

Anna Brancaccio



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CLÁR

1. CÚLRA AN ÉIRÍ AMACH	3
2. IMEACHTAÍ SHEACHTAIN NA CÁSCA (GEARR CHUNTAS)	6
3. ORÁID PHÁDRAIC MHIC PHIARAIS AG SOCHRAID DHIARMADA UÍ DHONNABHÁIN ROSA	11
4. PICTIÚIR	I-XII
5. FORÓGRA PHOBLACHT NA hÉIREANN	13
6. NA TAISMÍ	14
7. AN BHRATACH NÁISIÚNTA AGUS AN tAMHRÁN NÁISIÚNTA	19

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CÚLRA AN ÉIRÍ AMACH

Thug Éirí Amach Sheachtain na Cásca críoch le ré amháin i stair na hÉireann agus chuir sé tús le ré úr. Roimh an Éirí Amach ba é dealramh a bhí ar an scéal gurbh é a bhí i ndán d'Éirinn, ar a mhéad de, gné theoranta féinrialtais faoi Choróin na Breataine a bhaint amach. Chinntigh an tÉirí Amach, áfach, agus an bás a fuair na fir chróga a rinne cinnireacht air go mbeadh an lá ar deireadh leis an idé phoblachtánach agus leis an éileamh ar Stát neamhspleách Éireannach. I mí Márta nó i mí Aibreáin 1916 ba dheacair a shamhlú go dtarlódh laistigh de ghearr-achar blianta tromlach mhuintir na hÉireann a gcúl a thabhairt le páirtí Rialtas Dúchais chun tacaíocht a dhéanamh le Sinn Féin agus le gluaiseacht neamhspleáchas náisiúnta. Dob shin, go fíor, an bua a rug fir agus mná Sheachtain na Cásca sa díomua a samhlaíodh leo.

Is fada siar a chuaigh scéal an náisiúnachais in Éirinn. Is é a mhúnlaigh é cailliúint na talún i mbeartais choigistíochta an tséú agus an tseachtú céad déag, an ghéarleanúint chreidimh agus tuiscint an phobail go raibh cultúr ar leith acu. Thug Réabhlóid na Fraince smaointe poblachtánacha chun tosaigh den chéad uair i bpolaitíocht na hÉireann, ach chuir imeachtaí 1798 agus 1803 críoch leis an luathphoblachtánacht sin. Ar feadh í bhfad ina dhiaidh sin ní poblacht a bhí á lorg ag furmhór na gcinnirí ach céim saoirse ba lú ná sin. Ansin, tar éis ghearr-réabhlóide 1848, tháinig éirí an Fhíni-neachais agus Bhráithreachas Phoblacht na hÉireann. agus cé gur theip ar iarracht sin na bhFíiní faoi airm i 1867, bhí i ndán don I.R.B. a bheith buan, ina chumann bheag rúnda réabhlóideach.

Tharla roinnt athruithe móra in Éirinn sa

The Rising of Easter Week 1916 marked the end of one phase in Irish history and the beginning of another. Before the Rising it seemed that Ireland was destined to win, at most, only a limited measure of self-government under the British Crown. The Rising, however, and the execution of the brave men who led it, ensured the ultimate victory of republican ideas and of the demand for a separate independent Irish State. In March or April 1916, it would have been difficult to believe that within a few years the majority of the Irish people would have turned from the Home Rule party to support Sinn Féin and national independence. That was the real victory won in apparent defeat by the men and women of Easter Week.

Irish nationalism had a long history. It was shaped by the loss of the land in the confiscations of the sixteenth and seventeenth centuries, by religious persecution and by a sense of cultural individuality. The French Revolution brought republican ideas for the first time into Irish politics, but the events of 1798 and 1803 marked the end of that early republicanism. For a long time thereafter most Irish leaders sought not a republic but a lesser measure of independence. Then came, after the short-lived rising of 1848, Fenianism and the Irish Republican Brotherhood, and though the Fenians failed in arms in 1867, the I.R.B. was to live on as a small, secret revolutionary society.

In the nineteenth century, a number of significant changes took place in Ireland. The Great Famine brought with it death by starvation and disease and forced hundreds of thousands of Irish people to emigrate, especially to North America. The close of the century saw the beginning of the end of landlordism, thanks

naoú céad déag. Thug an Gorta Mór bás den ocras agus den ghalar leis agus thug ar na céadta míle de mhuintir na hÉireann dul ar imirce, go háirithe go Meiriceá Thuaidh. Tháinig tús turnaimh na dtiarnaí talún ag deireadh an chéid, a bhuíochas sin sa chuid is mó do Chogadh na Talún agus don saothar a rinne Cumann na Talún. Ansin, faoi chinnteacht Pharnell, cuireadh déine agus dánacht leis an éileamh ar Rialtas Dúchais, is é sin scar éigin den bhféinrialú a bheith ag Éirinn.

Sna blianta tar éis 1800 ar fud na hEorpa thosaigh an pobal ar tuilleadh agus tuilleadh spéise a chur sa náisiúnachas — ceart gach grúpa náisiúnta don bhféinrialú agus chun a chultúr agus a chóras féin geilleagair a chothú. Tuigeadh gur mhó a bhí i bpearsantacht leithleacht an náisiúin ná an ceart chun parlaimint ar leith. Tuigeadh go mba ghnéithe bunúsacha den náisiúnachas na traidisiúin dúchais, an teanga, na healaíona agus na cluichí spóirt. Tháinig Éire faoi thionchar na smaointe nua corraitheacha sin. Luathchomhartha amháin ar an chlaonadh sin a b'ea lucht Éire Óg, ach ní gur bunaíodh Cumann Lúthchleas Gael, Conradh na Gaeilge, na cumainn chultúrtha, Sinn Féin, agus gur éirigh na scríbhneoirí nua i mBéarla agus i nGaeilge, a tháinig sé i gcumas don náisiúnachas níos iomláine sin dul i bhfeidhm go mór ar shaol na hÉireann. Tharla na rudaí sin sna blianta deiridh den naoú céad déag agus sa deich mbliana tosaigh den bhfichiú céad.

Bhí an I.R.B. faoi gheall córas poblachtánach a bhunú in Éirinn agus an ceangal polaiticiúil leis an Bhreatain Mhór a scaoileadh, ach is de thairbhe roinnt imeachtaí nach raibh súil leo a tháinig a gcuid bheartaíochta chun gnímh. Faoin bhliain 1912 ba dhealraitheach go dtabharfadh parlaimint na Breataine gné éigin Rialtas Dúchais d'Éirinn, ach na haontachaithe i gCúige Uladh a bhí socair ar an suíomh mar a bhí a choinneáil buan chuir siad Óglaigh Uladh ar bun chun cur in éadan Rialtas Dúchais, le neart airm dá mba ghá sin. Ón am ar cinneadh ar an gcomhairle dúshlánach sin tháinig an scéal in Éirinn chun braoin go mear. Le tac-

largely to the Land War and the efforts of the Land Leaguers. Again, under Parnell's leadership, the demand for Home Rule, that is, some measure of self-government for Ireland, became loud and defiant.

All over Europe, in the years after 1800, men and women became more and more interested in nationalism—in the right of each national group to govern itself and to foster its own culture and national economy. National identity became something more than the mere right to have a parliament of one's own. Traditions, language, the arts and sport were all seen as vital aspects of nationalism. Ireland was influenced by these new and exciting ideas. The Young Irelanders were one early sign of the new trend, but it needed the foundation of the G.A.A., of the Gaelic League, of the cultural clubs and Sinn Féin as well as the rise of the new writers in English and Irish to make this fuller kind of nationalism a potentially important force in Irish life. These developments took place in the closing years of the nineteenth century and the opening decade of the twentieth.

The I.R.B. were pledged to work for the establishment of a republican order in Ireland, and to breaking the political connection with Great Britain, but it needed a number of unexpected developments to give reality to their revolutionary plans. By the year 1912, it appeared that the British parliament would grant some form of Home Rule to Ireland, but the Ulster unionists, determined to maintain the existing system, established the Ulster Volunteers to resist Home Rule by force if necessary. After that bold decision had been taken, events moved rapidly in Ireland. With strong, though secret I.R.B. backing, the Irish Volunteers were founded in Dublin in November 1913, to defend Irish rights and thousands of men joined their ranks, Home Rulers and Separatists alike. The bitter strike and lock-out in Dublin had already led, a short time previously, to the founding of the Irish Citizen Army and added to the growing tensions. Then came the outbreak of the First World War in

aíocht láidir, cé rúnda, ón I.R.B. bunaíodh Óglaigh na hÉireann i mBaile Átha Cliath sa bhliain 1913 chun cearta na hÉireann a chosaint agus ghaibh na mílte fear leo, lucht Rialtas Dúchais agus lucht Scarúna araon. An stailc ghoimhiúil agus an frithdhúnadh i mBaile Átha Cliath, tháinig dá mbarr tamall gearr roimhe sin gur bunaíodh Arm Cathartha na hÉireann agus gur cuireadh leis an bhroid a bhí ag borradh. Ansin tháinig tosach Chogadh Domhanda a hAon i mí Lúnasa 1914. De bharr an Chogaidh agus toisc an Bhreatain a bheith i ngleic le fórsaí Impireacht na Gearmáine, na fir a bhí an uair sin i gceannas an I.R.B. fuair siad an saighdeadh agus an deis le dushlán an chórais a bhí ar bun in Éirinn a thabhairt.

Chinn Ard-Chomhairle an I.R.B. gan mhoill go raibh an tráth tagtha chun réabhlóid faoi arm a ullmhú in éadan smacht na Breataine. Bhítheas tar éis cos a chur ar an mbóthar a raibh Seachtain na Cásca mar cheann scríbe air agus na hÍobairtí a rinneadh de dheoin in ainm Phoblacht Éireann.

Ba de thoradh misneach agus diongháltacht bhuíon bheag áirithe a tharla an tÉirí Amach, baill Chomhairle Mhíleata an I.R.B.—Tomás Ó Cléirigh, Seán Mac Diarmada, Pádraic Mac Piarais, Séamus Ó Conghaile, Tomás Mac Donnchadha, Éamonn Ceannt agus Ióseph Ó Pluingcéad. D'oibrigh siad agus rinne siad beartú le Óglaigh na hÉireann agus an tArm Cathartha a thabhairt amach in aon fheachtas amháin dána comhaontaithe ar fud na tíre Domhnach Cásca. Ach bhí deacrachtaí sa tsí agus bhí daoine ann nár aontaigh lena gcuid bheartaíochta. An tÉirí Amach mar a samhlaíodh dóibh é ní raibh i ndán dó teacht chun cinn. Ach ar a shon sin, chinn siad ar an chomhairle chróga stairiúil siúl amach Luan Cásca ag ceann pé fórsaí a d'fhéadfaidís a chruinniú. Bhí fhios acu nach raibh aon dóchas ann go fíor go mbeadh an bua leo ón taobh míleata de, ach ba chruinn an meas a rinne siad go gcuirfeadh an tÉirí Amach agus a n-Íobairt féin bunchor i gcúrsaí uile na hÉireann. Fuair siad féin agus a gcomrádaithe bás le go mairfeadh an creideamh sa Phoblacht buan.

August 1914. The War and Britain's involvement with the power of the German Empire offered the men who now controlled the I.R.B. the challenge and the opportunity to defy the established order in Ireland.

The Supreme Council of the I.R.B. decided, without delay, that the time had come to work for an insurrection in arms against British rule. Thus the first steps had been taken along that road which was to lead to Easter Week, with its sacrifices willingly made in the name of an Irish Republic.

That the Rising took place was due largely to the courage and determination of a small group of men, the members of the Military Council of the I.R.B.—Tom Clarke, Seán Mac Diarmada, P. H. Pearse, James Connolly, Thomas MacDonagh, Éamonn Ceannt and Joseph Plunkett. They had worked and planned to bring out the Irish Volunteers and Citizen Army in a bold, nationwide, concerted action on Easter Sunday. But there were difficulties and there was opposition to their plans. The Rising they had envisaged could not be. Nevertheless, they took the brave, historic decision to march out on Easter Monday at the head of such forces as they could muster. They knew that there was no real hope of victory in military terms, but they calculated well in believing that the Rising and their sacrifices would profoundly alter the whole course of Irish history. They and their comrades died that the belief in the Republic might live.

IMEACHTAÍ SHEACHTAIN NA CÁSCA (GEARR CHUNTAS)

The original plan of the I.R.B. Military Council was for a nationwide rising on Easter Sunday. Such a Rising did not take place because the order for "manoeuvres" had been countermanded — a decision which reflects the sharp difference of opinion between the Republican leaders and those among the Irish Volunteer Executive who were opposed to armed action at that time.

On Sunday, April 23, the Military Council decided that a Rising must take place despite all the difficulties. The new date was fixed for the very next day, Easter Monday. There was little time left to alert the country units, but it was agreed that the Irish Volunteers and Citizen Army would seize a number of strong points in Dublin.

In the circumstances, there was little hope that the Rising would be successful, in a strictly military sense. The object then was rather to assert, in arms, the claim of Ireland to full independence and to show that men were prepared to die in its assertion.

Even in Dublin it proved impossible at short notice to mobilise all the Volunteers, but from 10 a.m. on Easter Monday morning men of the four city battalions paraded with their arms and equipment. They were under the command of the following officers :—

Comdt. Edward Daly	First Battalion
Comdt. Thomas MacDonagh	Second Battalion
Comdt. Éamon de Valera	Third Battalion
Comdt. Éamonn Ceannt	Fourth Battalion

The order to fight had got through to North County Dublin and the Fifth Battalion assembled at Knockshedan, Swords, under their commanding officer, Commandant Thomas Ashe.

At mid-day, a party of Volunteers and Citizen Army men, having marched from Liberty Hall, occupied the General Post Office in the heart of the city. They were led by five of the men who signed the Proclamation of the Republic — Pádraic Pearse, Tom Clarke, James Connolly, Seán Mac Diarmada and Joseph Plunkett—and it was there at the General Post Office that Pádraic Pearse read aloud the Proclamation.

The challenge was given. The fight had begun.

For a time the centre of the city remained undisturbed and the Volunteers and Citizen Army strengthened the defences of their headquarters, the G.P.O., where they were later joined by members of the Hibernian Rifles. Elsewhere in the Dublin area the Volunteers occupied a number of positions. The First Battalion had taken possession of the Four Courts, a strategic point dominating the approaches along the north quays to Kingsbridge Station and the line to the Curragh Camp, Co. Kildare, the location of the main concentration of British troops in Ireland.

To further strengthen the Republican position and hinder advances from the Curragh and the West, Seán Heuston, a young Volunteer officer, was sent to occupy the Mendicity Institute on the south bank of the Liffey. He set out with only twelve men, but met other volunteers on

the way, and with a total of, perhaps, 26, he occupied the Mendicity building. Shortly afterwards a regiment of British soldiers left the Royal (now Collins) Barracks. Seán's men, nearly all only in their twenties, opened fire and scattered the troops who took cover on the north quays. Other First Battalion outposts were established at Jameson's Distillery and Malthouse and in the Church Street-North King Street area.

The Second Battalion occupied Jacob's Factory with outposts in surrounding houses. Units of the Battalion also occupied positions in the Fairview-Ballybough area.

The Third Battalion occupied Boland's Buildings and the railway from Lansdowne Road to Westland Row, with outposts at Mount Street Bridge, Northumberland Road, Lansdowne Road, South Lotts Road, Grand Canal Street and adjoining areas.

The Fourth Battalion occupied the South Dublin Union, with outposts at Marrowbone Lane, Roe's Distillery, Ardee Street Brewery and Cork Street.

The Citizen Army occupied St. Stephen's Green, with outposts at and around Harcourt Street Station, Charlemont Street and Portobello Bridge. In O'Connell Street Volunteers occupied various positions including Hopkin's & Hopkin's and Kelly's shops at O'Connell Bridge.

The object of all these dispositions was to hold off the British advances as long as possible and so keep them out of the centre of the city.

As part of the plan to reduce the effectiveness of the British forces, a daring scheme was worked out to destroy the ammunition store at the Magazine Fort in the Phoenix Park. For this task a number of senior boys from Fianna Éireann, the republican youth movement, were chosen. Accompanied by some Volunteers, they overcame the sentries, entered the Fort, and set fuses alight. Though the main store of explosives did not ignite, the Fort was aflame. The young men made good their escape and joined the Volunteers in the Four Courts.

At the very commencement of the Rising a small party of Citizen Army men attacked Dublin Castle. Although the attackers were few the encounter was sharp. Believing the Castle to be well garrisoned, they withdrew and occupied the City Hall—which overlooked the Castle — as well as the *Evening Mail* office and other adjacent buildings. They little knew that the nerve centre of the British administration in Ireland was guarded by a mere handful of soldiers. The Castle could have been theirs—an indication in itself of how uninformed the British were regarding the Rising.

Surprise, at the beginning, was the Republicans' strongest weapon. It took the British time to deploy such troops as they had in Dublin and it took still more time to bring in reinforcements from outside the city and from England. Miscalculations, too, were made by them, as, for example, when a troop of lancers was sent to reconnoitre the position at the General Post Office. The mounted men rode up O'Connell Street, easy targets for the men in the Post Office. Not surprisingly, the lancers had several dead and wounded.

Because an attempt to capture the telephone system at Crown Alley had failed, the British authorities were able to call up reinforcements from the Curragh. They also called on troops from Athlone, Belfast and Templemore to proceed to Dublin, and the British Admiralty in London was informed by wireless of the Rising.

In the late afternoon on Monday, attacks on many Irish outposts were repulsed. Bitter fighting occurred at the South Dublin Union. The Irish forces attacked Beggar's Bush Barracks and as more volunteers realised that the countermand order of the previous day was no longer valid they reported to various posts.

Night fell and while the Irish garrisons strengthened their barricades and the Cumann na mBan continued to store up provisions and medical equipment, sentinels stood guard at many posts.

On Tuesday morning a bulletin was issued

from the General Post Office, informing the citizens that an Irish Republic had been declared and naming the signatories of the Proclamation as the Provisional Government. A similar announcement was broadcast from a radio transmitter which had been established in the Hibernian Bank, O'Connell Street.

Action now occurred at St. Stephen's Green where Commandant Michael Mallin led the Citizen Army group, with Countess Markievicz as his second-in-command. The British occupied the Shelbourne Hotel and houses dominating the Green and after some sharp exchanges the Irish withdrew into the College of Surgeons.

The British forces struggled to break into the Irish positions. They attacked posts in the Cabra, North Circular Road, O'Connell Bridge, Four Courts and Boland's-Westland Row areas. They also poured fire into the Irish strong points around Dublin Castle and captured the *Evening Mail* offices. This was an important British success as Brigadier General Lowe, their commander, could now string a long cordon right from Kingsbridge to Trinity College, cutting off the Irish forces in the south city from headquarters. This was done as British troops were reaching the Kingsbridge area from the West and South.

First to meet the threat was the little garrison in the Mendicity Institute. The consequence of their firing on the British reinforcements was that hundreds of men were now thrown into the attack on the Institute. But all that Tuesday the Irish held off the attackers who suffered heavy losses.

There was fierce hand-to-hand fighting at the South Dublin Union, when Éamonn Ceannt was in command. In the hospital itself barricades of mattresses and beds were erected, but in the Marrowbone Lane area the men had to take such cover as was provided by sheds, walls and basement steps.

At Rialto near the Union the British directed heavy fire at the Irish positions. The Irish defenders were outnumbered and hour by hour they were forced back into the grounds of the Union, there only to yield step by step until

they reached the shelter of the main buildings, where they resisted from a besieged position.

The hundreds of British troops coming into the north city area also compelled the Volunteers to fall back on the city centre. Irish forces had to vacate positions in Fairview and Ballybough and retired to O'Connell Street area where they occupied buildings from Prince's Street to Abbey Street. Tuesday closed with sounds of firing all over the city.

On Wednesday the Irish forces still held the centre of Dublin while close battles were being fought in the area of Jacob's Factory and Camden Street. The British gunboat *Helga* attempted to shell Liberty Hall from the River Liffey, and British forces, having moved into position around O'Connell Street, attacked from many points. Irish forces burned Linenhall Barracks.

It was also the day of the Battle of Mount Street Bridge, a "they-shall-not-pass" resistance by a small group of men prepared to fight to the death in an effort to prevent the substantial British reinforcements, which were arriving via Dun Laoghaire, from reaching the centre of Dublin. At Lansdowne Road the British attacked but were forced to retire several times. After the Irish defenders had vacated their positions on this road the British carried 25 Northumberland Road by assault. Seven men held Clanwilliam House, Mount Street Bridge for nine hours until, as the British General Maxwell subsequently reported "... the battalion charging in successive waves carried all before them, but, I regret to say, suffered severe casualties in doing so. Four officers were killed, 14 wounded, and of other ranks 216 were killed and wounded." To carry all before them the British had bombed and set on fire Clanwilliam House, which was evacuated by the four surviving defenders only when the house was blazing around them and their three comrades were dead.

The lines of communication with the Four Courts cut and more than half of his men without ammunition, Seán Heuston at the

Mendicity Institute at last decided to surrender.

British attacks continued throughout the city.

On Thursday the British opened an artillery attack on the Irish positions in O'Connell Street. Many buildings there and in adjoining streets were set on fire, and a number of Irish positions had to be vacated. At the South Dublin Union British forces effected an entry, but after fierce hand-to-hand engagements they retired to Mount Brown where they entrenched. In the heavy fighting in the Four Courts—North King Street sector, the British shelled the Four Courts, occupied Bolton Street Technical Schools and attacked the Irish defenders in North King Street.

Irish positions at Westland Row were attacked by British forces from the direction of Mount Street Bridge, while Irish forces from Jacob's Factory attacked the British. At Boland's Mills the British launched an attack and shelled a disused distillery on which the Third Battalion had flown a flag as a diversionary tactic, and Irish forces, in turn, attacked in Harcourt Street.

On Friday morning Pádraic Pearse, issued the following manifesto:—

"The Forces of the Irish Republic which was proclaimed in Dublin, on Easter Monday, 24th April, have been in possession of the central part of the Capital since 12 noon on that day. Up to yesterday afternoon, Headquarters was in touch with all the main outlying positions, and, despite furious, and almost continuous assaults by the British forces all those positions were then still being held, and the Commandants in charge were confident of their ability to hold them for a long time.

During the course of yesterday afternoon and evening the enemy succeeded in cutting our communications with our other positions in the city and Headquarters is today isolated.

The enemy has burnt down whole blocks of houses, apparently with the object of giving

themselves a clear field for the play of artillery and field guns against us. We have been bombarded during the evening and night by shrapnel and machine-gun fire, but without material damage to our position, which is of great strength.

We are busy completing arrangements for the final defence of Headquarters, and are determined to hold it while the building lasts.

I desire now, lest I may not have an opportunity later, to pay homage to the gallantry of the soldiers of Irish Freedom who have during the past four days been writing with fire and steel the most glorious chapter in the later history of Ireland. Justice can never be done to their heroism, to their discipline, to their gay and unconquerable spirit in the midst of peril and death.

Let me, who have led them into this, speak, in my own, and in my fellow-commanders' names, and in the name of Ireland present and to come, their praise, and ask those who come after them to remember them.

For four days they have fought and toiled, almost without cessation, almost without sleep, and in the intervals of fighting they have sung songs of the freedom of Ireland. No man has complained, no man has asked 'Why?' Each individual has spent himself, happy to pour out his strength for Ireland and for freedom. If they do not win this fight, they will at least have deserved to win it. But win it they will, although they may win it in death. Already they have won a great thing. They have redeemed Dublin from many shames, and made her name splendid among the names of cities.

If I were to mention names of individuals, my list would be a long one. I will name only that of Commandant-General James Connolly, Commanding the Dublin Division. He lies wounded, but is still the guiding brain of our resistance.

If we accomplish no more than we have accomplished, I am satisfied. I am satisfied that we have saved Ireland's honour. I am satisfied that we should have accomplished more, that we should have accomplished the task of

enthroning, as well as proclaiming, the Irish Republic as a Sovereign State, had our arrangements for a simultaneous rising of the whole country, with a combined plan as sound as the Dublin plan has been proved to be, been allowed to go through on Easter Sunday. Of the fatal countermanding order which prevented these plans from being carried out, I shall not speak further. Both Eoin MacNeill and we have acted in the best interests of Ireland.

For my part, as to anything I have done in this, I am not afraid to face either the judgment of God, or the judgment of posterity.

(Signed) P. H. PEARSE

Commandant-General

Commander in Chief, the Army of the Irish Republic and President of the Provisional Government."

The British shelled the G.P.O., and members of Cumann na mBan with wounded and prisoners were evacuated to Middle Abbey Street. Following negotiations the wounded were transferred to Jervis Street Hospital. By night-fall the entire G.P.O. was in flames and had to be evacuated by the garrison who withdrew to buildings in the Moore Street area. In the Church Street—North King Street sector British forces closed in during the day and engaged the Irish positions.

On Saturday the British launched a dawn attack with bayonets in the Church Street—North King Street sector. The attack was repulsed and British arms were captured. Fighting continued in various parts of the city during the day. In the Boland's—Westland Row sector Irish forces were attacked from many points. A party from Jacob's, bringing supplies of ammunition to Boland's Garrison, in response to a request therefor, was repulsed at St. Stephen's Green.

Clarke, Mac Diarmada, Pearse, Connolly and Plunkett having held council in 16 Moore Street, decided to surrender and sent Elizabeth Farrell as envoy to the British forces. She returned with a demand for unconditional sur-

render and Pearse went to meet Brigadier General Lowe in Parnell Street, where he wrote out the surrender terms as follows:—

"In order to prevent further slaughter of Dublin citizens, and in the hope of saving the lives of our followers now surrounded and hopelessly outnumbered, the members of the Provisional Government present at Headquarters have agreed to an unconditional surrender, and the Commandants of the various districts in the City and country will order their commands to lay down arms."

The orders and counter-orders prior to the start of the Rising caused even greater confusion in areas outside of Dublin than they did in the city itself. Nevertheless there were activities in a number of places during Easter Week.

In Co. Galway the Volunteers, under the direction of Liam Mellows, assembled at various points on Easter Monday and were in action on different days at Oranmore, Clarenbridge, Athenry, Kinvara and Moyode. On Monday, too, Volunteers from Maynooth commenced their march to Dublin and reached the G.P.O. the next day while Volunteers in Co. Louth were in action at Lurgan Green.

On Wednesday, Volunteers in Wexford occupied Enniscorthy, and in Co. Dublin the R.I.C. Barracks at Swords and Donabate were attacked, the garrisons in both places being disarmed.

On Friday the most significant event outside of the city took place at Ashbourne, Co. Dublin, when the North County Dublin Volunteers attacked the local R.I.C. Barracks. A relief party of R.I.C. from Navan was defeated with serious losses and surrendered, as did the Ashbourne garrison.

Pearse's surrender order on Saturday meant that the Rising was over, but the order was not accepted immediately by all the Republican commanders. Thomas MacDonagh refused at first to obey it, as Pearse was a prisoner, until he had an interview with Brigadier General Lowe.

Having consulted with Éamonn Ceannt he agreed to surrender. Éamonn de Valera delayed complying with the order until he had satisfied himself that it was genuine and that the other units were also complying. He then contacted the British forces in the area and the surrender of Boland's Garrison was arranged. After a copy of the order was delivered to Thomas Ashe, Richard Mulcahy, Ashe's second-in-command, travelled to Dublin under British escort to see Pádraic Pearse in Arbour Hill Prison

and as a result the Fifth Battalion surrendered.

Finally the Irish forces in Enniscorthy surrendered on Monday, 1st May, having refused to do so until the order had been confirmed to their representatives, Seamus Doyle and Sean Etchingham, at an interview with Pádraic Pearse.

Large scale arrests throughout the country and deportations to England commenced and the grim aftermath of executions would begin within two days.

ÓRÁID PHÁDRAIC MHIC PHIARAIS AG SOCHRAID DHIARMADA UÍ DHONNABHÁIN ROSA

Deintear tagairt ar leathanacha a 14 agus a 15 don óráid stairiúil a thug Pádraic Mac Piarais ag sochraid Uí Dhonnabháin Rosa i Reilig Ghlasnaíon ar 1 Lúnasa, 1915. Seo leanas téacs iomlán na h-óráide :

A Ghaela,

Do h'iarradh orm-sa labhairt inniu ar son a bhfuil cruinnithe ar an láthair seo agus ar son a bhfuil beo de Chlanna Gael, ag moladh an leoin do leagamar i gcré anso agus ag gríosadh meanman na gcarad atá go brónach ina dhiaidh.

A cháirde, ná bíodh brón ar éinne atá ina sheasamh ag an uaigh seo, ach bíodh buíochas againn in ár gcroíthe do Dhia na ngrás do chruthaigh anam uasal álainn Dhiarmada Uí Dhonnabháin Rosa agus thug ré fhada dhó ar an saol seo.

Ba chalma an fear thú, a Dhiarmaid. Is tréan d'fhearais cath ar son cirt do chine, is ní beag ar fhuingis; agus ní dhéanfaidh Gaeil dearmad ort go bráth na breithe.

Ach, a cháirde, ná bíodh brón orainn, ach bíodh misneach in ár gcroíthe agus bíodh neart in ár gcuisleanna, óir cuimhnímís nach mbíonn aon bhás ann nach mbíonn aiséirí ina dhiaidh, agus gurab as an uaigh seo agus as na h-uaigheanna atá in ár dtimpeall éireochas saoirse Ghael.

It has seemed right, before we turn away from this place in which we have laid the mortal remains of O'Donovan Rossa, that one

amongst us should, in the name of all, speak the praise of that valiant man, and endeavour to formulate the thought and the hope that are in us as we stand around his grave. And if there is anything that makes it fitting that I, rather than some other, I rather than one of the grey-haired men who were young with him and shared in his labour and in his suffering, should speak here, it is perhaps that I may be taken as speaking on behalf of a new generation that has been re-baptised in the Fenian faith, and that has accepted the responsibility of carrying out the Fenian programme. I propose to you then that, here by the grave of this unrepentant Fenian, we renew our baptismal vows; that, here by the grave of this unconquered and unconquerable man, we ask of God, each one for himself, such unshakable purpose, such high and gallant courage, such unbreakable strength of soul as belonged to O'Donovan Rossa.

Deliberately here we avow ourselves, as he avowed himself in the dock, Irishmen of one allegiance only. We of the Irish Volunteers, and you others who are associated with us in today's task and duty, are bound together and must stand together henceforth in brotherly union for the achievement of the freedom of Ireland. And we know only one definition of

freedom : it is Tone's definition, it is Mitchel's definition, it is Rossa's definition. Let no man blaspheme the cause that the dead generations of Ireland served by giving it any other name and definition than their name and their definition.

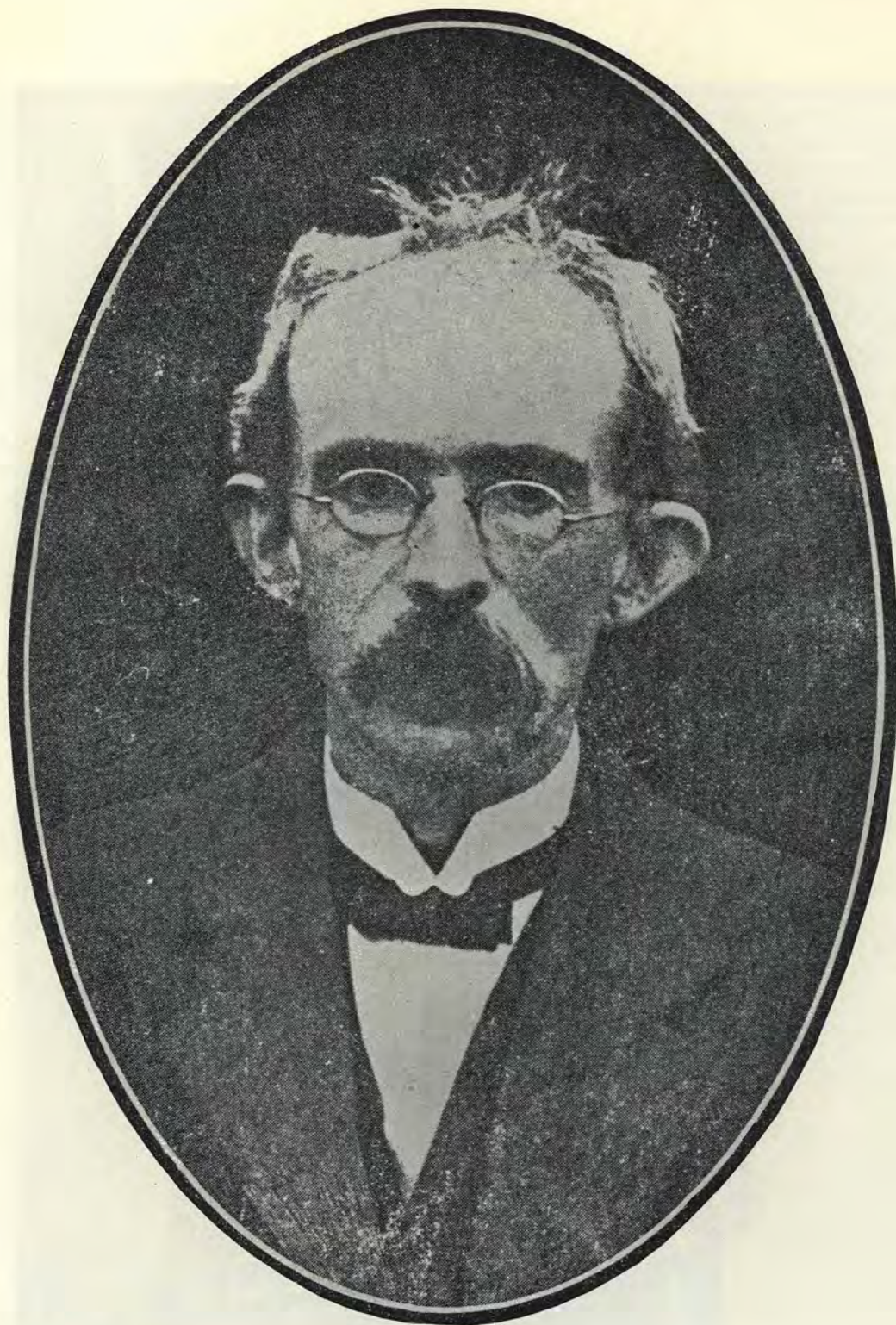
We stand at Rossa's grave not in sadness but rather in exaltation of spirit that it has been given to us to come thus into so close a communion with that brave and splendid Gael. Splendid and holy causes are served by men who are themselves splendid and holy. O'Donovan Rossa was splendid in the proud manhood of him, splendid in the heroic grace of him, splendid in the Gaelic strength and clarity and truth of him. And all that splendour and pride and strength was compatible with a humility and a simplicity of devotion to Ireland, to all that was olden and beautiful and Gaelic in Ireland, the holiness and simplicity of patriotism of a Michael O'Clery or of an Eoghan O'Growney. The clear true eyes of this man almost alone in his day visioned Ireland as we of to-day would surely have her : not free merely, but Gaelic as well; not Gaelic merely, but free as well.

In a closer spiritual communion with him now than ever before or perhaps ever again, in a spiritual communion with those of his day, living and dead, who suffered with him in English prisons, in communion of spirit too

with our own dear comrades who suffer in English prisons to-day, and speaking on their behalf as well as our own, we pledge to Ireland our love, and we pledge to English rule in Ireland our hate. This is a place of peace, sacred to the dead, where men should speak with all charity and with all restraint; but I hold it a Christian thing as O'Donovan Rossa held it, to hate evil, to hate untruth, to hate oppression, and, hating them, to strive to overthrow them. Our foes are strong and wise and wary; but, strong and wise and wary as they are, they cannot undo the miracles of God who ripens in the hearts of young men the seeds sown by the young men of a former generation. And the seeds sown by the young men of '65 and '67 are coming to their miraculous ripening to-day. Rulers and Defenders of Realms had need to be wary if they would guard against such processes. Life springs from death; and from the graves of patriot men and women spring living nations. The Defenders of this Realm have worked well in secret and in the open. They think that they have pacified Ireland. They think that they have purchased half of us and intimidated the other half. They think that they have foreseen everything, think that they have provided against everything; but the fools, the fools, the fools !—they have left us our Fenian dead, and while Ireland holds these graves, Ireland unfree shall never be at peace.

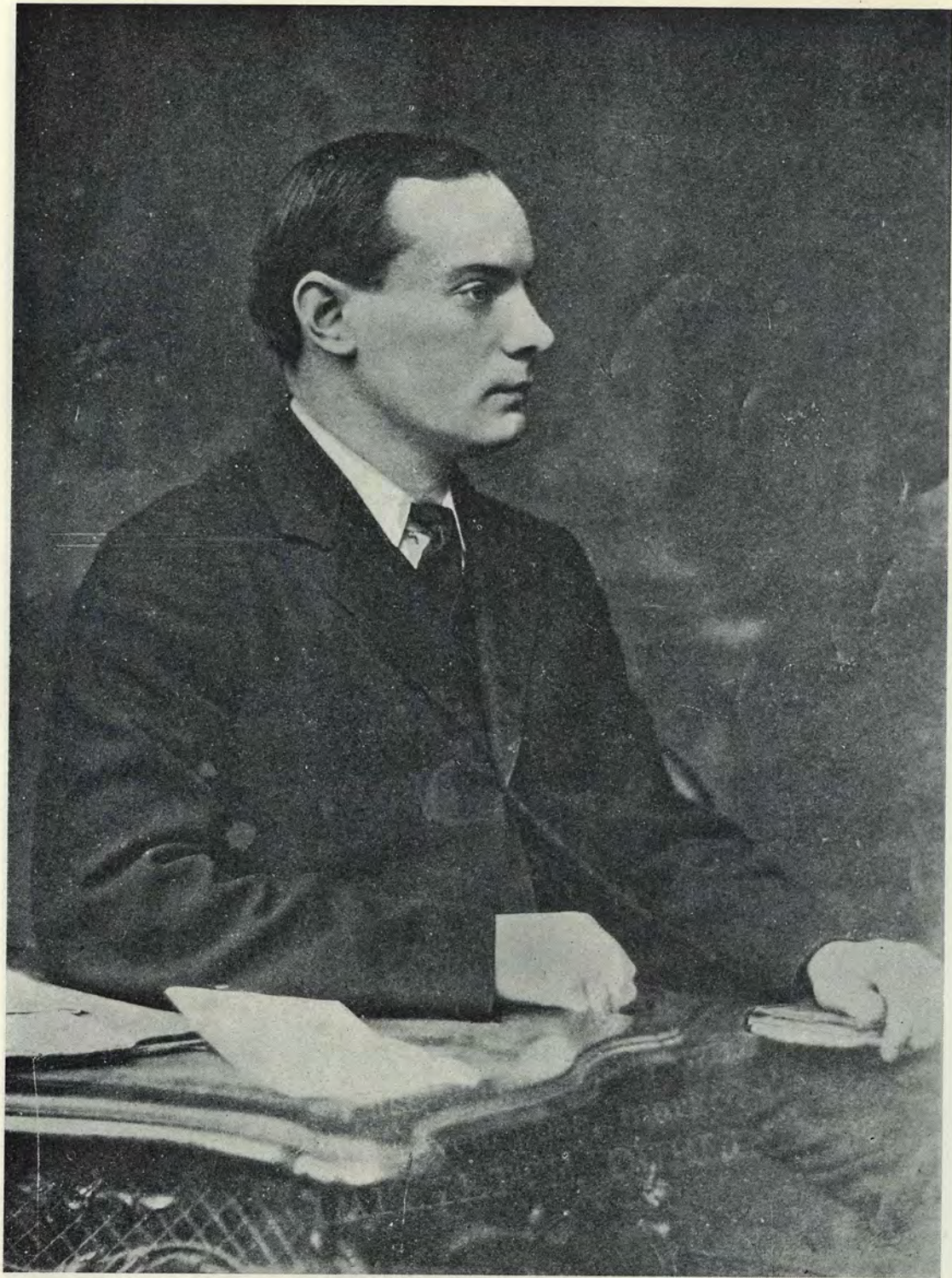


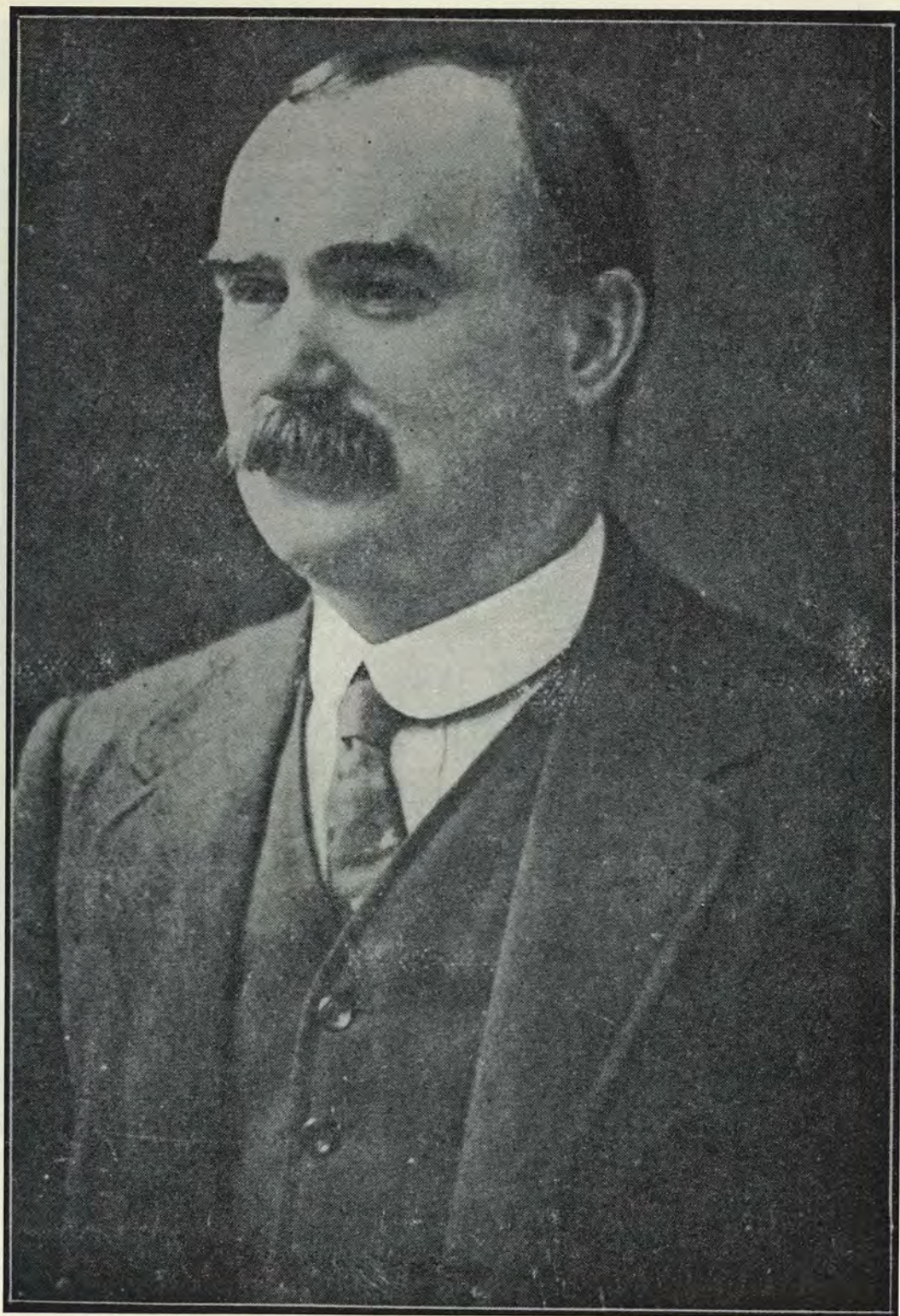
ARD-OIFIG AN PHOIST, BAILE ÁTHA CLIATH
roimh an Éirí Amach





SEÁN MAC DIARMADA



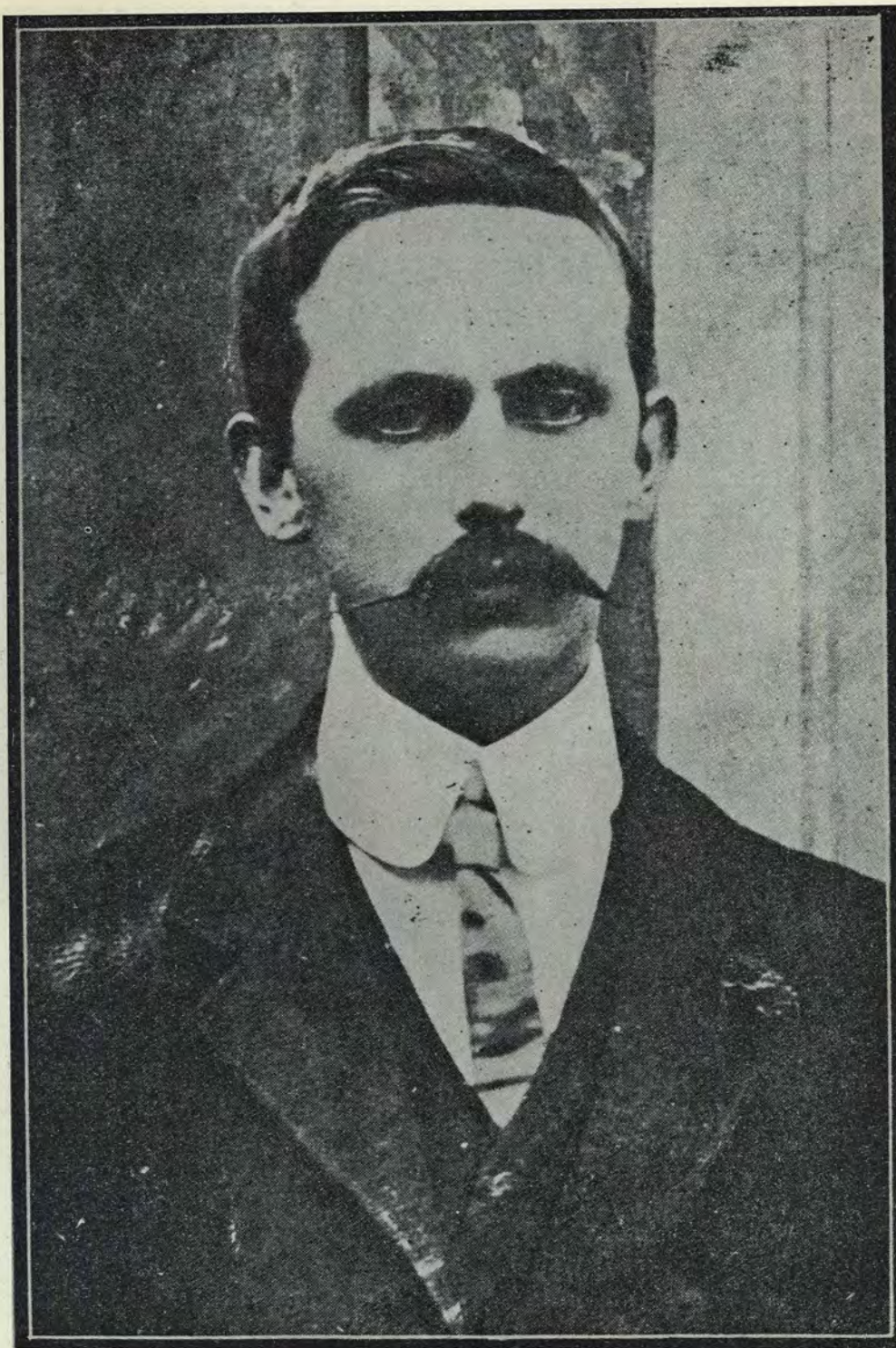


SÉAMUS Ó CONGHAILE



VI

TOMÁS MAC DONNCHADHA



ÉAMONN CEANNT





IX

IN ARD-OIFIG AN PHOIST ROIMH AN TRÉIGEAN SEACHTAIN NA CÁSCA



10710 10 LÁR ÁTHA CLIAITH TAR ÉIS A DHÓITE



POBLACHT NA H EIREANN.
THE PROVISIONAL GOVERNMENT
OF THE
IRISH REPUBLIC
TO THE PEOPLE OF IRELAND.

IRISHMEN AND IRISHWOMEN: In the name of God and of the dead generations from which she receives her old tradition of nationhood, Ireland, through us, summons her children to her flag and strikes for her freedom.

Having organised and trained her manhood through her secret revolutionary organisation, the Irish Republican Brotherhood, and through her open military organisations, the Irish Volunteers and the Irish Citizen Army, having patiently perfected her discipline, having resolutely waited for the right moment to reveal itself, she now seizes that moment, and, supported by her exiled children in America and by gallant allies in Europe, but relying in the first on her own strength, she strikes in full confidence of victory.

We declare the right of the people of Ireland to the ownership of Ireland, and to the unfettered control of Irish destinies, to be sovereign and indefeasible. The long usurpation of that right by a foreign people and government has not extinguished the right, nor can it ever be extinguished except by the destruction of the Irish people. In every generation the Irish people have asserted their right to national freedom and sovereignty; six times during the past three hundred years they have asserted it in arms. Standing on that fundamental right and again asserting it in arms in the face of the world, we hereby proclaim the Irish Republic as a Sovereign Independent State, and we pledge our lives and the lives of our comrades-in-arms to the cause of its freedom, of its welfare, and of its exaltation among the nations.

The Irish Republic is entitled to, and hereby claims, the allegiance of every Irishman and Irishwoman. The Republic guarantees religious and civil liberty, equal rights and equal opportunities to all its citizens, and declares its resolve to pursue the happiness and prosperity of the whole nation and of all its parts, cherishing all the children of the nation equally, and oblivious of the differences carefully fostered by an alien government, which have divided a minority from the majority in the past.

Until our arms have brought the opportune moment for the establishment of a permanent National Government, representative of the whole people of Ireland and elected by the suffrages of all her men and women, the Provisional Government, hereby constituted, will administer the civil and military affairs of the Republic in trust for the people.

We place the cause of the Irish Republic under the protection of the Most High God, Whose blessing we invoke upon our arms, and we pray that no one who serves that cause will dishonour it by cowardice, inhumanity, or rapine. In this supreme hour the Irish nation must, by its valour and discipline and by the readiness of its children to sacrifice themselves for the common good, prove itself worthy of the august destiny to which it is called.

Signed on Behalf of the Provisional Government,

THOMAS J. CLARKE,

SEAN Mac DIARMADA,

THOMAS MacDONAGH,

P. H. PEARSE,

EAMONN CEANNT,

JAMES CONNOLLY.

JOSEPH PLUNKETT.

AN FORÓGRA

Poblacht na hÉireann
Rialtas Sealadach
Phoblacht na hÉireann
Do mhuintir na hÉireann

A FHEARA AGUS A MHNÁ NA hÉIREANN: In ainm Dé agus in ainm na nglún a chuaigh romhainn agus óna bhfuair sí seanoideas na náisiúntachta, tá Éire, trínne, ag gairm a clainne faoina bratach agus ag bualadh buille ar son a saoirse.

Tar éis di a fir a eagrú agus a oiliúint ina heagraíocht rúnda réabhlóideach, Bráithreachas Phoblacht na hÉireann, agus ina heagraíochtaí míleata poiblí, Óglaigh na hÉireann agus Arm Cathartha na hÉireann, agus tar éis di a riailbhéas a thabhairt go foighneach chun foirfeachta agus feitheamh go buanseasmhach leis an bhfaill chun gnímh, tá sí ag glacadh na faille sin anois, agus, le cabhair óna clainn ar deoraíocht i Meiriceá agus ó chomh-ghuaillithe calma san Eoraip, ach, thar gach ní, le muinín as a neart dílis féin, tá sí ag bualadh buille i ndóchas iomlán go mbéarfaidh sí bua.

Dearbhaímid gur ceart ceannasach dochloíste ceart mhuintir na hÉireann chun seilbh na hÉireann, agus chun dála na hÉireann a stiúradh gan chosc gan cheataí. Níor cuireadh an ceart sin ar ceal leis an bhforghabháil a rinne pobal eachtrannach agus a rialtas air le cian d'aimsir ná ní féidir go brách a chur ar ceal ach trí dhíothú mhuintir na hÉireann. Níl aon ghlún dá dtáinig nár dhearbhaigh pobal na hÉireann a gceart chun saoirse agus ceannas a náisiúin; sé huair le trí chéad bliain anuas dhearbhaíodas faoi airm é. Ag seasamh dúinn ar an gceart bunaidh sin agus á dhearbhu arís faoi airm os comhair an tsaoil, fógraímid leis seo Poblacht na hÉireann ina Stát Ceannasach Neamhspleách agus cuirimid ár n-anam féin agus anam ár gcomrádaithe comhraic i ngeall lena saoirse agus lena leas, agus lena mórardh i measc na náisiúin.

Dlíonn Poblacht na hÉireann, agus éilíonn sí leis seo, géillsine ó mhuintir uile na hÉireann, idir fhir agus mhná. Ráthaíonn an Phoblacht saoirse creidimh agus saoirse sibhialta, comhchearta agus comhdheiseanna, dá saoránaigh uile, agus dearbhaíonn sí gurb é a rún séan agus sonas a lorg don náisiún uile agus do gach roinn di, le comhchúram do chlainn uile an náisiúin, agus le neamhairt ar an easaontas a cothaíodh d'aontoisc eatarthu ag rialtas eachtrannach agus lér deighleadh mionlucht ón tromlach san am atá imithe.

Go dtí go dtabharfaidh feidhm ár n-arm an t-ionú dúinn Buan-Rialtas Náisiúnta a bhunú ó theachtaí do phobal uile na hÉireann arna dtoghadh le vótaí a cuid fear agus ban, déanfaidh an Rialtas Sealadach, a bhunaítear leis seo, cúrsaí sibhialta agus míleata na Poblachta a riaradh thar ceann an phobail.

Cuirimid cúis Phoblacht na hÉireann faoi choimirce Dhia Mór na nUile-chumhacht agus impímid A bheannacht ar ár n-airm; iarraimid gan aon duine a bheas ag fónamh sa chúis sin do tharraingt easonóra uirthi le mílaochas, le mídháonnacht ná le slad. San uain oirbheartach seo is é dualgas náisiún na hÉireann a chruthú, lena misneach agus lena dea-iompar agus le toil a clainne á dtoirbhirt féin ar son na maitheasa poiblí, go dtuilleann sí an réim ró-uasal is dán di.

Arna shíniú thar ceann an Rialtais Shealadaigh,

TOMÁS Ó CLÉIRIGH,
SEÁN MAC DIARMADA, TOMÁS MAC DONNCHADHA,
PÁDRAIC MAC PIARAS, ÉAMONN CEANNT,
SÉAMUS Ó CONGHAILE, IÓSEPH Ó PLUINGCÉAD,

NA TAISMÍ

SÉ DHUINE DHÉAG A BÁSAÍODH

“Sixteen dead men ! Shall they return ?
Yea, they shall come again, breath of our
breath,
They on our nation's hearth made old
fires burn,
Guard her unconquered soul, strong in
their death.”

—Dora Sigerson Shorter.

Ar an 3 Bealtaine, 1916, ceithre lá i ndiaidh an ghéillte tosaíodh ar cheannairí an Éirí Amach a chur chun báis. Dúradh i bhfógra oifigiúil tráthnóna an lae sin :

“Triúr de shínitheoirí na gairme a rinne fógairt ar Phoblacht na hÉireann, P. A. Mac Piarais, T. Mac Donnchadha agus T. S. Ó Cléirigh, triaileadh iad ag Cúirt Mhíleata Mhachaire agus daoradh chun báis iad. Tar éis an bhreith dhaortha sin a dheimhniú mar is cuí lámhachadh an triúr réamhráite sin ar maidin inniu.”

Cuireadh chun báis ina dhiaidh sin i mBaile Átha Cliath :—

Ióseph Ó Pluingcéad	4 Bealtaine
Éadbhard Ó Dálaigh	4 Bealtaine
Liam Mac Piarais	4 Bealtaine
Micheál Ó hAnnracháin	4 Bealtaine
Seán Mac Giolla Bhríde	5 Bealtaine
Éamonn Ceannt	8 Bealtaine
Micheál Ó Mealláin	8 Bealtaine
Conchubhar Ó Colbáird	8 Bealtaine
Seán Heuston	8 Bealtaine
Seán Mac Diarmada	12 Bealtaine
Seamas Ó Conghaile	12 Bealtaine

Tá na ceithre ceannairí déag sin curtha ag Cnoc an Earbair.

Cuireadh Tomás Ceannt chun báis i gCorcaigh an 9 Bealtaine, 1916, agus tá sé curtha ansin.

Ba é an séú duine déag Ruairí Mac Easmainn a crochadh i bPríosún Pentonville i Londain an 3 Lúnasa, 1916. Tugadh taisí a choirp ar ais go hÉirinn an 23 Feabhra, 1965, agus do hathadhlacadh i Reilig Ghlasnaoin iad an 1 Márta, 1965.

An seachtar ceannairí a shínigh Forógra na Poblachta rinne siad sin cé go mb'eol dóibh go mba é barántas a mbáis é dá dteipeadh ar an Éirí Amach.

Bhí sé d'onóir ag *Pádraic Mac Piarais*, ina Uachtarán dó ar Rialtas Sealadach na Poblachta, an Forógra a léamh ag Ard-Oifig an Phoist, Baile Átha Cliath, Dé Luain, an 24 Aibreán, 1916. Rugadh i mBaile Átha Cliath é i 1879, agus fuair sé a chuid oideachais ó na Bráithre Críostaí. In aois a 17 dó do cheangail sé páirt le Conradh na Gaeilge agus in aois a 24 dó ceapadh é ina eagarthóir ar *An Claidheamh Soluis* mar ar nocht sé a dhíograis dá thír dhúchais faoi ghné álainn phróis agus filíochta. Bhunaigh sé dhá scoil arbh í an Ghaeilge an ghnáththeanga iontu, Scoil Éanna do bhuachaillí agus Scoil Íde do chailíní.

Faoi tharraingt an Fhíníneachais, a bhí de shíor á theagasc ag Tomás Ó Cléirigh, bhí Mac Piarais ar dhuine de lucht bunaithe Óglaigh na hÉireann, i mí na Samhna, 1913. Tamall roimhe sin glacadh mar bhall de Bhráithreachas Phoblacht na hÉireann é. Eisean a toghadh chun an óráid a dhéanamh ag sochraid

an Fhínín laochta, Ó Donnabháin Rosa, agus chuir sé i gcomhad ansin soiscéal an Scarúnachais Éireannaigh. "Is den bhás a thagann an bheatha," ar sé, "agus is ó uaigheanna fear agus ban tírdhílis a eascraíonn na náisiúin bheo . . . Lucht Coimeádta na Ríochta seo . . . is dóigh leo go bhfuil Éire ceansaithe acu . . . is dóigh leo go bhfuil réamh-eolas an uile ní acu . . . ach na hamadáin . . . d'fhág siad againn ár mairbh ba Fhíníní agus fad a bhéas na huaigheanna sin ag Éirinn, Éire gan saoirse ní bheidh sí riamh faoi shíoth."

Tomás Ó Cléirigh, an chéad duine de shínitheoirí an Fhorógra agus an té ba shine orthu, rugadh é in Oileán Iocht i 1858. Chaith sé cuid mhaith dá óige i nDún Geanainn, Co. Thír Eoghain, mar ar bhunaigh sé cumann náisiúnach in aois a 17 dó. Timpeall 1879 chuaigh sé ar imirce go Meiriceá agus cheangail sé le Clann na nGael. Tar éis cúpla bliain, chuaigh sé ó Mheiriceá go Sasana ar fheachtas réabhlóideach. Gabhadh é agus gearradh pianseirbhís lena shaol air.

Tar éis dó 15 bhliain den daoirse a fhulaingt agus tar éis a bheith go minic lena linn sin faoi cheangal slabhraí agus i ngéibheann aonarach, ligeadh amach ar choinníoll é i 1898, agus an bliain ina dhiaidh sin chuaigh sé ar ais go Meiriceá mar ar phós sé Caitlín Ní Dhálaigh.

Sa bhliain 1907 d'fhill Ó Cléirigh ó Mheiriceá go hÉirinn agus comhthoghadh é ina bhall de Ard-Chomhairle Bhráithreachas Phoblacht na hÉireann. As sin amach rinne sé saothar gan sos le Éirí Amach a thabhairt i gcríoch.

Rugadh *Tomás Mac Donnchadha*, scoláire, file agus drámadóir, ag Cloch an tSiúrdánaigh, Co. Thiobrad Árann i 1878. Fuair sé a chuid oideachais i gColáiste Charraig an Tobair. Bhí sé ina mhúinteoir i gColáiste Naomh Ciarán, Cill Chainnigh agus i gColáiste Cholmáin, Mainistir Fhear Maí, agus ina léachtóir le Litríocht an Bhéarla i gColáiste na hOllscoile, Baile Átha Cliath. Bhí sé páirteach le Pádraic Mac Piarais i gConradh na Gaeilge agus i mbunú Scoil Éanna.

I measc a chuid scríbhinní iomadúla bhí an dráma "When the Dawn is Come" a léiríodh in

Amharclann na Mainistreach, Baile Átha Cliath i 1908, inar samhlaíodh Éire ag éirí in éadan a lucht ceansaithe.

I dteannta a bheith ar dhuine de shínitheoirí an Fhorógra, bhí Mac Donnchadha ina Oifigeach Ceannais ar Dhara Cathlán Áth Cliath agus bhí sé i gceannas i Monarcha Mhuintir Jacob. Dhiúltaigh sé géilleadh go dtí an 30 Aibreán.

Rugadh *Ióseph Máire Ó Pluingcéad* i mBaile Átha Cliath i 1887. Fuair sé a chuid oideachais i Scoil na hOllscoile Caitlicí, i gColáiste Belvedere agus ag Stonehurst i Sasana. In ainneoin na heasláinte a lean de le linn a óige, ba scoláire agus ba náisiúnaí dúthrachtach é.

Bhí sé ina fhile agus do chomhoibrigh sé le Tomás Mac Donnchadha agus le daoine eile chun Amharclann Éireannach a bhunú agus mar eagarthóir ar an "Irish Review." Ba dhuine de lucht bunaithe Óglaigh na hÉireann agus ball de Choiste Feidhmitheach na nÓglach é. Bhí sé ina bhall de Bhráithreachas Phoblacht na hÉireann, agus ina Stiúrthóir Oibríochtaí Míleata dó ba eisean a rinne an bheartaíocht mhíleata don Éirí Amach. In ainneoin é a bheith breoite ghlac sé páirt sa troid in Ard-Oifig an Phoist.

An duine a b'óige de shínitheoirí Fhorógra na Poblachta, pósadh é le Gráinne Gifford i bPríosún Chill Mhaighneann go gairid sular cuireadh chun báis é.

Rugadh *Éamonn Ceannt* i gCo. na Gaillimhe i 1881. In aois a dheich mbliain dó d'aistrigh a mhuintir go Baile Átha Cliath mar a bhfuair sé a chuid oideachais ó na Bráithre Críostaí. Bhí sé ina chúntóir in Oifig Chisteoir na Cathrach, Bardas Átha Cliath. Chuir sé ard-spéis sa Ghaeilge agus i stair agus ceol na hÉireann. Ina bhall tionscnaimh d'Óglaigh na hÉireann dó ghlac sé páirt i Smuigléireacht na nGunnáí ag Beann Éadair i mí Iúil, 1914.

Chomh maith le bheith ar dhuine de shínitheoirí an Fhorógra bhí sé ina Oifigeach Ceannais ar Cheathrú Cathlán Áth Cliath a raibh a cheanncheathrú ag Teach na mBocht Átha Cliath Theas (Ospidéal Naomh Caoimhín faoi láthair) i rith an Éirí Amach.

Rugadh *Seán Mac Diarmada* láimh le Coillte Clochair, Co. Liatroma i 1884. I dtús a óige chuaigh sé go hAlbain ag obair agus go luath ina dhiaidh sin go Béal Feirste. Ba bhall de Chonradh na Gaeilge é, de Chumann Lúthchleas Gael, Sinn Féin, Óglaigh na hÉireann agus Bráithreachas Phoblacht na hÉireann. Rinne sé bainisteoireacht ar “Irish Freedom” thar ceann an chumainn deiridh úd. Thaistil sé Éire fada leitheadach ina Eagraí Náisiúnta don Bhráithreachas. Taom polaimiailtís a ndearna sé faillí ann trí mhéad a dhúthrachta san obair d’fhág sé coiscéim bhacaí ina iarmairt throm air agus bhí air a bheith i muinín maide siúil. Bhí sé ina bhall den Chomhairle Mhíleata a bheartaigh an tÉirí Amach agus in ainneoin easpa sláinte bhí sé le Foireann na Ceannteathrún in Ard-Oifig an Phoist i rith na troda go léir.

Séamus Ó Conghaile, an dara duine ba shine ar shínitheoirí an Fhorógra, ba dhuine de chlann lanúin ó Chondae Mhuineacháin é. Chaith sé a óige in Albain mar ar chuir sé oideachas air féin trí fhairsinge a chuid léitheoireachta. Tháinig sé go hÉirinn mar eagraí sóisialach agus bhunaigh sé Páirtí Poblachtánach Sóisialach na hÉireann i mBaile Átha Cliath agus bhí sé ina eagarthóir chomh maith ar “The Workers’ Republic.”

Ó chuaigh sé dian air a bheatha a thuilleamh i mBaile Átha Cliath d’imigh sé go Meiriceá i 1903. Fad a bhí sé thall bhunaigh sé Cónascadh Sóisialach Éireannach agus rinne eagarthóireacht ar “The Harp” a raibh mar chuspóir leis cúis idirnáisiúnta lucht oibre agus lucht oibre na hÉireann go speisialta a chur chun cinn. D’fhill sé ar Éirinn i 1910, agus lean den bholscáireacht ar son an lucht oibre. Sa bhliain 1913 ghlac sé páirt i mbunú Arm Cathartha na hÉireann.

Cé go raibh socair faoi mhí Eanáir, 1916, ag Comhairle Mhíleata an I.R.B. go mbeadh an tÉirí Amach ann um Cháisc, ní raibh Ó Conghaile, a bhí go hoscaite ag moladh Éirí Amach a dhéanamh, ar an eolas faoin socrú sin. Tar éis chruinniú le ceannairí an I.R.B., áfach, cuireadh ar an eolas é agus chuir sé an tArm Cathartha i ngeall dul sa chomhrac. Go gairid

roimh an Éirí Amach dúirt sé lena chuid fear nach Arm Cathartha ná Óglaigh na hÉireann a bhí ann a thuilleadh ach Arm Phoblacht na hÉireann amháin. Goineadh é i rith na troda in Ard-Oifig an Phoist agus ina dhiaidh sin bhí air a chuid orduithe a thabhairt ó leaba shínteáin.

Chomh maith le Ióseph Máire Ó Pluingcéad básaíodh triúr eile ceannairí ar an 4 Bealtaine, 1916. B’iad sin *Éadbhard Ó Dálaigh*, *Liam Mac Piarais* agus *Micheál Ó hAnnracháin*.

Rugadh *Éadbhard Ó Dálaigh* i Luimneach i 1891. Mac Fínín agus nia Fínín a bhí ann. Ba dheartháir céile le Tomás Ó Cléirigh é. Bhí sé ina Oifigeach Ceannais ar Chéad Chathlán Áth Cliath i rith an Éirí Amach.

Liam Mac Piarais, an deartháir a b’óige le Pádraic Mac Piarais, rugadh i mBaile Átha Cliath é i 1881. In aois bhuachalla dóibh chuir an bheirt acu iad féin faoi gheasa bás a fháil le chéile ar son na hÉireann dá mba ghá sin. Bhí sé ina chaptaen sna hÓglaigh agus rinne sé troid in Ard-Oifig an Phoist.

Rugadh *Micheál Ó hAnnracháin*, mac le Fínín, i Ros Mhic Treoin, Co. Loch Garman i 1877. Ina fhear mór díograise ar son na Gaeilge ó thús a óige agus ina scríbhneoir dó a raibh an-ghealladh ann — eisean a scríobh “A Swordsman of the Brigade” — cheangail sé páirt le Óglaigh na hÉireann nuair a bunaíodh iad. Bhí sé in éineacht le Tomás Mac Donnchadha i Monarcha Mhuintir Jacob i rith an Éirí Amach.

Cuireadh duine amháin chun báis ar an 5 Bealtaine, 1916 — an *Maor Airm Seán Mac Giolla Bhríde* a rugadh i gCathair na Mart, Co. Mhuigheo i 1868. Agus é ina fhear óg chuaigh sé ar imirce go dtí an Aifric Theas mar ar throid sé ar thaobh na mBórach in éadan na Sasanach. Bhí sé in éineacht le Tomás Mac Donnchadha i Monarcha Mhuintir Jacob i rith an Éirí Amach.

Cuireadh *Micheál Ó Mealláin*, *Conchubhar Ó Colbáird* agus *Seán Heuston* chun báis ar an lá céanna le Éamonn Ceannt—ar 8 Bealtaine, 1916.

Rugadh *Michéál Ó Mealláin* i mBaile Átha Cliath i 1875. Ina fhíodóir síoda agus ina cheoltóir dó bhí sé ina Cheann Foirne ar an Arm Cathartha agus bhí sé i gceannas cheantar Fhaiche San Stiabhna i rith an Éirí Amach.

Rugadh *Conchubhar Ó Colbáird* i Móin a' Léana, Co. Luimnigh i 1888, ina mhac Fínín. Bhí sé ar dhuine den dream ba thúisce a chuaigh le Fianna Éireann agus chuaigh sé isteach in Óglaigh na hÉireann nuair a bunaíodh iad i 1913. Bhí sé i gceannas Dhríoglann Lána Muire Mhaith le linn an ghéillte i ndiaidh an Éirí Amach.

I mBaile Átha Cliath a rugadh *Sean Heuston* i 1891. Chuaigh sé ag obair i Luimneach i 1908, agus d'agraigh sé Fianna Éireann ann. Ar ais i mBaile Átha Cliath dó i 1913, chuaigh sé le Óglaigh na hÉireann agus in éineacht le Conchubhar Ó Colbáird, ar iarratas Phádraic Mhic Phiarais, d'oil sé buachaillí Scoil Éanna i gcúrsaí druile agus muscaedíochta. Bhí sé i gceannas in Institiúid na Déircíochta san Éirí Amach.

An chosaint a rinne muintir Cheannt ar a dteach muintire ag Bán Ard, Caisleán Uí Liatháin, Co. Chorcaí, tá sé ar cheann de scéalta gaisce 1916. Ar an 2 Bealtaine, 1916, an lá sular tosaíodh ar na ceannairí a chur chun báis i mBaile Átha Cliath, tháinig buíon de Chonstáblacht Ríoga na hÉireann timpeall ar Theach Bhán Ard agus tharla coimheascar fíochmhar dá cheann. Maraíodh constábla ceannais. Goinneadh go héag Risteard Ceannt agus goineadh Dáithí go trom. Tar éis do bhuíon mhíleata teacht ar an láthair gabhadh an mhuintir ar fad, an mháthair agus í os cionn ochtó bliain d'aois ina measc. Triailleadh Tomás agus Liam i gcúirt mhíleata i gCorcaigh agus ligeadh Liam saor. Daoradh *Tomás Ceannt* agus cuireadh chun báis é ar an 9 Bealtaine, 1916.

Rugadh *Ruairí Mac Easmainn* ag Sáinn le Gó, Co. Átha Cliath i 1864. Chuaigh sé isteach i Seirbhís Chóilíneach na Breataine i 1891, agus d'éirigh gáir mhór ar fud an domhain faoi thuairisc a thug sé ar an gcruatan a bhí á fhuil-aing ag an bpobal dúchasach ar na heastáit mhóra rubair sa Congo Uachtarach nuair a foilsíodh í i 1904. Mar aitheantas ar son a shaothair bronnadh céim Ridire air. Tar éis dó tamall fada saoire a chaitheamh in Éirinn ag fáil bhis-each sláinte ghlac sé ina chreideamh le Neamhspleáchas na hÉireann.

Sa bhliain 1910, fad a bhí sé fós i mbun a dhualgais chonsalachta, bhí sé páirteach i bhfiosrúchán a rinneadh faoin bhail oibre a bhí ar na pobail Indiacha ar na plandála rubair in Putumayo fan réimsí uachtaracha abhantrach an Amazon i Meiriceá Theas. Dáltha scéal an Congo rinne a thuairisc nochtadh ar chóras cruálach agus mar thoradh air sin cuireadh deireadh leis an Chomhlacht a bhí i mbun na bplandálacha sin.

Tar éis don tsláinte teip air, d'éirigh sé as a phost agus d'fhill sé go hÉirinn i 1913. Bhí sé ina bhall tionscnaimh d'Óglaigh na hÉireann agus chuidigh sé chun airgead a bhailiú le h-airm a sholáthar dóibh. I rith an Chéad Chogadh Domhanda rinne sé iarracht (gan toradh, mórán) Briogáid Éireannach a bhunú sa Ghearmáin i measc Éireannaigh in Arm na Breataine a bhí ina bpríosúnaigh chogaidh. Rinne sé iarracht (gan toradh, mórán, ach an oiread) údaráis na Gearmáine a spreagadh chun leor-armáil a chur ar fáil d'Óglaigh na hÉireann ionas go mbeadh an rath ar an Éirí Amach.

Tháinig sé go hÉirinn ar Aoine an Chéasta, an 21 Aibreán, 1916, agus gabhadh é laistigh de chúpla uair an chloig. Tar éis a thriail i Londain ar choir "tréasa" daoradh chun báis é ar an 5 Iúil, 1916, agus crochadh ag Pentonville é ar an 3 Lúnasa, 1916.

BEIRT IS SEASCA EILE A CAILLEADH

Amach ón sé dhuine dhéag a cuireadh chun báis tar éis Seachtain na Cásca ní h-eol go cruinn cé mhéid ar fad a fuair bás ar son na hÉireann an tráth san. Is eol, áfach, gur cailleadh na laochra seo leanas:—

Seán Mac Adaim
Tomás Ó hAilín
Éamann Ó hAonghais
Éamann Breathnach
Pilib Breathnach
Aindrias Ó Broin
Laoiseach Ó Broin
Séamas Ó Broin
Liam de Búrca
Seán Ó Cadhla
Cathal Ó Carragáin
Risteard Ceannt
Risteard Ó Cearúill
Conchúr Céitinn
Pilib Ó Cléirigh
Éamann Mac Coistealbh
Seán Mac Coistealbh
Anraí Mac Giolla Chomhghaill
Pádraig Ó Conchúir
Seán Ó Conghaile
Séamas Ó Corcráin
Séamas Mac Cormaic
Éamann Ó Coscraigh
Seán Ó Crionagáin
Seán Ó Croimín
Séamas Ó Cuinn
Breandán Ó Dónalláin
Cathal Ó Dorchaí
Seán Ó Duáin
Liam Mac Dúill
Pádraig Ó Dúill

Seán Ó hÉilí
Gearóid Mac Eocha
Seoirse Mac Eochagáin
Seán Ó hEoin
Pádraig Ó Faoláin
Pádraig Ó Fearghail
Pádraig Ó Flannagáin
Seán Ó Gráda
Seán Ó hÍomhair
Peadar Mac Liaim
Peadar Ó Maicín
Proinsias Ó Maicín
Peadar Ó Mainnín
Micheál Ó Maoileoin
Micheál Ó Maoilmhichíl
Cathal Ó Monacháin
Dónall Ó Muirí
Risteard Ó Murchú
Risteard Ó Raghallaigh
Seán Ó Raghallaigh
Tomás Ó Raghallaigh
Seoirse Mac Raghnaill
Tomás Ó Raifeartaigh
Ua Rathghaille
Feardorcha Ó Riain
Padraig Seortús
Dónall Ó Síocháin
Séamas Ó Sionnaigh
Seán Mac Thréinfhir
Seán Ó hUrthuile
Tomás Weafer

AN BHRATACH NÁISIÚNTA

“Gach laoch ag guí le díograis chroí ná stríocfaí an brat go deo,

Is ag fáinne an lae d’fhan an meirg’ go tréan os a gcionn ins an drúcht geal ceo.”

Do réir Airgeagail 7 de Bhunreacht na hÉireann is í an bhratach trí ndath, i, uaine, bán agus flann-bhuí, an suaitheantas náisiúnta.

Roimh Éirí Amach na Cásca, 1916 bhí tús áite ag an mbratach uaine ach ba gearr ina dhiaidh sin gur glacadh leis an mbratach trí ndath mar shuaitheantas náisiúnta.

Ba cheart go mbeadh eolas cruinn ag gach Éireannach ar conas cúirtéis a thabhairt don mBratach. Seo thíos na pointí is mó tábhacht:—

- (1) Nuair a bhítear ag ardú nó ag ísliú na Brataí, nó nuair a bhíos sí ag gabháil thar bráid le linn paráide, ba cheart do gach a mbíonn i láthair aghaidh a thabhairt ar an mBratach, seasamh ar aire agus cúirtéis a thabhairt.

(When the Flag is being hoisted or lowered, or when it is passing by in a parade, all present should face the Flag, stand at attention and salute).

- (2) Daoine faoi éide ar gnáth leo cúirtéis a thabhairt leis an lámh, ba cheart dóibh an chúirtéis láimhe a thabhairt.

(Persons in uniform who normally salute with the hand should give the hand salute).

- (3) Ba cheart d’fhir in éadaí sibhialtaigh a gceannbheart a bhaint díobh leis an lámh dheis agus é a choinneáil os cionn an chroí.

(Men in civilian attire should remove the headdress with the right hand and hold it over the heart.)

- (4) Ba cheart do mhná cúirtéis a thabhairt tríd an lámh dheis a leagan ar an gcroí.

(Women should salute by placing the right hand over the heart.)

- (5) Bheirtear an chúirtéis don Bhratach ag dul thar bráid i bparáid, nuair a bhíos sí sé coiscéimeanna ó láthair, agus leantar den chúirtéis nó go mbíonn an Bhratach imithe thar bráid.

(The salute to the Flag when it is being borne past in a parade is rendered when the Flag is six paces away and the salute is held until the Flag has passed by.

- (6) Nuair a bhíos níos mó ná aon Bhratach náisiúnta amháin ar iompar, ní ceart cúirtéis a thabhairt ach don Bhratach tosaigh.

(When more than one National Flag is carried, the salute should be given only to the leading Flag.)

- (7) Nuair a seinntear an tAmhrán Náisiúnta i láthair na Brataí is ceart do gach a mbíonn i láthair aghaidh a thabhairt ar an mBratach, seasamh ar aire agus cúirtéis a thabhairt di, agus leanúint den chúirtéis nó go mbeidh an nóta deiridh ceoil seinnte.
- (When the National Anthem is played in the presence of the Flag, all present should face the Flag, stand at attention and salute it, remaining at the salute until the last note of the music.)
- (8) Ní ceart ar chor ar bith an Bhratach d'úsáid chun maisithe.
- (The Flag should never be used as a decoration.)
- (9) Ní ceart, go háirithe, an Bhratach a leathadh os cionn dóirse nó áirsí, ná í a cheangal ina cuachóig ná rós-chnóta a dhéanamh aiste.
- (In particular, the Flag should not be festooned over doorways or arches, tied in a bow knot or tied in a rosette.)
- (10) Nuair a bhíos an Bhratach ar taispeáint ar ardán, ní ceart í a scaradh ar sheastán an chainteóra ná ní ceart í a leathadh thar an ardán.
- (When displayed on a platform, the Flag should not be used to cover the speaker's desk, nor should it be draped over the platform.)
- (11) Ní ceart aon litir ná pictiúr d'aon tsaghas a chur ar an mBratach.
- (No lettering or picture of any kind should be placed on the Flag.)
- (12) Ní ceart an Bhratach a leathadh ar thraen, ar charr ná ar bhád.
- (The Flag should not be draped on a train, car or boat.)
- (13) Ní ceart an Bhratach d'iompar ar cothrom ach is ceart i gcónaí í d'iompar ar ard, ar siabadh scaoilte, ach amháin nuair a bhíos sí timpeall ar chomhrainn.
- (The Flag should not be carried flat, but should always be carried aloft and free, except when used to drape a coffin.)
- (14) Ní ceart, aon tráth, ligean don Bhratach baint le talamh, sraoilleadh san uisce ná dul i bhfastó i gcrainn ná in aon bhacainn eile.
- (The Flag should not at any stage be let touch the ground, trail in water or become entangled in trees or other obstacles.)
- (15) Ní ceart an Bhratach a bheith ar taispeáint amuigh faoin spéir, ach amháin idir éirí gréine agus luí gréine.
- (The Flag should be displayed in the open, only between sunrise and sunset.)
- (16) Is féidir, áfach, ar ocaidí mar chruinnithe poiblí, morshiúil nó socraidí an Bhratach a thaispeáint faid a bhíd sin ar bun.
- (The Flag may, however, on occasions such as public meetings, processions or funerals, be displayed for the duration of such functions.)
- (Nóta: Tá na pointí thuas bunaithe ar an leabhrán "An Bhratach Náisiúnta," foilsithe ag Oifig an tSoláthair.)

AN tAMHRÁN NÁISIÚNTA

Seo dhíbh, a chairde, duan óglaigh,
Cathréimeach, briomhar, ceolmhar,
Ar dtinte cnámh go buacach táid,
'S an spéir go mín réaltógach.
Is fonnmhar faobhrach sinn chun gleo,
'S go tiúnmhar glé roimh thócht don ló,
Faoi chiúnas caomh na hoiche ar seol,
Seo libh, canaig amhrán na bhFiann.

Sinne Fianna Fáil, atá faoi gheall ag Éirinn,
Buíon dár slua thar toinn do ráinig chugainn,
Faoi mhóid bheith saor, seantir ár sinsear
feasta
Ní fhágfar faoin tíorán ná faoin tráill.
Anocht a théam sa bhearna baoil,
Le gean ar Ghaeil chun báis nó saoil,
Le gunna-scréach, faoi lámhach na bpiléar,
Seo libh, canaig amhrán na bhFiann.

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

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

(* gap of danger)

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