Abstract
In 2006, a series entitled *Macallaí na Cásca* (Echoes of Easter) reassessed the legacy of the Rising. For the occasion, Tomás Mac Síomóin portrayed its impact as a '*leathréabhlóid, paradacsa ait na Gaeilge*' (half-revolution, odd Irish (language) paradox). He addressed the enduring malaise within Irish-speaking circles when comparing the 1916 promises to their eventual disappointing consequences for the Gaelic culture and language. Mac Síomóin found it difficult to reconcile the signatories' championing of the language to its conspicuous absence from their Proclamation beyond the title words of *Poblacht na hÉireann* (Republic of Ireland). So while the Easter Rising was meant to be a new dawn for Ireland and a promise for the revival of the Irish language and culture, the following decades failed to stem the Gaelic decline. Interestingly enough, for all the frequent Easter appeals in favour of the revival, scant research has explored how Irish speakers used the Rising commemorative context to voice their hopes and despair regarding their situation. Accordingly, this paper will discuss how Easter time allowed a space for many citizens, whose identities and aspirations lay beyond the Dublin-based and English language commemorations of the Rising, to stress their attachment to the 1916 dream, to insist on the recognition of their own heroic contribution to the story of national emancipation and demand for their culture to thrive in the Irish State.

**Antoine Guillemette**: This paper is based on a section of my doctoral thesis entitled ‘Coming Together at Easter: Commemorating the 1916 Rising in Ireland, 1916-1966’ which was completed at Concordia University, Montreal, Quebec, in June 2013. Overall, my dissertation surveys the various impacts that collective memories of Easter Week had on the modern development of Ireland through the acts of commemorative defiance devised during the final years of the British Empire, the various uses of public space through processions, parades, gatherings and erections of memorials in the first decades of independence, and the commemorations in provincial Ireland and within Irish-speaking communities in the years leading up to the 1966 golden jubilee. Altogether, my dissertation highlights the multivocal nature of 1916 commemorations which, for better or worse, persistently played a part in the