



Bí bródúil as do theanga

An Fhuinneog Ghaelach

Cumann Gaeilge na hAstráile

Geimhreadh 2022
1-06-2022

Tréimhse ar leith atá ann fós

Tá súil agam go bhfuil sibh te teolaí agus nach bhfuil an ghéarchéim fuinnimh ag cur as daoibh. Tréimhse ar leith atá ann fós.

Tá ranganna ag dul ar aghaidh i gCarlton in ainneoin na drochaimsire, cé go bhfuil Éamonn beagáinín uaigneach faoi láthair agus dalta amháin aige. Ceapaim go dtiocfaidh feabhas ar an scéal an téarma seo chugainn (ag tosú 12 Iúil). Tá ranganna Dé Céadaoin ar siúl ar Zoom fós agus tá muid fíor-bhuíoch as múinteoir nua a bheith againn, Brónagh, agus is tráthúil a tháinig sí chugainn. Fáilte romhat a Bhrónagh!

Beidh deis againn go luath scannán nua Gaeilge *An Cailín Ciúin* (a bhfuil moladh mór faighte aige le déanaí) a fheiceáil.

Beidh sé á thaispeáint ag an Melbourne International Film Festival (i mí Lúnasa) agus an Irish Film Festival (i mí Dheireadh Fómhair).



Iontas na bPortach, lch 2

Más maith leat beagán comhrá Gaeilge nó go díreach bualadh le baill eile an Chumainn, beidh muid ag bailiú le chéile ar an chéad Sathairn sa téarma nua (16 Iúil) ar 2 pm, sa teach tábhairne The Limerick Arms, 364 Clarendon Street, South Melbourne (Tramanna 1 & 12). Bígí linn!

Níor éirigh le Scoil na Gaeilge Sydney an Scoil Gheimhridh a reáchtáil i mblíana agus tá an t-am ann anois dúinn le cinneadh a dhéanamh ar Ghaeltacht Melbourne. Beidh an coiste ag meas na féidearthachtaí sna chéad

cúpla mí atá amach romhainn. Má síleann muid gur féidir é a chur ar bun, déanfaidh muid iarracht ar na huimhreacha (líon daoine sásta a theacht) a mheas amach anseo. An mbeifeá sásta freastail ar scoil samhraidh? An mbeifeá toilteanach cabhrú leis?

Pé rud a dhéanfaidh sibh ar na laethanta saoire, bain sult as agus feicfidh muid sibh sa téarma nua.

Seán Ó Séaghdha

Rúnaí

San Eagrán Seo..

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Iontas na bPortach

Chuir siad faoi dhraíocht me, fiú sula chonaic mé portach aonair. Tharla sé seo, nuair a thug mé cuairt den chéad uair ar an áit is fearr liom i mBaile Átha Cliath, *Ard-Mhúsaem na hÉireann – Seandálaíocht*. Nuair a tháinig mé isteach sa chéad halla mór, bhí mé faoi gheasa ag an taisce óir ruithneach ina gcásanna gloine. Tugtar *Ór na hÉireann* ar seo, seodra an chuid is mó de: luanlaí, toirc, coirníní agus araile. Insíonn siad seo an fhírinne dhoshéanta faoi stair fhada na hÉireann - a seanscéalta, a mbéasa agus a mbealaí, a talamh agus a muintir.

Agus níos suimiúla, fuarthas roinnt rudaí seo sna portaigh ar fud na hÉireann. Faraor, i gcásanna áirithe, chaill a n-úinéirí cuid acu, agus bhí cuid acu i bhfolach ar mhaithe le sábháilteacht, nó mar bhronntanais vótála dona déithe. Ach, nach bhfuil an t-ádh linn inniu, rudaí ársa mar seo a bheith againn, agus bainimid tairbhe as sealúchais seo ár sinsir, ó na céadta, fiú na mílte bliain ó shin? Chamhnaigh na portaigh iontacha iad, agus ansin thug siad méid maith ar ais dúinn. Is dócha go bhfuil iarsmaí eile dár sinsir ina luí ansin fós, ina dtost agus in áit sábháilte.

Tugann na portaigh suas níos mó ná an seodra álainn agus an mhíotalóireacht bhreá – cé gur fiú an mhíotalóireacht a fheiceáil. Anseo, tá mé ag smaoineadh ar trumpa, ceann ata fágtha de cheithre trumpa iontacha ó Loch na Séad ag Navan Fort, Armagh. Rinneadh é go luath ón Iar-rannaois sa chéad aois RC. Tá sé déanta as chré-umha i stil álainn La Tene. Is breá liom é, agus tá sé sa mhúsaem seo.

Cúpla bliain ina dhiaidh sin, agus mé ag fanacht in Ard Mhacha, bhí an t-ádh orm chun seasamh ar bharr an thulaigh Emain Mhacha ag Navan Fort, lárionad ársa spioradálta Uladh. Ón áit seo bhreathnaigh mé síos ar loch beag, le giolcacha agus talamh bog dubh ar a imeall. Luigh na

trumpaí seo faoi chosaint ansin faoin mhóin le beagnach 2000 bliain. Linn vótála ab ea an loch beag seo thar na céadta bliain. Seo é Loch na Séad (nó Lough-nashade as Béarla). As Béarla ciallaíon ‘seoid’ rud luachmar.



Ach tá mé ar strae ón scéal níos leithne, mar sin ar aghaidh go laethúil. Is féidir le na rudaí coitianta ár sinsir a bheith chomh suimiúil agus corraitheach leo siúd atá ag na ríthe agus na laochra. Bhí a sealúchas laethúla cailte nó i bhfolach sna portaigh freisin. Ag foirceann an halla seo sa mhúsaem, bhí rud laethúil ó phortach, agus bhí sé neamhghnách. I 1902 sa bhaile fearainn Lurgan i nGaillimh, fuarthas currach an-mhór; b'fhéidir, an rud is mó sa Mhúsaem. Tá sé 15.24m mhéadar ar fhad, ach níl sé an-leathan. Bhí sé snoite ó chrann darach mór amháin. D'fhan sé faoi phortach feirme cosanta ar feadh thart ar 4000 bliain, ón gCré-umhaois luath. Thógfadh sé saothar a lán fhear é a dhéanamh – iontach.



Mar sin, cén fáth go raibh sé fágtha i dtalamh feirme bog? B'fhéidir go raibh sé ró-throm, nó ró-chúng, nó ró-mhór. Ach, is dócha nach mbeidh a fhios againn go deo. Faraor, is mór an trua é.

Taispeánann cuid de na bailiúcháin thuas staighre a lán rudaí laethúla umhala, a cailleadh i dtailte na bportach, de thaisme nó d'aon ghnó. I nDún na nGall tógadh roinnt hataí arda, déanta as feilt, ó chinn a n-úiniéirí, agus bhí said glactha ag na portaigh. Bheadh na hataí aisteacha sin crónaithe sa gheimhreadh fuar fliuch. Cé gur rudaí coitianta iad, bhí cuma greannmhar agus compordach orthu. Agus, fuarthas cuid de na bróga simplí sa phortaigh, a bheadh luachmhar dá n-úiniéirí freisin.

Tá na bairillí agus cuinneoga ime tréigthe le feiceáil, agus uaireanta bhí siad faighte leis an im phortaigh iontu. Caillte i measc a lán rudaí: tá mugaí stáin, uirlisí miotal eile, éadaí, airm, agus araile. Gan amhras, bheadh brón faoina gcaillteanais. Bheadh roinnt scéalta brónacha le cloisteáil ó na sinsir.

Is féidir leat a thuiscint go raibh na rudaí simplí seo, déanta ag na gnáthdhaoine féin, an-tábhachtacht dóibh. Smaoiním ar mo shinsir féin agus a mbeatha umhal in Éirinn fadó, fadó. Go tráthúil, thug na portaigh bronntanas na teasa, ach go cinnte thóg siad a dleachtanna ó shaibhir is daibhir.

Bhí na rudaí umhal seo an-chorraitheach ach sa chéad halla eile bhí taispeántas neamhghnách le feiceáil. Áit a raibh na soilse níos laige, mar anseo, bhí cuid de choirp na bportach ar taispeáint. Ní raibh mé cinnte gur theastaigh uaim iad seo a fheiceáil, ach ba iad na sinsear iad, mar sin d'feach mé orthu. Bhí trí chorp portaigh na hÉireann ann, sa taispeántas darb ainm *Ríogacht agus Íobairt*. Cinnte bhí mé faoi dhraíocht.

Bhí na choirp millte ó na portaigh, an-sean, ach an-óg, agus chaith siad na milte bliain cosanta agus caomhnaithe sna portaigh. Sa halla seo, luíonn na fir óga i gcásanna gloine taobh thiar de limistéar deighilte.

Christine



Madame Lazare

Madame Lazare

(Tadhg Mac Donnagáin)

Seo an chéad úrscéal do dhaoine fásta atá scríofa ag Tadhg Mac Donnagáin. As Maigh Eo ó dhúcas do Thadhg ach tá sé ina chónaí ar an Spidéal le fada.

Beirt bhan, Mamó agus a gar-iníon agus an caidreamh atá eatarthu croí an leabhair.

De réir an blurba ar chúl an leabhair ;

“Ó bhí sí ina páiste óg, tá Levana bródúil as a dúchas Giúdach agus as na mná láidre a chuaigh roimpi. Duine acu sin í Hana Lazare, seanmháthair Levane, a theith ina cailín óg di óna tír dhúchais i dtuaisceart na hEorpa, an t-aon duine amháin dá muintir a tháinig slán ó shlad an Shoah.

Ach nuair a thagann mearbhal intinne ar Hana i ndeireadh a saoil, sceitheann blúirí eolais óna béal a fhágann Levana trína chéile. Seoltar an bhean óg ar aistear a thugann uirthi gach rud a dúirt a seanmháthair riamh léi a cheistiú. De réir mar a ghluaiseann an scéal ó Pharas go dtí an Bhrúiséal go Árann, druideann Levana le fíorscéal a seanmháthair agus leis an tubaiste ba chúis leis an saol rúnda atá caite ag Madame Lazare”.

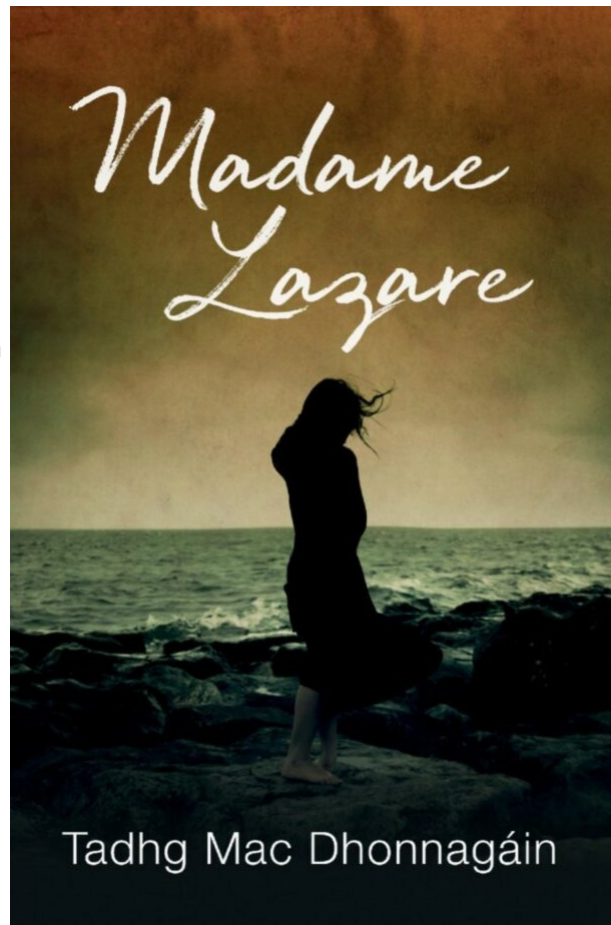
Cé go bhfuil an scéal ag léimt siar is aniar tá sé éasca go leor coimeád suas leis na carachtair. Tá go leor sonraí ann faoi nósanna Ghiúdaigh, Bailiúchán Béaloidis na Scol ins na tríochaidí, Páras agus Bruiséal comhaimseartha agus an saol in Árann i rith an Dara Cogadh Domhanda.

Tá stíl inléite ag Mac Donnagáin agus is leabhar an-Mhealltacht, an-taitneamhach é a thógann sinn ar turas idirnáisiúnta. Is ar éigin a bhí mé in ann an leabhar a leagadh uaim go dtí an deireadh.

Tá sé ar fheabhas agus molaim go hard é. Bu-aiteoir An Post Irish Book award

(Tá sé le fail trí Book Depository A\$37.46 agus Amazon.)

Siún



Ó CONGHAILE, Seán (1903–1995)

Dírbeathaisnéis is ea a leabhar [Saol scoilóige](#), 1993. Tá eolas air ag [Liam Mac Conlomaire](#) in [Conamara: an tír aineoil...](#), 1997 agus ag [Nollaig Ó Gadhra](#) sa nóta eagarthóra a chuir sé i 1984 leis an dara cló de [Cois fharraige le mo linnse](#). I mBaile na gCrann [sna hAille](#), trí mhíle taobh thiar den [Spidéal, Co. na Gaillimhe](#), a rugadh é i nDeireadh Fómhair 1903.

Ba dhuine é den ceathrar mac agus ceathrar iníonacha a rugadh do [Stiofán Ó Conghaile](#), fear a raibh gabháltas beag talaimh aige, agus a bhean [Máire Ní Choncheanainn](#).

Cé gur chaith a mháthair tamall i [Meiriceá](#) ní chloistí aon Bhéarla uathí sa teach ach amháin nuair a thagadh traibhléirí chun an dorais. Cuireadh bunoidreachas air i [Scoil Shailearna](#) agus bhí ann gur chríochnaigh sé san ochtú rang. D'fhoghlaim sé léamh agus scríobh na Gaeilge ann ach is é an Béarla a bhí in uachtar ann go fóill.

Chaith sé ceithre nó cúig bliana i dtús na 1930idí ag freastal ar ranganna oíche Choiste Gairmoideachais Chontae na Gaillimhe. Ag cabhrú lena athair a bhí sé ó d'fhág sé an bhunscoil agus deir Mac Conlomaire gur chaith sé os cionn 25 bliain ina shaoiste ag an gComhairle Contae ar bhóithre [Chois Fharraige](#). Bhí sé ina bhall de chomplacht na nÓglach [sa Chnoc](#) agus ina gharda i gcúirteanna [Shinn Féin](#).

Bhí sé in aghaidh an Chonartha Angla-Éireannaigh agus deir Ó Gadhra nach nglacfadh sé le fostaíocht Saorstáit sna 1920idí. Bhí sé ina cheannaire ar an LSF ina cheantar féin i rith 1939-45 agus fuair Bonn Chogadh na Saoirse agus Bonn Sheirbhís na Práinne. Thacaigh sé go gníomhach le [Clann na Poblachta](#) in olltoghchán 1948; d'éirigh sé cairdiúil leis an Dr Nollaig de Brún dá bharr agus bhí ag múineadh Gaeilge dó. Chuireadh [Séamus Ó Duilearga](#) scoláirí Eorpacha agus Meiriceánacha chuige chun an teanga a fhoghlaim. B'fhéidir gurbh é [Cathal Ó Sándair](#) an scríbhneoir Gaeilge is mó dá raibh ag foghlaim na teanga uaidh. Bhí sé ag timireacht do Ghael Linn ar feadh 13 bliain, go háirithe in cibé obair a bhain le

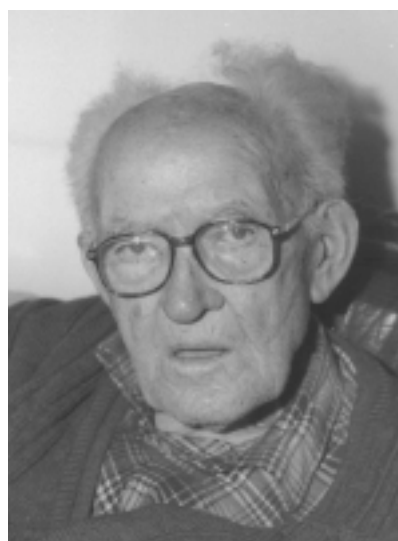
scoláireachtaí Gaeltachta agus le próiseáil éisc.

D'iarr Ó Duilearga agus [Seán Mac Giollarnáth](#) air béaloideas a bhailiú ina cheantar féin. 'Thosaigh mé ag bailiú seanchais ó dhaoine a raibh stiall mhaith dá saol caite acu. Bhíodh cóipleabhar im' phóca i dtólamh agam le nod nó eolas ar bith a d'fhaighinn a bhreacadh síos. Bhailigh mé míle go leith seanfhocal i 1933-34.' I 1946 bhí sé ar dhuine díobh sin a d'athbhunaigh Cumann Díospóireachta Chois Fharraige. Chraol Radio Éireann cuid dá n-imeachtaí. Léiríodh siad drámaí freisin.

Ó 1939 ar aghaidh bhuaigh sé cuid mhaith duaiseanna Oireachtais ar aistí agus ghearrscéalta agus sna comórtais ardáin. Tá cuid de na haistí sin in [Cois Fharraige le mo Linnse](#), 1974; leabhar eile leis is ea [Stiléirí agus scéalta eile](#), 1983. Toghadh é ina Uachtarán ar Oireachtas 1976. Bhí sé pósta ar Mháire Ní Chualáin agus bhí triúr mac agus iníon amháin acu. D'éag sé ar 18 Meitheamh 1995.

Diarmuid Breathnach

Máire Ní Mhurchú



(read more biographies in Irish at www.ainm.ie)

The Wonder Of The Bogs

I was fascinated by them, before I even saw a bog. This happened when I visited my favourite place in Dublin for the first time, the National Museum of Ireland – Archaeology. I entered the first big hall, and I was spellbound by the glittering gold treasures in their glass cases. This is called 'Ireland's Gold' – mostly jewelry like: lunulae, torcs, beads, and so on. These tell us the indisputable truth of Ireland's long history, its old stories, its ways and customs, the land and its people.

And more interesting, some of these objects here were found in the bogs throughout Ireland. Sadly, in certain cases some of them were lost by their owners, some were hidden for the sake of safekeeping, and others were possibly votive gifts to the gods. But, aren't we lucky today, to have the benefit of these possessions of our ancestors, from hundreds, even thousands, of years ago? The wonderful bogs preserved them and then gave a good amount back to us. It is probable that other remains of our ancestors are lying there still, in silence and safety.

The bogs give up more than beautiful jewelry and fine metalwork – though the metal work is worth the seeing. Here I am thinking of a trumpet, the remaining one of four remarkable Bronze Age trumpets, the Loughnashade trumpet, which lives in this museum.

And a couple of years later, while staying in Armagh, I was lucky enough to stand on top of the Emain Macha mound at Navan Fort, the ancient spiritual centre of Ulster. From here I looked down towards the small lake with reeds and soft black soil on its banks, where ancient treasures, were found in the lake and its boggy edges. The trumpets here lay protected beneath the peat for about 2000 years. This little lake was a votive pool over hundreds of years. This is Loughnashade (or Loch na Séad in Irish). Appropriately, *séad* means jewels or precious things.

But I am straying from the wider story, so on to the everyday. These objects of our

ancestors can be as interesting and exciting as those belonging to the kings and the heroes. Their everyday possessions were lost or hidden in the bogs as well. At the end of this hall in the museum is an everyday object from a bog, and it is extraordinary. In 1902 in the townland of Lurgan in Galway, a very big canoe was found. It's probably the biggest item in the museum – it is 15.24 metres long, but it is not very wide. It was carved out from a single large oak tree. It stayed beneath the protective boggy farmland for over 4000 years, from the early Bronze Age.

Why was it left in the boggy farmland? Possibly, it was too big, or too heavy, or too narrow. However, it is likely we shall never know. Alas, that is a great pity.

Some of the collections upstairs display many of the humble everyday objects, which were lost to the bogs, accidentally or deliberately. Some high thick felt hats from Donegal, which look strangely like wizard hats, left their owners' heads, to be enveloped by a bog land, and would have been regretted greatly in a cold wet winter. Even though they were common possessions, but cheery and comforting. As are some of the simple shoes found in bogs would have been precious to their owners too.

There are abandoned butter barrels and churns to see, and sometimes there is still bog butter found in them. Lost in the mix were many objects: tin mugs, other useful metal utensils, clothing, weapons, and so on. Without doubt, there is sadness about the losses, and there would be many stories to hear from the ancestors - some quite moving. You can understand how these simple objects, made by the people themselves, were very important to them. I think of my ancestors here, and their humble life in Ireland long, long ago. Fortunately, the bogs gave a gift of warmth, but inevitably the bogs took their dues too, from rich or poor.

These humble objects were touching, but in the next hall there was an extraordinary exhibition to see. It was a place where the



light was softer. because here some of the bog bodies were exhibited. I was not sure whether I wanted to see them – but they *were* the ancestors, so I looked at them. There were three damaged bog bodies of Ireland exhibited in a room called *Kingship and Sacrifice*. I looked at them carefully, and I was struck by this most tangible example of the long generations and history of Ireland.

The damaged bodies from the bogs, were both very old and very young, and they spent thousands of years in the protective, gentle bogs. In this hall the young men lie in glass cases behind a partition.

We must thank and protect the marvelous bogs. (in part 2 I visit some of the most famous bogs in Ireland)

Christine



Seán writes.....

I hope you're warm and cosy and the energy crisis isn't inconveniencing you. Strange times still.

Classes in Carlton are going ahead, despite the bad weather, although Éamonn is probably feeling a bit lonely at the moment with one student.

The situation should improve next term (starting 12 July). Wednesday classes are still happening on Zoom and we're very grateful to have a new teacher, Brónagh, who arrived at just the right time. Welcome Brónagh!

We'll soon have an opportunity to see a new Irish film, *An Cailín Ciúin*, which has been getting a lot of praise recently. It will be shown at the Melbourne International Film Festival (in August) and the Irish Film Festival (in September).

If you'd like some conversation in Irish or just to meet other members of the Cumann, we'll be getting together on the first Saturday of the new term (16 July) at 2 pm, at The Limerick Arms, 364 Clarendon Street, South Melbourne (Trams 1 & 12). Join us!

Scoil na Gaeilge Sydney didn't manage to run their Winter School this year and now is the time for us to make a decision about Gaeltacht Melbourne.

The committee will be assessing the possibilities over the next couple of months. If we think it's possible, we'll try to gauge the numbers (how many would be prepared to come) down the track. Would you be happy to attend a summer school? Would you be willing to help out?

Whatever you're doing over the holidays, we hope you enjoy yourselves and we'll see you in the new term.

Seán Ó Séaghdha

Secretary

*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**

Renewal Update

Sloinne
(surname)

Guthán bh)
(phone)

Céad ainm
(first name)

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Seoladh
(address)

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(email)

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