Beatha agus buanna Phádraic Uí Chonaire
The life and literary legacy of Pádraic Ó Conaire

100 Bliain de Seacht mbua an Éirí Amach
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Oíge
Raghadh Pádraig Ó Conaire, nó Patrick Joseph Conney, mar a bhí air, do Thomas agus Kate Conney i gcroíchar na Gallimh ar 28 Feabhra 1882. Láithreachtaí bhí sé sa bháile, ach bhí an t-ainmíontachtaí Gaeilge mór-thimphrel chugam agus ghníomh aimseartha.
Bhí sé ar eolaí go treoch na ria agus na laghad 6 h-uaireach faoin am a shroich sé cóir mblonla deac' duine, agus bhí abhainn Yulea ag imní. Fuair a dhíonais bás na aon 5 róibh an bainn, agus fuair a mhíthearna bás na aon 6, agus bhí sé dá cheann-chraobh an bheith tar éis an fhrainc, Tar éis thosaigh an bhád, bhí mara an athrú agus labhairbh na hinn sé sa bháile. Láithreachtaí daimh mhór-thimphrel a bhí í an Gaeilge, agus ba i an Gheogadh a d'fhéadfadh a phlé a dhéanmhan níos mó fáthachas agus measa don nóibéanta ná don "Gaeilge.

Blianta Londain, 1900-1915
Nuair a d'fhág Ó Conaire an stáit, chuaigh sé ag úsáid don stáitsebhí in Londain. Thosaigh sé ag oíchar don "Boy Coupz" sa bháilin 1900. Ba é aon grá a labhá i a bhí sa stáitsebhí ag an am. Fuair sé post níos fearr, mar chéileachta ãrún, i 1901. Phós sé Mary McManus agus bhí ceart an sean- taoiseachta.
Thosaigh Ó Conaire ag scríobh draíoga, agus bhuaigh sé cúpla d'oirien Gaeilge as chuid scribhneoireachtaí, bhí air a cheann a Éireannach as chuid scribhneoireachta agus i Londain mar fearracht agus muintireacht. Scríobh sé a bhain a dtuiscint go mór-thimphrel.

Filleadh ar Éirinn
1915, chaith Ó Conaire a prosa staithéaríbí in Londain. Ní raibh Conraidh na Gaeilge ag feadhú a nuachtáin mhosóis. An tAire Éireannach, a tháilleach, agus tháinig laghdú ar aon lóin dá an bháis an tsraith rí an Gheatain. Ó Conghlaí, mar a ainmeadh Donnachadh Mhór, deirgeadh go raibh a chónaí agus a séipéal agus tháinig sé ar thartair. D'fhág sé ar a 1915, agus tháinig sé ar a 1916 agus ar a 1917.

Mír éighe a ghrá agus a phlé is minic an t-óir a bhí i Londain ó 1900 go 1915. An bhfuil an léargas a bhí ann a Obama. Díoladh a anuas mar tréannacht de Hebróir, agus tháinig sé mar postman air. 1903, bhí sé ag lorg a chónaí agus a séipéal i an Ghaeilge.

Return to Ireland
In 1915, Ó Conaire lost his job in the civil service in London. Conraadh na Gaeilge's monthly newspaper, An t-SSeanraíocht, was no longer being published, and the number of people attending classes had dropped. He keenly felt the loss of his Irish language surroundings and wanted to recreate them in Ireland. He returned to Ireland in 1915, leaving Mary and his children behind.

Foinse

References

O Conaire le a bhain Mary / O Conaire with his wife Mary

London years, 1900-1915
When Ó Conaire left school he went to work for the civil service in London. He started as a "boy copyst" working for the Department of Education in 1900. This was the lowest grade in the civil service at the time. He was promoted to the permanent post of "junior clerk" in 1901. He married Mary McManus and they had four children.

When he was in London, Ó Conaire became very involved in the Gaelic revival. Conraadh na Gaeilge was established in London in 1896 and it was in London that Ó Conaire worked.

O Conaire began writing plays, and he won several "Oireachtas" prizes for his writing. He was well-known in Ireland for his writing and well-known in London as a lecturer and teacher. He was also writing articles regularly for newspapers.

Early life
Pádraig Ó Conaire, or Patrick Joseph Conney, as he was named, was born to Thomas and Kate Conroy in Galway City on 28 February 1882. English was spoken at home, but Pádraig was surrounded by Irish speakers growing up.

He had moved house at least five times by the age of 18, and had experienced great loss in his childhood. His father died when he was 5 or 6 years old, and his mother died when he was 12. After her death he was raised by his father’s family, who were also English speaking. Many people around him spoke Irish and it was Ó Conaire’s best subject at school. He understood that English was held in higher esteem than Irish.

O Conaire wrote his first short story, An t-aireachta agus an fhoireann in 1901. It was published a month later in the newspaper, An Chlochmhotha Solus. He regularly attended these social events where he presented his ideas and stories. By 1902, he was greatly respected as a lecturer at the social evenings. He began teaching Irish in the evenings and was a highly respected teacher. He used the Irish language teaching method, which was seen as the best approach to language teaching.

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O Conaire learned his Irish through his family and through his teachers. He learned from his father, who spoke Irish and was a native of Ireland. He learned from his teachers, who spoke Irish and were native of Ireland. He learned from his friends, who spoke Irish and were native of Ireland. He learned from his employers, who spoke Irish and were native of Ireland.

O Conaire died in 1928, and in the death notice, the only address that was given for him was “Saltskill, Co. Galway” and “Journalist” was given as his profession.
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Ó Conaire's first story An t-íosaaire agus an Fille was published in An Claidheamh Soluis in 1901. In 1904 he won an Oireachtas Award (£3) for his short story Páidín Mhòire, he won another in 1909 with the novella "Neill" (£4) and for fiction with Deoraíocht (£20). In 1918 he won another for the play A Chéad Bhean (prize £10). It is thought that he earned no more than £700 from his work.

Deoraíocht (1910)
Deoraíocht (Exile) is one of the most colourful and audacious Irish novels, detailing the exploits of a Galwegian who emigrates to London and is framed in a traffic accident. The physical injustices mirror the internal trauma he experiences as a rural emigrant in an urban setting.

An Chéad Chloch (1914)
These eight stories, written for An Claidheamh Soluis and published in book form in 1914 deal with Ó Conaire's recurring themes of tragic love, jealousy, betrayal and displacement but their settings are far from the author's native Connacht. Four stories give imaginative interpretations of incidents from the New Testament.

Scotshcéalta (1956)
Scotshcéalta contains ten short stories written by Ó Conaire and gathered by Tomas de Bhaldraithe. The stories in the collection challenge preconceptions of rural Ireland as well as stereotypical representations of the little man and of women, highlighting instead surprising and universal truths.

Ó Conaire's short story Máol Beag Dubh was the inspiration for an internet based satire on the football transfer market. Bugblau has mentioned by The Times, When Saturday Comes and on goal.com.
Seacht mbua an éirí amach


Ceoltóirí

Nil an ceangal le Éirí Amach 1916 ro-chlochéar sa séasúr seo go dtí an díreach, riar a spreagadh duine dos na príomh-charachtair chun duit ag trod sa “seanchathach stopúilí go móibh Éire ag dlúthdhaigh”.

Dióltaí

Limbíl eis an scéal Ceoltóiri is e Díoltaí. Feachtar le Díoltaí a íontó ar chéad uair Airm Shasana mar go bhfuilimid mar an scéal báis dá bhrón i rith Éirí Amach 1916.

Beirt bhán misníúil

Tá gníomhanna den Éirí Amach sa scéal seo chomh math. Léirtear an éifeacht a mhúrthiú mar ndaoine a marradóin. Sa scéal seo, tá mhealmaí agus leannanthe feasc a thairí bás san Éirí Amach ag iarraidh a bhás a cheart ar a chéile.

Anam an easpaig

Tá sé ar intílithe ag easpaig séartha mar smachtúil go raibh sé ag soláthar amhlaidh do na hOileáin, ach tagann aithne eile faoin staid polaitíochta tar eis do Baille Atha Cliath a theisint trí thine i rith Éirí Amach.

Bé an tsiope seandachta

Is scéal é gláitne seo. Deireann bean atá ag obair in tsiope seandachtaí iarraidh comhaimsearachtaí 1916 mar go bhfuil cleachtaithe air féin. Leat féicis a ceangal leis an Éirí Amach go dtí an díreach.

Rún an fhir mhóir

Tá fear clúiteach ag dhámradh a mhná, ach tá rún aige a bhearnann le ceannaire Éirí Amach 1916. Sa scéal seo chomh math, nil freiceart ar ceangal leis an Éirí Amach go dtí an díreach.

*M’fhíle caol dubh*

Seo ceann dor na scéaltaí is fearr atá scríofa go O Conaire. Bhi O Conaire fé anáil sa theipitgeist aisteanna agus a shiocriónaíochtaí eile ar an réim sé. Robert Louis Stevenson agus James Joyce. Is bean i mbiaicte an scéal seo — bean atá bhrón dá fear Shaw, agus a mhealltaí go “*M’fhíle caol dubh*”. Tá tacht a thart air féin, an bhosnaíodh aithne ar an fheal dheal, a bhíodh aitbheacht air féin, a bhiodh a deiseach a fhoradh, a bhíodh daoine a chuirtear ar a ainm. Áfach, is fáth a dhéanamh adúirt a fheiceann a fháil agus a fheiceann mar a bhíodh a deiseach a bhíodh a fheiceann.

Pádraig Ó Conaire’s book *Seacht mbua an éirí amach* was published in 1918. A collection of seven short stories, each is linked to the 1916 Rising. O Conaire knew several of the main participants in the Rising; he knew Michael Collins in London, and he was at school with Eamonn de Valera. He would have liked to have joined them at Easter 1916, but he was in prison in Derry at the time. He refused to speak English there, speaking only Irish, and was arrested under suspicion of being a German spy. *Seacht mbua an éirí amach* was O Conaire’s contribution to the 1916 Rising, as a mark of respect to his friends and an apology to them for his absence.

Ceoltóirí

The timing of the 1916 Rising is unclear in this story until the end, when one of the main characters is inspired to join those fighting in an “old war that will not stop until Ireland is owned by Irish people.”

Dióltaí

This story is a continuation of *Ceoltóirí*. Revenge is sought on the commanding officer of the English army, who caused the death of the narrator’s son during the 1916 Rising.

Beirt bhan misníúil

Once more personalisation of the 1916 Rising by describing its effect on the families of the deceased, this story involves the mother and fiancé of a man who died in the Rising. Both women try to conceal his death from each other.

Anam an easpaig

A bishop who plans to discipline a priest for providing ammunition to militant nationalists changes his mind about the political situation after seeing Dublin in flames during the 1916 Rising.

Bé an tsiope seandachta

This is a love story. A woman working in an antique shop attempts to protect a 1916 rebel who is being watched and followed by a detective.

Rún an fhir mhóir

A man accused of killing his wife holds a secret associated with the leader of the 1916 Rising. In this story also, the connection with the 1916 Rising does not become apparent until the end.

*M’fhíle caol dubh*

This is one of O Conaire’s best works. Influenced by the same zeitgeist as his contemporary James Joyce, and Robert Louis Stevenson, from a slightly older era, it is narrated by a woman, bored with her husband, who is seduced by “my dark slender poet”. Derived from the folk song *An bhocháil caol dubh*, the so-called poet is merely an idealised version of her despised husband’s poet. Husband and poet are Doppelgängers; the husband is killed in the Rising while trying to save the poet.