



**Bi bródúil as do theanga**

# An Fhuinneog Ghaelach

Cumann Gaeilge na hAstráile

Samhradh 2020

1-12-2020

## Bliain nua ag teacht !

**T**óghadh coiste nua i mí Meán Fómhair gan ainmniúcháin don Uachtarán ná don Leas-Uachtarán.

Seo iad baill an choiste nua: Sally Warmington (Cisteoir), Seán Ó Sé-aghda (Rúnaí), Roy Kennedy, Dominic McCann, Angela McDonagh agus Liam O'Shannessy.

Ó tharla gur cuireadh Gaeltacht Melbourne ar ceal níl an obair chéanna idir lámha againn faoi láthair ná mar a bhí, ach mar sin féin, tá pleananna ann chun an ócáid a cheiliúradh faoi chló éigin. Tuilleadh eolais le teacht!

Le maolú an di-anghlasála agus vacsaín ar na bacáin, tá gach seans ann go dtiocfaidh ranganna 'i láthair' ar ais san athbhliain.



Ní léir fós, áfach, cén uair go beacht a thosóidís aríst. Faoi láthair tá srianta ann go fóill ar an líon daoine a cheadaítear i spás áirithe, ach b'fhéidir nach mbeidh siad chomh dian sin i gceann cúpla mí.

Ní bheidh cóisir Nollag againn an bhliain seo, ach thug lucht Ghaeilge na hAibain cuireadh dár ndaltaí teacht chuig

a *bpartaidh* féin ar Zoom agus beidh craic ann gan dabht.

Thar ceann choiste an Chumainn, guím Nollaig faoi shéan agus Athbhliain faoi mhaise dhaoibh go léir. Go dté sibh slán!

Seán Ó Séaghda

### San Eagrán Seo..

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### Important notice to students

Our weekly Irish Language classes in Melbourne have been suspended for the time being and replaced with on-line classes.

Please see our website [www.gaeilge.org.au](http://www.gaeilge.org.au) for further details

Our committee will be re-assessing the situation regularly with a view to resuming our normal activities as soon as possible. In the meantime please stay safe and follow all the advice given by the Victorian and federal governments.

**Check our website for the latest news about classes and Irish language events around Australia**

## Looking ahead and back

Seán writes.....

A new committee was chosen in September 2020 without nominations for President or Vice-President.

The members of the new committee are: Sally Warmington (Treasurer), Seán Ó Séaghdha (Secretary), Roy Kennedy, Dominic McCann, Angela McDonagh and Liam O'Shannessy.

Since Gaeltacht Melbourne has been cancelled we don't have as much work on our hands as we used to, but all the same, there is a plan to celebrate the day in some form. More info to come!

With the relaxation of the lockdown and a vaccine on the horizon, it's likely that physical classes will return in the new year.

However, it's still not clear exactly when they will start up again. At present there are still restrictions on the number of people allowed in a particular space, but maybe in a couple of months they won't be as strict.

We won't have a Christmas party this year, but the Scottish Gaelic Society has invited our students to their own *partaidh* on Zoom, where there is bound to be some craic.

On behalf of the committee of the Cumann, I'd like to wish you a happy Christmas and a prosperous New Year. Stay safe!

Seán Ó Séaghdha

In late spring of 1995, from 18 to 25 November, the Cumann held a week-long school at Greenvale Homestead, on the banks of the Hopkins River, seven kilometres south of Willaura near the Grampians in the Western District of Victoria (named after mountains in Scotland).

They were within 30 kilometres of the home of Patrick Brennan who welcomed Michael Davitt to Ararat in Irish.

Among the twenty or so present were: Carol Kelly, Muriel and Jack Magee, Clare Maher, Barry Hill, Stan McGeagh, Paul Scanlon, Tracey Byrne, Des Saunderson, Dorothy White, Gordon Hibble, Ethne Malone, Tom Donegan, Chris Mooney, and Christina Scanlon. Teachers were advertised as Marie Bruder, Louis de Paor, Collette Hickey, Cathal Keating, David Lucy, Eamon Naughton, and Muiris Scanlon.

The organisers called it Gariwerd Gaelic School. A promotional leaflet explained the name:

"The nearby Grampians national park was renamed the Gariwerd National Park to honour the Koori people. Gariwerd means 'the mountain range'. The Koori and the Irish are both proud of their heritage and we added the name as a tribute to the Koori people."

This philosophy has continued within the Cumann. The Willaura school would later be counted as the first Cumann summer school.

- Val Noone,

*Hidden Ireland in Victoria, p 156*



Greenvale Homestead 1995, seans ar bith go raibh tú ann ?

## Ceiliúradh Scoil na Gearbhairde 1995

**T**'réis rathúlacht an chéad Scoil Samhraidh i Nannangroe, NSW i Mí Eanáir 1995, bhí Cumann Gaeilge na hAstráile i Melbourne ar bís le scoil a eagrú thíos anseo i Victoria, ach gan cuir isteach ar an sár-obair a bhí déanta agus fós á dhéanamh ag lucht na Gaeilge i Sydney.

Scoil samhraidh a bhí ag teastáil uainn chomh maith ach bhíomar ag ceapadh nach mbeadh Mí Eanáir 1996 oiriúnach dúinn toisc go mbeadh Nannangroe ann arís agus go mbeadh daoine ó Victoria ag tnúth le tamall eile a chaitheamh 'amuigh sa bhfásach' sa sléibhte NSW, agus bheadh Mí na Nollag 1995 ró-ghar den Nollaig féin. Dá bhrí sin ba i Mí na Samhna sa bhliain úd 1995 a shocraíomar ar ár scoil féin a bheith againn. Roghnaíomar teach lóistín darb ainm 'Greenvale Homestead' gar don bhaile beag Willaura atá timpeall céad go leith klm ó Ballarat, siar amach ar mhachairí an tIarthar. 'Bíonn gach tosach lag', de réir an seanfhocal, ach cé nach raibh ach timpeall fiche duine ag freastal ar ár gcéad scoil samhraidh na Gaeilge i Victoria, d'éirigh thar cionn leis agus i bhfianaise ar sin lean an scoil ó bhliain go bliain as san amach, suas go dtí an lá inniu féin. Is mó na hathraithe atá t'réis teacht ar ainm na scoile le linn an ceathrú chéad seo ar ndóigh, ach thosaíomar amach le 'Scoil Gaeilge na Gearbhairde', ainm a roghnaíomar in ómós do mhuintir an chéad náisiún agus a seilbh ar an gceantar mór-thimpeall na sléibhte úd - Gariwerd.

Bheadh sé deacair a rá anois cén uair dheireanach é nó ar labhair duine ar bith Gaeilge i Willaura nó sa cheantair máguaird riamh, tréadaí caorach nó dhó, b'fhéidir, cé gur féidir linn a bheith réasúnta, gan a bheith cinnte de, gur labhair daoine ár dteanga dhúchais sa Shire of Moyne siar ó dheas uainn in Koroit, Killarney agus mór-thimpeall Tower Hill, isteach sa C20.

Bhíomar ansin, idir Éireannaigh agus Astráiligh, i measc na 'graziers' i dteach galánta, ag iarraidh teanga agus cultúr dúchasach na hÉireann a hathbheochan inár gcroíthe féin agus iad a chuir in iúl d'éinne ar mhaith leis nó léi a bheith páirteach linn. Ach cé gur sean-theach na squatters a bhí i 'Greenvale Homestead' ná biodh dul amú ort a léitheoir óg, ní seomraí codlatha le leapacha ceithre phost a bhí againn, ach na fir i saghas suanlios amháin agus na mná i gceann eile, buncanna os ceann a chéile, agus ár n-éadaí leapa

nó málaí codlata féin a raibh orainn iad a thabhairt linn ó bhaile. Dá gcloisfeá na scéalta a raibh ag dul thart i gcoim na hóiche! Gach duine ag iarraidh sárú ar a chéile. Déarfainn anois go raibh an t-ádh linn gur thugamar ár gcuid bia féin linn chomh maith, mar bhí bean darb ainm Christine Scanlon inár measc a raibh ina cócaire den scoth. Íse a réitigh na béil ar fad dúinn le cúnamh sa chistin ó na daoine eile, agus mise á rá leat nach raibh gorta, beag ná mór, i Scoil Gaeilge na Gearbhairde. Lean na ranganna Gaeilge le linn na seachtaine fé mar atá sean-taithí againn orthu anois, le ranganna damhsa agus amhránaíocht. B'iad na múinteoirí i rith na seachtaine cáiliúile sin Louis de Paor, Dáithí Ó Luasaigh, Muiris Ó Scanláin, Éamon Ó Neachtain, Collette Ní Ici, Máire Bhruadair [rincoir] agus Cathal Céitinn [nach maireann], agus mar bharr ar sin thug Louis cúpla léacht suimiúil ar gnéithe de litríocht na Gaeilge dúinn. D'imríomar peil agus iománaíocht amuigh ar an bhfaiche um thráthnóna agus chualamar [níos déanaí] gur chuir sin iontas ar bean a' tí 'Greenvale' a dúirt le daoine dá comharsan go raibh na hÉireannaigh 'ag bualadh a céile go fiachmhar le bataí móra'. Pé scéal é, bhí seachtain thar barr againn i 'Greenvale' agus bhíomar go léir lán-sásta go mbeadh an scoil ag coinneáil ag imeacht as san amach.

Bhí Scoil Nannangroe ar siúil ó thuaidh arís in Eanáir 1996 agus d'fhreastail roinnt daoine ó Melbourne uirthi mar a bhíomar ag súil leis, ach ag deireadh na bliana sin 1996, ag dru-idim leis an am ina bheadh ár ndara scoil samhraidh á eagrú againn i Victoria, tháinig an scéal chugainn go raibh Scoil Nannangroe curtha ar ceal. Shocraíomar ar Mí Eanáir 1997 a bheith againn dár scoil féin agus ní fada go raibh a fhios againn go mbeadh slí á éileamh ag roinnt daoine ó na stáit eile chomh maith. Ionas go mbeadh slí ár ndóthain againn bhí orainn áit níos mó a fháil, agus b'é 'Forest Lodge', campa mór lámh le Alberton West, i South Gippsland, rogha an Choiste. Bhí laethanta machairí an Iarthair agus na Gearbhaird thart, ach bhí an scoil samhraidh fé lán seoil. Bhí ainm nua uirthi, 'Daonscoil Victoria' ar ndóigh, a lean ar feadh na bhlianta go dtí gur aistríodh arís í go 'Gaeltacht Melbourne', ach cuma an t-ainm a bheadh uirthi, go maire ár scoil samhraidh an chéad!

Criostóir Ó Maonaigh

## In Search of Reading Material ?

**O**ur editorial team recently did a roundup of all the publications *as Gaeilge* that have been available while the Cumann has been in existence and the good news is there's plenty to choose from. Some of those that folded are still available in archive. In this issue we first take a look at magazines and journals, before moving on to newsletters and newspapers and then news websites.

For learners seeking good reading material remember that anything that has been published will have been through proofing to take out typos and grammatical mistakes. The same cannot usually be said for facebook posts and other social media

### Magazines and journals (9)

**Beo!** was a monthly magazine published from 2001 to 2014 (a total of 161 issues) The entire archive can be viewed at [www.beo.ie](http://www.beo.ie) The archive can be searched by issue number, author or keyword

**Cuisle** was a monthly magazine published by Údaras na Gaeltachta with the tagline "Iris Don Aois Nua" that ran from 1998 to 2000 (18 issues in total). The Aois Nua came and went and so did Cuisle. The entire archive can be viewed at [www.cadhan.com/cuisle/index-en.html](http://www.cadhan.com/cuisle/index-en.html)

**An Timire** is a religious journal published by the Society of Jesus (Jesuits) in Ireland. The first edition came out at start of April 1916 but the second edition was delayed by some months because of "other priorities" in Ireland at the same time <https://www.jesuit.ie/tag/an-timire/>

**Feasta** is a monthly magazine first published in 1948. Despite its links with Conradh na Gaeilge, Feasta functions as an independent magazine and the views expressed therein are not necessarily those of the Conradh itself [www.feasta.ie](http://www.feasta.ie) \* *On the Feasta website there is a fault and some of their pages do not display fadas correctly and show foreign characters instead, so it's not your computer.*

**Comhar** is a monthly magazine first published in 1942 and available for purchase at newsstands or via subscription. A children's edition, Comhar Óg, is published twice a year and is a free download. [www.comhar.ie](http://www.comhar.ie)

**Nós** began life as a monthly print magazine dealing mainly with lifestyle and current affairs and has now moved to purely online publication [www.nos.ie](http://www.nos.ie)

**An tUltach** was the magazine of Comhaltas Uladh, the Ulster branch of Conradh na Gaeilge. In March 2020 it was reported to be closed, but discussions are said to be underway to make the archive available online [www.antultach.wordpress.com](http://www.antultach.wordpress.com)

**An Gael** is the quarterly magazine of the US based Philo-Celtic society, based in New York City. Edited by Séamas Ó Neachtain, it can be read online or is available in printed form to subscribers [www.angaelmagazine.com](http://www.angaelmagazine.com)

**Éigse** is an academic journal of Irish studies devoted to the study of Irish language and literature. First published in 1923 and under the direction of the National University of Ireland since 1939, it is now edited by Liam Mac Mathúna [www.nui.ie/eigse/index.html](http://www.nui.ie/eigse/index.html)

### Did you know ?

It's possible to access many specialist journals and overseas newspapers from all around the world via JSTOR. This, and similar services, like Pressreader and ProQuest are commonly provided at main libraries (eg \* State Library, Vic.), as well as some local libraries (eg City of Dandenong) and larger educational institutions (eg Universities). Even some alumni associations are now getting in on the act, as an inducement for prospective members. The only disadvantage of these services is the "moving wall" ie the time period that is sometimes specified by publishers after the initial publication before an issue can become available online. But if the material you seek is more cultural than news then this may not be a big deal.

\* *SLV membership, allowing you full online access from home, is available free of charge to all residents of Victoria. The enrolment process is quite simple and can be done online in a few minutes. Other states have similar schemes.*

## How to say “Post-Truth” in Irish

One of the recent words to achieve popularity in English is “post-truth.” People say we now live in a “post-truth” world, where “an fhírinne” is íosta and/or neamhthábhachtach and/or gan bhaint ar bith le cúrsaí an tsaoil.

So how do we say “post-truth” in Irish, and about how long has the word been around?

No less an entity than Oxford Dictionaries proclaimed “post-truth” the Word of the Year for 2016. The word does have an intriguing history pre-dating 2016, but for the Irish translation angle, I’d have to say I’ve only seen “iarfhírinne” (lit. post- or after-truth) in very recent usage (liosta roinnt nasc thíos). Some people have pointed out an Orwellianess to the idea, which could put it in the 1940s, but there’s no evidence that Orwell actually used the word. He dealt a lot with “Newspeak” and “Doublethink,” but not “post-truth” as such.

In English, the first attested use of the word appears to be 1992, but the interpretation was different at that time, more along the lines of “after the truth has been revealed,” i.e. truth that was previously hidden, probably deliberately. Nowadays, the word seems to mean that people don’t even care at all if someone is telling the truth, especially if the listeners like the speaker anyway. Society today seems to place less and less value on accuracy and accountability. We can all make occasional errors, but it’s another thing altogether to institutionalize inexactitude.

As for the Irish equivalent, “iarfhírinne,” I’m sure most people use it today in the more recent sense. However, there’s nothing in the phrasing that precludes the 1990s understanding either. The earliest example of it that I found by Googling is 16 October 2016

The word “iarfhírinne” can be used as an adjective or as a noun. For the adjective use, we have phrases like “saol iarfhírinne” (“post-truth world” OR “post-truth life”). As a noun, we have phrases like “ré na hiarfhírinne” (the era of the post-truth)

For whoever coined the Irish “iarfhírinne,” I’d guess it was a pretty obvious shoo-in as a word choice, but the chance sounds of “iar” and “fhír” suggest an intriguing possibility that the English compound doesn’t.

Here’s the basic pronunciation: EE-ur-EER<sup>th</sup>-in-yuh. The prefix (iar-) and the first core syllable (fhír-) are very similar-sounding for two reasons: first, because “fh” is completely silent in Irish and second, because the “i” of “ia” has the same “i-fada” sound as the “i” of “fhír-” even though it’s not marked with the síneadh fada. So although we know when we say it that “iarfhírinne” combines “iar-” + “f(h)írinne,” it could sound sort of like “\*an fhíor-fhírinne” [un EER- EER<sup>th</sup>-in-yuh] which, if it existed as a word, could mean “the true truth,” implying that there’s also a fake “truth” (i.e. the fake news that some people either believe

is true or that they want to be true).

In theory, then, we could also have “an iar-fhíorfhírinne” [the post-true-truth] and “an fhíor-iarfhírinne” (the true-post-truth). It boggles the mind, but saying them out loud, I’d say they have great béalbhlas, even if the meanings are a little áiféiseach.

Somehow I think James Joyce would have loved this.

Intriguingly, at least to me, the Irish word “iarfhírinne” could have a slightly different slant as well, since “iar-” can mean “former” as in “iaruachatarán” (former president). So could we also use “iarfhírinne” to mean that something used to be considered true but now we don’t consider that truth to be true. Hmm, isn’t truth somehow supposed to be “self-evident”? Food for thought, pé scéal é! Often with words, we mutually agree (often subconsciously) to understand certain words in certain ways in certain contexts, so I don’t think anyone really uses “iarfhírinne” this way (“a former truth”), but in theory, it could be done.

I’m also waiting, with bated breath, for the emergence of an Irish term for “post-truthiness,” to dip into the word widely attributed to Stephen Colbert’s coinage, although apparently there are some precedents. So far, I haven’t found any actual Irish equivalent of “truthiness” as Colbert used it, but I’m going to nominate one, and more nominations are, of course, welcome. I’m going for “firshínne” [FEER<sup>th</sup>-HEEN-yuh] suggesting the elasticity (so-shínteacht) or stretchability (sínteacht) of truth. I was also thinking of “firinneachtachas,” but I think I’d translate that more as “truthfulnessishness,” which I don’t think is in wide usage, although I have found it once online, now that I’ve looked for it. So the potential Irish for “post-truthiness” could be “\*iar-fhírshínne” [EE-ur-EER<sup>th</sup>-HEEN-yuh].

Of course, it could be that the situation is simply polaitíocht iarfhírinne fhinscéalach or polaitíocht iarfhírinne chumtha or polaitíocht iarfhírinne fhicseanúil, suggesting that we are all somehow, science-fictionally-ish, merely players in some Orwellian or Tralfamadorian “ollchluiche” without even knowing it, which is, perhaps, an rud is scannrúla amuigh. Anois nuair a smaoiním air, nár dhúirt Shakespeare rud éigin cosúil leis sin? All the world’s a ... stáitse, Nó rud éigin mar sin. – SGF — Róislín

Posted by Róislín on Jan 11, 2017 in Irish Language

<https://blogs.transparent.com/irish/how-to-say-post-truth-in-irish-prefixing-firinne/>

## Latest books from Litríocht.com

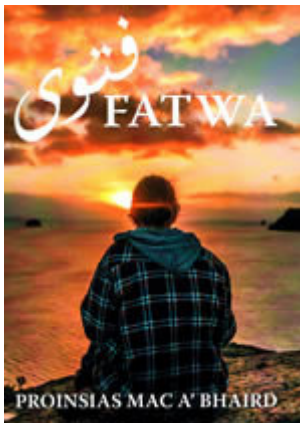
### **Fatwa €7.50**

Proinsias Mac A'Bhaird

Coiscéim 2019 ISBN 6660012190607

Lth/Pgs 210

Úrscéal éachtrúil a bhuaigh an dara duais sa chomórtas Úrscéal Ficsean i gComórtas Liteartha an Oireachtais don Scríbhneoir Fásta.



### **Meascra ón Aer €10.00**

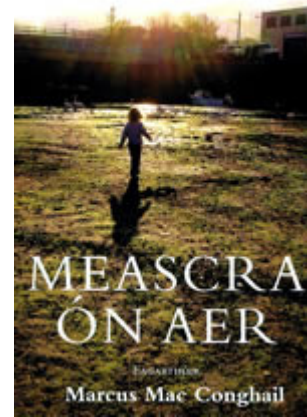
**Eagarthóir M. Mac Conghail**

Coiscéim 2020 ISBN 6660012200221

Lth/Pgs 153

Tagann ábhar an leabhair seo ón sraith cláir ar Raidio na Gaeltachta dar teideal [Meascra](#) – clár raidio a thug ardán don nua-scríbhneoireach Gaeilge a craoladh ó Meitheamh go Lúnasa 2019. Scríbhneoirí úra agus aitheanta agus an iliomad ábhar gcíoradh acu. Msh. athrú aeráide, sláinte

corp is intinne, ealáin, feimíneachas, creidimh, peataí, ceol, ailtireacht, polaitíocht, srl.



### **Pádraigín Phléascach – Raic agus Ribíní**

#### **€7.00**

Emily Gale

An Gúm 2019 ISBN 9781857919486

Is ceapadóir cúnta í Pádraigín Phléascach agus ábhar spiaire lena chois sin. Tá obair mhór ar siúl ag Pádraigín. Caithfidh sí féin agus a madra, Einstein, breith ar spiaire idirnáisiúnta agus bulaí na scoile a chloí in éineacht. Cén dochar é má tharlaíonn PLÉASCADH anseo is ansiúd feadh na slí agus an obair thábhachtach sin ar siúl aici!

## Fógraí

### **An Capall agus A Ghiolla €12.00**

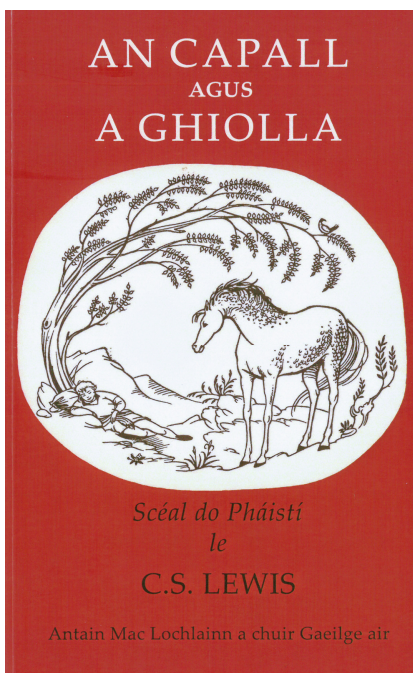
C. S. Lewis

Antain Mac Lochlainn a chuir Gaeilge air

An Gúm 2019 ISBN 97818579516

Aistriúchán Gaeilge ar *The Horse and His Boy* le C.S. Lewis.

Is Capall Cainte é Brí agus is giolla bocht é Seasta. Socraíonn siad ar imeacht as tír na Calairméine agus saol an sclábhaí a fhágáil ina ndiaidh. Ní fada ar an bhóthar iad go gcastar beirt eile orthu atá ag éalú fosta – an cailín uasal Aravios agus a compánach féin, Capall Cainte eile darb ainm Bhuin. Tiocfaidh an ceathrar seo i gcabhair ar Nairnia in am an éigin agus foghlaimeoidh Seasta nach bhfuil aon dul ón chinniúint.



### **Video available**

This year's commemoration of the arrival of the Irish famine orphan girls was held online and is now available on YouTube

### **Contact us**

If you wish to contact our committee about any suggestions or queries you have please send email to

eolas@gaeilge.org.au

### **Grúpaí ar-líne**

Our facebook page carries regular updates about the various online conversation groups *as gaeilge* taking place around the world

### **Reminder**

Have you renewed your annual Cumann membership yet for 2021 ?

All memberships expire on 31 December and renewals are processed immediately your payment is received.

It's only \$45 for the year or less than \$1 a week so don't delay, renew today !

*Cumann Gaeilge na hAstráile Teo**IRISH LANGUAGE ASSOCIATION OF AUSTRALIA INC.*

Cumann Gaeilge na hAstráile, the Irish Language Association of Australia is a not-for-profit organisation run entirely by volunteer tutors and a voluntary committee of management. The Cumann is non-political and non-sectarian. Its aim is to promote the Irish language as a second language within the Australian community, and to form networks with other cultural, heritage and Celtic language groups.

Formally established back in 1992, the ILAA offers structured weekly language classes to students of all ages, nationalities, and walks of life, across a range of levels — absolute beginners, basic, intermediate, advanced — as well as the opportunity to practice and converse together in a supportive environment.

Members receive a quarterly newsletter; access to the library; and also enjoy weekly singing and informal conversation sessions; as well as participation in social events and residential language schools.

Irish Language Association of Australia Inc., P.O. Box 594 North Melbourne VIC, 3051

**This form can be used for membership renewal or to notify a change of details.  
New members should use the form available on our website [www.gaeilge.org.au](http://www.gaeilge.org.au)**

Renewal     Update

Sloinne .....  
(surname)

Guthán bh) .....  
(phone)

Céad ainm .....  
(first name)

ah) .....

Seoladh .....  
(address)

Fón .....  
(mobile)

.....

Ríomhphost .....  
(email)

Membership fee is \$45 per annum and due each January. Class donation is \$5 per week.