irish, and riots broke out in the theatre. But *The Playboy of the Western World*, like *In the Shadow of the Glen*, eventually became a classic of the Irish Renaissance. Plays by Yeats to open at the Abbey included *On Baile's Strand* (1904) and *Deirdre* (1907), both of which drew on the legend of Cú Chulainn. Other playwrights of the Irish Renaissance included George William Russell, William Boyle, and Padraic Colum. Among the important prose writers of the Irish Renaissance was George Moore. His realistic stories were written in English but first published in Irish translation as *An tur-Ghort* (1902); *The Untilled Field*, (1903). Influenced by Moore, Pádraic O'Conaire began writing stories characterized by realism and simplicity of style. They were first published in an Irish-

language newspaper and later collected in *Nora Mharcuís Bhig agus Sgéalta Eile (Marcus Bhig's Daughter Nora, 1909)*.

➤ The turn of the century

The main writers of English language who participated in this Irish renewal were poets William Butler Yeats, George William Russell and Padraic Colums. The main dramatic authors of this movement were Gregory lady, John Millington Synge and Sean O'Caseys (to see Abbey Theater). To these names, it is necessary to add those of the novelist and dramatic author George Moore (1852-1933) and of the poet and novelist James Stephens (1882-1950). In *The Travelling artist of the western world*, considered today like his chief - work, Synge reproduced the rhythms colorful and poetic of the language of the inhabitants of the west of Ireland. The use and the speaking to the peasant as theatre language was one of the reasons of the straight forward hostility met by the piece at the time of his first representations. In this excerpt, Christy Mahon, after having run away of his village, persuaded to have killed his father, found shelter at Pegeen Mike, a young woman already promised in marriage. Christy is going to become the hero of the village and the pretender of Pegeen.

Lady Gregory did translations remarkable of Gaelic epics in *Cuchulain of Muirthemme (1902)*; Douglas Hyde made in the same way in *Folklore of the Celt of Ireland (1890)*.

The interesting novelists of this period were *Standish James O'Grady (1846-1928)*, historic narration author, James Owen Hannay (1865-1950) under the pen name of George A. Birmingham, produced humorous novels, as well as Edith Anna Oenone Somerville (1858-1949) and Purple Martin (1862-1915), two cousins that, under the common pseudonym of Somerville Ross and, wrote books of journey, books for children, and various other works. They

imagined thus, in a humorous narration, the Irish country seen through the eyes of an English stuns, and made the picture of the Irish aristocratic society at the end of the Victorian era.

➤ The literature of the XX th century

The literary renewal continued long before in the XX th century. Many writers produced the noticed works. Among them face Sean O'Casey, author of pieces as *a terrorist's shade* (1923), *Juno and the peacock* (1924) and *the Plow and the Stars* (1926), realistic pictures of life in the low districts of Dublin. He also wrote texts on his life that were gathered under the title *Autobiography* (1939-1954). Critical and novelist, *Mary Colum* (1883-1957) wrote interesting historic and personal memories also, among which *Life and the Dreams* (1947), where she has the characters and the preoccupations of her past relived. The dramatic author Lennox Robinson (1886-1958), who was as director of the Abbey Theatre, also published *the memories of his fight for the theatre in Ireland*.

➤ The prose

Edna O'Brien

At the same time, several new writers appeared, among which novelist Liam O'Flaherty, author of moving histories of the Irish life as *The Informer* (1925) and *Famine* (1937). He agreed to mention as Elizabeth Bowen, author of news and discerning novels on the relations between the individuals, and Edna O'Brien, a popular novelist, of farming Catholic tradition. Most novels and news of this last, for many published in the New Yorker, are autobiographic explorations. He agreed not to forget Brian O'Nolan, known as feather Flann O'Brien who wrote some novels, complex and brilliant comedies as the *Irish Bazaar* (1939-1960).

Among the Irish novelists, one of the more noticed was Michael O'Donovan (1903-1966), known under the pseudonym of Frank O'Connor. Mention as William Trevor, to the origin William Trevor Cox, a novelist and dramatist who evoke way obsess the Irish modern life, the solitude and the disillusion. Bernard MacLaverty also made himself a name as novelist with the short narration *Lamb title* (1980), moving history of the relations without exit between Brother, Irish professor, and one of his pupils.

Novelist Sean O'Faolain also became famous in the biography, the literary test and the news; he is besides the author of an autobiography titled *Live me!* (1963).

One of the biggest Irish writers of the XX th century, James Joyce, is also considered like a character of first plan of the world literature. Expatriate, Joyce was held aside from the Irish renewal, but all his novels have for executive Dublin; the author explored here in depth the Irish temperament and the social environment of Ireland in the first years of this century.

#### ➤ Poetry

Yeats, the Second Arrival,

«All over again it is the night, but I now know  
That the noise of a cradle disturbed a nightmare  
Twenty centuries of a crushing sleep like stone;  
What brutal beast on time where the destiny calls it  
Advance heavily to be born at Bethlehem? »

The dominant face of the Irish poetry of the XX th century was William Butler Yeats. His works continued, after his death, to cause a poetic vocation abundance. Poets Catholics Austin Clarke (1896-1974) and Thomas Kinsella distinguished themselves among a lyric and passionate poet group, but

sometimes difficult to land. Among the other members of this group, let's keep as Patrick Joseph Kavanagh (1905-1967), a caustic iconoclast.

➤ Seamus Heaney

In the years 1980, Seamus Heaney attracted the international attention by his original work. His passion for the striking pictures reflected the tragic conflicts of the Irish experience; she appeared in her short poems and in the longer poetic cycles of which he was the author, and that were often adaptations of work in Gaelic of the low middle Ages. Heaney was also the author of literary critic texts very ends, as well as of tests on various topics.

➤ The theater

Oscar Wilde, that composed for Sarah Bernhardt a drama in French, *Salomé* (1891), met a big success with his ironic pieces on the British aristocracy, *The fan of Windermere lady*, (1892); *from the importance to be constant*, (1895).

➤ George Bernard Shaw

Prolific dramatist (he wrote more than fifty pieces) doubled of a lampoonist dissert and pitiless, George Bernard Shaw (1856-1950) made watch, in his theatre, of a total irreverence towards the institutions. His taste of the incisive satire, fed by the indignation that he inspired the bourgeois hypocrisy and the social injustices, made of him the worthy successor of his compatriot Jonathan Swift. He was not until his most serious writings that were enameled of epigrams to the sharp humor and dialogues prickles. He saw it here putting for sculptor Davidson, who achieved his bust. The traditional zing of the Irish theater was as many international stature dramatists were original of Ireland. After Wilde and George Bernard Shaw, it was necessary to mention Samuel Beckett naturally. The latter, as Joyce, left Ireland to live permanently in France. He resided in Paris, to create there without discontinuing a tentative literature that is today among the most influential.

Even though he wrote most his works in French, he yet remained haunted by Ireland and referred to the rhythms to speak it Irish.

➤ Samuel Beckett

Poet, essayist, novelist and script writer, Beckett is especially known for his theatrical work, in which he introduced the dimension of the absurd, expressing through a stripped writing but that didn't exclude the humor, the solitude and the man's impotence facing the misery of his condition. Thrown in 1953 by his titled piece while waiting for Godot, that knew a triumph, he confirmed his dramatist's talent in his following work: *End of part* (1957), *Oh the beautiful days* (1961), etc., and received the literature Nobel Prize in 1969.

The ironic work of Dennis William (1901-1984) and the writings of Brendan Behan also occupied an important place in the contemporary Irish theater. These last years, Brian Friel, author of *Philadelphia, wretch I come!* (1965), as well as of news, took the themes of introspection national feature of all Irish work of the XX<sup>th</sup> century.

➤ Joyce

By their transcriptions, the Irish monks contributed to the transmission of the narrations of the Filid, poets belonging to the ministerial class of the druids. Two big mythological cycles, chiefs - work of the Gaelic literature, reached us thus, the cycle of the Ulster (red branch) and the Fenian cycle (ossianic) that related the legendary hero history as Cu' Chulainn Medb, Finn Mac Cumhail and Déirdre.

The politics of anglicization led by the Tudors contributed to the decline of the Gaelic traditions; but the disappearance of the last bards, toward 1650, was probably also due to the weariness of the kind and to the impossibility to find some masters capable to transmit a particularly difficult technique to

master. The big Irish writers, as Jonathan Swift, Oliver Goldsmith or George Bernard Shaw, expressed themselves henceforth in English. This Irish Renaissance, that adopted the English language without disowning the old Celtic and Irish fund, produced of the prominent work, as the poems of William Butler Yeats, the pieces of Sean O'Casey, the writings of George Russell - under the pseudonym of AE - or of James Joyce.

In Dublin, the Abbey Theater, founded in 1904 by Yeats and Gregory lady, permitted the flight of a theater illustrated by Padraic Colum and John Millington Synge. Among the contemporary Irish writers, one can mention Brendan Behan who wrote in Gaelic and in English, Edna O'Brien, Frank O'Connor, Sean O'Faolain and more close to us, Roddy Doyle.

The first Irish university, the Trinity College, has been founded in 1592 and stayed a long time a bastion of the Protestant culture. The other great university is the National University Ireland of, founded in 1908, in Dublin.

#### 4 - 2- 6-2 – The Languages and the religions

Drawn by the English architect Augustus Welby Pugin (1812-1852) and finished in 1855, the Roman Catholic cathedral of Saint - Marie in Killarney, in the county of Kerry, is one of the first Catholic cathedrals raised in England since the Reform. From 1845 to 1849, the building, whose construction underwent several interruptions, welcomed the victims of the famine and the illness who raged in the country.

English and the Gaelic, the national language (to see Celts, languages), were the two official languages of the country. About 25% of the Irishmen practised the Gaelic that the successive governments, since the independence, tried to promote. The schools of the country teach the two languages.

The liberty of cult was guaranteed by the Constitution. The Catholicism was the religion of 95% of the inhabitants. The Protestant, belonging mainly to the church of Ireland, Anglican, to the Methodist church and to the Presbyterian Church, was represented more in Dublin than in the rest of the country.

The supreme authority of the Catholic Church was exercised by the bishop of Armagh (Ireland of the North), primate of Ireland, and the bishop of Dublin being only primate of Eire (republic of Ireland). The Catholicism played an essential role in the definition of an Irish identity, by opposition to the Protestant England. Under the British domination, the demand of the religious adherence and the free exercise of the Catholic cult, the public offices have been forbidden until the end of the XIX th century.

#### 4-3- The Arts and the cultural life

Constructed in the XIV th century, the West Gate (West door) was, at the Middle Ages, one of the five points of entry in the city fortified of Wexford. Only vestige of this time, and was classified today historic monument.

##### 4-3-1 - The Slide File

Populated since the Mesolithic, Ireland, sheltered by his insular position, developed an original culture marked by the Celtic inheritance. Among the Celtic peoples that settled in the island from the VIII th century before J. -C., the Gaels imposed their civilization. The most former testimonies in Celtic language (Gaelic) were funeral enrollments engraved toward the V th century in characters so-called "oghamic" in the Kerry.

##### 4 -3-2- The Celtic Crosses

Sculpted in sandstone or the granite, decorated of biblical stages, fabulous animals and geometric motives, the Celtic crosses - whose first are erected in

the VII th century - achieved the synthesis between the Celtic art and the Christian art.

Ireland being Christianized from the V th century by saint Patrick, the passage of the pagan Ireland to Christianity took place peacefully, the druids and the royal families converting the first. The evangelisateur knew how to compose with the ancestral beliefs and preserved the culture prechretienne. An original culture forged itself thus, synthesis between the monastic Christianity and the Gaelic tradition.

#### 4-4 – The graphic and pictorial arts

Between the VII th and the IX th century, the monasteries of Ireland and England were important centers for illuminating manuscripts. The ornamental motive style - in particular the interlacing zoomorphic - of the gospels and missals are inspired by the gold work practised by the Celt during the period preceding the Christendom.

Chief - work of this Celtic art, the Book of Kells, evangeliare probably achieved in the monastery of the island of Iona, was a remarkable example of it. The specialists estimated that about thirty years were necessary to the realization of the work, in which abounds illuminating the astonishing colors - extra evangelists and bestiaries -, decorated richly of interlacing. Stolen and partially destroyed (notably the gold cover, pulled and extinct), the work, once recovered, has been returned to Kells, given then to the Trinity College of Dublin by the Roman Catholic church that, a time, took it under his protection.

At the middle Ages, the arts of the calligraphy reached a rare quality level, as testifies the Book of Kells, whose calligraphy was one of the most beautiful of the time? After the Anglo-Norman conquest, in the XII th century, the art knew a long eclipse. It is only after the XVII th century that painters and Irish

sculptors affirmed themselves again. These were Irish painters, as George Barret and landscapist Nathaniel Hone (1714-1784), that found with sir Joshua Reynolds the Royal Academy of London, in 1768. Daniel Maclise painted the magnificent frescos of the royal Gallery of the Room of the lords. Nathaniel Hone Jr., John Keating, Sean O'Sullivan and Walter F. Osborne were part of the most known painters of the XIX th century.

#### **4-4-1 - Music**

Since the XII th century, the harp became the symbol of Ireland; she came with the singers and poets, of which most famous, Torlogh O'Carolan, composed a few 200 songs on various themes, that were published in Dublin, in 1720. A yearly festival, the fees, intended to preserve and to encourage the use of the harp, was created shortly after. This popular tradition was perpetuated by Thomas Moore who called extensively on the works of his predecessors in his famous Irish Melodies.

Rich of an original music, Ireland only produced late more conventional works. The nocturnes of pianist John Field won towards 1830 a success that passed the borders of Ireland. Composer Michael William Balfe was known for his opera the Bohemian Showgirl. Tenor John McCormack was one of the biggest contemporary singers of classic. Ireland was also the cradle of many singers and musicians of rock: Van Morrison, Saw Doctors, Sinéad O'Connors, the Pogues and the Cranberries.

#### **4-4-2 – The Cultural institutions**

Rich of more than 500 000 works, the National Library Ireland in Dublin was the biggest public library of Ireland. The library of Trinity College, founded in 1601, canned food about 2, 8 millions volumes, of which the Book of Kells. The National Museum sheltered specimens remarkable of the handicraft executed on metal, in the beginning of the period of evangelism of Ireland, of

which the skewer of Tara, the chalice of Ardagh, the shrine of the bell of Moilough. The National Ireland Gallery in Dublin presented an important collection of works of European different schools of painting.

On page 382 of the book *History of Ireland and the Irishmen* (2005), Pierre Joannon, urged the Irish to be:

*"Inspired by the Irish literary rebirth, deepened by the Gaelic movement, influenced by the social struggles and the efforts of economic regeneration, this new mind, competed to substitute for the hate of oneself, and to the desire of integration, an affirmation of oneself and a will of differentiation clearing on a setting in implicit suit of the union and the colonial Anglo-Irish Regime".*

In all these regions, the Celtic art, the tales, the legends, the old and same music the ancient sports were put back fashionable. In 1893, the "celtising" Douglas Hyde founds the Gaelic League (Conradh Gaeilge na in Irish) with the help of the scholarly Eoin MacNeill, the father Eugene O'Growney and other scientists. The league devote itself to "the preservation of Irish as national language, the extension of its use as spoken language, the survey of the old Irish literature and the culture of the Irish modern letters. The Irish youth was carried away for the daring and nonviolent enterprise of the league, which opened Gaelic schools; almost everywhere organized some festivals in the country. A counterculture that valorized everything that the Anglicization suppressed, made ashamed with the passing of the centuries, to start with the fact to speak Irish, challenged the values transmitted by the Anglo-protestant culture.

On the intellectual plan, modern literary works appeared written by Irishmen; while in the Irish literature of English language dominated the Celtic

mythology and the theme nationalist. The contestation of the political hegemony finally doubled itself of a contestation of the cultural hegemony.

In 1900, the actress and feminist militant Maud Gonne founded the association of the Girls of Erin (Inghinidhe Na heireann) with other personalities descended of the artistic environment and the movement Irish suffragist. The association dedicated itself between others to the education of the girls while teaching them the language, history, music and the dances of Ireland.

# **CHAPTER FIVE**

## **AN INDEPENDENT IRELAND**

### **5- 1 - After the independence**

**December 6<sup>th</sup>, 1921, negotiations between the British government and the Irish nationalistic leaders succeeded in the treaty of London, that made from Ireland, amputated of six counties of the Ulster, a dominion within the British empire, the Irish free state, that will endow himself with a constitution in October 1922. The partition of the island made itself on economic criteria, the Ulster being the region the more developed at the time consisted of 6 counties, of which 2 with a weak Catholic majority. This treaty was ratified little by the Dáil Éireann in December 1921, but was rejected by a large majority. It entailed the civil War of Ireland that lasted until 1923, opposing the adepts of a pursuit of the struggle to get the complete independence of the island and the partisans of the compromise of 1921.**

**During her first years, this new state was governed by the winners of the civil war. However, in 1932, Fianna Fáil, the party of the objectors to the treaty, controlled by Éamon of Valera, took back the elections. In 1933, Valera, became president of the advice, made the sovereign of United Kingdom abolish the vow.**

**In 1937, he has a new constitution that reappointed the state in Éire adopted or in English Ireland and in French, Ireland (preface to the Constitution). A treaty concluded in 1938 with United Kingdom, letting him his naval bases in Ireland, ratify this independence. Ireland remained neutral during World War II, even forbidding officially to United Kingdom the military use of his harbors and airports.**

**In February 1948, the party Fine Gael took back the elections. The government of coalition that constituted with the labor party proclaimed Republic of Ireland, April 18, 1949, leaving the Commonwealth.**

In the years 1960, Ireland knew a major economic change due to the reforms of the Taoiseach (prime minister) Sean Lemass and Treasury secretary T. K. Whitaker. In 1968, the minister of the education, Donnchadh O'Malley, returned the free secondary education. In the beginning of the years 1960, Ireland asked for its admission in the European Economic Community, but, because 90% of her exports were destined to the market of United Kingdom, she didn't make anything to enter there until United Kingdom makes it in 1973.

The world economic problems of the years 1970, completed by a bad economic politics of the following governments, of which the one of the Prime Minister Jack Lynch, dragged a stagnation of the economy. The unrests in Ireland of the North discouraged the foreign investments. The Irish pound, or Pound, created as currency truly separated of the English pound in 1979, was devalued at the time of its creation. However, the economic reforms of the years 1980, assisted by the investments of the European Community, drive to the emergence of one of the most elevated economic growth rates of the world with a massive immigration (in particular of people from Asia and oriental Europe) as characteristic of the end of the years 1990. This period was known like the one of the "Celtic" tiger and acted as economic development model in the states of the former block of the East that joined the European Union in the beginning of the years 2000. The value of the properties was multiplied by a factor understood between four and ten between 1993 and 2006 a part because of the economic boom.

The Irish Society also adopted a relatively liberal social politics during this period. The divorce was legalized, the legalized homosexuality, whereas abortion in limited cases was allowed by the Irish supreme court. Serious scandals, sexual and financial, touched the Irish Catholic church, coinciding

with a generalized reduction of the religious practice of which a company to the Mass divided of half in twenty years. A set of courthouses created in the years 1990 were charged to investigate on the embezzlements presumed of the politicians, the Catholic clergy, the judges, the hospitals and of Kept it (police).

June 12, 2008, a referendum organized on the treaty of Lisboa collected a majority of not for multiple reasons but based especially on the new economic power of the country but this one was hit shortly after the economic crisis of 2008 and a new referendum harvested 58% of yes.

## **5-2 - Population and society**

### **5-2-1 -Demography**

Republic of Ireland was little populated: in 2006, the population was estimated to 4, 062, 235 inhabitants, either a middle density of about 59 inhabitants to the square kilometer, weakest of the European Union. This number concealed a very strong unbalance in terms of geographical distribution: more of a third of the population concentrates, indeed, in Dublin and, in some inshore zones of the west, the density rised until 160 inhabitants to the square.

Since the years 1970, the demographic behaviors didn't stop coming closer of those prevailing in the other European countries, but the weight of the Catholic tradition always expressed itself. The indication of fertility stayed thus one of the most elevated of Western Europe (1, 86 children by woman in 2006). The birth rate maintained itself to an important level of 14, 45 0/00, the death rate being of 7, 82 0/00.

The life expectancy, a few lower to the one of the neighboring countries, rose at 77, 7 years in 2006. In spite of this elongation of the life span, the Irish Republic escaped the phenomenon of ageing of the population, because of

the strong birthrate: close to the quarter of the Irishmen less than fifteen years have.

The strong natural growth of the population (6,3 0/00 from 1995-2000) didn't arrive to compensate the continuous hemorrhage that underwent the country during the last 150 years. Indeed, during this long period, the republic of Ireland was one of the only countries to the world whose population didn't grow, but decreased curiously. In 1841, the island counted 8,2 millions of inhabitants; one century later, she counted 4,2 millions of them only.

This depopulation has for first explanation the big famine from 1846-1848. Provoked by an illness that ravaged the harvests of potato, first source of food at the period; this one caused the death of two millions of Irishman. This famine was to the origin of the vague first of massive emigration toward United Kingdom and especially North America. This natural disaster was amplified by the economic and social situation of the island. Indeed, in the overcrowded countries, the Irish peasants were only landholders, submitted to prohibitive tenant farming, which rented or subleased to intend of the lands parceled out to the extreme, which belonged to big British owners. Misery and, until the independence, the weight of the British domination, continued to nourish an emigration, that, if it cut down after World War II, lasted until in the years 1970. More of 6 millions of Irishman emigrated between 1845 and 1950. The movement, practically interrupted after 1970 because of the economic takeoff of the country, took in least proportions at the end of the years 1980. It explained the stagnation of the population, whose yearly growth was not, for the period 1990-1995, that of 0,28 0/00.

However, the decrease of the resulting unemployment of the continuous economic flight that Ireland knows since 1987, and that was confirmed during the years 1990, has the tendency to reverse the phenomenon; in 1996, for the

first time in its history, the country recorded a positive migratory balance: the expatriates back to the country were more numerous than the emigrants. If these numbers are confirmed, Ireland will be about to become an earth of emigration.

#### **5- 2- 2 –Administrative divisions and main cities**

##### **5-2-2-1 - The Cork**

Second city of the republic of Ireland, Cork developed herself on the sides of the Lee river, to the extremity of the ria (fluvial valley invaded by the sea) formed right side up where she joined the Atlantic ocean.

The Republic of Ireland is divided in 26 counties and in 4 boroughs - counties: the cities of Dublin, Cork, Limerick, Waterford, whose townships were administratively independent of the counties. The advices of county and the county borough corporations, the collectivities representing the 4 boroughs - counties, were elected for five years, as well as the advices of urban district and the town councils, which had expertise, to the local level, in the domains as the politics of health, of the lodging or the distribution of water.

##### **5-2-2-2 – The Spanish Arch of Galway**

The Spanish Arch of Galway, constructed in the XVI th century, owes its name to the centennial commercial relations between Ireland and Spain.

In spite of the economic and social mutations of the last decades, the rate of urbanization stays very lower to the one of the other European countries. In 2003, 60 % of the Irishmen lived in city. More than a million among them lived and worked in the agglomeration of Dublin, the capital, which concentrates about 40% of the industrial and commercial employment as well as the administrative and cultural activity essential. The second city of the country, Cork, the big Irish harbor, account only a few more of 123 062 inhabitants (2002). The politics of regional development led by the public

powers aimed at creating other urban poles in the country in order to limit the farming exodus toward the capital. The most dynamic cities were, in the farming west, Limerick (54 023 inhabitants), shopping mall, and Galway, academic city (65 832 inhabitants), and in the southeast, Waterford (44 594 inhabitants), center of the agro alimentary industry.

### **5-3- The Institutions and the political life**

#### **5-3-1- The Executive power**

The Castle of Dublin (Ireland) was built in 1204 on the order of King Jean without land, transformed repeatedly, the castle of Dublin, once occasional residence of the sovereigns of England in Ireland, is today the seat of the government of republic of Ireland.

To the terms of the Constitution of 1937, that cannot be modified without the approval of the population, by referendum way, Ireland is a parliamentary democracy.

The chief of the state is the president of Republic, elected to the direct universal suffrage for a mandate of seven years; it is an essentially representative function.

The prime minister, responsible before the house of the representatives (Dáil), detains the ministerial power. He is appointed by the president on opinion of the Dáil. The government's members are chosen by him, after approval of the people's representatives, and are appointed by the president of Republic.

#### **5 -3 -2- The Legislative power**

The Irish Parliament is bicameral. The Dáil counts 166 representatives, elected for five years to the direct universal suffrage, according to one proportional voting fashion. The Senate (Seanad) is constituted of 60 members, of whom 11 are appointed by the prime minister, 6 are elected by

academic and 43 are chosen within an electoral college of a few 900 representatives of the local collectivities, the world work, the administration, social services, trade and industry, as well as culture. The Senate votes the laws but cannot undo a government.

#### **5 -3 -3- The Judicial power**

Dublin, Capital and bigger city of Republic of Ireland, situated on all sides of the estuary of the Liffey, Dublin is the first harbor, economic and administrative center of the country. In the old city, dominant the strand south of the stream, stand up the Oven Courts (on the photo), building of the XVIII th century, seat of the High judicial court of Ireland.

As to the United States, the Supreme Court, whose judges are named by the president of Republic on recommendation of the government, is at a time the highest judicial process, that judges in last recourse of the calls, and the organ of control of the constitutionality of the laws. It is seized, in this case, by the president of Republic. The other judicial processes are the central criminal court, the criminal room of the appeal court, the courthouses of district and the courthouses of circuit.

#### **5- 4- The Political parties**

Bertie Ahern, the leader of the Fianna Fáil, Bertie Ahern, became prime minister of Republic of Ireland in 1997. By his counterpart British Tony Blair participated from then on actively in the raise of the negotiations aiming at adjusting the conflict in Northern Ireland. Strong of his successes in economic and social matter, he was taken back in his functions in 2002, on the following day of a victory of a historic size of the Fianna Fail.

The Irish political life has been dominated a long time by two parties of right whose opposition carried up to the independence in 1922: the Fianna Fail

("War of the destiny ", 1926) and the Fine Gael ("Family of the Gaels", 1933). Founded by Eamon Of Valera, father of the Irish independence, the Fianna Fail represented the nationalistic lower middle class, the middle classes and the small farmers traditionally. More curbed, the Fine Gael, left from center right, and recruited more within the upper middle class, the liberal professions and the thick agriculturists. These cleavages stayed largely valid.

Since the beginning of the years 1930, all prime ministers belong to one or the other party, but a political reconstruction started itself since the end of the years 1980, with a progression of the left. This reconstruction has been marked, in 1990, by the election to the presidency of Republic of Mary Robinson, sustained by the labor Party (Ploughing Party) and the democratic Left. The democratic Left is a formation emanating a Marxist movement founded in the years 1970 by a part of the Sinn Fein, political branch of the Irish Republican Army (Irish Republican Army, will GO). But, in 1997, the right center came back to the power with Bertie Ahern like prime minister and Mary Mac Aleese as chairwoman of Republic.

#### 5- 5- The National defense

In 2003, Ireland dedicated to its defense 0, 7 % of the GDP. The Irish military strengths (Permanent Defense Force), regrouped 12 700 men to which were added 16 450 reservists. The recruitment made itself on the basis of the voluntaries. In 1949, Republic of Ireland refused to adhere to the organization of the Treaty of the Atlantic North (NATO). The statutes of the alliance guaranteed, indeed, to all signatory countries - of which United Kingdom - the integrity of their territory: it had been recognized like definitive the separation of the two Ireland, what the government refused to make.

## Conclusion

To conclude this research work, we could retain that if being an Island has been central to the development of England, the greatest single fact in the histories of Ireland, Scotland and Wales was their proximity to England. England then owes her development to these islands which have depended on her for centuries. So it would be difficult to deny that England had benefited enough from them. As ELLIS WASSON in *"A history of a Modern Britain 1714 to the present (2008) p.8" before 1922, Ireland was ruled by a Protestant elite largely recruited from Scotland and England while the native population was Roman Catholic among whom Gaelic speakers were once predominant"*. It means that priority was given to foreign people to lead the natives on their proper land even at home.

But as this situation couldn't stay for ever because there is no human permanent condition and the other Islands were developing, Ireland has used ways and means among which we can clearly state the vivid contribution of the Irish renaissance, a well organized movement which had promoted clear and large minded people such as writers, musicians, artists etc to claim strongly Ireland's independence from England. The only philosophy of this movement was to denounce this arbitrary behavior of their colonizers. They express the bad conditions they are victims of. Most of them wrote to invite and incite the Irish citizens to claim their rights as human beings. As Michael Collins wrote in *Edward O'Mahony's life Times (2009)" Irishmen! you are requested by your votes to assert before the nations of the world that Ireland's claim is to the status of an independent nation and we will be satisfied with nothing less than our full claim that in fact any scheme of government which does not confer upon the people of Ireland the supreme,*

*absolute and final control of all the affairs of the country, external as well as internal, is a mockery and will not be accepted "* . This message urged a lot the Irishmen and armed them enough to go against the English people, their colonizers. These writers were to the Irishmen a "moral electricity" which has strongly helped them to fight forever for their independence. According to these artists or writers, England was the real source of their sorrows and in that line of thought E. Wasson p 8 recognized that "*England was of Ireland a Goliath among a much smaller and weaker collection of entities*". In other words England had got the others entities under his regulations undeveloped. Then, the main enemy to chase for the Irish was England. The Irishmen have gone so far and even their national hymn is not in English but in their mother tongue (Gaelic).

The Irish artists, musicians and writers have strongly defended and expressed their own cultural identities though Gaelic. According to them the only and prominent goal to achieve by taking their pens and microphones was to change the Irish conditions from worse to the best one without guns but peacefully and culturally.

True, they were confronted with some difficulties because, "no one can go to the heaven without going through the Purgatoire". So they came across assassination, cruel punishment, famine, wars etc.

But by the grace of the Irishmen in general and the writers', musicians', artists', poets' good organization in particular and mainly through the Irish renaissance, Ireland is today a free state with his own map, flag, and hymn and is no more under other regulation forcing her apart from her own. Nowadays, the Republic of Ireland has emerged as a recognizable Nation in the world.

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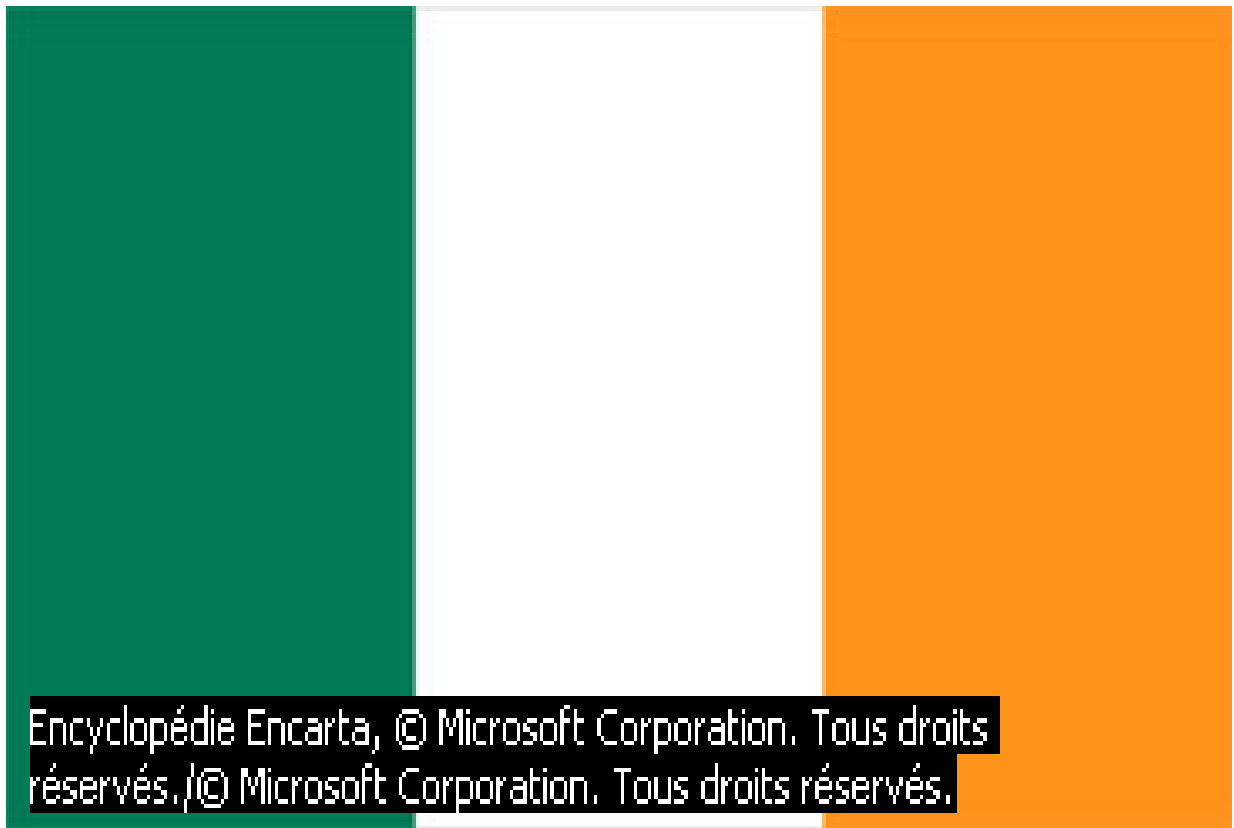
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# **ANNEXES**



The map of the Republic of Ireland



The flag of the Republic of Ireland