Irish American Vernacular English

Jazz is Irish. - Jazz is St. Brigid’s Fire

THE HISTORIC BEGINNINGS OF THE WORD JAZZ

The Pagan Goddess Saint Brigid's Feast day
February 1st Imbolc and the Xtran St. Brigid's Day.

The Day of the gin-i-ker (tine caor, lightning holy of flame)

Imbolc (pronounced Im-ulk) is the old Celtic name for the spring festival on February 1st, now known as St. Brigit's Day.
Karen Ellis knows the word jazz means heat in the Irish Language and in ancient times the goddess head of the Fire cult worshiped it. This has been part of the goddess religion from ancient times and practiced all over the world before. This religion was eventually replaced by all the major male dominated religions that conquered it.

The Irish people worshipped the Goddess and were very close to nature. Plants, Animals, and elements were involved in the Goddess religion. Fire was worshipped and a fired cult existed for more than a 1000 years located on the site where St. Brigid’s Cathedral is now.

Brid mean goddess in Irish. Brigit is a goddess name. Bidget / Brighid was the first women who started embedding Christian beliefs and traditions into the Goddess Religion.

Karen will bring back the heat – the sizzle – the actual FIRE from St. Brighid’s Fire Cult, from the Brigintine Nuns who keep it now; all the way from Kildare Ireland to Philadelphia, PA then to San Francisco, CA and rekindle the Flame – Fighting for Linguistic Rights and defeating the Censors. It's always about The People's Right to Know!

What I see First.

St. Brigit’s Fire is the ground level stone square located in the picture.
| The fire Pit -  
Originally this was a circle made of twigs. | I'm standing in the center of the FIRE PIT |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ST BRIGIT’S FIRE IS KEPT BY BRIGIDINE NUN SISTER MARY</td>
<td></td>
</tr>
</tbody>
</table>
SISTER MARY OF THE BRIGIDINE ORDER KEEPER OF ST. BRIGHID’S FIRE
I met Sr. Mary Minehan of the Brigidine Sisters of Kildare
Address: St. Mary's, Naas, County Kildare.
Solas Bhride the nuns associated with Brigid's cathedral. Sister Mary has re-lit Brighid's flame and keeps it burning in her home.
Solas Bhride is a Christian Community Centre for Celtic Spirituality in the spirit of Brigid of Kildare
http://www.solasbhride.ie/index.htm

<table>
<thead>
<tr>
<th>Address: Solas Bhride</th>
</tr>
</thead>
<tbody>
<tr>
<td>14 Dara Park</td>
</tr>
<tr>
<td>Kildare</td>
</tr>
<tr>
<td>Co. Kildare</td>
</tr>
<tr>
<td>Ireland</td>
</tr>
<tr>
<td><a href="http://kildare.ie/kildareheritagecentre/">http://kildare.ie/kildareheritagecentre/</a></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Phone:</th>
</tr>
</thead>
<tbody>
<tr>
<td>045 522890</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fax:</th>
</tr>
</thead>
<tbody>
<tr>
<td>045 522212</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>e-mail:</th>
</tr>
</thead>
<tbody>
<tr>
<td><a href="mailto:solasbhride@eircom.net">solasbhride@eircom.net</a></td>
</tr>
</tbody>
</table>

On the left side is a picture of Mary the caretaker of St. Bridgit's Cathedral who brought me to meet Sister Mary who lives nearby in Solas Bride.

Sister Mary is the keeper of St. Bridgid's Fire. She tends to this daily ritual and the fire is never allowed to go out.

I've told Sister Mary about the Irish word for St. Brighid's Fire is TEAS (pronounced Jazz) and during a ceremony in Solas Bride at the shrine you've seen above --she transferred St. Bridgit's Fire from the ever burning flame located in the corner of this room to me. I will be bringing this to the Crossroads Conference in California hosted by Professor Dan Cassidy that is Honoring Folklorist Peter Tamony.
My name is Karen Ellis.

Here I am having received St. Brigit’s fire and ready to bring it to the Irish American Festival in San Francisco honoring Scholar Peter Tamony.

Professor Cassidy will explain the sanas of jazz, as Teas, which is to say, the secret etymology is St. Brigit’s Fire.

“Brigit’s holiday was chiefly marked by the kindling of sacred fires, since she symbolized the fire of birth and healing, the fire of the forge, and the fire of poetic inspiration. Bonfires were lighted on the beacon tors, and chandlers celebrated their special holiday.

St. Brighid’s Cross

The people of the house then commence to making the crosses in the shape of the equal armed "Celtic Cross", which we know to be a solar sign. Since the Sun to the ancient Gaels and other Celts was feminine.

Kildare County Council has commissioned a sculpture to house the flame.

The piece comprises a twisted column, which flourishes at the top into large-scale oak leaves, nestled into which there is a bronze acorn cup holding the flame. The use of oak leaves symbolises both the Christian beliefs of St. Brigid and the earlier Druidic worship of the trees. Of course, the oak is also the namesake of Kildare, Cill Dara, Church of the oak. It is surely an apt and fitting tribute to honour this historic flame.

http://kildare.ie/community/notices/perpetual-flame.asp

This year (2006) will be significantly different. On February 1st, St. Brigid’s Day, The President of Ireland will light the flame from the flame tended in Solas Bhride for the past fourteen years and it will be perpetually lit in the town square forever.
The advent of the round tower also emphasised the security consciousness of monastic towns and their sense of themselves as citadels. The earliest towers date from the tenth century and they continued to be built in the twelfth and early thirteenth centuries. Amongst the finest are Ardmore, County Waterford; St Canice’s and Grangefertagh, County Kilkenny; St Brigit’s, County Kildare; Tiniahoe, County Laois; Kilmacduagh, County Galway; Devenish, County Fermanagh; Roscrea and Cashel, County Tipperary; and Glendalough, County Wicklow.

The Irish word cloigteach emphasises that the primary function of the round tower was undoubtedly as a belfry but with their doorways placed several feet above ground level. it is certain that they were also used as places of refuge. That they were not very effective is testified by several references to their burning in the annals. In 949, during an attack on the monastery of Slane, County Meath, the annalists tell us that its round lower ‘full of people’, together with the portable wealth of the community, was burnt by the Norse. The very fine round tower of Grangefertagh, over 100 feet high became the funeral pyre of Eochaidh Ua Cuinn, the chief scholar of the monastery, when he was burnt to death in it during a raid on the community in 1156.
400 YEAR OLD EMBROIDERED TAPESTRY FOUND INSIDE THE CATHEDRAL

The Lady Chapel - Notice St. Brighid's cross
The 'Bride Stones

The name Bride is often associated with prehistoric stones, and the 'Bride Stones' is found a few times as the name for prehistoric monuments in the British Isles. An example of which can be found in the jumbled remains of a chambered tomb on Congleton Edge in Cheshire. Brigit was one of the most widely worshiped goddesses in the Celtic Britain, and traditionally she is seen as the goddess of smithing, creativity, healing, wisdom, fertility, and childbirth. Goddess of the sun, fertility, hearth, home, healing, inspiration, medicine, protection, abundance, enrichment, empowerment
The eve of St Bride's (Brigid) day was celebrated in Ireland (and in some parts of Britain) by creating a female image out of straw, which was supposed to have become imbued with the power of her spirit during the night of the festival.

Within Scottish tradition, Brigit (both saint and goddess) is associated with the lambing season and the coming of spring. In pagan culture this equates with the ousting of the winter reign of Cailleach Bheur, or the Old Hag who comes with Samhain. At Imbolc (pronounced "IM-bullug" or "IM-bulk" with a guttural "k" on the end), the Old Hag is replaced by the Young Virgin (Brigid).
A high priestess named Brigid or Brighid (pronounced Breed), which means "the exalted one," and she was deity of wisdom, poetry, fire, and hearth.

IMBOLC  pagan ritual of Imbolc, the mid-point between the winter solstice and spring equinox, later associated with Saint Bridget's feast day. "Early February is the time of the Midwinter Holiday from the Pagan tradition, called Imbolc, later reduced to Groundhog Day. It's the midpoint between Winter Solstice and Spring Equinox.

This is a holiday based on the feeling of being stuck in the dark in our homes for months on end. In Christian terms, the name is Candlemas. According to the tradition, it's the time of year to count your candles and, if you have enough, to place one in each window and illuminate the night

In ancient times, the Goddess Brighid had a shrine at Kildare, with a perpetual flame tended by nineteen virgin priestesses called Daughters of the Flame. No man was permitted to come near Brighid's shrine and neither did Her priestesses consort with men. Even food and supplies were brought to the priestesses by women from the nearby village. When Catholicism overtook Ireland, Brighid's Fire Temple became a convent and the priestesses became nuns, but the same traditions were upheld and the eternal flame kept burning. Each day a different priestess/nun was in charge of the sacred fire and on the 20th day of each cycle, the fire was miraculously tended by the Goddess/Saint Herself.

For more than a thousand years thereafter, the sacred flame was tended by nuns. In 1220 CE, though, the Bishop became angered by the no-males policy of the Abbey of St. Brigid of Kildare. He insisted that nuns were subordinate to priests and must open their abbey and submit to inspection by a priest. When the Brigidine nuns refused and asked for another Abbess or other female official to perform the inspections, the Bishop was furious. He decreed
that the keeping of the eternal flame was a Pagan custom, and ordered the sacred flame to be extinguished. Despite this persecution, St. Brigit remains to this day the most popular saint in Ireland, along with St. Patrick. In the 1960s, though, Vatican II declared there was insufficient proof of St. Brigit's sanctity, or even of Her historical existence, and She was decanonized, so that the Roman Church's campaign against Her became successful. Recently, however, despite the initial protests of the Roman Catholic church, two nuns, by the name of Sister Mary and Sister Phil, have reestablished the worship of St. Brigit at Kildare and have relit Her sacred flame, which burns once more. The first modern Candlemas/Imbolc celebration at the ancient site of Brighid's sacred well in 1997 drew hundreds of people and grows every year in popularity. The flame of Brighid's love burns brightly once more.

Though reliable information is lacking, Roman hagiography claims she founded the first convent in Ireland at Kildare (originally Cill-Daire or 'church of the oak') sometime around 470 AD. Turning the shrine of Brighid into a convent was one of the ways the RCC sanctified the pagan by overlaying Christianity. The oak was sacred to the druids, and in the inner sanctuary of the Church 20 nuns maintained a perpetual flame, a religious symbol of the druid faith, as well as the Christian. Contemporary reports reveal the sacred flame was surrounded by a circle of thick hedges which men were forbid to enter. For uncounted years, the priestesses of Brighid maintained the sacred flame and Catholic nuns continued the ritual for hundreds of years more until, in the Reformation, monasteries were dissolved.

Brigit is supposed to be buried at Downpatrick in Ireland, together with St. Colomba and Patrick, but her relics are scattered all over Europe. A jeweled tunic she was said to have been given by Gunhilda, sister of King Harold II, survives at Saint Donatian's in Bruges, Belgium. One of her shoes, made of silver and brass set with jewels, is at the National Museum of Dublin. In 1283, three knights took her head with them on a journey to the Holy Land. They died in Lumier (near Lisbon), Portugal, where her head is enshrined in a special chapel. One of her hands also has been preserved at Lumier since 1587, and there is another relic is at St. Martin's in Cologne, Germany.

Current Moon Phase
http://www.calculatorcat.com/moon_phases/moon_phases.phtml

Other holidays
http://www.crypticcavern.com/holidays/Imb.htm
Bride Street

THE DOWNHILL HARP STORY

Crossroads
Irish-American Festival 2006
March 1 - 11, 2006, San Francisco
Crossroads 2006

Features Irish-American musicians, writers, scholars, social justice activists, journalists, politicians, professors, law enforcement professionals, nuns, community leaders, poets, and Nobel Prize nominees. Karen Ellis Guest Lecturer Honoring the work of Scholar Peter Tamony and The Sanas, the Etymology of JAZZ

WEDNESDAY, MARCH 1

An Evening of Resistance Music to Commemorate the 1981 Irish Hunger Strike

March 1, 2006 marks the 25th Anniversary of the beginning of the hunger strike that was a turning point in the struggle for Irish freedom and equality. Join us as local musicians honor the hunger strikers’ memory with a rich and moving tribute to their struggle.

Performing Musicians:

• Pat Hamilton; Ben Hunter; Tony McMahon and Liam Tiernan of the legendary group, Barleycorn

LOCATION: The Liberties Irish Bar & Restaurant, 998 Guerrero Street @ 23rd Street, San Francisco TIME: 7:30–10 pm

THURSDAY, MARCH 2

An evening of music with Karen Casey and Flook
(co-produced by the United Irish Cultural Center and The Fresh Air Festival)

LOCATION: United Irish Cultural Center, 2700 45th Avenue @ Sloat, San Francisco TIME: 8pm
TICKETS: $20. Purchase at: www.ticketweb.com

FRIDAY, MARCH 3

The Irish-American Memoir

A conversation and reading with Irish-American memoir writers:

• Maura Conlon-McVor, She’s All Eyes: Memoirs of an Irish-American Daughter
• Bridget Connolly, Forgetting Ireland: Uncovering a Family’s Secret History
• Maureen Murdock, Unreliable Truth: On Memoir and Memory
• Maureen Waters, Crossing Highbridge: A Memoir of Irish America

Moderated by: Hillary Flynn, Crossroads Community Program Director

LOCATION: New College of California, 766 Valencia @ 18th Street, San Francisco TIME: 7:30pm

SUNDAY, MARCH 5

Poetry Night

• Jack Foley, Letters/Lights—Words for Adelle, Gershwin, Adrift, Exiles, and with Ivan Argüelles, New Poetry from California: Dead/Requiem; Host, Cover to Cover on KPFA
• Katherine Hastings, Director, WordTemple Poetry Series at Copperfield Books in Santa Rosa, and a widely published poet in many journals and anthologies.
• Maureen Hurley, Falling to Sea Level, Klarlight; Cleveland Elementary School Arts Instructor
• Chad Sweeney, Salt Plain and Other Stories, Co-Editor, Parthenon West Review; San Francisco WritersCorps teacher

Moderated by: Liz Burke, Adjunct Faculty, John F. Kennedy University

LOCATION: Bird & Beckett Books, 2788 Diamond Street @ Chenery, San Francisco TIME: 7:30 pm

TUESDAY, MARCH 7
25th Anniversary of The 1981 Hunger Strike: A Lasting Impact

Join us for a conversation about the events surrounding the Irish Hunger Strike of 1981 in Long Kesh prison and its powerful impact on the politics of Ireland and America down to the present day.

- John Fogarty, Western Regional Representative, Irish American Unity Conference
- Hon. Tom Hayden, Author, Activist, Educator
- Bobby Lavery, Elected Representative to the Belfast City Council for 11 years for Sinn Féin
- Bill Simmons, International Indian Treaty Council
- Nadya Connolly Williams, Global Exchange Study Tour Coordinator for the north of Ireland, and other destinations

Moderated by: Daniel Cassidy, Co-Director, New College of California, Irish Studies Program

LOCATION: United Irish Cultural Center, 2700 45th Avenue @ Sloat, San Francisco TIME: 7:30 pm

WEDNESDAY, MARCH 8

© 2006 Karen Ellis and Dan Cassidy -
A Celebration of the Life of Peter Tamony

A night celebrating the life and work of a forgotten Irish-American folklorist from the old Mission District of San Francisco.

- Karen Ellis, author, teacher and publisher of print and online media. Her work can be found at: Educational CyberPlayGround http://www.edu-cyberpg.com
- Michael Corrigan, Confessions of a Shanty Irishman
- Daniel Cassidy, Co-Director, New College of California Irish Studies Program

LOCATION: New College of California, 766 Valencia Street @ 18th Street, San Francisco TIME: 7:30 pm
© 2006 Then all the way to Sonoma County, California where you find Boyes Springs, the original Jazz Water, known by First Nation People then used by the baseball players and musicians for it's healthy healing heat!

THURSDAY, MARCH 9

The Irish in the Sunset District
An exploration of the history of the Irish-American community of the Sunset District of San Francisco, featuring a variety of panelists including Anne Carew, Patrick Maguire, Diarmuid Philpott, Bob Twomey, and Jeffrey M. Burns, the Archivist for the Archdiocese of San Francisco.

Moderated by: Margaret McPeake, Co-Director, New College of California Irish Studies Program

LOCATION: United Irish Cultural Center, 2700 45th Avenue @ Sloat, San Francisco TIME: 7:30 pm

SATURDAY, MARCH 11

1:30–2:00 pm
Tipsy House, Traditional Music Group

2:00–4:00 pm
Irish-Americans in Social Justice Movements
The public is invited to join in a conversation about Irish-Americans in social justice movements.
  • Ellen Barry, prison rights activist, lawyer, organizer and 2005 Nobel Peace Prize nominee
  • Kevin Fagan, Award-winning San Francisco Chronicle Journalist
  • Sister Maureen Hally, RSM, Educator, Activist, Warrior Crone.

Moderated by: Hillary Flynn, Crossroads Community Program Director

LOCATION: San Francisco Public Library, Koret Auditorium, 100 Grove Street, San Francisco

ALL EVENTS ARE FREE AND OPEN TO THE PUBLIC, UNLESS OTHERWISE INDICATED.
Further Reading:

1) The Power of Feminist Art The American Movement of the 1970’s History and Impact. Edited by Norma Broude and Mary D. Garrard

Art is a tool is as a ‘vehicle for intellectual transformation and social change.’[1] Judy Chicago is credited with establishing the concept of a centralised focus within women’s art which recognises an established female imagery.[2] In terms of her own art this means the exploration of the ‘symbolic meanings available within (as well as taboos against) the forms of the vagina.’[3] **Because we are denied knowledge of our history, we are deprived of standing upon each others shoulders and building upon each other's hard earned accomplishments.**[4]

[2]www.bris.ac.uk/Depts/History/Sixties/Feminism/art.htm

2) When the Drummers Were Women by Layne Redmond

3) Voice of the Goddess – An Epic of the Minoan Civilization by Judith Hand

4) **The Irish Funeral Cry (the Ullaloo, Keeners and Keening at Irish Funerals) From The Dublin Penny Journal, Volume 1, Number 31, January 26, 1833**

5) **Old Irish Religions: Irish Gods From"Irish Druids and Old Irish Religions" by James Bonwick, 1894**

Further Listening:

**The People's Right to Know!**

**BBC radio – 17th Century Print Culture, Ballads, Literacy, Censorship and the Church.**
Walking in St. Brigid’s footsteps.

The People’s Right to Know!
Karen Ellis
in St. Stephens Greens

Linguistics Rights Irish

American Vernacular English

Jazz is Irish.

Jazz is St. Brighid's Fire

May the fire light our way to knowing . . .

All my best,

Karen Ellis

http://www.edu-cyberpg.com