An Index to

SAOTHAR

Journal Of The Irish Labour History Society
And
Other ILHS Publications, 1973-2000

compiled by
Francis Devine

Saothar Studies 1

published with the support of MSF
Saothar
Journal of the Irish Labour History Society

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Ancient trade banner of the Dublin Letter Press Printers, painted in the early nineteenth century and already 'well worn in 1875 when £20 had to be spent preparing for the O'Connell Centenary. Last public appearance was Connolly Commemoration, May 1930. Theme of Christmas card issued by Dublin's Typographical Building Society in 1950s. Illustrated inside cover of Saothar 12, 1997.
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Introduction

Cynics claim that ‘history belongs to the victors’. Don’t believe a word of it! History belongs to those who keep records and tell their story. The Irish Labour History Society (ILHS) started its journal Saothar a quarter of a century ago to make Irish labour history a reality. The role of the labour movement in forging and forcing democratic, social, economic and cultural progress has never been adequately recognised or appreciated. Most of all by those who made it, men and women of all ages, through formal and informal organisations and campaigns. The contribution of Irish workers has not been confined to self-imposed wage restraint. Nor has it been confined to self-imposed restraint in the area of industrial action. To scratch the surface to reveal labour contributions will take many volumes in a variety of formats.

Nowhere was this lack of recognition more evident than in the absence of any labour content in a recently acclaimed television series on the history of the southern Irish state. In a more recent television series reviewing the twentieth century on a day-by-day basis, not one item of labour interest was featured on May Day! No post-second level or third level educational institution offers a specific course in labour history. There was a time when such shortcomings were explained by the paucity of material. That is no longer the case. By Irish labour history standards there has been an explosion in the quantity, quality and range of published material, books, pamphlets, videos, films, radio, audi-tapes and compact discs.

Not least, by any means, in redressing the want of educational and study material, has been the contribution of Saothar. Since 1975 an annual stream of editorials, correspondence, articles, essays, reviews, notices, reports, abstracts, document studies, oral history features, conference reports, archives and library reports and studies, and an unrivalled bibliography.

The twenty-four volumes of Saothar included in this Index cover over 3,000 printed pages, more than 1,500,000 words and a total expenditure that would make a Bolshevik blanch! Most of what was included would probably not have been published elsewhere. No one who contributed to the creation of any word, page or issue of the journal was paid anything, other than the printers and binders. Our contributors are and have been a remarkable galaxy of sparks, squibs and stars. Our members, subscribers and readers constitute an even greater constellation. One of the journal’s lesser, but nevertheless important contributions, was in raising the production standard since Saothar of labour movement publications and indeed that of other comparable journals.

Enthusiastic scholars and reluctant students pursuing assignments, will find their sources wherever they may be. However, a remarkable feature of Saothar has been its popular accessibility to a wider readership without in any way sacrificing scholarly standards. The Irish people, and those interested in the subject the world over, are indebted to our editors, contributors, advertisers, individual and corporate supporters and all who have contributed in a myriad of ways to the appearance of Saothar over the past quarter century.

If you have read this item, read the Index and study it. If you do not have the issue that interests you: get your local library to order it. Order copies of the Index and Saothar directly from the ILHS. Join us in the work of uncovering, discovering, producing and broadcasting our noble story. Join the ILHS and have Saothar delivered to you each year.

The compiler (an inadequate word under the circumstances) of the Index, Francis Devine, an indefatigable worker on behalf of Irish labour history in all its aspects, has once again delivered the goods to the customary high standards he has set for us all.

Charles Callan,
Secretary, ILHS
MSF (Manufacturing, Science, Finance – The International Union for Skilled & Professional People) is proud to be associated with this *Index To Saothar*. MSF was the product of the merger between ASTMS (Association Of Scientific, Technical & Managerial Staffs) and TASS in 1988. Both ASTMS and TASS had been enthusiastic supporters of the Irish Labour History Society (ILHS) since its foundation in 1973 with active involvement in Society events in Dublin and Belfast. *Saothar* was welcomed and received fraternal advertising and other supports. MSF have continued to support the ILHS in all its endeavours.

MSF’s tradition is organisation among those workers who comprehend knowledge, study and scholarship as an integral part of their professional lives. Mike Cooley, now celebrated internationally for his research into and publications about the relationship between humans and technology, work and its associated cultures, is an example of the Irish MSF tradition. *Saothar* has regularly featured articles investigating similar themes around the labour process. MSF’s activity within the scientific and managerial communities – which includes the regular investigation of problems and scholarly publication of the results – gives it a particular understanding of the achievements that the journal represents and how valuable this *Index* will become to those pursuing research in the future.

The ILHS holds the records of the Assurance Representatives’ Organisation (ARO) – part of the old ASTMS insurance sector organisation – as example of the Society’s interest in the organisation of workers involved in what used to be referred to as the ‘white collar’ sector. Certainly, the Society’s focus has never been a narrow one and has always investigated workers ‘by hand and by brain’. Regretfully, work in this latter area is still under-developed. Two publications worth consulting in the ILHS Library, however, are *Tony Foley, A Most Formidable Union: The History Of DATA and TASS*, (MSF, London, 1992) and *Brian Graham, The History of TASS In Ireland: Chronicle Of A Union In Action*, (MSF Irish Region, Belfast and Dublin, 1991). Perhaps such consultation will encourage the production of a history of the broad MSF family’s Irish achievements? In addition to their scientific and technical publications, MSF members and officers have regularly published considered contributions to the trade union and labour movement questions of the day such as national wages policy, the equality agenda, the impact of technology, health and safety, and the international struggle against Apartheid. Thus MSF has a particular appreciation of the published record.

MSF is once again making history as the first union with membership across these islands and with a Head Office in London to directly financially support a publication by an Irish body. Then, the ILHS
is uniquely deserving, it is fitting that the Society’s outstanding contribution to what Professor Joseph Lee, in his foreword below, calls ‘Irish intellectual activity’ should receive endorsement from a trade union that is renowned for its thinking, intelligence and innovation. Our only hope is that the Index is not simply confined to the shelf but – like those magnificently crafted blueprints drawn by draughtsmen and women in the engineering, shipbuilding, energy and aerospace sectors by MSF members over the years – that it will launch many and varied enterprises of scholarly endeavour. MSF is committed to support such activity – it is our proud investment in the future of Irish labour history studies.

To all those who have been involved in creating and sustaining Saothar over the last quarter of a century, may we send our sincere thanks. To those contemplating the replication and improvement of the Saothar contribution over the next period of time, what better starting point could you have than this superb Index?

Frank Barry,  
National President,  
MSF  

Roger Lyons,  
General Secretary,  
MSF

*Frank Barry, an ILHS Committee member, 1990-1991, was MSF National President, 1999-2000, the first Irish person to be elected to such office.*

*TASS Divisional Organiser Ken Gill joins striking AEI Larne workers on a march through Belfast.*
**Saothar And Its Contribution To Irish Historical Studies**

Good wine needs no bush, and this *Index* testifies to the vintage crops that *Saothar* has harvested over the years. There was of course labour history in Ireland before *Saothar*. Lives of the major Labour leaders, like Desmond Greaves on James Connolly and Emmet Larkin on Jim Larkin, ranked with the best of Irish biographies. But there was little systematic study of the labour movement, and even less of working class life. It can hardly have seemed a propitious background for the launching of *Saothar*. And yet, I'm more impressed by the speed than the tardiness with which labour history developed in Ireland, relative to other types of history, at least by the axiomatic comparison with England. *Irish Historical Studies* was not established until fifty-two years after the *English Historical Review*. *Irish Economic And Social History* appeared forty-five years after the *Economic History Review*. *Saothar* appeared only fifteen years behind the *Bulletin Of The British Society For The Study Of Labour History*.

It owed, it is true, its emergence more to the initiative of labour activists than to academics. Indeed the theme of academic neglect remains a regular refrain of *Saothar* editorials. As my own perspective is a bit different, it may be no harm putting it on record at this juncture, for I have some difficulty reconciling laments about 'the absence of any sustained interest in labour history by Irish academic historians' with the range of academic contributors recorded in this *Index*.

Of course, labour history was indeed grossly under-researched, as Dónal Nevin complained in his address, 'The state of Irish Labour History' in Belfast in 1974 — ironically at a symposium disrupted by the Ulster Workers' Council action, the most successful demonstration of working class power in Irish history — *All Power To The Workers!*. Nevin was right in absolute terms. But the claim that labour history was relatively neglected seems to me more questionable. For one could have equally complained about the lack of research in most other areas of Irish history. This was not because Irish historians were unusually unproductive. It was mainly because there were so few of them, and because research facilities, even in Dublin and Belfast, much less outside them, were virtually non-existent. Complaints about academic neglect of labour history seem to be often based on assumptions about the infinite resources of academe. When I came to University College, Cork in 1974, just before the launching of *Saothar*, responsibility for the teaching of the entire corpus of Irish history since the eighteenth century was borne by one staff member. The same was true in University College, Galway and Maynooth at the time. University College, Dublin (UCD) and Trinity College, Dublin were only a little better endowed. Limerick and Dublin City Universities were still at their 'better than a university' stage, which meant they had nobody. There were only four or five academic specialists in the social and economic history of nineteenth and twentieth century Ireland, the key disciplines in which any serious labour history has to be rooted, in all the Irish universities together, north and south. The fact that social and economic had to be roped together in the title of *Irish Economic And Social History* just before the launch of *Saothar* was a pragmatic recognition of the shortage of numbers. Even in the vastly bigger departments of today, there are still only a handful with any professional competence in economic history, although more can now style themselves social historians.

Nor was the low profile of labour history in universities due, as far as I am aware, to any pervasive animus against it; anymore than was the low profile of economic history. To my own knowledge, UCD History sought to recruit Miriam Daly in the 1950s to compensate for the lack of specialised competence in economic and social history, but personal circumstances precluded her from accepting. It later recruited myself to teach economic history in 1963, before I went abroad, working partly on
labour history. UCD soon afterwards recruited Fergus D'Arcy, David Doyle and Mary Daly, who continue to make crucial contributions to labour history. Dermot Keogh's *Making Of The Irish Working Class* was the product of UCD graduate research in the early seventies. Cormac Ó Gráda, although scarcely recruited as a labour historian, would contribute regularly from the Economics Department. In Trinity College, John Horne and David Fitzpatrick have been active, and if the neglect of Irish history in Northern Ireland included the neglect of Irish labour history, that was beginning to be rectified by the 1970s. Indeed Miriam Daly’s account of the 1974 Belfast symposium makes clear how much it owed to the support of Professor E. R. R. Green, the Director of the Institute Of Irish Studies at Queen's.

The research situation, though unfortunate, was understandable enough. Research was grossly under-funded. Proper support would have required much bigger staffs, and real grants for research students, who could rely on no systematic support scheme, and had often to survive on pittances. It was no wonder that ‘the few researchers that were working contained many who were either not Irish or who had undertaken post-graduate studies in Britain or the United States’. Just so. That was where the research support was. It was a pattern repeated in several areas of historical research. When one looks at the long list of academic historians who have published in *Saothar*, I wonder if one should not suspend criticism of the academic contribution to Irish labour history until a proper comparison can be undertaken of the proportion of academic time and other resources devoted to the study of labour history in other western European countries, making appropriate allowance for the comparative size of the relevant working classes.

What is of course germane is that Irish historians are themselves products of their country’s history. They were therefore drawn, in the first generation after independence, to firstly establishing history as an academic discipline, a later development in English-speaking than in continental Europe, and then to exploring the commanding heights of their national history, which meant the political history of a struggle for national identity. This is normal in Irish-type circumstances. Historians who find themselves the heirs of colonial-type situations are likely to focus, in the first instance, on history as national history as long as the memory of the ‘struggle for independence’ dominates the public mind. The Irish are a perfectly normal people for their circumstances, in this as in so many other respects. It was not that historians of this disposition entirely overlooked class relationships. But their prime concern was with them only insofar as they affected Anglo-Irish relations. Thus virtually the only class relationship discussed at length was that between landlord and tenant, and that only because it was central to national history.

One would have expected some revision of this perspective with the emergence of new generations not directly involved in such a struggle. There were signs of this in the 1960s with the growth of scholarly revisionism in social and economic history. The timing of *Saothar*’s appearance may have, however, deprived it of some of its potential impact. For the burgeoning scholarly revisionism soon came to be submerged beneath the ideologically driven revisionism inspired by the Northern Ireland troubles, which fostered a renewed emphasis on the ‘national issue’. Just as ‘Labour’ had to wait, so labour history had, to an extent, to wait also, and a second time round. This did not prevent much good work being done. But it did prevent it achieving as prominent a profile as its quality often deserved.

Concurrently, the growth of women’s history, inevitably focusing disproportionately initially on the careers and aspirations of middle-class women, diverted attention from working class lives, despite the valiant efforts of scholars like Mary Daly, in particular, to maintain a sense of balance. Diversion may not be quite the right term, of course, for the work might not have got done anyway. Women’s history should make a major contribution to enhancing understanding of working class life, but formidable challenges, ideological and methodological, remain to be overcome in integrating women’s history with working class history.
Even had labour history not been affected by these developments, it would have still had to confront some internal intellectual challenges. This was partly because so much of it remained for so long the prisoner of uncomprehending concepts, occasionally Marxist, but more generally urban, of ‘the peasant’, with stereotypes of a sub-hominid social stratum substituting for serious thought. This posed serious problems in coming to terms with the fact that the majority of the Irish people were not urban workers throughout much of the period when labour historians were emotionally disposed to equate the ‘worker’ with the ‘people’. It also meant, inter alia, that the agricultural labouring class, the biggest single worker category in Ireland for most of the nineteenth century, found itself doubly neglected. Its existence failed to satisfy the needs of Irish nationalist, Irish unionist/British imperialist, or socialist propagandists, and it had virtually vanished from history before a handful of historians tried to give it decent burial.

Next to the incapacity of urban ideologists to understand the ‘peasant’, the second main weakness in the study of Irish labour history remains the failure to understand the role of religion, or at least Catholicism, as copiously blamed as the ‘peasant’ for the failure of Ireland to become socialist. Serious study of the social role of religion, as distinct from ritualistic sloganising, within the framework of labour history, remains grossly underdeveloped.

_Saothar_ committed itself from the outset ‘to the study of Irish labour history in the broadest sense: the economic and social formation of Irish labour, the labour movement and Irish working class culture, and the experience and role of Irish labour abroad’. This agenda might seem common sense. It was, in fact, even if it defined labour as mainly urban manual workers, with a sprinkling of white collars thrown in, a revolutionary one in terms not only of Irish labour history, but of Irish history in general. For virtually nothing had been written on these topics with reference to any social grouping in Ireland at that stage. _Saothar_ therefore found itself potentially pioneering not only in labour history, but in vast tracts of the unexplored territory of Irish history.

It has striven valiantly to respond to the challenge it set itself, and with more success than might have been anticipated in the face of a superficially sympathetic, but basically inhospitable ideological environment, as the embourgeoisement of Ireland proceeded apace, with the manual working class, the stuff of traditional labour history, and of socialist dreams of liberation, gradually, following agricultural labourers towards oblivion.

This disjunction between ‘the working class’ and the majority of ‘workers’ is a main problem with the ambitious provisional agenda sketched by the editors under the rubric, _Saothar_ A Journal of Social History? ‘A real ‘hidden Ireland’ has been identified’, the editors tell us, ‘as including skill, its creation, culture, defence and influence: poverty and how it affected women, children; communities, political and social movements; leisure, recreation, pub culture; sex, sexuality, family and gender; religion and the influence, dominance and concern (or lack of it) of the church; consumption in all its forms; social welfare and social work; the non-organised working class – always the majority but seldom seen; labour and Nationalist or Unionist mythology; the language of class; housing – rural, tenement and council; emigration, Irish experience abroad and especially how this impacted on those left behind, their organisation and expectations; and theoretical and methodological questions… This is a truly exciting research agenda. But in principle most of it relates to all human beings. What is distinctively ‘labour’ about it needs to be explored further.’

But it certainly provides an agenda for debate. And this has been the most significant single contribution of _Saothar_ to Irish intellectual activity. The tolerance of diverse approaches towards, and concepts of, labour history has been a huge strength. It has allowed all with an interest in the lives of those they regard as working class, real or imagined, concrete or abstract, to enjoy reasonably peaceful cohabitation within a welcoming embrace, and to enormously enrich _Saothar_ with the variety of contributions to an enterprise which might easily have fallen victim to the arid disputations of the self-
righteous.

The finest tribute that can be paid to the vision of the founders is that their original agenda remains as relevant, demanding, and exciting today as it did when first formulated twenty-five years ago. This index deserves a warm welcome as a record of work well done, and as providing an eye-opener for even regular readers of just how impressive a legacy Saothar can already bequeath.

J. J. Lee

Notes
1. The Bulletin was re-titled Labour History Review in 1990.
4. ibid., p.2.
6. Mary E. Daly, 'Women and labour: margins to mainstream?', Saothar, 1994, pp.70-75.

Patrick Fange, Elo Press
Founder and guardian of Saothar publication standard since 1981. The widely-acclaimed production standard of the journal has been a function of Pat's eye for detail and care. The society owe him much.
It is only when you see a complete set of *Saorhar* sitting on a library shelf that you appreciate what an achievement for the Irish Labour History Society (ILHS) the journal is. Since first appearing on May Day, 1975, some 4,156 pages of text have been published. This is remarkable given the almost total absence of any academic base for the subject in 1975. Ireland possessed no Thompson, Hobsbawm, Montgomery or Rowbotham! It is even more remarkable when the continuing narrowness – perhaps even the narrowing – of that base in 1998 is considered. These days, following the ‘collapse of socialism’ and ‘end of history’, labour history studies are fast disappearing from third level institutions. The strength of the ILHS, and therefore its journal, has never been reliant on academia however. There has been strong support from the labour movement that has been offered, no strings attached. This is reflected in the unique image of the journal with its ‘fraternal’ advertisements from trade unions. But there is a deeper, less patent evidence of labour movement support in the shelter, secretarial resources and purchasing that has sustained Society and journal through times that – in economic and resource terms – have seldom been less than ‘thin’.

An interesting question, when gazing at the thousands of pages of text, is – how much of this work would have been published if it were not for *Saorhar*? The suspicion is that very little of it would have appeared elsewhere. This is not to denigrate the standard of the contributions over the years – for *Saorhar* has been acclaimed for reaching and maintaining high standards of scholarship – but to observe that labour history and working class experience have never been popular subjects in Irish economic and social history studies. A second, very important observation is that many of those who contribute to each issue of *Saorhar* are first-time historians – young research students, labour movement activists, civil and public servants, teachers and those drawn from other disciplines in pursuit of a particular interest. To read down through the ‘List Of Contributors’ each year is to realise the breadth of encouragement offered by the Society and its journal. It is a policy in which the journal takes great pride and one that has seen a number of contributors – having broken their publication ‘ducks’ in *Saorhar* – go on to establish significant roles for themselves in Irish historiography.

The ILHS was, of course, a product of an exciting fusion between young, committed academics – Fergus D’Arcy, Ken Hannigan, Greágoir Ó Dúill – and older, interested figures from the labour movement, most notably the late John Swift. Maintaining that blend has often proved difficult. One academic figure left the Committee once for ‘cultural reasons’ that are immediately understood by anyone who has spent a lifetime enduring trade union meetings! This individual departed, amicably, with the Committee’s gratitude and understanding. The editorial positions have generally reflected this duality – one editor drawn from academe and one from worker education. The lack of concern among Irish historians for labour matters is perhaps indicated by the fact that editors have been American, Australian, English and Scots!

The editors’ task has never been a straightforward one. There has rarely been an uninvited flow of material coming in. Trees have had to be shaken, bushes searched and hedgerows combed. Thus the journal is often very much a function of the editors’ capacity to cajole, to pressurise, to convince and to persuade otherwise reluctant contributors. Editors have also tended to ‘produce’ the journal. In this regard, much is owed to Patrick Funge and his sons Níall and Padraic at Elo Press. The staff –
particularly Christy Hammond, Richie Kelly, Mark Daniel and typesetter Paddy Murray (who just loves to see the bibliography approaching) – have contributed much to the journal’s style and instructed the editors in an informal way in many of the arts of printing. Pat Funge himself proofed everything and would teach Gower and Fowler much about the correct use of English! Finally, Norah O’Neill’s trojan work of business management over many years must be acknowledged.

Almost no book on labour or social history now appears without some reference to Saothar material. The journal is being used. This is encouraging in that, after issue five, it was consciously decided to attempt to create a ‘working tool’ for labour historians. The ‘Sources’ and ‘Bibliography’ sections have thus given much pleasure as they have been acknowledged by many as an essential starter reference before the research plunge is taken. The Society’s other substantial achievement has been in the location and preservation of archives and the development of the Archives & Museum in the Society’s premises at Beggar’s Bush. Recognition of the significance of Saothar for archivists is indicated by the appearance of an index to the sources material alone in a specialist archives publication. This ‘working tool’ aspect of the journal is nearly always conceived of by the editors and then sought out, raising interesting questions as to why others would not voluntarily seek to develop such insightful and useful material without prompt?

Oral history has been one of the disappointments. Resort was often made by the editors to ‘going out and doing it’ themselves. The resultant pieces have often been narrow, reminiscence pieces but they have stood the test of time and are beginning to be used, as intended, as ‘oral documents’ in support of more traditional manuscript or secondary source.

The debate in some sister labour history journals is whether or not to abandon – or at least focus away from – the ‘working tool’ approach in favour of a more traditional style of academic journal. Saothar has so far resisted this and was given much confidence by the consultation with readers that took place in 1997 and formed the basis of the editorial in Saothar 22. Some of the ideas that arose that day remain unfulfilled – particularly those concerns that Saothar required commercial publication and distribution in order to achieve the audience that it deserves. Generally speaking, however, the journal seemed to be meeting the needs and expectations of its readers. That said, the journal is always open to constructive criticism and is happy to hear from any reader informally or formally through the correspondence page or indeed the developing Society web page. Saothar is thus likely to remain as a ‘working journal’ with its now familiar mix.

Finally, I should take this opportunity to thank various people for their assistance in getting this Index out. Charles Callan proof-read and offered many constructive criticisms and Joseph Lee kindly contributed a foreword. Without the sponsorship of Manufacturing, Science, Finance (MSF), under the presidency of Frank Barry and Irish officers John Tierney and Jerry Shanahan, the project would not have been possible and the Society’s appreciation is deep. Frank Cruise, Michael Keane and the staff at the ILHS Museum & Archives were of great assistance in sourcing illustrative material, all of which is held by the ILHS Museum and Archives. Séamus Fitzpatrick supplied photographs taken at the 2000 AGM; Ann Riordan, Caoimhe Ni Dhuibhinn and Odharnaith Ni Dhuibhinn proof-read; Ruth Frow and John B. Smethurst valuably identified those illustrated herein the Clarion Cafe, Manchester, 1913; and Elo staff did the rest. It might seem strange to produce an index for twenty four volumes but the original intention was a twenty fifth anniversary publication, 1973-1998, but you all know about paths and good intentions and some of you even know about being a serving trade union official. On a completely personal note, I must record that I have been privileged to meet many people through Saothar, developing strong friendships and learning much. Whatever I may have put into the journal has been far outweighed by what I have taken out.

It is for others to comment on the success or otherwise of the journal. As a long-standing editor, I can merely observe that we have come a long way since Pádraig Ó Snodaigh despatched me to
Drogheda to collect the first edition and load it into the back of the car. *Saothar* is now sought after and, in its entirety, is an achievement which surely gladdens those who first created the Society. Our late President, Paddy Bergin, often wondered ‘Does the Society produce the journal or does the journal produce the Society?’ It is clearly a little of both for *Saothar* is very obviously the journal of a vibrant Society. What distinguishes the journal from the Society, however, is its permanence, its recorded evidence, its legacy. To that extent it might be asked – to paraphrase Paddy – ‘Is the journal the product of the subject or is the subject the product of the journal?’ Without exaggeration, it might be argued, that *Saothar* has lead more than it has reflected.

Francis Devine

Notes

Repair and maintenance work in Beggar's Bush Barracks, c.1922

Irish labour History Society Museum and Archives, July 2000
Irish Labour History Society, 1973-2000:
Officers And Committee Members

Honorary Presidents

Presidents

Vice Presidents

Secretaries

Assistant Secretaries

Treasurers

Trustees
Deirdre O'Connell receiving special award for her bibliographic work from Emmet O'Connor and Tom Crean

Charles Callan, long-standing Secretary, ILHS

The late J. W. Boyle, Saothar Editorial Advisor
Committee Members

Kader Asmal, 1974
Frank Barry, 1990-1991
Jonathan Bell, 1983
Paddy Bergin, 1988
Jane Boushell, 1999-
Liam Cahill, 1980-1981, 1992
Charles Callan, 1977-1979, 1983
Peter Cassells, 1976-1977
Mary Clancy, 1989-
Derek Clarke, 1982
Séamus Cody, 1979-1981
Terry Cradden, 1985, 1989
Thomas Neilan Crean, 1996-
Paul Cullen, 1975-1976, 1984-1986
Miriam Daly, 1973-1978
Barry Desmond, 2000-
Paul Doyle, 1985-1987
Terry Egan, 1984-1985
Pat Feeley, 1992
Séamus Fitzpatrick, 2000-
John Flood, 1993-1994
Mary E. Flynn, 1992-1995
Seán Galavan, 1992
Hugh Geraghty, 1986-1998
Gary Granville, 1980
Helen Hanrahan, 1975-1977
Ellen Hazelkorn, 1977-1978
Jennifer Hunter, 1996-1998
Mary Jones, 1999-
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Dermot Keogh, 1975-1976
Evanne Kilmurray, 1985-1986
Carla King, 1999
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Joseph Lee, 1975-1976
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Matt Merrigan, 1986-1993
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Peter Murray, 1980
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Denise Rogers, 1992-1994
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Betty Sinclair, 1973-1975
Eddie Soye, 1989-
Jimmy Sweeney, 1983
Mark Thompson, 1984
Yseult Thornley, 2000-
Eamon Thornton, 1977-1981
Leo van Es 1998
Sarah Ward-Perkins, 1985-1995
Tommy Watt, 1973-1976
Dermot Whelan, 1976
**Saothar And The Internet**

From September, 2000 readers will be able to follow the affairs of the Irish Labour History Society on line. The home page of the ILHS website is reproduced below. Those logging on will be able to obtain up to date information on Society events and happenings; subscribe to the Society and *Saothar*; contribute to a message board; and obtain links to other sites of labour history interest.

The address for the new ILHS site is

http://www.ilhsonline.org

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**Irish Labour History Museum**

**Irish Labour History Society**

**ILHS**
The ILHS is committed to the study and preservation of the records of the Irish working class.

**Saothar**
Saothar is the annual journal of the Irish Labour History Society.

**Areas of Interest**

**Biographies**
Short biographies covering the key figures in Irish labour, political and social development.

**Union History**
A selection of unions, from their inception to the present day.
Work And Words: The Meaning Of *Saothar*

Shift work, piece work, task work, overtime, part-time, temporary, permanent are just a few of the many words used to describe different categories of work. The word work itself, indeed, can mean many things. As a noun it can mean an obligation, a job, an occupation, an operation, etc., while as a verb alternative words for work include toil, slave, plod, labour, create, etc. Doing the job, putting in time, keeping at it, staying with it, burning the midnight oil, working one’s fingers to the bone, are a few of the phrases no doubt most of us have used at some stage to describe the effort put into the occupation being undertaken.

In Irish the word most frequently used for work is *obair* and this word is translated by Dineen as ‘act of working, operating, acting; work, labour, a task, a deed, an act... difficulty, conflict; a literary work; a turn, a trick’.1 Although *obair* is used more frequently in everyday speech to refer to the act of working, *saothar* also means ‘labour, toil, work, effort, exertion, trouble taken in doing a thing, stress, agony’.2 *Saothar*, however, as used in everyday speech, seems also to refer to the actual achievement or completed task. For example, Ó Dónall translates the ‘twelve labours of Hercules’ as *Dhá saothar déag Earcail*,3 while literary works are *saothar ealaine*.4 *Saothar* also refers to other labours. In a literary sense, *saothar* is the ‘travail or pangs of childbirth’5 and *saothar na mbeach* is the bees’ industry.6

In a recent study of just one type of work – co-operative work – this wealth of terminology, for something which we all do at some stage, is seen quite clearly.7 The study is concerned with co-operative labour in rural Ireland and examines its history and organisation. In English the phenomenon studied is known by a wide range of terms including reciprocal labour, traditional work groups, communal labour, etc. In a sentence co-operative labour refers to ‘the joint performance of a task or sequentially related tasks by a group of persons practising a minimal division of labour and whose relationship to the beneficiary is of other than that of employee to employer’.8 In other words, co-operative labour is undertaken on a basis of mutual assistance and for which no money payment is made.

In all, thirty eight words for co-operative labour in Ireland are recorded in this study. Some are recorded once or twice such as *baicle*, ‘a band of people’,9 from the Knockbridge area of Louth10; *banville*, possibly from the Scottish *bandwin*,11 a team of shearmers, recorded from the Malin area of Donegal;12 *láithn chúnta*, a ‘helping hand’, recorded from County Cork;13 and *sealbhán*, ‘a gang of workmen’,14 recorded from County Cavan.15 Some of the terms are self-explanatory – *group*, *help*, *gang* and *harvesters*, while others are limited to particular areas. An example of the latter is the term *boon* which is one of the main words recorded and referring to a team of people working together. The term has, however, been recorded only in Ulster being conspicuously absent further south than Cavan. The two terms which occur most frequently are *meitheal* and *comhar*. *Meitheal* is recorded from twenty-one of the thirty-two counties and in all cases the term refers to a team of more than three workers. The word *comhar* appears in old Irish and middle Irish texts as meaning essentially a ploughing agreement or a ploughing partnership.16 In connection with co-operative labour, however, the word is recorded with three meanings. Most frequently *comhar* also refers to a team of workers convening to help at all work on the land. The majority of these references state that the arrangement was an exchange agreement whereby the farmers who helped were helped in turn. Finally, *comhar* also refers to the work of reciprocation and implies the obligation felt by people to repay in a similar way for something done. This is best explained in terms of the phrases used. For example, in County Waterford the phrase *comhar a chúiteamh* – ‘to repay the comhar’ – was used in connection with the
meitheal gathered for the blacksmith. The comhar in this instance was an obligation which the blacksmith’s customers felt they owed him, and ‘paying the core’ is a phrase used in Kerry to explain the mutual obligation owed by neighbours to each other when reaping with the hook.

Anne O’Dowd

This explanation of saothar and other words for ‘work’ first appeared in Saothar 7, 1981, pp. 9-10.

Notes

2. ibid, p. 946.
4. ibid.
5. ibid.
6. ibid.
9. Ó Dónall, op. cit., p. 78.
10. Irish Folklore Collections Manuscripts (hereafter IFC MS), 1523:231, recorded in 1958.
12. IFC MS 886:250, recorded in 1940.
13. IFC MS 1523:16, recorded in 1958.
16. Contributions To A Dictionary Of The Irish Language, (Royal Irish Academy, Dublin).
17. IFC MS 878:264, recorded in 1958.
18. IFC MS 761:131, recorded in 1940.
Saothar Index: How To Use It

The Index contains few mysteries. The contents of each journal are published firstly by volume. They are then listed according to the familiar internal Saothar categories. All books reviewed in the journal are listed first by author and then again by reviewer. Journal references are by number of journal and page. Thus, for example, a reference to an article in Saothar 15 by Fergus D’Arcy on the ‘Wages of labourers in the Dublin building industry, 1667-1918’ will appear in the ‘Articles’ section of the index as follows:

D’Arcy, Fergus A. ‘Wages of labourers in the Dublin building industry, 1667-1918’, S15, 17-34

In the subject index to Persons and to Events, Organisations, Places and again for the index of Contributors, this article would appear with the same reference – S15, 17-34 – in short volume number (S15) and page reference (17-34). This article has no obvious ‘Person’ reference but would appear in the ‘Events, Organisations, Places’ list under building workers, Dublin, wages – on each occasion the entry being S15, 17-34.

The guide to ‘Other ILHS Publications’ follows the same style with O – Obair – or LHN – Labour History News – replacing the S for Saothar.

An attempt had been made to make the index as comprehensive as possible and many entries are cross referenced in a variety of ways.
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Communist Party of Ireland event for Andy Barr, 1983

A Tribute to Freedom

JAMES CONNOLLY

Flying from Dublin, Ireland—

JIM LARKIN

CONNOLLY COMMEMORATION

MONDAY, MAY 12, 1947 — 8:00 p.m.
MANHATTAN CENTER
3rd STREET AND 3rd AVENUE
TRAILO

Nicholas Farley — Irish Tenor
B. Daphne Rayne Helfman — Irish Harpist
Terence Maguire — Saxophone

A Drama Based on Life of Connolly
Prominent Speakers

New York handbill for Connolly Memorial, 1947, with Young Jim Larkin as main speaker. Anthony Coughlan Deposit

Irish Trade Union Defence Fund, 1918-1919

HOURS IN DUBLIN SMALL SHOPS

Slavery Conditions Existing:
Small Shops allowed to work 16 HOURS Per Day
7 DAYS INCLUDING SUNDAYS

Grand Total 114 WORKING HOURS of
Or Two Thirds of the full 24 Hours.

Small Shopkeepers and Their Assistants are allowed No Time for REST, RECREATION or LEISURE.

These Small Shops are comprised of Thousands of Drapers, Grocers, Confectioners, Producers, Newsagents, Tobacconists, etc., etc., in Dublin City and District. These unfortunate people are up against this slavery and are UNABLE to do anything for themselves, as there are MANY SELFISH INTERESTS which PREVENT any voluntary action.

The simple solution to end this SCANDAL and INHUMAN CONDITIONS (which disgrace Dublin) is for the GOVERNMENT to introduce IMMEDIATELY Legislation for the compulsory closing of ALL shops at 8 o'clock each Evening, 9 o'clock on Saturdays and 6 o'clock on Sundays. This should be done before the Dail adjourns for the Summer Vacation for our Legislators, and thus liberate the Shop Slaves and give them a few hours rest out of 16 Hours Each Day.

WILL YOU Support FAIR WORKING HOURS FOR ALL SHOPS?

1921 Shopworkers' handbill

MANDATE Deposit
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James Larkin and James Connolly in Clarion Café, Manchester, 1913: seated, left to right, front row, Alfred A. Purcell (with book), Manchester & Salford Trades Council (Secretary, 1929-1935), Secretary, National Furniture Trades Association and later MP, Moss Side; Ben Tillett, MP South Salford; Harry Beswick; Donnelly; Larkin, Bob Williams, National Transport Workers' Federation; Big Bill Haywood; Connolly. Stood at the back, Wilcox or Wilcocks, Harry Pearce - manager, Clarion Café; Tom Forshaw and David Merson, District Official, Amalgamated Society Of Carpenters & Joiners. Stood at the back in the doorway is William Mellor, Secretary, Manchester & Salford Trades Council. Some regard Forshaw as Tom Fox, President of the Trades Council, 1913, Secretary of British Labour Amalgamation and Manchester City Councillor or Tom Forsyth. Again, some identify Mellor as Robert (Bob) Manson.
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IRISH WOMEN WORKERS' UNION
49 FLEET STREET, DUBLIN

M. FARRINGTON
Editor, "The Irish Citizen". Secretary, Irish Congress of Labour.

Dublin Trades' Council

ALL Trade Unionists should unite in the
Connolly Commemoration,
SUNDAY, MAY 9TH
PARTICULARS ON CENTRE PAGE
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By Volume

**Editors**


Note that in the index the following abbreviates have been used: N, *Newsletter*; N-O, *Newsletter-Obair*; O, *Obair*; ILHN, *Irish Labour History News*; and LHN, *Labour History News*

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SELECT GUIDE TO TRADE UNION RECORDS IN DUBLIN

WITH DETAILS OF UNIONS OPERATING IN IRELAND TO 1970

EDITED BY SARAH WARD-PERKINS FOR THE IRISH LABOUR HISTORY SOCIETY

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