



SUNDAY BLOODY SUNDAY



 **STARRY
PLOUGH** Publications

FOREWARD

It is now six years since those horrific events in Derry's Bogside when thirteen innocent civil rights demonstrators were brutally shot down during an anti-internment demonstration on January 30th 1972. This pamphlet appears at this time to commemorate the events on that date, which is now known throughout the world as 'Bloody Sunday'. It is dedicated to the memory of all those scores of Irishmen and women who have died and suffered in the struggle against imperialism. On this, the Sixth Anniversary of Bloody Sunday, let us remember them all.

The pamphlet is in eight parts, and has drawn a great number of sources together to present as far as possible, the events of that date, but also the political background which led up to that march which ended in a river of blood. The names of those who gave their lives in Derry during the years 1968 to 1972, including the Bloody Sunday Martyrs, are given by way of memoriam, in parts 1 & 4. Parts 2 & 3 are the main parts of the pamphlet, and 5 & 6 deal with comments made by the wounded and eye-witnesses. Part 7, entitled, "There'll be another Day", is taken from the front page of the first edition of the STARRY PLOUGH, and is believed to have been written by Nell McCafferty a Derry journalist working with THE IRISH TIMES. The final part gives Thomas Kinsella's famous poem, THE BUTCHERS DOZEN, which expresses the anger and disgust of Ireland's leading poet. This work, with the sub-title "A Lesson for the Octave of Widgery", appeared in pamphlet form in late April 1972. The front cover of the pamphlet carried the outline of a black coffin with the figure of 13 superimposed. The text is based on the form of the Dunciad and was published by the Dolmen Press, Dublin.

*The Chairperson,
Comhairle Ceanntair,
Derry City I.R.S.P.*

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"Let it be said of them with pride, they died on their feet and not on their knees. Let it not be said of us they died in vain."

-1-

Kathleen Thomson
 William Mc Grenery
 Gerry Doherty
 Eamonn Lafferty
 Colm Keenan
 John Starrs
 Manus Deery
 Hugh Heron
 Seamus Bradley
 Daniel Hegarty
 Michael Quigley
 Sammy Devenney
 Tommy Mc Cool
 Joe Coyle
 Tommy Carlin
 Bernadette Mc Cool

IN MEMORY
OF ALL
WHO DIED IN THE STRUGGLE
FROM OCTOBER 5th 1968
TO BLOODY SUNDAY
JANUARY 30th, 1972

Carol Mc Cool
 Damien Harkin
 Gerald Gormley
 Seamus Cussack
 Dessie Beattie
 James Casey
 Tony Diamond
 James O'Hagan
 Junior Mc Daid
 Frank Mc Carron
 Charles Mc Cafferty
 Michael Mc Ginley
 Charles Moore
 Bernard Kelly
 Annette Mc Gavigan

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THE SUN SHONE

January 30th, 1972 in Derry witnessed a premeditated carnage of peaceful civilian demonstrators at the hands of the British Army's First Parachute Regiment. When the imperialist guns fell silent, thirteen marchers lay dead or dying, while seventeen others were seriously wounded. The British media told the world that their troopers had been fired upon, yet as the coffin lids were being nailed down amid a nation stopped by general strike and in great grief, not one British soldier had been treated for injury received on that date.

The world began to slowly realise that the truth will always out. That something very different from that beamed across the globe by British radio and television transmitters, or the crude versions adopted by their lie machines of Fleet Street, had occurred on that historic date in the working class areas known as the Bogside. Unlike our dead, the truth could not be buried under the clay, but, rather, like the blossoms on their graves, burst forth from the soil to expose its reality in the full view of civilised humanity in the four corners of the earth.

The British under the guise of an 'impartial inquiry' led by a former high ranking imperialist army officer, and current Territorial Army officer, Lord Widgery, vainly endeavored to pluck the flower of truth by all manner of distortion, omission, and calumny. At all costs the British establishment, and its lackeys within this artificial statelet, conscious of an international audience, adopted the stance of Pontius Pilate. As with this biblical figure, history will condemn in spite of public abluton.

THE BUTCHER'S APRON

THE SUN SHONE that day as over 26,000 peaceful demonstrators marched under the civil rights banner to protest against the arrests, torture, and imprisonment of suspected opponents of the the Stormont Junta, without so much as a charge or a trial. This was the only way that working class people could express their abhorrence of government policy, as the streets became their parliament, and their political desires were expressed in chants, the carrying of placards, or the singing of "WE SHALL OVERCOME" . . . (sic). The power of the masses, which existed between the kerbstones of our streets, and the ditches of our country roads, was a force that the British government was determined to crush. Like on so many other occasions, the British ruling elite could only respond to passive resistance on the part of a colonialisised people by the use of brutal state terror in the form of its standing army. On Jan. 30th, 1972, the city of Derry witnessed the latest organised massacre in the long and bloody history of the British Empire, which in previous times committed similar atrocity, in Asia, Africa, the Americas, the sub-continent of India, and many other lands which were colonised, and over which its Butcher's Apron once triumphantly flew.

Before Widgery and the world, two sets of witnesses appeared. On the one hand, the "soldiers" who had performed this dastardly deed, every one contradicting every other "soldier's" account. On the other hand, civilian witnesses, who told a different story. They were unanimous and quite explicit that the army opened fire without provocation.

BACKGROUND

Any event in history cannot be fully understood unless we seek out the root cause – the chain of events leading up to such happenings. Our blood stained the pavements and barricades of Free Derry, because of the fact that the minority within this artificial six-county statelet had been denied their basic human rights since the inception of Stormont, which in turn had its roots based in eight hundred years of British military, cultural and economic interference in our country. It was but a few years before Bloody Sunday that this minority began to demand equality in relation to votes, housing and employment, and had been met by frequent baton charges to drive the protest movement off the streets, the first such charge being in Derry on October 5, 1968. In the months that followed serious rioting broke out all over this artificial statelet, as members of the R.U.C. endeav-