

Cumann Gaeilge na h'Astráile (teo)

Melbourne

Fómhar 2003

Autumn 2003

Fáilte 2003 Welcome

Our President Reports...

*This year the Cumann's 8<sup>th</sup> annual Daonscoil was held in the spacious and serene surrounds of the Lady Northcote Recreation Camp near Bacchus Marsh. Learners and speakers alike came from all over Australia - ACT, NSW, SA, QLD and VIC. We also had two visitors from Ireland - Noreen was with us again as well as a young Gaeilgeoir, Paul Gribbin from Derry. With fifty full time participants and thirteen part time ones, there was great craic each evening despite the somewhat overbearing heat some days! The news segment each day was entertaining and provided people with opportunity to use their Irish as well as... (continued P6)*

*An Fhuinneog Ghaelach*  
Fáilte mhór ar ais rómhaibh go léir agus don eagrán seo—An Fhuinneog Ghaelach 2003. A warm welcome to everybody, and to this edition of The Gaelic Window/An Fhuinneog Ghaelach 2003. The Editorial Team hopes all members will enjoy this quarter's bumper round-up of news items, reports, and letters.

**Feedback**  
Feedback from and a photo of Daonscoil students are the main features of this Autumn issue (pp2-7). Thank you Cumann Adelaide for your insightful contributions, also Cumann Melbourne and Paul Gribbin from Derry.

**Inside Information**  
*Melbourne Matters* are on p5 along with New Additions to the Library. You'll also find a *centrefold* on St Patrick, whose feast day is coming up shortly on 17 March.

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CRAOBHSCAOILTE

Glór na nGael/  
Voice of the Irish  
Gaelic Language  
3777 92 3FM  
1st Sun 6.00pm

Gaelic Languages  
SBS Radio AM1224  
Irish  
Wed 10.00pm  
Scottish  
Thur 10.00pm  
Welsh  
Sat 10.00pm

Celtic Folk Show  
3CR AM855  
Tues 1.00pm

Connolly Assoc  
3CR AM855  
Sat 9.30am

LÁITHREÁIN SUIMIÚIL

Ranganna Gaeilge  
Irish Language Classes  
school term Tues 8.00pm  
St John's School E.Melb  
E:saoirse181@hotmail.com

Amhránaíocht/Singing  
school term Tues 7.00pm  
St John's Sch E Melb  
E:saoirse181@hotmail.com

Cómhrá/Conversation  
Irish Welfare Bureau 440A High  
St Northcote Thursdays 7.30pm  
E:saoirse181@hotmail.com

Stair na hÉireann  
Irish History Circle  
1<sup>st</sup> Flr Celtic Club  
3rd Mon ea/mth 7.30pm  
E:TBA/ to be advised

our annual  
subscriptions  
are due  
**ANOIS**



## Grúpa Chomhrá

*B'iontach iad ag an Daonscoil*  
I was involved in some great conversation groups at the Daonscoil both formally and informally. I particularly enjoyed the ones I had with the Woollongong teacher who grew up in the next suburb to me in Dublin. We helped each other with words and phrases.

*Is trua é it's a pity we have to wait for a whole year to have the seans/opportunity Gaeilge a labhairt go nádúrtha i ngrúpa to speak Irish naturally in a group agus is cuma cé'n tsaghas Gaeilge atá agat and it doesn't matter about the kind of Irish you have, is cuma má bhíonn botúin nó focal Béarla ó am go ham, it doesn't matter about errors or the odd English word. Sé an príomh rud bheith ag caint.*  
The main thing is to be speaking. *Bhí an chraic againn agus d'fhoghlaimear focail agus frásaí nua.* We had great crack and learned new words and phrases. *An ceann is fearr b'é "táim al-right ó Noiriin (Co.Kerry) DL.*

## Tuairiscí Daonscoile

This year we all felt, I think, part of something big and powerful at our Daonscoil with speakers and learners from Canberra, Sydney, Woolongong, Melbourne and Adelaide. Some of the Melbourne people have a vision of the spread of the Irish language across Australia (see Marc's thoughts too on this, next column). This year again, there was funding from *Foras na Gaeilge* in Ireland. At the Daonscoil we were all *lerts*, alarming but not alarmed as we learned our 'gabalgá' and terrorised the *cuilleoga*/flies with the language of insect terrorists (feiceann *feithidís*) except they were not alarmed. Too much time in the sun? *B'fhéidir/Perhaps.* Here are some written reports of the Daonscoil from *Marc and Maureen.*  
DL

## COGAR I GCLUAS

A chairde,

Sleamhnaíonn an t-am faoi mar a sleamhnaíonn an t-uisce de ghainimh an trá. Tá *Daonscoil Samhradh 2003* díreach críochnaithe againn, agus narbh iontach i mbliana il! Molaim, ach go h-áirithe, Cáit Ní Mhúdaigh agus Siún a d'óibrigh go dian agus go cruá ar son na Gaeilge. D'éirigh go binn leo.

I'm thuairimse, bhain gach duine lán taitneamh as an daonscoil. Fágfaidh mé fúthu san cur síos a dhéanamh ar na h-imeachtaí go léir, agus ar na ráflaí a bhí ag gabháil timpeall maidir leis na sceimhlitheoirí agus na "lerts". Is beo a mbeidh cuimhneamh na seachtaine úd i mo cheann fós.

Ach ní ag magadh atáim nuair a deirim gur deineadh roinnt mhaith caint ar thodhchaí na Gaeilge anseo an Astráil agus conas sinn féin a eagrú i gceart.

Seo a leanas roinnt de na moltaí sin a bhí á phlé againn, de réir mo bharúlása. Tá roinnt moltaí agamsa féin leo. Níl aon ord ag baint leo.

- Go ndeinfear soleiriú ar na rólanna a ghlacann na stáiteanna eile i gCumann Gaeilge na hAstráile.
- Go múnfar múinteoirí Gaeilge na hAstráile conas teanga a mhúineadh agus ranganna a leagan amach den bhliain amach rompu. Caithfear na scileanna seo a fhoghlaim mar ní thagann siad go nádúrtha. Tá an t-íomrá amuigh go dtiocfaidh múinteoir ó Éireann i gcabhair linn.

- Go n-deinfear fiosrú ar inniúlachtaí na Gaeilge mar dara teanga labhartha.
- Go nglacfaidh stáiteanna eile seans daonscoil deireadh seachtaine nó fiú seachtain iomlán a chur ar bun.
- Go mbeidh i bhfad níos mó teagmháil eadrainn go léir. Is léir gur féidir linn roinnt mhaith eolais a roinnt. Go gcuirfear plean suíomh IdirLin Chumainn Gaeilge na hAstráile a chur i gcríoch.
- Go gcuirfear béim ar an teanga a mhúineadh don t-aos óg, mar iontu san a mbeidh todhchaí na teanga agus gach rud a mbaineann lei anseo san Astráil idir ranganna, daonscoileanna, agus fiú Cumann Gaeilge na hAstráile féin.
- Go mbainfear múineadh as eagraíochtaí chultúrtha agus teanga san Astráil conas tabhairt faoi an teanga a chur chun cinn agus í a mhúineadh.

Is fearr féachaint romhainn ná dhá fhéachaint inár ndiaidh. Tá páirt le ghlacadh ag gach Gaeilgeoir ar fud na hAstráile i dtodhchaí na teanga, agus ba cheart daoibh bhúr dtuairimí a thabhairt.

Foghlaimigí í! Bigí á usáid!  
Bainigí sult asti! Coiméadfaidh sibh beo bríomhar i gan dabht!  
Tá dóchas láidir ar lasadh í'm chroí. (*aistriúchán L.3*)  
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## COGAR I GCLUAS

Time slips by like the water slips from the beach sand. Summer Daonscoil 2003 is just finished, and wasn't it amazing! I'd like to praise Cáit Ní Mhúdaigh and Siún in particular who worked so hard on behalf of the Irish language. They succeeded well. In my opinion, everyone enjoyed the daonscoil. I'll leave it to others to describe the events, and the rumours about terrorists and "lerts". The memory of that week will be in my mind for a long time. But on a more serious note. I'd like to mention that there was a lot of talk about the future of the Irish language here in Australia and how to organise ourselves correctly. Here are some of the suggestions we discussed, in my opinion. I've included some of my own as well. There's no order to them.

- That a clarification be made of the roles the other states make in *Cumann Gaeilge na hAstráile*.
- That the Irish Language teachers of Australia be instructed in how to teach languages and how to plan the coming

## A WHISPER IN YOUR EAR!

year for their classes. These skills must be learned and do not come naturally.

There's a likelihood that a teacher will come from Ireland to help us in this regard.

- That an investigation be conducted on the competencies necessary for Irish as a second spoken language.
- That other states will take the opportunity in organising a week-end or week long *daonscoil*.
- That there be much more communication between us all. It's clear that we have much to share. That the *Cumann Gaeilge na hAstráile* website plan be finished.
- That an emphasis be placed on teaching the younger generation, as it is with them the future lies of the language and everything else connected with

it, including classes, daonscoil's, and even *Cumann Gaeilge na hAstráile* itself.

- That lessons be learned from other cultural and language organisations in Australia on how to promote a language and teach it.

It's better to take one glance ahead than two glances behind. Every Irish speaker (beginner to fluent) throughout Australia has a role to play in the future of the language, and they should voice opinions. Learn it! Use it! Enjoy it! You will keep it alive and healthy without doubt! I have a strong hope burning in my heart.

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*Is fearr féachaint romhainn  
ná dhá fhéachaint inár ndiaidh".  
It's better to take one glance ahead  
than two behind*

Marc O' Conaill

## Scoil Gheimhridh i Sydney

Beidh Scoil Gheimhridh againn anseo i Sydney ar an ndeireadh seachtaine fada i Mí Mheitheamh i mbliana. Tosnóidh sé ar an 6ú lá (Dé hAoine) um 7.00i.n agus beidh sé curtha i gcríoch ar an 9ú lá (Dé Luain). Beimid ag an Chevalier Resource Centre ag Kensington, nach bhfuil ach 15 nóiméad ón aerfort agus an méid ama céanna ón Lár. Is iar-chliarscoil é. Beidh seomra singil ag beagnach chuile dhuine ann, agus tá an lóistín insan foirgneamh céanna ina bhfuil na ranganna. Tá clár ama sealadach againn a chuirfeadh éirí croí ar an mílte. Táimid ag tnúth le slúia mór ó áiteanna éagsúla mórtimpeall na hAstráile. Ach tá teorann ar an méid daoine a bhfuil in ann fánacht ann. Beidh an fhoirm iarratais le fáil ar ball anois agus bá choir duit é a chur ar ais dúinn comh luath agus is féidir leat. \$220—lóistín (seomra singil), bia, ranganna, agus ceolchoirm (Club Gaeilge) san aireamh. Tá an áit i ngár don Lár & beimid in ann síobanna a thabhairt daoibh ón aerfort. Tuilleadh eolais le fáil ó Mharcas. [translation on p7] Email: allbio@iprimus.com.au



### Experience

It was my first experience of a week long Irish retreat and I enjoyed it immensely. The people, the language (I mean the Irish language not the swear words language) the craic, food, isolation of the venue and everything involved with the organisation of the week was great. It was the nearest you could get to spending a week in Ireland without going there. The people were so helpful and friendly. I usually enjoy myself no matter where I go but the news time each evening was a great way to end the day on a positive and happy note. I personally learned more Gaelic in that week than I have since I started early last year simply because there were no distractions and I put more effort into studying.  
*Maureen*

### Brionglóidí

We all have dreams, and I sensed at the Daonscoil that for some the dream was to be able to move beyond the books and the grammar and to speak this wonderful language. We were all amazed and delighted to hear Kate Moody, a young Australian woman speaking as Gaeilge as President of Cumann na Gaeilge na hAstráile. We remembered her from last year when she didn't have this capacity. Kate has been learning for four years now, two at the Bun rang and two at the Meán rang so that's an idea how long it takes to get to a point where you can use the language. There was also some talk about 'Lisa' who at the tender age of sixteen decided to master the language and did so in eighteen months through total immersion in tapes and radio programs as well as attending lessons. She now works for the Irish government translating EEU documents into

Irish! I was inspired by such dedication to write an Irish version of a saying by *Goethe*. Thanks to the ard rang at the Daonscoil for their input:

*Cibé rud is féidir leat a dhéanamh, nó a bhfuil mar brionglóid agat, tosnaigh é. Tá crionnacht, cumhacht 's draíocht ann sa dáníocht. Whatever you can do, or dream you can do, begin it. Boldness has wisdom, power and magic in it.*

### Dánaíocht

Irish people would be familiar with the word 'bold' in the sense of 'naughty' and this use has its origin in Irish where the word *dána* means both 'naughty' and 'bold'. *Tá sé dána* could be 'he is naughty' but also 'he is bold/daring', the context would dictate the meaning I expect. Irish people translating from Irish to English simply chose the wrong English word 'bold' when they meant 'naughty' and as they were largely self-taught there was no one to correct this error. So this mistake has been perpetuated down the generations in Ireland long after that period of language shifting had passed. Most of our Irish language influenced English is dropped when we enter an environment that doesn't support it. Such sayings and words seldom survive the second generation but maybe they do? I wonder if some Irish Australian families tell their children not to be 'bold'?

### "bigí mar páistí"

So with your language learning this year *bigí mar páistí*, be like children. Remember you learned English by absorbing all around you and then beginning to speak words that were important to you - food words, 'no' and 'mine'!

Your carer encouraged you to speak and they were so entranced by anything you said they didn't care what mistakes you made but instead kept encouraging you to say more and more.

So speak as much as you can and don't worry about making mistakes or grasping for words: *bigí mar páistí agus beidh an ráth oraibh.*

Of course we don't have the 24/7 opportunity to learn the Irish language as we did English, so if you want to improve you really need to put in the time not only at classes and between classes.

Don't forget the SBSradio program, sadly now only fortnightly on Wednesday nights at 10pm. It's also available live on the Internet and there are some archival programs. You also have Raidió na Gaeltachta and Raidió na Life ar an *Idirlíon* on the Internet. Certainly use any tapes that are in the library to supplement your weekly lessons.

*Thar aon rud eile* above all keep the sound of the language in your ear every day to help with your pronunciation and rhythm, and in time, *tuisceint*/understanding. If you attend the annual Daonscoil you will gain an acceleration of learning in that week or long weekend.

*Dymphna*  
(Adelaide)

*Bigí mar Páistí*

*Dymphna*

*Go raibh maith agaibh Adelaide ... Agus na ligh fadhbanna ar bith an tsaoil a cur siar oraibh sa 2003!  
And may none of your nine lives be disrupted in 2003!*





# Naomh Pádraig

(Compiled by FranBader)

## Pascal Fire

On Tara's hill the daylight dies,  
 On Tara's plain 'tis dead:  
 "Till Baal's unkindled fires shall rise,  
 No fire must flame instead."  
 'Tis thus the king commanding speaks,  
 Commands and speaks in vain  
 For lo! a fire defiant breaks,  
 From out the woods of Slane.  
 For there in prayer is Patrick bent,  
 With Christ his soul is knit,  
 And there before his simple tent  
 The Pascal fire is lit.  
 "What means this flame that through  
 the night  
 Illumines all the vale?  
 What rebel hand a fire dare light  
 Before the fires of Baal?"

"O king! (\*Laoghaire) when Baal's  
 dark reign is o'er,  
 When thou thyself art gone,  
 This fire will light the Irish shore,  
 And lead its people on:  
 Will lead them on full many a night  
 Through which they're doomed  
 to go,  
 Like that which led the Israelite  
 From bondage and from woe.

"This fire, this sacred fire of God,  
 Young hearts shall bear afar  
 To lands no human foot hath trod,  
 Beneath the southern star.  
 To lands where Faith's bright flag,  
 unfurled  
 By those who here have knelt,  
 Shall give unto a newer world  
 The Sceptre of the Celt.

And thus 'twill be, that there  
 and here,  
 In hovel or in hall,

One night in each revolving year  
 This memory shall recall.  
 One hour of brightness in their night,  
 Where'er the Gael may roam,  
 When love the festal fire shall light  
 For St Patrick and for Home!  
 MacCarthy, Denis Florence (1817-1882), ed.  
*The Book of Irish Ballads.*  
 Dublin, James Duffy, 1869.

## Cé hé? Qui c'est?

According to legend, St Patrick, C385-461, was born *Maelwyn Succatus*. His father is reputed to have been a Roman official named *Calpurnius*, son of *Potitius*, a deacon. His mother's name was *Conchessa*, and her uncle is said to have been none other than *St Martin of Tours*, C316-400, rooter-outerer of Arian heretics. And various reports claim that that *Maelwyn* had two sisters, *Daererca* and *Lupida*.

Controversy also rages over his actual birth place. According to Patrick's *Confessio*, his father had a villa near the village of *Bannavan Taberniae*. But nobody seems to know where this was/is located. It could have been Man, Cornwall, England, the British Border counties, Brittany or somewhere else. The fact that *St Martin of Tours*, born Hungary, C315-400, also son of a Roman Tribune, was reputed to be his great uncle, suggests that Patrick could even have been born in Hungary!

## Maelwyn

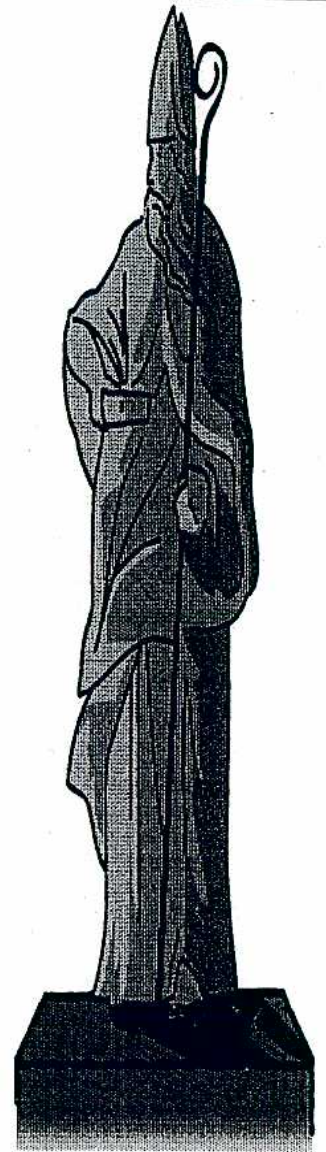
Patrick's given name, *Maelwyn*, indicates P-Celto-Brythonic origins, and it's now generally accepted that his family were domiciled somewhere in Brittany, even though he may have actually been born somewhere else.

Circa 401-3, the C16 year old *Maelwyn* and his two sisters are taken hostage/kidnapped, and sold into slavery by *Niall of the Nine Hostages*, reigned c379-405. *Niall* is on record as raiding in Britain and France during this time.

Six years after his capture, C409, Patrick escapes to France and spends time at *Marmoutier Monastery* — founded by the aforesaid *St Martin*.

He receives tonsure after four years, C413, and becomes a mendicant monk. Patrick then falls into the hands of pirates (again), but "On the sixtieth night the Lord delivers him from their hands". It's shortly after this incident that he receives his *vision* of the *Eireann-Gaels* beseeching him to "return and still walk among us".

But first he has to figure out a way to become a priest and then a bishop. It takes him another twenty years before he's consecrated a bishop by *St Germain*, C432AD.



## Gaudeamus igitur Let us rejoice

The death of the Roman Emperor, Theodosius I, C385, gives the green light to the Goths, Franks, Friesians, Danubians, Teutonians/Tuathanna, Picts, and Milesians/Scotians to sack the European mainland while hordes of Baltic Saxons, Angles, and Jutes are about to begin their sweep across the North Sea to England. Yes! the *Scotians* from Hibernia are in there with the rest of them doing their share of pillaging from the Grampians to the Alps. *Dáithi*, a nephew of *Niall of the Nine Hostages*, C379-405, meets his death, by lightning, while foraging in the Alps, and one of his or *Niall's* sons, \**Laoghaire*, is selected as *Ard Righ* in *Tara*, the notional and theoretically neutral ruling province of Co Meath (eg Canberra and A.C.T.)

By 410, the Romans have retreated from Britain, Gaul, the Rhinelands, the Danulands, and Rome is in the hands of the Goths. In 430, Hippo in North Africa is besieged by the Saracens, Attila is on his way to Rome, and the Christian church is beset by fierce doctrinal differences. Gnosticism, Monasticism, Arianism and Pelagianism, ie disputes about the *Elohim*; the Trinity, and Christ's divinity v humanity are raging.

Pope Celestine consecrates the orthodox Pelladius in 431 as first Apostle to the Eireann-Gaels. Prior to this, a form of Gnostic Christianity — brought by soldiers, sailors, persecuted "heretics", hostages, and slaves captured by the plundering Scotians/Milesians — has already reached Eireland. However, Pelladius' mission was short, and spectacular for the animosity he managed to arouse. His unexpected death paves the way for the very recently consecrated Bishop *Patricius Succatus* to fulfil his mission. He lands in Ireland, c432, bringing Roman Law, Christian Scripture, and Latin literacy. Patrick also introduces the hitherto unheard of Christian concept of "loving thine enemy", pacifism, and the monastic lifestyle. The monastic lifestyle must have had real appeal to Celtic Clansmen whose lives were constantly at risk from having to fulfil clan obligations, eg being called up to help "settle" inter-clan cattle raiding disputes and participate in cross-channel pillaging expeditions.

## Scotia the Brave

The husband and wife team, *Scotia* and *Miles* (soldier) are regarded as ancestral progenitors of a distinct group of Gaelic-speaking Iberian-Celts. They're said to have sailed to Eireann and ousted the earlier settlers, the *Tuatha de Danainn* — of alleged Danubian via Brythonian origins. According to the *Annals of the Four Masters*, *Scotia's* background was Egyptian and she was closely connected to a wife of one of the Pharaohs. She was killed during the *Battle of Sliabh Mish* in *Co.Ciarraige*.

As a result of a later migration of a *DalRiada* consortium (C/fifth century) to Argyle (*Eir-Gael*), *Scotia's* name lives on today in Scotland and Nova Scotia.