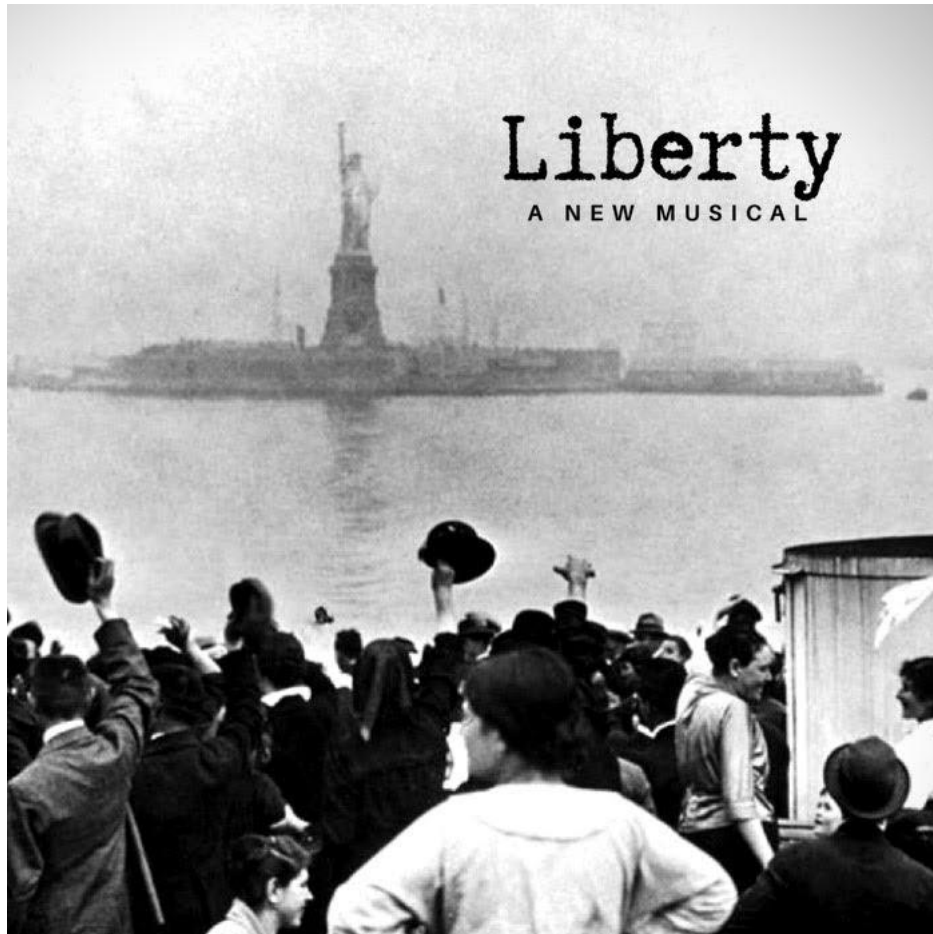


Actor Information Packet  
CAP21 Workshop: June 2022



Composer/Lyricist: Regan Hicks  
Director/Dramaturg: Rhiannon Ling  
Director/Choreographer: Shelbe Overby

**Remember, remember always, that  
all of us...are descended from  
immigrants and revolutionists.**

**Franklin D. Roosevelt**

A handwritten signature in black ink, reading "Franklin D. Roosevelt". The signature is written in a cursive style with a long horizontal line extending to the left from the start of the word "Franklin".

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# The World in 1891

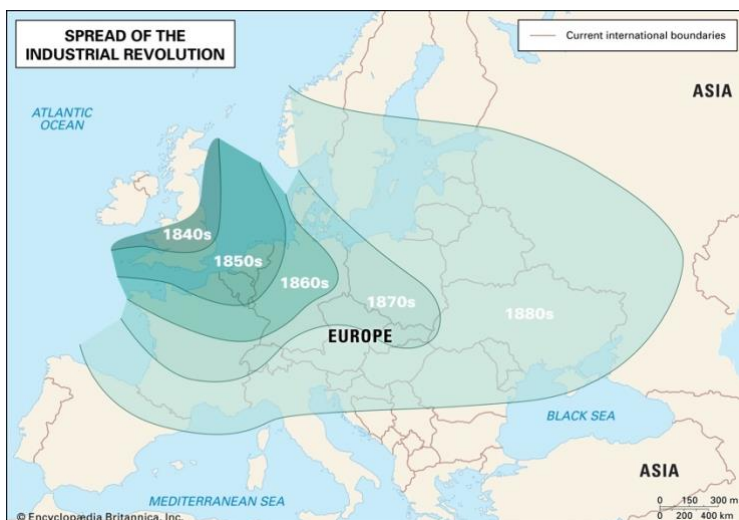
## Contextualizing the Europe and America of 1891

“There was peace, but war was imminent; and subversive groups continued to plot and frighten the bourgeois, to try to kill royal heads of state, while machine industry and the resulting urbanization contributed their gains at the cost of the now familiar miseries and sordor.” So says the Encyclopedia Britannica when describing the Europe of the 19<sup>th</sup> century. It was a land of division, between classes, between workers, between nations. Simultaneously, it prompted belief in the power of the individual and the strength of unity. To put it simply, it was a tumultuous time.

The European 19<sup>th</sup> century was marked by two Industrial Revolutions: the first from c. 1780 – 1850; the second from 1870 – c. 1915.<sup>1</sup> It began as a wave in Britain (where steam power was first widespread) and made its way eastward across Europe. Following the population boom of the 18<sup>th</sup> century—caused by the propagation of reliable crops such as the potato and lessening epidemics—Europe was left with bigger broods, more mouths to feed, and failing inheritances. As such, many moved to the city, causing sprawling urbanization as the century went on. In response to the Napoleonic Wars (1803 – 1815), Britain increased its industrial output, making it a world leader in industrialization. These three things combined—urbanization, industrialization, and commercialization—crafted a perfect storm when it came to socioeconomics and sociocultural upheaval.

The advent of steam power, railroad systems, coal-powered factory machinery, and steam shipping made way for the formation of a bureaucracy. Workers and artisans slowly lost their autonomy as efficiency was prioritized over anything else; in Eastern Europe, namely Italy and Prussia, where industrialization didn’t hit until the 1880s, further hardship was placed on agricultural serfs, “increasing the work requirements in order to meet export possibilities without fundamental technical change and without challenging the hold of the landlord class.”<sup>2</sup> Western cities needed laborers, the laborers needed food, and the Eastern European landlords needed wealth.

Source: [Encyclopedia Britannica](#)



<sup>1</sup> [Encyclopedia Britannica](#); Onion, Sullivan, and Mullen’s “[Industrial Revolution](#)”

<sup>2</sup> [Encyclopedia Britannica](#)

This, as one can imagine, did not sit well with workers accustomed to tradition. They saw their way of life disappearing: their artisanal upbringing was tossed to the side; their ownership of self, fought for throughout the 18<sup>th</sup> century, was slipping through their fingers; their traditional (often pagan) celebrations were frowned upon as Victorian morality replaced frivolity; the Cult of Domesticity attacked, keeping wealthy women at home and forcing working women into grueling, dangerous hours. Class divisions intensified as a middle class formed and the upper class got ever richer. Those at the top cared nothing for those at the bottom, through disease and injury and mistreatment, as long as their quotas were met. On top of this, rapid urbanization led to poor sanitation, overcrowding, unemployment, and all the terrors the 21<sup>st</sup> century associates with lack of labor laws. In the country, those who had land lost it (Ireland), those who had only a small home were evicted (Italy), and their traditions were spat upon. The times had truly changed.

Protests, uprisings, and outright rebellions were endemic. The French Revolution and the Napoleonic Era had far-reaching influence, planting the seeds of rebellion across Europe. That distaste for monarchical rule applied to labor, as well. Democratic agitation sparked in Germany, Prussia, Spain, Italy, Germany, even Britain; in Italy, where impoverished peasantry inundated the countryside, there were at least two major uprisings a decade. Following the failed Revolutions of 1848, there was a brief period of mere murmured unrest. However, following the second Industrial Revolution (including Eastern Europe this time) and a severe economic depression in the '70s, labor unrest, unionization, and strikes increased tenfold. This would include the Fenian Movement in Ireland (for whom labor was merely one point of contention in the fight for Irish independence)<sup>3</sup>, the Chartist Movement in Britain,<sup>4</sup> and the Confédération Générale du Travail in France.<sup>5</sup> Add into this mixture the burgeoning feminist movement, the fight for Irish independence, the unification and subsequent clash of Italian duchies, and the fight of nationalism against socialism, and one has a lot of protests.



Riots clash with the British military, London News, 1842. Source: [Gods and Radicals](#)

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<sup>3</sup> [Encyclopedia Britannica](#)

<sup>4</sup> E.J. Hobsbawn, "[Trends in the British Labor Movement since 1850](#)"

<sup>5</sup> William A. Pelz, [A People's History of Modern Europe](#)

Socioculturally, the 19<sup>th</sup> century was the era of Romanticism and Realism (yes, they do indeed contradict one another). To once again quote Britannica, the era was “a turning in upon the self, a love of nature, the rediscovery of the Middle Ages, the cult of art, a taste for the exotic, a return to religion, a fresh sense of history, a yearning for the infinite, a maudlin sentimentality, an overvaluing of emotion as such, a liberal outlook in politics, a conservative outlook, a reactionary outlook, a socialist-utopian outlook, and several other ‘characteristic features.’” When it came to art and philosophy, the 19<sup>th</sup> century held everything.

Romanticism—featuring Keats, Goethe, Blake, Scott, Constable, and Beethoven—celebrated the “individual imagination and intuition in the enduring search for individual rights and liberty;”<sup>6</sup> Realism posited that every thing on this plane exists independent of anyone’s beliefs, linguistic practices, conceptual schemes, and so on.<sup>7</sup> The artistic movement was directly antagonistic to the philosophical, which, frankly, fits the 19<sup>th</sup> century to a T.

This was also the era that saw the development of cultural nationalism and social Darwinism, intensifying ethnic, racial, and national divides. This would prove particularly disastrous in the English/Irish relationship. Nationalism and populism crafted the Victorian morality, which, in turn, kept rebellion in check and crafted a sham society of those pretending to be moral when they absolutely were not. Additionally, the fear of secularism turned Catholics and Protestants even further against each other. In Eastern Europe, violence was common, as liberalism and nationalism combined to demand equality in any way possible.

All of this, frankly, is what led the mass exodus to America.



Ireland in the 19<sup>th</sup> century |  
Sources: [Owlcation](#), [The Irish Times](#), [The Journal](#)

<sup>6</sup> Rebecca Seiferle, “[Romanticism Movement](#)”

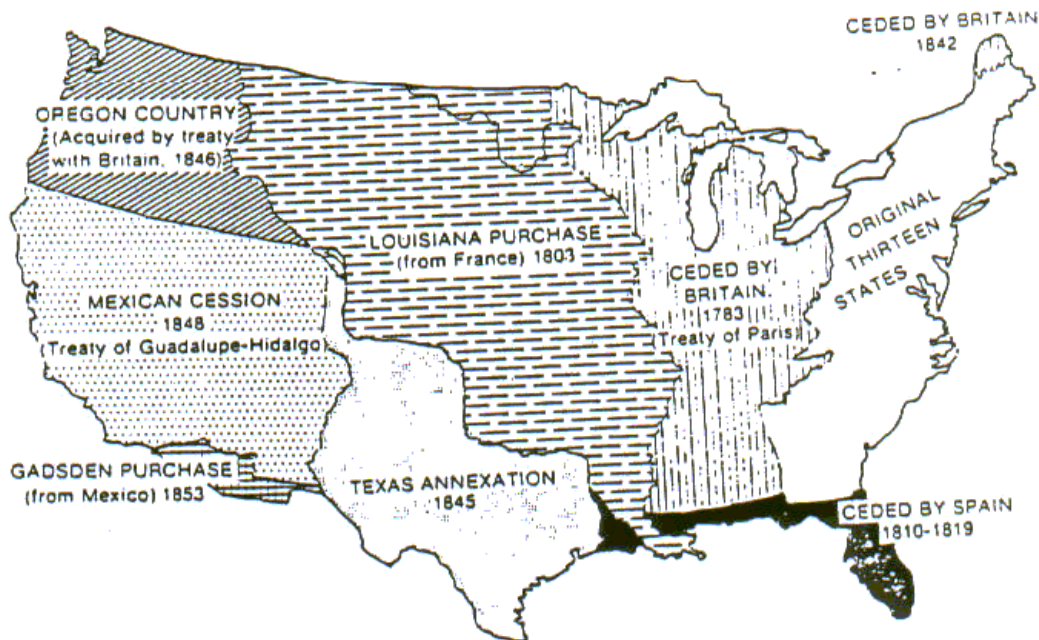
<sup>7</sup> [Stanford Encyclopedia of Philosophy](#)

America mirrored this growth, exaggerated by the nation's youth. The 19<sup>th</sup> century was a time of progression, expansion, and displacement for the United States, the trio combining to make the nation, by 1850, into the world's largest agricultural and industrial society.<sup>8</sup>

The era saw Manifest Destiny—westward expansion—come into rapt focus. With the geographical expansion provided by the Louisiana Purchase and the Mexican-American War, the American flag now flew over California, Oregon, Texas, and the Southwest, and had holdings throughout much of the current Midwestern United States. This expansion did two things: provided cheap (free, after the Homestead Act of 1862) land to white folks; and forcibly pushed Native American and Mexican peoples out of their homeland.

Despite the violence of the latter, the optimism provided by Manifest Destiny made early 19<sup>th</sup> century America a place of politically-supported social reform. Spurred onward by massive religious revivals, these reforms addressed temperance; the creation of public school systems; improving the treatment of prisoners, the mentally ill, and the poor; abolishing slavery; and gaining equal rights for women, among other things. As Alexis de Tocqueville observed in 1835, “Americans of all ages, all stations of life and all dispositions are forever forming associations. There are not only commercial and industrial associations in which all take part, but others of a thousand different types - religious, moral, serious, futile, very general and very limited, very large and very minute.”<sup>9</sup> These formations served America well in the early 19<sup>th</sup>, but would later prove detrimental upon the arrival of immigrants and the accompanying prejudice of America.

At the time, though, this expansion and promise of freedom gave American the nickname “The Land of Dreams,” something that wasn't deterred by the Civil War. Oddly.



Westward Expansion | Source: [The Social Studies Help Center](https://www.thesocialstudieshelpcenter.com/)

<sup>8</sup> [Library of Congress](https://www.libraryofcongress.org/)

<sup>9</sup> Alexis de Tocqueville, *Democracy in America*

Following the Civil War and Reconstruction, the United States had their own major second Industrial Revolution. Petroleum refining, steel manufacturing, and electrical power emerged as major industries; the Robber Barons (Carnegie, Rockefeller, Fisk, Mellon, etc.) made their fortune; a middle class emerged; the working class expanded; and America became fully industrialized.

This, of course, crafted an atmosphere of bureaucracy, monopoly, and corruption. Urbanization lent itself to unsafe and unhealthy living conditions in working class neighborhoods, and the monopolized factory conditions—often utilizing children and immigrants—were dangerous and unsanitary. Political machines controlled cities through bribery and corruption; unregulated banks and corporations controlled prices and wages. Exploitation of and discrimination against immigrants ran rampant.<sup>10</sup> Truly, it's a miracle immigrants kept coming.

But they did. Still knowing America as the Land of Dreams, immigration surged from 1870 to 1910. Drawn by the promise of free land, better wages, and a lack of persecution, over 12 million immigrants crossed the American border: 70% of them came through New York City.<sup>11</sup> Once there, many stayed in their port of arrival, and found themselves competing against other immigrants. As the Library of Congress observes, “With economic competition came dislike and even racial suspicion and hatred.” Already, immigrants suffered from American discrimination—“No Irish Need Apply” stated the classifieds; Italians were violently thrown onto the street—and that prejudice caused them to turn on each other. Social tensions grew, resulting in gang warfare and discriminatory violence, while, at the same time, the vibrancy of these diverse neighborhoods brought us such things as tap dancing. It was a true juxtaposition.

It is also highly ironic that America's industrialization only happened because of these immigrants. Men were paid less than American men; women paid less than that. They were desperate for a better life, lacked legal protection, and were easy to take advantage of, resulting in cheap labor. That is how America grew.

Six consecutive examples of “No Irish Need Apply,”  
or NINA. |

Source: [The New York Times](#)

**NURSE WANTED**—To take charge of three children  
A Protestant woman (Scotch preferred), who is fully  
competent in all respects. Must have unexceptionable refer-  
ences, and willing to spend the Summer in the country.  
Apply at No. 94 East 27th-st., or 21 Platt-st.

**CLEAN, ACTIVE GIRL WANTED**—To do the  
housework of a private family; must be a first-rate  
washer and ironer, a good plain cook, and kind and obliging  
to children. Apply at No 27 Lamartine-place, 29th-st., be-  
tween 8th and 9th-avs. No Irish need apply.

**CHAMBERMAID AND WAITER WANTED.**  
—A girl to wait on the table and do chamberwork is  
wanted at No. 63 East 17th-st. She must be a Protestant  
and with good recommendations.

**COOK WANTED.**—A Protestant cook, well recom-  
mended by her last employer, may obtain a situation in  
a private family, at No. 63 East 17th-st. Wages \$8 a month.

**COOK.**—Wanted, a good cook for the country during the  
Summer months. A German Protestant preferred.  
Apply from 9 to 12, at No. 33 Lafayette-place.

**AN INTELLIGENT AND EXPERIENCED  
PROTESTANT WOMAN WANTED**—To take charge  
of one child and do light chamber work. None need apply  
except those having the highest testimonials from their last  
employers. Inquire at No 59 Pierpont-st., Brooklyn.

<sup>10</sup> [The Centennial Commission](#)

<sup>11</sup> [Library of Congress](#)





## Ireland vs. England: The Political Divide

Ireland has a complicated history. Its centuries are rife with oppression, power play, and resilient struggle. Before one dives into the 19<sup>th</sup> century, it is imperative that one understand the complex relationship between England and Ireland, one that begins in the 12<sup>th</sup> century. A brief timeline follows below:

- 1171: King Henry II of England takes control of the primary Irish counties, forcibly exacting acquiescence and tribute from the Irish kings
- 1297: Irish Parliament is created by King Edward I, but only represents the Anglo-Irish, not native Irishmen
- The 14<sup>th</sup> Century: following an assumption of power by three Anglo-Irish earldoms—Kildare, Desmond, and Ormonde—there is a revival of Irish language, law, civilization, and political power, as these Anglo-Irish marry Irish women and adopt Gaelic customs
- 1534: Kildare loses power, beginning the drive back to English reign
- 1541: Irish Parliament accepts Henry VIII as King of Ireland, as opposed to Lord, in an effort to separate from papal authority – Catholic monastic land is taken by brutal force, sending these Catholics into the arms of the Irish Gaelic
- 1556: Queen Mary approves the idea of plantation, resettling Irish lands to Englishmen
- 1560s: the first riots and protests for Irish independence begin
- 1641: an uprising occurs in Ulster, continuing throughout the English Civil War
- 1649-1650: Oliver Cromwell violently crushes these protests, infamously massacring several garrisons
- 1652: Ireland is completely ruled by England, regarded as conquered territory
- 1665: under the Act of Explanation, Irish Catholics are compensated for their taken land, but cannot reside in towns or engage in politics
- 1704: the Test Act is passed, making political tenure “dependent on [the] willingness to receive communion according to the Protestant Episcopalian rite”<sup>14</sup>– Irish Gaelics and Irish Catholics are effectively banned from all public spheres
- 1791: following the American and French Revolutions, the Society of United Irishmen is founded
- 1798: a widespread Irish rebellion begins, but is brutally, violently stopped

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<sup>14</sup> [Encyclopedia Britannica](#)

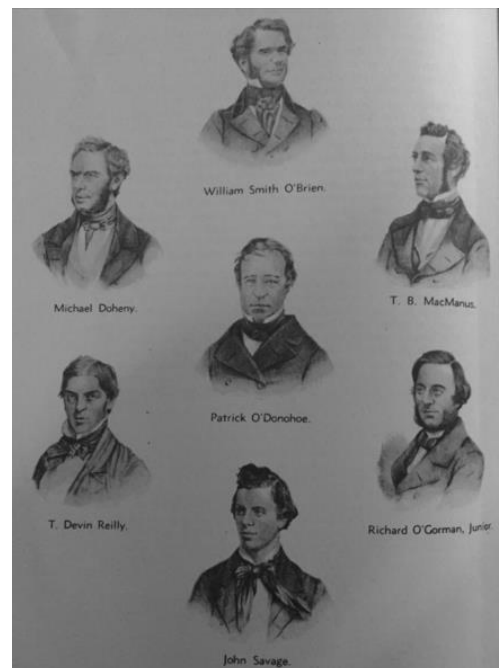
Many historians argue that the 19<sup>th</sup> century in Ireland began in the 1790s, with the advent of Irish republicanism and its opposition, the Orange Order (established in 1795, it was named for Protestant King William of Orange, who defeated Catholic King James<sup>15</sup>). The literal 19<sup>th</sup> century, however, began with one singular Act: the 1801 Act of Union, wherein Ireland was forced to conjoin with Great Britain, abolishing Irish Parliament and granting them 100 members in the House of Commons. Following the aforementioned 1798 rebellion and slaughter, this Act was an attempt to subjugate the Irish once more. Politically, it worked: the Test Act was still in place, banning all Catholics (hence, most native Irish) from Parliament.

In 1828, the Test Act was repealed, followed by the enactment of the Catholic Emancipation Act. This gave religious equality to Catholics and Protestants on paper, but it certainly was not enacted with any rigor. Protestants aligned with Presbyterians in an effort to degrade Catholics and keep them out of political life. Even the free trade agreement reached during this period did nearly nothing: the Industrial Revolution dropped agricultural prices significantly (see: Irish Socioeconomics), causing little profit or gain for Irish farmers.

This mess of apprehensions led to resistance groups and rebellion. In 1823, Catholic barrister Daniel O’Connell came to influence, leading the charge for a Catholic democracy and a repeal of the Union: he defeated a Protestant man for a parliamentary seat, leading to the Emancipation Act; his primary method of protest was in the organization of “monster meetings”<sup>16</sup> at historical sites. Young Ireland—a militant group of Irish intellectuals—rose in the 1840s, publishing pamphlets and fighting for independence until 1848, when an inept uprising caused the deportation, exile, or escape of their leaders. These revolutionaries were somewhat quelled by the Famine, arising once again in the 1860s and 1870s with the Fenian movement.



Daniel O’Connell  
and Young  
Ireland  
Sources:  
[Wikipedia](#) |  
[Victorian  
Collections](#)



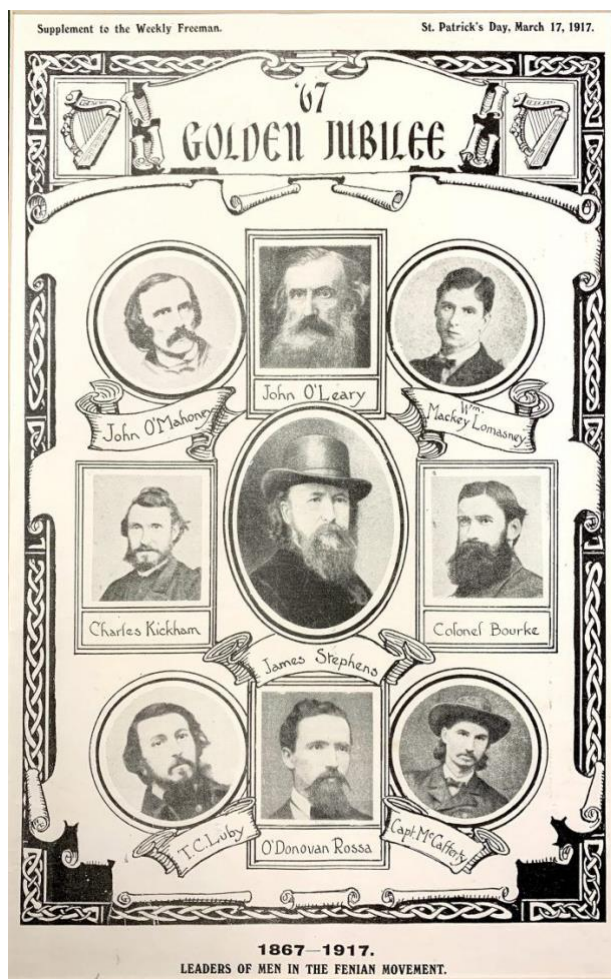
<sup>15</sup> [The Irish Times](#)

<sup>16</sup> [Encyclopedia Britannica](#)

The Fenian Movement, founded by exiled members of Young Ireland, advocated for total and complete independence. Comprised of two movements—the Irish Republican Brotherhood in Ireland and Clan na Gael in America, both founded in 1858—the Fenians’ methods grew ever bolder and gained more members following the horrific treatment of the Irish during the Famine. Working clandestinely, with publications and agitations, they had gained 50,000 members in the urban and rural poor by 1867.<sup>17</sup> Notably, that year, the Fenians launched the now infamous Rebellion of 1867: Irish-American Civil War veterans were sent to Ireland to lead the groups in taking back their nation.

Nothing came of it. The leaders were arrested before the Rising could begin, resulting in the imprisonment and harsh treatment of thousands (and the deaths of 12); in recompense, many British and Irish were killed. The Fenian movement had all but died.

The advocacy for Ireland had not, however. It simply changed tactics. The Irish Land League—founded in 1879 by a former Fenian—advocated via parliamentary obstruction for security of tenure, fair rents, and freedom to sell property for Irish tenants. They won, with the Land Act of 1881. An Irish sympathetic, himself Protestant, took over Parliament. However, for 20 years, there were no other wins for the native Irish.



The Fenian Leaders, c. 1867.  
Source: [DeBurca Rare Books](#)

<sup>17</sup> [John Dorney, "The Irish Story: The Fenians: An Overview"](#)

## Famine Ireland and the Workhouse

By the 19<sup>th</sup> century, the socioeconomic sphere of Ireland was in trouble. “After centuries of British colonial rule,” writes historian Derek Reed, “and dispossessed of their ancestral land, most of the Irish native, catholic [sic] population lived in extreme poverty and depended on the potato as their main (and often their only) food source for survival.”<sup>18</sup> The decrease in agricultural value caused by the Industrial Revolution, the exorbitant prices for small rental allotments curated by racist English landlords, and a late blight from a water mold on two high-yielding subsistence crops created the perfect storm. From 1845 to 1852, The Great Hunger (known to Americans as The Great Famine) occurred, a period of mass death from starvation and disease. By the end of it, somewhere around one million native Irishmen had died, and two million had emigrated.<sup>19</sup>

Poverty had already existed in Ireland before the Famine, a result of land confiscation, invasion, and anti-Catholic laws. The loss of their main food source made it, as one can imagine, even worse. Upon the realization of a Famine occurrence (something they had been warned of by many in Ireland), the British took little action. Horrifically, many British lawmakers saw the Famine as a “corrective effort” to high birth rates and perceived flaws among the Irish. Most relief efforts were handed to British landlords, often absentee gentry. Already assaulting native Irishmen with unattainable rental costs, this handing of relief led to the taking advantage of thousands of Irish. Around 500,000 starving and ill families were evicted between 1845 and 1850<sup>20</sup>: on occasion, their homes were destroyed by the middlemen sent by the landlords, and they had no choice but to find home on the side of the road.

Most frequently, they were sent to the workhouse.



Irish families evicted from their homes. | Source: [RTE](#)

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<sup>18</sup> [Irish Famine Exhibition](#)

<sup>19</sup> [Encyclopedia Britannica](#)

<sup>20</sup> [Raidió Teilifís Éireann, “That diabolical system: evictions in Famine Ireland”](#)

The idea of the workhouse first came to be with the passage of the English Poor Law in 1838. British politicians saw the building of workhouses to be both the most cost-effective way of handling poverty and of keeping the destitute out of their nation. By 1845, 123 workhouses had been built, paid for by the land taxes within their respective areas. By the end of 1846, in the grips of the Famine, they were largely full.

Workhouses became known in Famine Ireland as *cosan na marbh*, or “pathway of the dead,” as over one quarter of those who entered died within its walls.<sup>21</sup> Even before the Famine, workhouse life was horrific. It was comprised of grueling 12-hour workdays, poor sanitation, cramped quarters, and near-inedible food. Families were separated upon entrance, and severely punished if they spoke with one another. Any minor infraction was punishable, by whipping, solitary confinement, starvation, and a myriad of other horrors.

From 1846 onward, the overpopulation of the workhouses provided even more struggle. There were shortages of bedding and food. Disease ran rampant, most often typhus, cholera, and ophthalmia.<sup>22</sup> The clothing of those who died of disease were given, unwashed, to the next inmate. So many died that there became a shortage of coffins and burial grounds, and bodies were often thrown into holes near water sources.<sup>23</sup> In short, the workhouses were hellholes.

By 1851, 45% of these hellholes were comprised of children, considered “abandoned” as their parents fled to America, hoping to send back for them.<sup>24</sup>

In 1847, the British had declared the Famine “over,” and ceased any form of relief. Thousands more would die before the true end, five years later.



A rare photo of workhouse women. | Source: [The Workhouse](#)

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<sup>21</sup> [Irish Famine Exhibition](#)

<sup>22</sup> [Raidió Teilifís Éireann, “The lost generation: children and the workhouse during the Famine”](#)

<sup>23</sup> [Irish Famine Exhibition](#)

<sup>24</sup> [Raidió Teilifís Éireann, “The lost generation: children and the workhouse during the Famine”](#)

## The Hierarchy of Ireland

Over the course of colonized Irish history, there developed two Irelands: one, Catholic, republican, and nationalist; the other, Protestant, loyalist, and unionist.<sup>25</sup> The first held the majority of Southern Ireland, especially within middle class and urban and rural poor groupings. They desired total independence for Ireland. The second composed most of Northern Ireland, illustrative of their desire to remain attached to Britain and British practices.

This geographic separation does not mean that there were no antagonisms between the southern Irish, of course. A few native Irish rose to the upper classes, usually in cities like Dublin and Galway, and, as the English enacted their oppression, the upper Irish fought for their places by pushing the lower down. They, after all, were rarities. Social mobility was uncommon: if accomplished at all, it was often by a poor woman marrying a rich man. Education was rarely a possibility for upward movement, either. Working class and rural children often left school with only a cursory education. Their twelve-to-sixteen-hour work days left little time for studies or business administration. The upper middle class, by comparison, were often businessmen of some generations, and were allowed both education and acceptable Victorian frivolity.<sup>26</sup>

This is where one sees the emergence of two terms of categorical derogation: the Lace Curtains and the Shanties. Lace Curtains were the wealthy upper class of native Ireland, named as such because they could afford lace curtains in their home. Stereotyped as pretentious, overly ambitious social climbers, the name mocked their supposed fragility. Shanties, on the other hand, were the poor native Irish, named as such because they lived in “shanties,” or roughshod cabins. Their stereotypes fell in the realm of feckless, ignorant, and violent.<sup>27</sup> Neither of these words were complimentary: both were mocking, and often used by Irish-hating Americans.

Two other terms found their way into 19<sup>th</sup> century vernacular:

- Culchie: a derogatory term for someone from the countryside, used especially by Dubliners; in the present day, it’s been reclaimed<sup>28</sup>
- Swarthy: a horrifically derogatory term of the time for Irish people with dark features; alternatively, they were known as “Black Irish”<sup>29</sup>

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<sup>25</sup> Stewart Weaver, [The University of Rochester](#)

<sup>26</sup> Mary E. Daly, [“Social Structure of the Dublin Working Class, 1871-1911”](#)

<sup>27</sup> Arthur A. Hutson, [“Gaelic Loan-Words in American”](#)

<sup>28</sup> [Sentence First](#)

<sup>29</sup> [Irish Central](#)

## Ireland: Religion and Culture

Religion has always been an important facet of Irish life, even before Catholicism found its way to the Isle. Gaelic traditions, passed down centuries, have survived even into the modern day. Lá an Dreoilín, for instance, or The Day of the Wren, is a tradition practiced in Ireland every year. Known in Catholicism as St. Stephen's Day, it is a holiday to celebrate the incoming new year, good luck represented through the wren. A grouping of "wrenboys" go door to door with a captured lucky wren (a live bird, in the 19<sup>th</sup> century), giving out money to assist with prosperity in the new year. The tradition itself is a pagan one, Christianized by the 20<sup>th</sup> century.<sup>30</sup>

Ireland finds this a lot, in fact. Celtic paganism meets Christianity in every form. The Celtic Wheel of the Year is a good representation, as is seeing its alignment with Christian celebrations<sup>31</sup>:

- Samhain (The Beginning and the End), or All Hallow's Eve
- Yule (Festival of Rebirth), or Christmas
- Imbolc (The Earth's Awakening), or Candlemas
- Ostara (The First Day of Spring), or Easter
- Beltane (Festival of Fertility), or May Day
- Litha (Summer's Height), or Midsummer
- Lughnasadh (Festival of Gratitude and Marriage), or Lammas Day
- Mabon (Festival of Harvest), or Michaelmas



The Wrenboys, c. late 1800s. Source: [Rose Eveleth](#)

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<sup>30</sup> [Medieval Ireland](#),

<sup>31</sup> Lisa Lister, *Witch*



Religion is not all Ireland is, of course. Beginning centuries before the 19<sup>th</sup>, Ireland has held a rich artistic culture. Its literature is the third oldest in the world, and it holds art and craft dating back to the Bronze Age.<sup>32</sup> This art is inherently connected to the Earth, as the Irish have long been tenderers of the ground: their lush green countryside, the folkloric spirits connected to it, and the hands of their ancestors within it, all are a source of pride.

The Irish are storytellers at their core, something that can be seen within their famed folk music. Sean-nós, meaning “old style,” is a form of unaccompanied singing that focuses primarily on the recitation of poetry and folklore.<sup>33</sup> Handed down orally through the centuries, the inception of this ornamented, fantastical way of singing is difficult to say. It may begin with the tale of Fionn mac Cumhaill, a 3<sup>rd</sup> century warrior chieftain, who, when asked by a druid to name the most beautiful music, responded, “The music of what happens.” Irish music is that of story, not of song. This theme is something that repeats itself time and again.

The Irish have, for centuries, placed family, community, joy, story, athleticism, and loyalty above all else. That is as applicable in the 19<sup>th</sup> century as it is today.



Cobh, the birthplace of Annie Moore, in the 19<sup>th</sup> century and today



Sources: [Alamy](#) | [Follow Me Away](#)

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<sup>32</sup> [World Atlas](#)

<sup>33</sup> [Irish Culture and Customs](#)

## Italy: The Jigsaw Puzzle of Europe<sup>34</sup>

If Ireland has a complicated history, Italy's is far worse. An attempt at concision is a mind-boggling venture, considering that the country of Italy, up until the late 19<sup>th</sup> century, was Europe's childhood puzzle. The two halves of the peninsula—North and South—changed hands between Empires so many times it makes one's head spin. For ease, there follows a short summary of important happenings.

By the 1890s, Italy had become firmly embroiled in a legacy of upheaval, violence, and social chaos. Throughout the 18<sup>th</sup> century, the peninsula was traded between the wide-reaching Habsburg Empire: duchies were split up and separated between the Spanish, French, Austrians, and Germans. Italy was, simply put, not Italy. Nothing had improved by the early 19<sup>th</sup> century. The first fifty years were rife with failed rebellions, the further splitting of geographic regions, and the intensified solidification of the Italian peoples as pawns. Those who attempted rebellion and the reunification of a long-forgotten one Italy were imprisoned and brutalized, executed as an example for the following generations.

In a small turn of events, the Revolutions of 1848, though ultimately unhelpful (see: Contextualizing the World), led to many ducal abdications of non-Italian rulers, pushing the peninsula towards unification. Finally, in 1870, the two Italies became one with the acquisition of Rome.



The unification of Italy in one map.  
Source: [Western Civilization Guides](#)

<sup>34</sup> [Encyclopedia Britannica](#) and [Library of Congress](#)

After the reunification, however, there alighted severe issues of power between local and federal governments, especially within the South. There, political constituencies were controlled by the Italian elite: this led not only to rifts between politicians attempting one legal system, but within rural workers advocating for their own land, power, and autonomy. Often, this resulted in violent strikes put down equally as such. Riots, uprisings, public examples, and death became a commonality in rural and mountainous regions.

In 1887, there appeared a light of hope: Francesco Crispi was elected prime minister. His administration was somewhat effective: he abolished the death penalty; allowed for nonviolent strikes; extended male suffrage to include over three million men (therefore lessening the power of the landed elite); reformed charities; and crafted a reasonable administrative law enactment. Unfortunately, his administration was also incredibly corrupt, with a tariff-bankrupted bank system revealing his embezzling and bribery on an international scale.

There were several groups protesting this new federal system. Among them were the Anarchists (the most aggressive), the Catholic Church (who had lost much of their power and control with the unification), and the Socialists (the most popular). Each had their own way of fighting the system they so despised, in anarchial violence, religious disavowal, and political gains.

To summarize: the political system of Italy was a disaster in the 19<sup>th</sup> century. Abuses of power, fatal riots, banditry, and corruption ran rampant, crafting a nation unsafe to its constituents, even more so than prior generations.



Poverty-stricken southern Italy, c. 1890s.

Source: [CoinsWeekly](#)

## Italy: Tumultuous Socioeconomic Changes<sup>35</sup>

The 19<sup>th</sup> century was a time of tumult and terror for lower-class Italians. There were some progressions—an improvement upon public education, the expansion of male suffrage, the abolishment of obscene business taxation—but, by and large, it was a time of struggle and strife for many, especially within the Italian countryside. In the purely physical sense, violent crime was common, as many disagreed with the political elite (see: The Jigsaw Puzzle of Europe): there were upwards of 3,000 murders and as many as 250 killed in riots during any given year.<sup>36</sup> Birth and death rates were extremely high, as well, with 50% of children who survived childbirth dying before the age of five, often of disease, nutritional deficits, or starvation.<sup>37</sup>

The peasantry had little hope of bettering their position. Though it seemed an improvement on the surface, the expansion of land rights was only superficially protective: the poor who acquired land were required to pay exorbitant taxes, and were often forced to sell it back in order to pay off these debts. This abuse of monetary power was aided by the Roman Catholic Church: they abhorred the fact that peasants could own land, land that used to be theirs, and made it as difficult as possible to accomplish. In addition, 70% of Italian peasantry were entirely illiterate: they couldn't read the very contracts they were signing.<sup>38</sup> This only worsened after the Italian state abolished traditional allowances like grazing. Without the land and freedom to farm, poor Italians were forced into poverty, beggary, or imprisonment.

The hardship affected upper classes, as well. Protectionist lobbying in the 1880s led to tariffs in 1887, sparking an economic argument between Italy and France, their biggest buyer. Overnight, entire Italian industries collapsed: the bankruptcy trickled down the line, worsening poverty, violence, disease, and death. This Tariff War lasted until 1898. The first Italian immigrants, in fact, may have been Northern businessmen looking for new shores to sell, but, by the late 19<sup>th</sup> century, they were all Southern Italians searching for a place to simply survive.



Banditry in southern Italy, a common occurrence of the time. | Source: [MadeInSouthItaly](#)

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<sup>35</sup> [Britannica](#), [Library of Congress](#)

<sup>36</sup> [Britannica](#)

<sup>37</sup> [Britannica](#)

<sup>38</sup> [Library of Congress](#)

## Italy: Culture in the 19<sup>th</sup> Century

Though the majority of lower-class Italians were illiterate, they were a cultured, proud people. This was the era of Romanticism, and Southern Italians were proud of their opera and folk music, of their poets and sculptors.<sup>39</sup> Many knew the names, even if they had never seen the pieces. Artistry was something that unified the Italian people.

That said, there existed two distinct Italian cultures: much like Ireland, they are split into the North and the South<sup>40</sup>:

- The North: has an Alpine/Germanic culture, speaking languages like “Swiss Italian” and “Franco-Provençal;” career-oriented and social climbing ; hosts more artisanal businesses; holds the stereotype of being snobbish and overly ambitious
- The South: has a Mediterranean culture, influenced by Greece and Spain; family-oriented and religious; a slower rural life, wherein siestas are incorporated in modern day; holds the stereotype of being laidback and lazy

To simplify the two, compare the cultural differences between New York City and Midwestern America. That contrast was just as hefty in the 19<sup>th</sup> century, exacerbated by political strife and economic struggle.



Northern Mountains vs.  
Southern Seaside.  
Sources: [The Culture Trip](#);  
[Hand Luggage Only](#)

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<sup>39</sup> [Italian Guide](#)

<sup>40</sup> [Miramonti, Surviving in Italy](#)

## Life on the S.S. Nevada

### The *S.S. Nevada*

Constructed in Newcastle in 1868, the *S.S. Nevada* was a steamship built by Palmer's Shipbuilding and Iron Co. for the Liverpool and Great Western Steamship Co.<sup>41</sup> Sailing from England and Ireland, it traversed the Atlantic Ocean, to and from America, for over two decades, eventually scrapped in Italy in 1896. Importantly, it was one of the first major steamships to implement "closed-berth" living for a percentage of its steerage passengers;<sup>42</sup> this switch from "open-berth" housing—essentially, packing as many people into one long, wide room as would fit—led to more hygienic conditions and less influx of disease.

It was one of the first three ships to dock at Ellis Island, landing on December 31, 1891 and disembarking on January 1, 1892. That voyage was composed primarily of Italians and Russian Jews, though it held a good percentage of Irish, as well. Overall, it carried 148 passengers in the steerage—or third class—compartment.



The *S.S. Nevada*, c. 1870s (Source: [Ulster American Folk Park](#))

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<sup>41</sup> [The Statue of Liberty-Ellis Island Foundation](#)

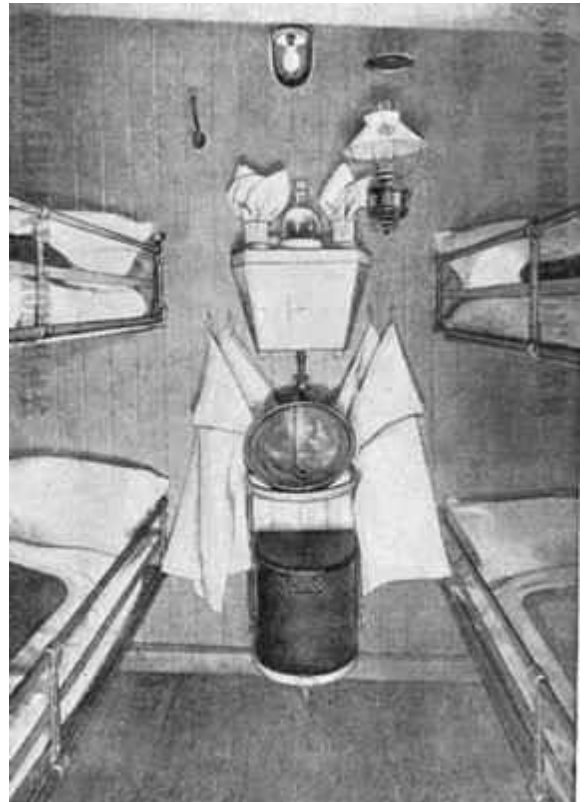
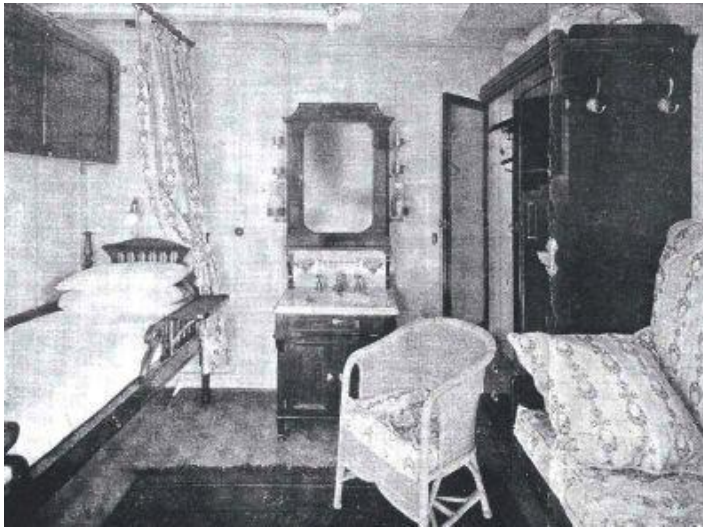
<sup>42</sup> [Drew Keeling, the University of Munich](#)

## Life on the *S.S. Nevada*

The *S.S. Nevada* functioned much the same way as all immigration steamships of its time. With the rapid progression of technology and engineering during the Industrial and Gilded Ages, a voyage that previously took several months had decreased to under two weeks; in the *Nevada*'s case, it took twelve days to sail from the Isles to America.<sup>43</sup> In this facet, and in many others, those who traveled in steerage were far more fortunate than the previous: the passing of 1855's Carriage of Passengers Act improved upon the treatment of steerage passengers, lowering the mortality rate of adults from a staggering near-20% to under 1%.<sup>44</sup> Unfortunately, even that could only go so far.

A typical 19<sup>th</sup> century passenger ship was composed of three classes, oftentimes separated within and without by race, religion, nationality, and wealth<sup>45</sup>:

- 1) First class: composed of the wealthiest of passengers, more often than not Americans returning from a vacation abroad. Only 1% of immigrants traveled within this class.
- 2) Cabin (second class): composed of the middle class, those well enough off to get a cabin but not to afford luxury. 12% of immigrants traveled within this class.
- 3) Steerage (third class): composed of the largest portion of immigrants, poor folks looking for a better life. 87% of immigrants traveled within this class.



First class versus third class accommodations, c. 1855  
(Sources: [University of Montreal](#) and [Norway Heritage](#))

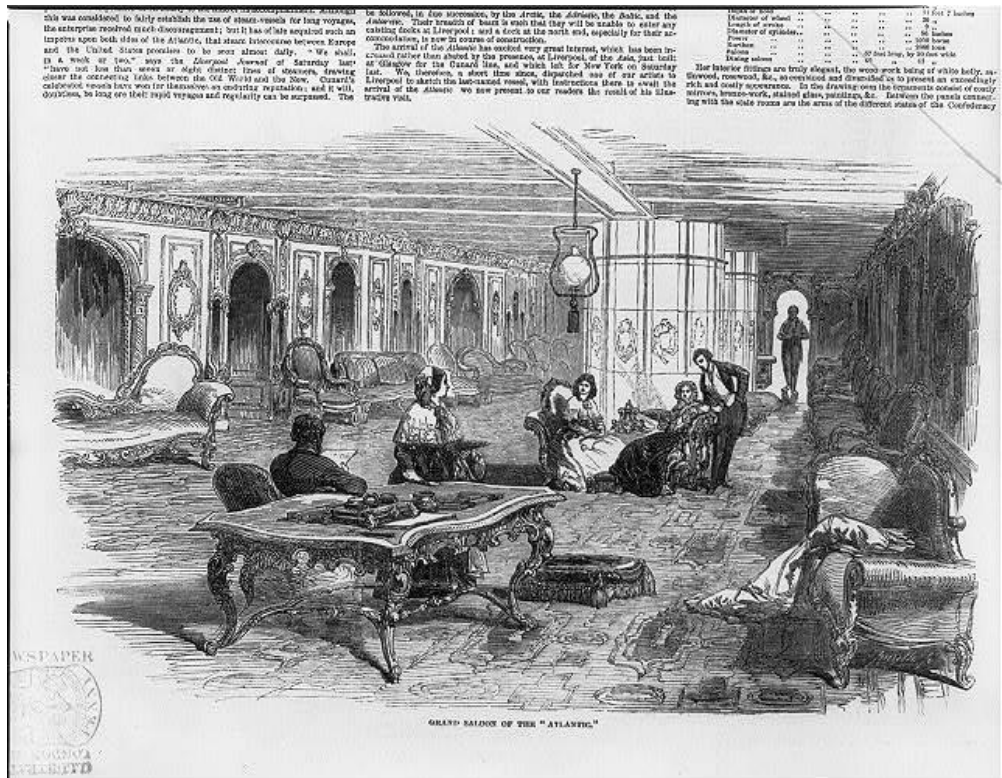
<sup>43</sup> [Steamship Historical Society of America](#)

<sup>44</sup> [History](#)

<sup>45</sup> Percentages provided by Drew Keeling



Steerage passengers vs. a first-class stateroom, c. 19<sup>th</sup> century (Sources: [ByDuncan](#); [Steamship Historical Society of America](#))





These three classes held stark differences, most especially between first and third.

First class passengers<sup>46</sup>:

- were granted luxury accommodations, growing more impressive as the years passed. At the very least, each received their own cabin (or two or three, if their wealth so chose).
- were given healthy food, the freshest available.
- often received private staff, ensuring cleanly travel.
- could tour the lower decks if they desired. Essentially, they were given free reign of the ship outside of the captain's quarters.
- received tip-top medical treatment and, when they reached Ellis Island, required only a cursory, superficial medical exam in the privacy of their rooms before disembarking.

The vast majority of first class passengers encountered no issues before, during, or after the journey, outside of the prevalent problem of seasickness. Privileged and private, they were royalty of the seas.

Third class passengers<sup>47</sup>:

- were packed into semi-suffocating holds, transported as late as the 1890s with cattle and other livestock. As one historian notes, "Between decks was like a loathsome dungeon. When the hatchways were opened under which the people were stowed, the steam rose, and the stench was like that for a pen of pigs."<sup>48</sup>
- had little ventilation, and that which was had vanished upon the arrival of a storm, as hatches needed to be closed.
- traveled below the waterline, which leant itself to an influx of diseases. Typhoid, cholera, smallpox, and dysentery ran rampant prior to Annie's voyage, and was still a very real fear during her time.
- did not have ample, clean water closets. Often, they were forced to relieve themselves in buckets, which would overturn during storms.
- were given the bottom of the bucket for food, leading to nutritional deficits and food poisoning.
- were not allowed up further than their allotted foredeck. Even that, on occasion, was closed to them.

Even the introduction of closed-berth housing, allowing more space and cleanliness, did not fully alleviate these issues. That said, it wasn't all horrible. As chronicled by traveler Edward Steiner, though the lodgings "ought to be condemned as unfit for the transportation of human beings," there were hours of amusement between different cultures that led to "larger fellowship than they ever enjoyed [before]."<sup>49</sup> A truly multilingual, multicultural sense of harmony was born.

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<sup>46</sup> [Steamship Historical Society of America, History](#)

<sup>47</sup> [Steamship Historical Society of America, History](#)

<sup>48</sup> [Steamship Historical Society of America](#)

<sup>49</sup> [Drew Keeling, the University of Munich](#)

## The Immigration Process

Upon arrival at Ellis Island, first class and cabin passengers did not undergo the intensive inspection so often associated with the period. Given a quick, superficial onceover by a physician and a rapid greeting by a legal official, they were allowed to disembark directly onto the streets of Manhattan, rarely stepping foot on Ellis Island.

For third class passengers, it was another story. After traveling for nearly two weeks in the aforementioned unsanitary conditions, the immigrants in steerage underwent an inspection process that lasted three to five hours; if their papers weren't in correct order or they looked to be in poor health, that process was even longer. There were two main elements to the inspection<sup>50</sup>:

- 1) A medical examination: the immigrants were inspected first on the ship, then again in the Registry Room. If these "six-second physicals" proved unsatisfactory or alarming, they'd be taken to another room and thoroughly examined by a doctor of their same gender.
- 2) A legal inspection: upon boarding their ship, the immigrants answered a series of 29 questions. This was a cross-examination to ensure they weren't lying or changing their answers.

Over the years, a total of only 2% of the immigrants received at Ellis Island were sent back. This was usually for one of two reasons: disease, or the fear that an immigrant would become a public charge or an illegal contract laborer.<sup>51</sup> If they were detained for either of these reasons, they could be held for months, occasionally up to a year, and still sent back to their home country.

To note, as well: "Of those who were denied entry, most were certified, not with 'loathsome and dangerous contagious diseases,' but with conditions that limited their capacity to perform unskilled labor. Senility (old age), varicose veins, hernias, poor vision, and deformities of the limbs or spine were among the primary causes for exclusion."<sup>52</sup>

To walk through the entirety of the process, the artistic team recommends this [interactive tour of Ellis Island](#).

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<sup>50</sup> [The Statue of Liberty-Ellis Island Foundation](#)

<sup>51</sup> [The Statue of Liberty-Ellis Island Foundation](#)

<sup>52</sup> [The AMA Journal of Ethics](#)

## Ellis Island Itself<sup>53</sup>

The 19<sup>th</sup> century was rife with political instability, economic distress, and religious persecution, a petri dish that led to a sudden, intense increase in immigrants fleeing to America. By the 1880s, it was clear that the United States needed a centralized, effective processing center in which to receive these immigrants.

Thus, Ellis Island was born. The construction began in 1890; the first immigrants—beginning with Annie Moore—passed through its doors on New Year's Day, 1892. The Island would go on to welcome over 12 million immigrants to their American home.

On June 5, 1897, a fire engulfed the station, burning it to the ground; though no one was killed, immigration records dating back to 1855 were destroyed. Customs records survived, but the names of many were lost.

What we do know, though, is that an estimated 40% of America can trace their roots back to Ellis Island. That, in and of itself, is quite the legacy.



Ellis Island, c. 1890s (source: [The Statue of Liberty-Ellis Island Foundation](#))

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<sup>53</sup> [The Statue of Liberty-Ellis Island Foundation](#)

# Annie, Mo Ghrá

## A Biography

Much of Annie Moore's life has been lost to the dusty shelves of history. That which we do know has become muddled: after immigrants passed through the processing centers of America, they were rarely kept track of, few records maintained of their lives. Add to that Annie's lower class status in her homeland as a pureblooded Irish woman, and one has a record rife with blank space.

That said, we do know several things about Annie's life. Annie Moore was born sometime between 1874 and 1876, the third child of a farming family located outside of Queenstown (now Cobh), County Cork, Ireland. When Annie was around thirteen years old, her parents and two older siblings left for America in search of a more prosperous life, meaning to send for Annie and her two younger brothers soon after. That stretched into four years, spent caring for the farm and the boys whilst navigating her own adolescence.

On December 20, 1891, Annie and her brothers boarded the *S.S. Nevada*. By January 1<sup>st</sup> of the new year, Annie Moore had become the first immigrant to pass through the doors of the newly-minted Ellis Island. Described as a "rosy-cheeked Irish girl," she was gifted a 10-dollar gold piece as congratulations and sent to live with her parents on the Lower East Side.

That is where, for decades, we lost her to the reams of folklore. Only recently have her gravesite and her records been unearthed.<sup>54</sup>

According to their rescuer, genealogist Megan Smolenyak,<sup>55</sup> Annie remained on the Lower East Side. After marrying a German man named Joseph Augustus Schayer, she had 10 or 11 kids (records differ), though only five survived past infancy. She lived a life of supposed mundanity until her death in 1924, passing away of a heart condition. She and her children were buried without headstones.

Annie Moore was the first immigrant of over 12 million to pass through the gates of Ellis Island, a vibrant young woman of intellect and determination. Her story encapsulates that of every immigrant crossing the American border. Her importance should not be lost, and the Irish community attempts to accomplish that: two statues exist of her, one outside of the Cobh Heritage Centre and one on Ellis Island; and The Irish-American Institute presents an annual Annie Moore Award to "an individual who has made significant contributions to the Irish and/or Irish American community and legacy."<sup>56</sup> Her story—that of a young female immigrant looking for a better life—resonates still today.

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<sup>54</sup> [The New York Times](#)

<sup>55</sup> [History.com](#)

<sup>56</sup> [The Irish-American Institute](#)



Annie, her brothers, and some of the immigrants they so inspired  
(Sources: [The Irish Times](#); [The Statue of Liberty-Ellis Island Foundation](#))



## Why Tell Her Story Now?

In our playwright Regan Hicks's own words:

“Liberty is an enjoyable and inspiring story for all ages that embodies the essence of the American Dream and explores the question ‘What does it mean to be American?’ A quote that inspired me while writing was ‘Remember, remember always, that all of us...are descendants from immigrants and revolutionists,’ written by Franklin D. Roosevelt. Besides the Indigenous populations (who rightfully belong to this land), Americans can trace our ancestry back to immigrants - whether that is a recent generation or many generations ago. I, myself, am a blend of Celtic, English, and German ancestry and I have always been fascinated by my ancestors' journeys to America. I wonder what led them here, how they must have felt, and what hardships they must have faced to search for a better life. Annie and her incredible true story takes our modern audience back in time - showing them the pain of moving away from your home, the fear of the unknown future, and the hope for what lies ahead in this so-called ‘Land of Dreams.’ Her tale sheds light on the discrimination many immigrants faced and the prejudices that pitted them against each other. Hopefully, the audience leaves with a deeper understanding of American history, with their eyes open to all of the prejudices that are still dividing us today, and with renewed hope that we can create lasting, positive change in our society.”



Fighting for the rights of immigrants in the 21<sup>st</sup> century. (Source: [Boundless](#))

## A Brief Guide to Irish and Italian

### The Rules of Irish

The Irish language is largely uniform throughout all dialects: regardless of whether the person you are portraying is upper, middle, or lower-class, you will pronounce the language much the same way. There are four consistent rules—a “cheat sheet,” if you will—surrounding Irish and Irish Gaelic. They are as follows:

- A consonant is “broad” if the vowels on either side of it are “a,” “o,” or “u.”
- A consonant is “slender” if the vowels on either side of it are “i” or “e.”
- Regardless of dialect, at the beginning of a word, there’s no difference between slender “r” and broad “r” (both make a harsher version of the English “r” sound, with the middle of the tongue raised slightly and a little more air coming through).
- In the middle of a word, slender “r” is “tipped.” The tip of the tongue flicks off the hard palate, as if you start to say “d” but change it to an “r” at the last moment. Important to note: this is a single flick of the tongue, not a trill.

One of the few clear differentiations between dialects in the Irish language comes at the end. The pronunciation of a slender “r” at the end of a word will vary according to dialect. In Connacht, you’ll hear something of a “d” or “ds” sound. In parts of Ulster, you’ll hear an “ee” sound. In some areas, there may be little difference between it and the broad “r.”

Reading the Irish language can be quite the shock for English speakers. Similar to its Gaelic cousins, Scottish and Welsh, Irish and Irish Gaelic use a series of consonants to write out what we know as vowel sounds; on the flip side, those consonants can also cancel each other out to create an entirely new word. For ease of comprehension, see the following for a list of language guidelines:

- A “t” becomes silent when an “h” is added.  
Ex. Maith (Good) = Mah-eeh or Mai-h
- An “s” becomes silent when an “h” is added.  
Ex. Dushlan (Challenge) = dew-hlan
- An “fh” is completely silent.
- A “ch” sounds like a guttural German “ch” – the tongue rises up in the back of the throat, cutting off the sound.  
Ex. Seachain (Avoid) = sha-ch-an
- A “dh” followed by a slender vowel (i / e) is pronounced “yeh.”  
Ex. Ar Dheis (On the Right) = air yesh
- A “dh” followed by a broad vowel (a / o / u) sounds, again, like the guttural German “ch.”
- Any word that ends in “gh” is pronounced like “yee.”  
Ex. Bailigh (Gather/Collect) = ball-yee
- Both “amh” and “adh” are pronounced like “ooh.”
- A “ui” is pronounced as “I.”  
Ex. Uisce (Water) = ishka

- A “cn,” “gnn,” or “mn” are pronounced with an “r:” “cr,” “gr,” and “mr.”  
Exs. Cnoc (Hill) = kruk  
Gno (Business) = grow

For auditory assistance, and an expansion on these rules and terms, the artistic team recommends you visit [Bitesize Irish](#). They’ve done quite well at simplifying the complex.



## The Rules of Italian

While Italian tends to be easier for native English speakers to grasp an elementary pronunciation of, it does come with far more rules and guidelines. They've been as simplified as possible below.

There are only seven Italian vowels, as opposed to around fifteen in the English language. Italian vowels are pure vowels; they are spoken as they are written, and do not change value. In addition, they tend to avoid neutral value. See below for examples.

- An Italian “a” is quite open, pronounced like the “o” in “hot.”
- An “i” makes a long “e” sound, like is “steep.”
- A “u” sounds like “ooh,” as in “boot.”

The remaining vowels (e / o) vary dependent upon the word and where one is in Italy. A slight oversimplification would be:

- Unstressed “e” and “o” in Italian are always closed. Closed “e” sounds like “eh,” as in “chaotic.” Closed “o” doesn’t appear often in English. It’s pronounced as the first syllable in the diphthong for “go.”
- An open “e” is similar to the “e” in “bet,” with a taller, more open mouth.
- An open “o” is tall and rounded, pronounced like “awe” without the diphthong

Diphthongs and triphthongs are also quite frequent in Italian. The stress is always on the strong vowel (a / e / o), never the weak vowel (i / u). Examples follow:

- io: chiodo (key-OH-doe)
- ia: piatto (pee-AH-toe)
- ua: guasto (goo-AH-sto)
- oi: poi (POH-ee)

And so forth.

Consonants have their own set of rules, as well. For ease of comprehension, an oversimplified list of rules follows.

- Any double consonant should take a touch longer to say, noticeably so.  
Ex. Tutti
- A “c” or “g” is soft when followed by an “e” or an “i.”  
Ex. Città (City) = chee-tah
- A “c” or “g” is hard when followed by “a,” “o,” or “u,” or when followed by another consonant.  
Ex. Così (So) = coh-zee  
Clemenza (Clemency) – cluh-mehn-zah
- A “c” or “g” followed by an “h” makes the pronunciation hard.

Ex. Pinocchio = pihn-oh-key-oh

- An “i” that makes the consonant soft has no sound of its own.

Ex. Pagliaccio (Clown) = paul-eeh-ah-cho

- An “r” is flipped.
- A “t” and a “d” should not be harsh: your tongue should touch the back of your teeth, somewhat relaxed. The sounds should not be aspirated.
- “S” and “z” can be both voiced and unvoiced on their own. This is difficult to tell in a read for an English speaker; indeed, this is usually picked up through listening. A generality is that a single “s” is voiced if it occurs between two vowels or if it precedes a voiced consonant.
- An Italian “gn” sounds close to the “ny” sound of “canyon:” the tip of the tongue touches the back of the bottom teeth.
- An Italian “gl” sounds close to the middle of “million:” the tip of the tongue touches the back of the bottom teeth.

For further resources, the artistic team recommends Stanford’s [Starter Guide](#) and [Mansfield’s Beginner PDF](#).

## Specific Words and Phrases in *Liberty*: Gaelic

For the ease of reading, the following is a collection of prominent words and phrases in Gaelic found throughout *Liberty*. Their meanings are included.

- *Mo bhaile go deo* (My home forever) – mo while-ya go joe
- *Óró* (an exclamation, like “oh!”) – oh-ro, with a flipped “r”
- *Craic* (A good time) – krak’
- *In ainm an Athar agus, an Mhic agus, an Spioraid Naoimh* (In the Name of the Father and the Son and the Holy Spirit) - in ahn-yim uh nah-hur, oh-guss un vick, oh-guss un speer-odd neev.
- *La An Dreoilin* (Hunt the Wren Day) – la ahn droh-leen
- *Slan abhaile* (literally, Safe Home; used to bid good-bye to a traveler) – slawn a-wal-ya
- *Nollaig shona [dhuit]!* (Happy Christmas [to you]!) - null-ig hunn-ah [gwitch or ditch]
- *Dia linn* (God bless you) – jia lin
- *Sláinte* (Cheers!) – slan-cha
- *Ar dheis* (On the Right) – air yesh
- *Ar chlé* (On the Left) – are ch-lay
- *Ghra mo chroi thu* (love of my heart/love of my life) – c-rah muh chree hoo

## Specific Words and Phrases in *Liberty*: Italian

For the ease of reading, the following is a collection of prominent words and phrases in Italian found throughout *Liberty*. Their meanings are included.

- *Non so cosa stai dicendo* (I don't know what you are saying) – Non soh ko-sah stah-ee dee-chen-doh
- *Tu* (you) – too
- *Non parlo la tua lingua, ma vorrei provare. Come si dice balla con me? O lasciarmi cantare con te?* (I don't speak your language, but I would like to try. How do you say dance with me or let me sing with you.) – Nohn par-loh la too-ah ling-gwah, mah vohr-ay pro-vahr-eh. Coh-may see di-chay balla con meh? Oh la-she-ah-me cahn-tar-ay con teh
- *Come si dice da dove vieni?* (How do you say, 'Where are you from?') – Coh-may see dee-chay da doh-vay vee-ehn-ee?
- *Sono irlandese. Tu sei italiano.* (I am Irish. You are Italian.) – soh-noh ee-er-lehn-des-say. Too say ih-tal-ee-ahn-oh.
- *Vediamo se riesco a ricordare il resto* (Let's see if I can remember the rest) – veh-dee-ah-moe say ree-ehs-coh ah ree-core-dahr-ay eel rest-oh
- *Allora* (a filler word) – Ah-lore-ah
- *Tu sei mio fella* (You are my fella) – too say mee-oh fella
- *Danza? Cantare? Bacio?* (Dance? Sing? Kiss?) – Dahn-za? Cahn-tar-ay? Bah-chee-oh?
- *Non preoccupati per me* (Don't worry about me) – Nohn pray-ock-you-pah-tee pear meh
- *Ce cosa?* (What?) – Kay coh-sah?
- *Cosa c'è che non va?* (What's wrong?) – Cosa chay kay nohn vah?
- *Anch'io* (Me too) – ahn-key-oh
- *Uno. Due. Tre.* (One. Two. Three.) – ooh-noh. Doo-eh. Treh.
- *Come se dice ti amo? Ti amo tanto. Insegna al mio cuore a cantare perche ti amo.* (How do you say I love you? I love you so much. Teach my heart to sing because I love you) – Coh-may say dee-chay tee ah-moh? Tee ah-moh than-toe. Ihn-sehn-yuh al mee-oh coo-oh-ray a cahn-tar-ray per-kay tee ah-mo.
- *Cosa fai?* (What are you doing?) – Coh-suh fy?

- *Cosa ti ha fatto?* (What did he do to you?) – Coh-suh ti hah fah-toe?
- *Niente, papà!* (Nothing, papa!) – Nee-ehn-tay, puh-pah
- *Non avvicinarti mai più a mia figlia* (Don't ever get close to my daughter again) – Nohn ae-vee-chee-ih-nyar-tee my pyu ah mee-uh feel-ee-ah
- *Papà, per favore!* (Papa, please!) – Puh-pah, pear fuh-vohr-eh
- *Andiamo* (Let's go) – Awn-dee-ah-mo
- *Adesso!* (Now!) – Ah-deh-soh
- *Scusa! Non volevo spaventarti. La tua danza è stata...bellissima.* (Sorry! I didn't mean to scare you. Your dance was ... beautiful.) – Scoo-sah! Nohn voh-lay-voh spah-vehn-tar-tee. La too-ah dahn-zah e stah-tah...bell-ees-ee-mah.
- *Sciocco. Avresti dovuto...* (Fool. You should have...) – Skee-oh-cho. Aev-res-tee doh-voo-toe
- *Perche non parliamo la stessa lingua* (Because we don't speak the same language) – pear-keh nohn pahr-lee-ah-moe la steh-sah ling-gwah
- *...ma il nostri amore e...* (...but our love is...) – mah eel noh-stree uh-more-ay ee
- *Lasciaci volare e baciami lassu. Andro con te.* (Let us fly and kiss up there. I will go with you.) – la-she-ah-chee voh-lahr-ay eh bah-chee-ah-me lah-sue. Ahn-droh cahn tay
- *Quella è mia moglie, stronzo* (That's my wife, asshole) – kway-la eh mee-uh moh-lee-eh, strawhn-zo
- *Battaglia* (Battle) – bah-tah-lee-ah
- *Partire* (Start) – par-teer-reh
- *Bastardo Irlandese!* (Irish bastard!) – bass-tahr-doe ee-er-lehn-des-seh
- *Andiamo, amici* (Come on, friends) – ahn-dee-ah-mo, ah-mee-chee
- *Tuo nipote ha sedotto mia figlia!* (Your grandson seduced my daughter!) – too-oh nih-poh-teh ha say-doh-toe mee-uh feel-yuh
- *Un pazzo bastardo!* (A crazy bastard!) – oohn pat-zo bass-tard-oh

- *È pazzo* (He is crazy) – eh pat-zo
- *Non voglio mia figlia con un bastardo irlandese!* (I don't want my daughter with an Irish bastard!) – nohn voh-lee-oh mee-ah feel-yah cohn uhn bass-tahr-doe ee-er-lehn-des-seh
- *Mi piacerebbe la tua benedizione per la nostra relazione, ma sarò con*
- *lui, qualunque cosa tu dica* (I would love your blessing for our relationship, but I will be with
- him, whatever you say) – mee pee-ah-cheh-reh-beh la too-ah ben-eh-dihtz-ee-own-eh pur la nostra reh-lahtz-ee-own-eh, mah sah-row con loo-ee, cwal-oon-kay coh-sah too dee-kah.
- *e sarò sempre la tua bambina* (and I'll always be your little girl) – eh sah-roe sehmp-reh la too-uh bam-bee-nuh
- *Abbi cura di lei, mio figlio* (Take care of her, my son) – abby cuhr-uh dee lay, mee-oh fih-leeyoh
- *Grazie mille* (Thanks a million) – graht-zee mee-uh

**“Look around. We come from different places, speak different languages, have different colors to our skin...but why must we use these differences to disrespect each other? To make *you* better than them? There is no them! We are ALL Americans now! And as Americans we celebrate our differences!”**

**Annie Moore**