

Dead Roots Stirring:

THE POLITICISATION OF THE IRISH LANGUAGE!



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2018

"Tír gan Teanga

Tír gan Anam."

'A land without language is a land without soul'.

Padraig Pearse, Poet, Teacher, Gaeilgeoir.

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Introduction

"A revolution is truly needed-in our values, outlook and economic organization. For the crisis of our environment stems from a legacy of economic and technical premises which have been pursued in the absence of ecological knowledge. That other revolution, the industrial one that is turning sour and needs to be replaced by a revolution of new attitudes towards growth, good space and living things" (McCloskey, 1970)

The attraction to the Irish language for me is its deep cultural connection to land, environment and identity in Ireland when faced with the economic violence administered through Global market fluctuations, Stewarts and Knight (2016 cited in Devlin, AHAN6005, 2017:7) or the collapse of Northern Irish *power sharing* executive in relation both to the implementation of an Irish language act (see Politicisation ch footnotes) and *power sharing*. (The following project operates as a guide to navigating the sources in question). Considering how this creates an identity crisis for people in those economically effected areas (PIIGS Stewart and Knight 2016:2). In the face of assimilation by globalism and collapse of local representatives. What cultural value is left in the world? Initially the Question which I set out to explore in this dissertation was *"is cultural identity i.e Land and Language inherently linked to Political identity?"*. Grounded with archaeological interpretations (Cunliffe, 2012¹) I will expose Politicisation ² as an agent of neo-colonialism³, and through anthropological examination, demonstrate how the Irish language Gaeilge has been affected by colonialism (*The Broken Harp*, Mac Síomóin,(2014⁴), and Crowley, *The politics of the Irish Language* (2000) have been used for comparative analysis on interpretation). The cultural origins⁵ of the *Gaeilge* language is the cultural embodiment of the people and land. Through colonial exploits which have enacted repression and oppression of the Indigenous⁶ Irish culture I will draw on the unique relationality (Ingold 2000: 144) the Irish language has to manifestations by definitions of nationalism (Gellner 2006 in Eriksen 2007:2, Hobsawm 1992), Environmentalism (Anderson 2006:5-10), Identity (Ingold 2000, Darier 1999) and Technology⁷ (Heidegger in Krell 1997) to present a case for the De-Politicisation of the Irish language and contextualization of Resources (Devlin 2018: A + B). Furthermore, I would hope that my efforts, intrigue at very least a pragmatic pluralist analysis of the inter-relationality of material and immaterial culture in Ireland through anthropological interpretations based on *"Historically marginalized peoples sometimes will remain invisible" despite the best professional archaeologists' efforts"* Burnsten In Poirier (1999:5).

¹ Celtic from the west-Koch et al, cited in Cunliffe 2012:42 see also Atlantic Cunliffe(2001f)

² "the activities associated with the governance of a country or area, especially the debate between parties having power." Definition of politics Oxford dictionary, Thus Politicisation is conversion of the national/or cultural into a framework of state governance.

³ "neo-colonial administrative apparatus" in reference to Geraldo Divalis "Culturally, colonialism has adopted a negation to the (native culture's) symbolic systems (including the native language) forgetting or undervaluing them even when they manifest themselves in action." Mac Síomóin, Tomás. *The Broken Harp: Identity and Language in Modern Ireland* (76-77.).

⁴ The content of *The Broken Harp* is an extension of material discussed originally in the following publications: 1916: *Leath-réabhlóid-Paradacsa Ait na Gaeilge* (2006), *Ó Mhársa go Magla* (2006) and most particularly, in *Nua-Éireannachas-Namhad don Ghaeilge?* and *Féiniúlacht, Cultúr agus Teanga i Ré an Domhandaith* (2011). These texts by Tomás Mac Síomóin were published by Coiscéim Teoranta. Mac Síomóin, Tomás. 2014: 3).

⁵ "What one needs to know in order to behave as a functioning member of society" Ingold 2000:138, contrast to brehon law, see Matthews 1994:25, furthermore I will use Gaeilge and Irish interchangeably, Gaeilge: Irish Gaelic for the Irish language

⁶ Indigenous is applied here, as inherited descent from pre-colonial kinship and cultural group, either as an imagined community" Anderson 2006:7, see also Seton Watson 1977 or "Historics and relatedness" Ingold 2000

⁷ "Ge stell"-Technologicalisation is the setting upon by Humans on nature to transform the actual into standing reserve" Heidegger in Krell 1997:309-329

Technologicalisation as Colonialism,
Technologicalisation of Cultural Value:

Politicisation of a language occurs over several hundred years and has earnestly risen in response to oppression and repression (Anderson 2006:83). From what was environmental and social has turned increasingly political in response and technological in its manifestations. Note the technological process is nothing technological, it's essences of setting upon and transformation of the actual into standing reserves is an inherently human feature (D F Krell, 1993:325). My research has required me to look at the colonization process, how that contextualizes the aspirations for gaelic revivalists and irish nationalist *"that the restoration of our culture must be crucial in every part of our struggle and that the restoration of the irish language must be a central part of our cultural struggle"* Adams (1986:143-1)

The comparative analysis of cultural artefacts has been aimed to demonstrate the innate environmental orientation of irish language and ontology, by doing so I also hope to identify a pre-colonial, and pre-industrial (D F Krell, 1993:320) perspective and how the perspective of an environmentally orientated ontology still exists in the immaterial⁸ gaelic culture. In summary demonstrating Through Ogam the inherent representation of the irish language provides a unique perspective into pre-industrial (D F Krell, 1993⁹) society in Ireland, in that the language signifies it's mnemonics through derived authority or power from and orientated around interactions and observations of the environment (Calder, 1917). In this, animistic qualities rooted to indigenous animistic ontologies by in large is highly unsuitable for modernised global industrial world(Eriksen2007:3). Why?, because the indigenous cosmology of celts, sees the world as pluralist, Tir na nOg land of bliss, the sidhe faeries. Whilst the language has underwent serious decline, the perspective which was rooted ontologically has underwent a change, but the people of Ireland still have maintained an environmentally subconscious orientation, and that language, is more than just signifiers it's a mode of viewing, a communicative technology(Eriksen 2007:3-9), and as we know the essence of technology is nothing technological, (D F Krell, 1993:325)that means that regardless of the language we speak, the connection to cultural totems and artefacts such as an Island still persists, we still understand our cultural orientation, our goddess érin. Through my interpretation of the Irish Language and armed with theoretical perspectives of the Sapir-whorf, and course de general linguistic by Sassure in which to channel my thoughts regarding the use of language (Hutson, 2003) with post processual archaeological views towards interpretation of fact and theory. Justification thus needed for language being the root influence of cultural ontological perspective, however in the creation of the language, still shows an orientor, Thus, although the language

⁸ "where sensations are private to the individual, representations are public and social" Ingold 2000:158

⁹ D F Krell, 1993:329) Analogy of pre-industrial society comparison of a water mill to a hydro electric dam "windmill does nt reveal concealed energy"

pertains to the environment, the language is not the root of the ontology, the people are, development through advanced coded messages, within the environment pertains to the abilities of the creator in question. Without Land there would be no need for language. The environmental orientation in my hypothesis follows would inferably be located as such (*The Celtic Nation/ Nations Today (Figure-Historical Atlas of the Celtic World, Haywood (2001 in Cunliffe 2001:100)*)



Note: Linguistic examples of Metaphysics Linguistic determinism?. (Sassure, 1916)

If we consider the world broken up into various multiverses represented by language groups, and the way each of these languages formulate their world then we see the world exists as a multiverse in metaphysical concepts. These metaphysical worlds exist interdependently they interact and entire world is constructed and thus perspective and culture. (Whorf, 1956)

Examples :

Tá brón orm- Sadness is upon me/

Note difference to English “I am sorry”

Tá grá liom thú, Your love is upon me/Note difference to English “I love you”

There’s a very fundamental perspective in the contrast of contextual orientation between Irish and English. The Gaelic implies separation of language and emotions to the body more orientated with the unseen world.

A Discourse on the Environmental: Orientation of The Irish Language

The elaboration follows in the examples to explain how there is an innate cultural linguistic binding of nation, land and language imbued with cosmological importance to environment in which the very use of the modern Irish language is bound up with. Through examination of Auracept na Eces, (Calder, 1917 Figure 1) in analysis of Ogam, and comparison through Matthews and Matthews (1994 figure 1.1) it's permissible to infer the direct cosmological and ontological relationship of Ogam and Irish Gaelic to the environment, like roots to a tree¹⁰. Ériu as the incarnation of the nation of Ireland¹¹ (or vice versa) has the same relationality of the language to a nation-state in its representation or symbolism of nation-hood¹². Furthermore, the relationality of Ogam to the environment as a topographical mnemonic system^{13 14 15}. is representative of the Polytheistic cosmological signifiers of the pre-christian relationship (Matthews 1994:25) and MacSoimoin (2014:81) with the environment¹⁶. Ériu (nation) daughter of Ogma (Language), feed into the same notions of sovereignty in that they are "Emblems of Freedom" Anderson (2006:7) at

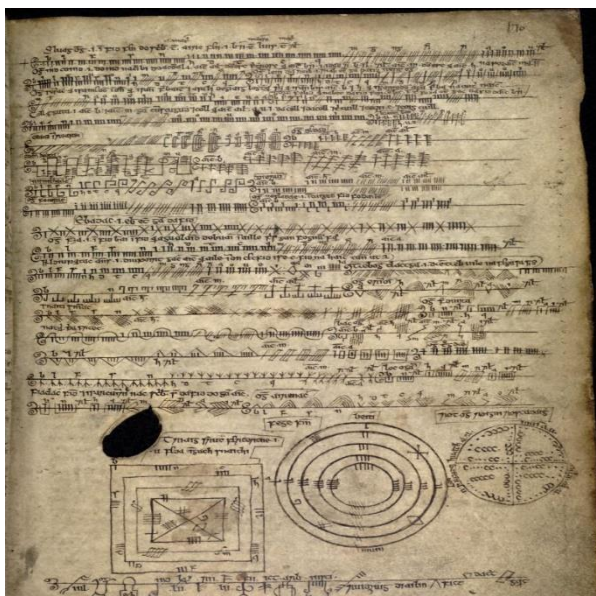


Figure 1: Calder, George B.D, 1917,:323-324 Auraicept na Eces-
The Scholars Primer, The Book Of Ballymote.

least to the Irish people.

aicme b (first aicme)					aicme h (second aicme)				
┐	┐┐	┐┐┐	┐┐┐┐	┐┐┐┐┐	┐	┐┐	┐┐┐	┐┐┐┐	┐┐┐┐┐
beith	luis	fern	sail	nion	uath	dair	tinne	coll	ceirt
(birch)	(rowan)	(alder)	(willow)	(ash)	(hawthorn)	(oak)	(holly)	(hazel)	(apple)
[b]	[l]	[w]	[s]	[n]	[y]	[d]	[t]	[k]	[kʷ]
aicme m (third aicme)					aicme a (forth aicme)				
┐┐	┐┐┐	┐┐┐┐	┐┐┐┐┐	┐┐┐┐┐┐	+	++	+++	++++	+++++
m	g	ng	z	r	aim	onn	úr	eadhadh	iodhadh
(vine)	(ivy)	(reed)	(blackthorn)	(elder)	(white fir)	(gorse)	(heather)	(poplar)	(yew)
[m]	[g]	[gʷ]	[sw/ts]	[r]	[a]	[o]	[u]	[e]	[i]
fifth aicme					Other symbols				
✱	◇	┐	┐┐	┐┐┐		┐		Y	
┐	┐	┐	┐	┐	—	┐	—	┐	

Figure 1.1: A breakdown and clarification of the 25 beith luis
nin alphabet, letters of the Ogam tract, In Matthews(1996:22)

¹⁰ Darier 1999:66 "cosmology addresses the interrelationships between the components themselves and their relationship with the whole, resituating mankind in a new relationship with nature"

¹¹ On Érin and Ogam, Bernadette Cunningham,2001 "Geoffrey Keating's *Foras Feasa ar Éirinn 1580-1640*", *History Ireland* Vol. 9 issue 1,

¹² Anderson 2006:5 "primarily a political principle that holds that the political and the national unit should be congruent", on nationalism.

¹³ Called "Dinnseanchas" in Irish Gaelic equivalent to Topography literally meaning "lore places" see An Cumann Logainmeacha, 1966–1977: Vol 1-6

¹⁴ Saussure, F, *Cours de linguistique Générale*, 1916 "Language is a system of signs that expresses ideas"

¹⁵ See Matthews 1994:55-59 for figure on types of ogam

¹⁶ "Holy Wells" water rituals of Gaelic Christianity, associated with the mother of god, "disguised pagan rituals. Mainstream Gaelic Catholicism was thus effectively abolished by the discouragement by the clergy"

To elaborate how social behaviour can be interpreted from material artefacts, the use of Hodder & Hutson(2003:14 figure 2), shows a contemporary and inter-disciplinary approach to re-assess formerly classicalist or linguistic areas¹⁷. Fact and theory are inter-changeable; however, they are entirely influenced by the relative culture of the nation in question. ¹⁸. Classically understood

Fact ← → theory



agency,
culture,
history,

Figure 2: Reading the Past

theories¹⁹ of celtic culture was that celts originated in mainland Europe and spread into countries such as Ireland and Britain, It's thought that with them the celts brought their language however, inferences by classicalists and archaeologists who are arrested to this antiquated belief(cunliffe 2012:40), reflect antiquated and fundamentally incorrect interpretations about modern nations whose legitimacy is derived from celtic ²⁰identity. That the celtic languages originated somewhere else, testified to the survival of the celtic languages in Ireland and Britain today and none in Europe, Cunliffe(2001:239-7 in 2003:34-5), the archaeological record has been beginning to show little to no evidence for invasion in the 6th century BC(ibid). The now antiquated understanding of the celts was, " *..it was at its best a simple model deeply rooted in mythology.*" cunliffe (2012:16). The reality of the celtic languages is they developed co-currently with migrations in the bronze age but is local to the atlantica zone(IBID).

The Ogam Tract however interestingly reflects encoded indigenous knowledge, that the language existed before even "celticisms" arrived. The first Letter of the Ogam alphabet is ᚐ Birch, coincidentally the birch was also the first tree to pollinate the island of Ireland (Clark et AL, 2010), represented in *the tracts of ogam are the 20 letters of the irish alphabet* representative of the indigenous great trees growth following the retreat of the ice caps 11kybp²¹. How could celtic settlers in the bronze age know this unless someone recorded it and lived there prior? This phenomenon has been largely ignored in examination of indigenous status of ogam and thus modern celtic languages. However, it seems inherently plausible considering, the celtic druid traditionalisms (Matthews 1994:185) for there to be that relationality in manifestation of interactions between material culture and immaterial culture to the environment at the time²². As the Aicme(ogam grouping) starts and continues the beginning of each aicme, ᚐ Uath,Hawthorn, ᚑ

¹⁷ "language is a factor greater importance than any other. For the study of language to remain solely the business of handful of specialists would be quite unacceptable" Ferdinand de Sussure(1916)

¹⁸ *Another way of explaining this would be to change fact to 'material artefacts' and 'theory' to 'behaviour'*

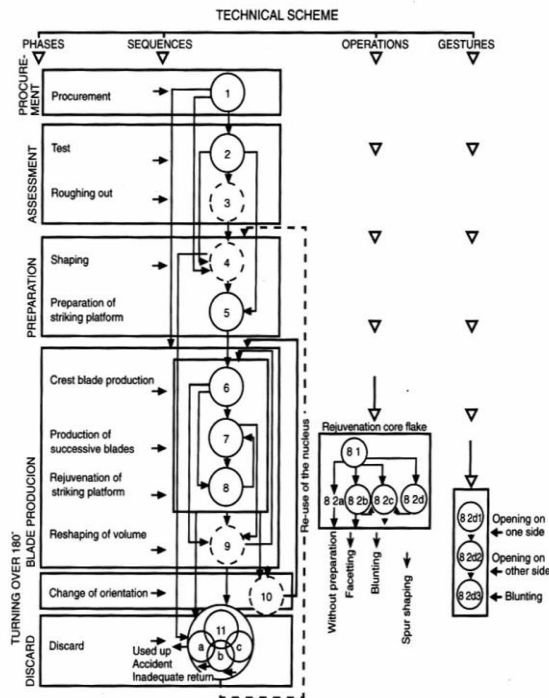
¹⁹ Hallstatt Le tene Cultures,see Rankin 1987, Lhuyd, 1707,Robert 1986 in reference Cunliffe 2012:15, 40(figure2.1)

²⁰ Celtic pertaining to primarily Linguistic grouping of Ireland, wales, cornwall, Scotland and britanny see Lhuyd Edward Glossography 1707, and see pg 29

²¹ Declacial period see Clark, C.D., et al.,2010:18, doi:10.1016/j.quascirev. 2010.07.019

²² Predominatly old growth Forests, (Carr, 2010:2) notably even in decline, does this reinforce ideas of santified space?

Figure 3, see footnote 24



Muin, Blackberry, + Ailm, Aspen. Why is this important?²³ This phenomenon should highlight the implications of encoded mnemonics in modern languages from a pre industrialised (Krell 1997:320) world. And while this may seem like a stretch, or irrelevant, it may come to explain the interactions and clash of ideologies that could be defined as the *technologicalisation*²⁴ of British colonialism and Irish animistic relationship, at the very least explain the inherent environmental nationalism within the ontology of Irish culture “centres of progenerative activity variously positioned within an all-encompassing field of relationships”

Ingold (2000:144). If we interpret Colonisation as assimilation and technologicalisation and Irish

nationalism as Environmentalism, it becomes clearer why it was so rejected because the invasion and re-possession of the Irish homeland, “setting upon” was the ultimate trespass against the nation, the island of Ireland to the Irish people is what could be defined as a cultural totem²⁵. The ethnocide of Gaels due to the perception of the Gael as inferior (Crowley 2000), rendered its ontology also inferior, the defense of the land from technologicalisation and industrialization, shows an ontological rift between colonial British culture (Ulster Scots) and Irish culture (Gaeilge), in the inexcusable pursuit of resources (Heidegger in Krell 1997:325-328). Persecution of the language and identity has been seen time and time again and perceived as a direct attack on identity, (see statutes of Kilkenny in Crowley 2000:14-17²⁶).

²³ Hawkes Ladder of Inference-1954 pp160-161. The closer the steps to each other the easier to create, steps to inference.

²⁴ “Setting Upon” Mode of revealing transforming the actual into standing reserve” Heidegger in Krell 1997:325

²⁵ Hobson G “A totem (coming from the native America Ojibwe doodeme) is a spirit being, sacred object, or symbol that serves as an emblem of a group of people, such as a family clan lineage or tribe”. 1978. pp 100-108,

²⁶ Statutes of Kilkenny and forbidding the practice of Irish custom, language, garb and sport 1366, See also Act that Irishmen dwelling in counties of Dublin, Meath, Uriel and Kildare shall go apparelled like Englishmen and wear their beards after the English manner, swear allegiance and take English surname 1465

The Celtic Resolution.

The cruel irony is that many will interpret this as a theory of racialism²⁷ and yet nothing could be further from the truth, to summarize my feelings on racism and cultural elitism I'll quote my Mother Rosemary, "as far as I'm concerned we all get the same thing, 6 feet under or scattered to the four winds." . Reconciliation lies in recognition of how cultural origins of both British and Irish populations is inextricably indigenous. The difficulty of interpretation of interactions of this sense is the variety of systems of writing, and variety of subjective understanding, and understanding motive, the disconnection through technologicalisation (D F Krell, 1993) has rendered human perspective colonized, in the same way that technology renders land, resource less. Our interpretation is enframed/*Ge-Stell*. In order to adapt, we must order ourselves as a tree in soil, returning to our indigenous roots.

"Culturally, colonialism has adopted a negation to the (native culture's) symbolic systems (including the native language) forgetting or undervaluing them even when they manifest themselves in action. This way, the eradication of the past and the idealization of the desire to relive the cultural heritage of colonial societies constitute a situation and a system of ideas which, along with other elements, situate the colonial society as a class." MacSoimoin 2014:72)

The Ogam tract has irreducible material in allurement to topographical mnemonics, developed through an indigenous perspective and still arguably within the Irish language and ontology, but understood as environmentalism or worse neo-paganism(see Stone Henge or Avebury) and whilst much of the civilization of classical learners and scholars of the Irish language are few a far between, such as the seanachai or Druid/breithimhs(see Resource B 2018, (Logainmeacha, An Cumann, 1966-177) Matthews, 1994:185) the native Irish bard, retelling of tales and songs, who revel in the art of ancient story telling traditions. These are but a remnant of a world class education and legal system (Higgins 2011:9), including its own epistemologies, laws and ontology, a society. What is now famously considered Irish Hospitality was once called The Brehon Law²⁸. Gaelic Hedge-schools became the last remnants of this order(ibid), after the Act of Union 1801, assimilating Ireland with Great Britain as A State. However, assimilation/colonization, leading to repression further of the celtic peoples in that the struggle is now orientated in state use of languages?²⁹, opponents would infer that the Irish language is redundant and If I'm certain of anything the Irish language is not so

²⁷ "the genological model is a product of the state in that, they affirm their identity based on who was there first" Ingold 2000:151, Consider rebuttal Ellis, P 1985:201 The Celtic revolution "the fundamental principle of Celtic nationalism is concern for the welfare of the individual against cultural, political and economic exploitation "

²⁸ "Prior to the implementation of common law in Ireland, a native legal system, known as Brehon law, had applied throughout the country. This legal system dated from Celtic times and was passed down orally from generation to generation." Higgins.

²⁹ The Irish Language Act: <http://www.thejournal.ie/irish-language-act-explainer-3851417-Feb2018/>

yet redundant in the light of its material and cultural value, to have been ostracized completely from its deep cultural connection and manifestation of meaning and presence.

While the political battering ram of the Irish language is being used to break down the gates of the imperial empire (Ellis, 1985), Gaeilgeoiri have missed the real focus, as has become the technologically orientated focus regarding its use, *"Our demands most moderate are, we only want the earth"* James Connolly 1907. As we see in everyday life most people are unaware of the environmental significance of the environment let alone the cultural significance of the environment, ogham to the Irish culture represents a series of 'heterotopic'³⁰ signifiers in that *"assembly of the people and their territory which, like the earlier túath³¹, emphasizes the indivisibility of people and place in the Gaelic tradition"* Fitzpatrick (2015:53) Used to denote meaning in topography of land, rivers, castles, mountains, lakes and trees. Matthews (1994:22) These signifiers pertaining to an inherited indigenous cultural ontology, will further permeate the notions of sovereignty Anderson(2006:7) in the face of over-whelming homogenization and again the usefulness is implied in the face of assimilation by Globalisation or Imperialism or more worryingly Industrialisation today(Eriksen 2007, (Stewart, 2016). These problems of technological expansionism facing notions of sovereignty (Hobsbawm 1994:170) and nationalism (Gellner 2006:51) that have survived despite the waves of colonization in Ireland and land confiscation (mac siomoin 2014:42-97) and ontological re-ordering³². The ordering of nature into standing reserve can be used as a model for understanding modern globalisation enframed by technology in that it's inherently expansionist and enframing (D F Krell, 1993). We can measure through sources like the book of ballymote and auraceipt na eces and stone inscriptions on ogham stones³³ through to contemporary Irish poetry like Friel³⁴ or Drennan³⁵ the traditional poetic use and environmental importance of language and culture. Despite varying waves of colonisation, and decolonization and revival attempted the status of the language through each period has declined³⁶ in that it has become more transformed away from the social and into the political. The effects of industrialization, the effects of colonisation and technologicalisation can't be ignored in the unique case of the Irish psychology, so much so that the brutal treatment of the language and culture has created its own complex "Super Colonised Irish Syndrome" (Síomóin, 2014:25). Outlined as a psychological conditioning which the Irish have

³⁰ See Hetetopias Foucault 1986:23 "Santification of space" and grids in Thomas Heynd 150-160

³¹ Túath Irish Gaelic for kingdom but also of an ogham stone(Fitzpatrick 2015: 54)

³² (D F Krell, 1993:323-4) ordering mode of revealing resources cited in Devlin 2017

³³ See Caldir 1917 and Matthews 1999

³⁴ See resource D- Examples of Irish Poetry-Brian Friel Translations

³⁵ See resource D-William Drennan

³⁶ (John Walshe, O rourke, 2017-Rethink the approach to the gaeltacht)

underwent as a result, often intentional structural violence when interacting with colonists political mechanisms, Crowley (2000:16-17). However, if a revival of gaelic cultural values is intended by irish nationalists then a return to the roots is what is needed. My focus was around the technologicalisation of the Irish language in this section is to demonstrate how the environmentalism whilst irremovable from notions of Irish sovereignty is idiosyncratically ignored in the political status. Whilst referencing the undergoing colonial processes pertained to by mac siomoin (2014:13-97) and it's comparative allegorical resemblance of setting upon the environment, the transformation of the environmental to the economic, the social into the political, and the cultural into the national. The transformation of perspective of culture has been highly unsuitable to survivability of indigenous culture in ireland. What is a political language if not standing reserve? The environmental orient of the language has little to no interest in political expression, as animism is highly incompatible with institutionalism (Crowley 2000:6). Politics should be understood as a mode of viewing setting upon the social and cultural bodies of a nation³⁷, transforming them into mechanisms of bureaucracy and political process.

This is not the innate expression of the social or cultural, material body of an animistic cosmology. The language roots show that the irish language is innately set in conflict with an industrial world. To understand the politicisation of the language is to understand such events which lead to technologicalisation and how the repression and oppression of Gaeilge and Gaeilgeoir has rendered Gael-dom on the social fringe (Cunliffe, 2012:). The technological process has operated in two stages of irish history transformation through colonisation and permeation through neo-colonisation, the attempt to decolonise a culture in light of this is bounded to one interpretation of culture, *"to remake our self-identity independently of the normalization process and for us to understand the ways in which we are free"* (Foucault in Darier, 1999:26) . Thus In order to decolonise the once social, it must often navigate the political mechanisms and structural violence inherent, the very use of the irish language has become an expression of freedom from a time, the more pure social use-age in song, story and traditions is much more effective at the decolonisation process than reactionary militantism, in all of its manifestations and useages (PLUINGCÉAD, 1916), the perception here is that the real threat now is the lack of time given to traditions, as we globally and collectively undergo assimilation into the global economic market. (Foucault M. Sheridan 1995:233)

Politicalisation

The Northern Irish Peace Process was solidified in writing in two political documents: The Good Friday Agreement of 1998 and the St Andrews Agreement of 2006. Both these agreements included clauses in references to the protection of the Irish language Gaeilge by the British

³⁷ See seton Watson, *"All I can say I can find to say is that a nation exists when a significant number of people in a community consider/imagine themselves to form a nation or behave as if they formed one"*

government.³⁸³⁹. Whether factions involved were Pro Irish Language or Not, It was clear that a compromise could be made from all factions involved in the conflict, prisoners released, new protection for irish and ulster scots, reconciliation on both sides. However, Since 2007 in my eyes there has been a resurgence of anti-gaelic rhetoric⁴⁰.⁴¹ from political and cultural forces that would seek to render the language redundant.⁴² ⁴³.

They would do this by highlighting the political orientation or motivation behind the use of Irish is to an exclusive elite⁴⁴, and is "oppressing" British culture in northern Ireland, this given the context of colonialism (Crowley, 2000)& (Síomóin, 2014) should highlight an irony here. These same people who fail to recognize the authentic context behind the Irish language in Ireland, or the forbidding of use of celtic in Welsh or Scottish assemblies, would still deny political recognition of the status of the Irish languages ("No standalone Irish act" Arlene foster in Devenport ⁴⁵ February 2018) act which seeks to reconcile the social with the political with use of Irish in courts of law in Northern Ireland today(see February 18th Article, jornal.ie) & statutes of kilkenny 1366 in Crowley(2000:6). Politics of the irish language and while integral to the Northern Irish Peace process, the court case⁴⁶ shows an failure to implement an irish language act, or strategy however, this doesn't inherently reflect the failure of the people to adopt a indigenous or colonial nationhood,in fact the opposite, it does however highlight the compatibility of government authority for processes to the implementation of language (Crowley, 2000:6) to Irish forced in schools corresponds with resource B Flanagan 2018) *"committee on irish language attitude 1975:24 in Crowley "the average individual has rather negative views about the way irish is (force) taught in schools"*. My interpretation follows that the nationalism inherent within tribalistic identities in Northern Ireland have preserved an organic connection with the Irish Language. Yes, government forces have the ability of "protection" of language and funding for schools although schools have been funded communally in the past.⁴⁷ It does however fail to

³⁸ "All participants recognise the importance of respect, understanding and tolerance in relation to linguistic diversity, including in Northern Ireland, the Irish language..." The Belfast agreement, 1998, pp24"

³⁹ "The Government will introduce an Irish Language Act reflecting on the experience of Wales and Ireland and work with the incoming Executive to enhance and protect the development of the Irish language. St Andrews 2007

⁴⁰ See Gerald of Wales 12th century The History and Topography of Ireland

⁴¹See Edmund Spenser 1596 A View of the State of Ireland

⁴² Curry my yoghurt can coca coalyer," Gregory Campbell famously quipped in an incident which McGuinness said "bordered on racism". News Article February 14th 2018

⁴³ The Irish Language Finds A Cold Home In The Irish Parliament And State Feb 10th, 2017 An sionnach fionn.

⁴⁴ Terminology comparison "Fíor gael" or "mere irish"

⁴⁵ Arlene Foster: 'No stand-alone Irish language act' By Mark Devenport 2018 BBC News NI Political Editor,

⁴⁶ Irish Language group to bring Executive to court, may 31st 2016, <http://www.bbc.co.uk/news/uk-northern-ireland-36417954>

⁴⁷ Crowley2000: 6 "de facto use of English and de jure recognition of irish" This same ignorance towards irish speaking is inherent within the political processes now integrally bound to ceremonial Irish identity, both north and south.

reconcile that *"There's a deep seeded hatred for the indigenous culture in Ireland"* de barra (2018) reads,

In respect to cultural value as a language should be shown. However When McDonagh, Connolly and Pearse attempted to establish Ireland as an independent state through revolutionary means on easter week, In the process of reconnecting with their roots, through assertion of national and political identity the Irish language Gaeilge was verdantly raised at the forefront as a banner for the Irish people to rally behind and has been one of the lasting major differences between the Irish and Britain nation. Whilst the Gaelic League, and GAA succeeded in establishing a revolutionary grass roots movement with Gaelic in the forefront with the aim of revival (Crowley, 2000:218). What this inadvertently did was respond to assimilation via politicisation of the Irish language. However, the minds of the people in Ireland about the Irish language are still not made up. In that there is a great cultural respect for the Irish language and want to learn Irish (see resource Flanagan et Keenan 2018 pg 23-26).

Interpreting Irish nationalists as environmental thinkers

Here we come to consider the first and third paradox as cited by Anderson (2006) in analysis of Hobsbawm, and Gellner "the objective modernity of nations to the historian's eye vs. their subjective antiquity in the eyes of nationalists". There is nothing subjective about (see Hawkes 1954) when considering the archaeological record (Caldar 1917 & Ogam), a nation with a 2000 year linguistic and written tradition, ignored when considering the formation of nations well before the industrial era is beyond me. To suggest so many people die for countries that don't exist, is as absurd as language being an imagined concept, language is co-determined with its nationalism, contextualized by its environment both geographically and politically *"The 'political' power of nationalisms vs. their philosophical poverty and even incoherence. In other words, unlike most otherisms, nationalism has never produced its own grand thinkers :no Hobbeses, Tocquevilles, Marxes, or Webers."* Yet when we consider as does Anderson the emotiveness that nationalism draws out of average men and women, it's clear that the effect is real, if we consider the poets and prisoners alike Yeats, and Sands, or Connolly and Drennan, both with contrasting notions of nationalism, and yet with the same sense of terrible dedication to their heritage "a terrible beauty is born"⁴⁸. Gellner's theory on nationalism followed the transition of the political and cultural dimension from agrarian to industrial societies "conceived as a theory of territorially based identities" Gellner in Eriksen (2007:2) while Gellner, Anderson and Hobsbawm have no dispute with the territorial nature of

⁴⁸ William Butler Yeats 1916, A terrible Beauty Is born. "To know they dreamed and are dead; And what if excess of love Bewildered them till they died? I write it out in a verse—MacDonagh and MacBride And Connolly and Pearse Now and in time to be, Wherever green is worn Are changed, changed utterly: A terrible beauty is born"

nations, the factor which all nationalist theorist need to factor in is these relatively to the agency of the culture in question(Hawkes 1954) "*the growing deterritorialization of nationalism is in the face of growing power of global economics*"Eriksen:7 in Devlin 2017, this raises new challenges to even the most well established nations, de-territorialisation of nationalism in the case of the global economic power structure is for all intents and purposes the precursor to global colonisation by global economic system, another wave of colonialism(add to MacSoimoin). The cultural artefact (Hobson 1997) of the nation of Ireland, is the island of Ireland (it's no coincidence our colour is green!).

"Tír gan Anam.."

The politicalisation of the irish language has risen as a response to the ostracization, oppression and repression of an entire cultural and linguistic community on multiple colonial and neo-colonial fronts The notion of "limited imaginings" Anderson (2006) as an examination into the cultural and political legitimacy of the irish language and culture in Ireland, and how that power even when imbedded or Politicised is a result of colonisation and must be done in the face of the neo colonial front of global consumerism, the contemporary problem and wave of colonisation that irish people are now subject to, in an economic system far removed from the indigenous culture of Ireland. To explain, it would be more nationalistic for Irish people to adhere to environmentalism (Darier 1999) and not speak Irish than to speak Irish and to not care about the environment. The notion established in my head for irish nationalism is "for 800 years we fought them without fear and we'll fight them for 800 more", Éire og⁴⁹. If this militant tribalism can be reconciled with genuine irish culture, of environmentalism, we would be closer to recognising the leaders of 1916 proclamation 'poblacht na hÉireann' which first set about the parameters of the modern nation-state of Ireland, 'Gaelic, Sovereign and Independent', (PLUINGCÉAD, 1916) in that protection and orientation and dedication to the land is irreducible. Succeeding in giving legitimacy to their struggle of re-indigenification / de-colonialism more than ever in this face of assimilation. These nations face assimilation however with the material record we can see they have existed, and for them to be ignored is to permeate effects colonialism i.s SCIS⁵⁰. To examine in the line of nationalism, to be understood like kinship or religions as oppose to an ideology (Anderson, 2006⁵¹), Ireland as a nation has co-determinedly developed, alongside it's material record, stepped out through the examination of ogam stones, shows a unique cultural system of mnemonics, cultural reorientations, ontology and cosmology(reference). The industrial revolution changed the way we viewed the world forever, all of history prior to the invention of the printing press, has been

⁴⁹ "Go on Home British Soldiers" Éire Óg, Irish Republican Folk Song 1969,

⁵⁰ Super Colonised Irish Syndrome outlined in MacSoimoin 2014 pp 43-69

⁵¹ "Make things easier if one treated nationalism as if it belonged with kinship and religion rather than liberalism and fascism" 2006:5

transformed in value to what it represents, language represents antiquity yes but it's more understandable as the economy of culture. In summary while the The Broken Harp (Síomóin, 2014) is strung with the politicisation of the Irish language, through processual invasions. By returning political power of the Irish language, back into the environment the ontologies and values inherent within the Irish language are also re-empowered. Despite colonization the Gaeilge language has survived and will continue to influence the mechanisms which once put it down. The future of Irish language use lies in planting a seed in the soil of aboriginality, in the hope we can re-connect our language, land and identity... "Tir Gan Teanga, Tir Gan Anam." Pearse 1916.

Aidan Devlin, 15.5.2018

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Resources:

Research, Participant Interviews Resources: Evidence in Support environmentalism in Irish ontology the case of co-occurrence in participant interviews

Methodology

The interviews present as Resources A.B represent a qualitative approach to interpretation and contextualization of the participants interviews who engaged. To demonstrate while the presence of language may be absent, the contingency of environmental orientation persists. The span of my research was intended to create a much broader perspective in examination of the Irish language, linking and contrasting contemporary and historical use-age. However, in my research it came apparent that two participants in question, retained an environmentalism. I found participants may have had conscious knowledge of their cultural roots and thus the presence of Irish Gaelic was not so much irrelevant, just limited in its presence, however that they retained an element of environmentalism as well as inherent cultural nationalism. In short more data needed.

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Biograph- A bit on Kevin Flanagan.

Kevin Flanagan operates as a Lawyer, and theorist on Brehon Law and Early Gaelic Society, running educational website: <https://www.brehonlawacademy.ie/>, and also hosts educational courses on the Brehon Law and Early Gaelic Society with academic texts included at (<https://www.udemy.com/ancient-ireland-culture-and-society/>)

In participation of Kevin Flanagan I hoped to gain an insight into what someone who studies the subjects at hand's perspective is on the matter of Gaelic culture and its environmental entanglement.

Biograph- A bit on Eamonn Keenan.

I met Eamonn Keenan as he was telling the ancient Irish story of Arbhatach (see reference) he also confessed to being involved in historical re-enactment as I am, but he additionally mentioned that he's seanchaí, an Irish story teller, and I found his participation invaluable for establishing a mode of approach.

Son of Eddie Keenan, famous Irish republican and traditional story teller. Perhaps his perspective can be summarised as thus

"The greatest challenge we face will be dismantling sectarianism in the Six Counties. Unity of a land is nothing without unity of a people. That's the real challenge. We've all come a long way and it isn't over yet." More Available at: <http://www.anphoblacht.com/contents/19782> accessed 12/1/2018.

Participant Interview A, Kevin Flanagan.

Date: 22/4/2018 :13:45 pm

All research will be kept in the strictest confidence and utilised in no other formats other than stated within this document. Please type your name as a way of expressing you have given permission for the info to be used in this document.

Questions for Participant

1. is the participant willing to have his/her name referenced within the interview?

Agreed.

2. This content may be utilised as content for my dissertation/fieldwork/independent project due in May 2018, with my name as the author, is the participant willing for this content to be read, in order to marking criteria.

Understood.

3. Is the participant willing to have the dialogue shared for increased awareness about the subjects at hand.

If can be done so yes

4. Does the participant confirm that no influencing of their statements have been altered in any way prior to interview taking place (in order to establish authenticity)

Yes.

5. Would the participant be interested in follow up interview on the topic, and be informed of how the research has been used?

Yes.

Before answering the questions, could you in as many words as you like describe where you're from and where you live currently?

Born in London, moved to Dublin aged 4 and grew up there my entire life. I'm a Dub. For the last 2 years I lived outside of Ireland - first Czech Republic, now Ukraine.

Name of Participant:	Kevin Flanagan
Vocation:	Independent
Age:	31



Beginning the Interviews, Questions through which to establish Demographic

1. Is Irish your first language

No.

2. What significance does Irish play in your life? 2b. Where did you learn Irish?

It saddens me that I cannot speak Irish. I love the language and have tried to learn more since leaving school. I don't think it's taught well in school given that we learn it for 10-12 years and can't speak it. Compare this with non-native English speaking countries who learn English for 4-6 years in school and are pretty much fluent. Something's not right. I've used online resources (duolingo, blogs, etc) to try to improve it but without having somewhere

to use it - that isn't just pure novelty - it seems impossible to make it part of my core and identity.

3. Do you speak it, think in or use Irish daily, if not how much?

Not daily. Occasionally I try to speak it or learn it or teach foreigners some basic phrases.

4. Would you consider Irish an important role in your identity either self-identity or how others identify you?

I do, but like I said, not enough. Tá brón I mo chroí mar nil mé a cáint mo theanga ar mo dhaoine.

Environmental orientation

1. What relevance does the environment have to you?

Not sure I understand the question, it's relevant, of course in the sense that it's integral to my existence.

2. Would you consider yourself environmentally conscious

Yes, but everyone could be more so, including myself. Modern conveniences make it easy to ignore the consequences of our actions - such as plastic packaging, water usage, etc.

3. What significance does the environment and landscape (in which you were born) have to do with your identity?

When I return to Ireland and see the hills my heart jumps, the smell of the air, the feel of the breeze, the sound of the sea, the sight of ancient standing stones over rolling hills. It's part of me.

4. would you consider yourself On, Of, Separate or a Part of the environment? Please explain your answer.

Part of the environment, a product of it but also separate in the sense that we (humans) are no longer connected to nature as I imagine we once were. I often use the example of the tsunami that happened some years back. All the wild animals knew something was coming and began moving, flying, or running inland to avoid it while the humans stood on the shore wondering what was going on. Something was lost along the way. A connection we once had, I guess.

Interview Finished. *The crudeness of the interview format is noted...*

Participant Interview B, Eamonn Keenan

Date: 12/3/2018

1. is the participant willing to have his/her name referenced within the interview?

yes

2. This content may be utilised as content for my dissertation/fieldwork/independent project due in May 2018, with my name as the author, is the participant willing for this content to be read, in order to marking criteria.

Agreed

3. Is the participant willing to have the dialogue shared for increased awareness about the subjects at hand.

Yes

5. Does the participant confirm that no influencing of their statements have been altered in any way prior to interview taking place (in order to establish authenticity)

Confirmed

5. Would the participant be interested in follow up interview on the topic, and be informed of how the research has been used?

Absolutely

Name of Participant:	EAMONN KEENAN
Vocation:	RETIRED/ STORYTELLER
Age:	70
SIGNATURE: Eamonn Keenan	

Before answering the questions, could you in as many words as you like describe where you're from and where you live currently?

I was born in England of Irish parentage; in 1948. At the age of 16 1964, I returned home to Belfast and have lived here since then.



SIGNATURE: EAMONN KEENAN

Demographic

1. Is Irish your first language

No English is my first language.

2. What significance does Irish play in your life? 2b. Where did you learn Irish?

I have tried to learn Irish over the years and am currently attending classes at Culturlann in Belfast.

I feel the Irish language is very important to me in particular the loss of the language and the political context of Irish as a part of the history of the Irish people. I try to learn more about the language and find it helps me to understand myself, and my culture.

3. Do you speak it, think in or use Irish daily, if not how much?

I speak it daily but not yet at a conversational level.

4. Would you consider Irish an important role in your identity either self-identity or how others identify you?

Very much so many of my friends and family have the language, so in this respect I consider myself an outsider and having lost something. I have always been perceived as Irish given my name. Rather than be embarrassed about this I feel very proud of my name and my origins. As a storyteller I have become more and more interested in Irish in terms of how the language formulated and structured stories. In particular the naming of landscape, places, flora and fauna and people.

Environmental

1. What relevance does the environment have to you?

The environment is very important to me. As a follower of the Druidic tradition my understanding is that everything on and of the earth is sacred. The environment is sacred.

When I read or tell the ancient stories of Ireland it reminds me of all the importance of places and every living tree plant animal '

2. Would you consider yourself environmentally conscious

Yes I would in terms of understanding the interdependence of all living things on the planet.

3. What significance does the environment and landscape (in which you were born) have to do with your identity?

The environment and landscape are integral to my identity as an Irish person and as a human being.

For example I am aware of the name of places such as sacred and historical sites. Where trees grow the types of native trees and the status of trees as in Brehon law. The importance of the sea and earth and sky. The importance of native flora and fauna. I love to tell stories of the salmon of knowledge or the king of the birds or the raven /crow aspect of Morrigan. The sacred mountains such as Slieve Mis.

4. Would you consider yourself On, Of, Separate or a Part of the environment? Please explain your answer.

Very much a part of the environment, a living sentient being that respects all the living creatures land trees etc of the world not just Ireland.

Interview Finished.

Brian Friel Translations 2012, New York Faber and Faber- *Friel using Language highlights a powerful political discourse on the social issues of anglicization of the place-names in Ireland.*

Available free at: <http://tsd-l.worldcat.org/title/translations/oclc/792687776>

William Drennan when Erin First Rose (1754-1820)

When Erin first rose from the dark-swelling flood,
God blessed the green island, and saw it was good;
The emerald of Europe, it sparkled and shone,
In the ring of the world, the most precious stone.
In her sun, in her soil, in her station thrice blest,
With her back towards Britain, her face to the west,
Erin stands proudly insular on her steep shore,
And strikes her high harp 'mid the ocean's deep roar.

Available at: <http://www.libraryireland.com/CIL/DrennanErin.php>

James Connolly 1907, Songs Of Freedom 1997,

Some men, faint-hearted, ever seek
Our programme to retouch,
And will insist, whenever they speak
That we demand too much.
'Tis passing strange, yet I declare
Such statements give me mirth,
For our demands most moderate are,
We only want the earth.

"Be moderate," the trimmers cry,
Who dread the tyrants' thunder.
"You ask too much and people by
From you aghast in wonder."
'Tis passing strange, for I declare
Such statements give me mirth,
For our demands most moderate are,

For labour long, with sighs and tears,
To its oppressors knelt.
But never yet, to aught save fears,
Did the heart of tyrant melt.
We need not kneel, our cause no dearth
Of loyal soldiers' needs
And our victorious rallying cry
Shall be we want the earth!

Available at: <https://www.marxists.org/archive/connolly/1907/xx/wewnerth.htm>

Undergraduate Independent Project feedback form

<i>For completion by student:</i>		
<i>Student Name: Aidan Paul Devlin</i>		
<i>Student University Email: 1301456@student.uwtsd.ac.uk</i>		
<i>Module code: AHSK6003</i>	<i>Student ID number:</i> <i>1301456</i>	<i>Educational support needs:</i> <i>No</i>
<i>Project title: Dead Roots Stirring: The Politicisation of the Irish Language.</i>		
<i>Supervisor: Dr Emma-Jayne Abbots and Luci Attala</i>	<i>Word count:8877</i>	
Thesis submitted to the University of Wales Trinity Saint David in fulfilment of the requirements for the degree of Bachelor of Archaeology and Anthropology I hereby certify this documents authenticity, and any research cited within this document has been fully acknowledged in the references. Signed ...Aidan Paul Devlin.....		
<i>For completion by the first marker:</i>		
<i>Comments:</i>		

First Marker's Mark: Signature:	<i>Date:</i>
<i>For completion by the second marker (if appropriate):</i> Comments:	
Second Marker's Mark:	<i>Date:</i>

Signature:	
<i>NB. All marks are provisional until confirmed by the final examination board.</i>	

<i>How agreed mark was decided upon—comments for External Examiner:</i>

Proposed Mark:

Signature of External Examiner:

Final Agreed Mark: