



Bí bródúil as do theanga

An Fhuinneog Ghaelach

Cumann Gaeilge na hAstráile

Earrach 2019
1-09-2019

Lá Brónach i mí Iúil

A Chairde,
San alt seo táimid ag tabhairt cuireadh do dhaoine a lámha a chur suas le bheith ar an gcoiste agus chun cabhrú le Gaeltacht Melbourne 2020.

Ar dtús tá seisear á lorg againn. Tá Lámhleabhar an Choiste agus Lámhleabhar Gaeltacht Melbourne nuashonraithe agus réidh chun úsáid a bhaint astu. Ná bí eagla oraibh – tapaidh an deis!

Beidh Bernadette agus Christine ag éirí as an gcoiste ach beidh siad sásta cabhrú leis na daoine nua. Tá an t-ionad agus an dáta



Ardgroom Harbour (pages 4-5)

socráithe don scoil – an deireadh seachtaine fada i mí Eanáir 2020. Scríobh an dáta i do dhialann.

D'fhágamar slán lenár seanchara le déanaí – An tAthair Micheál Ó Súilleabháin.

Fear naofa ab ea é agus aisteoir greannmhar ag an am chéanna. D'fhreastail sé ar

na scoileanna Gaeilge i Melbourne agus Sydney gach bhliain agus thosnaigh sé an lá leis an Aifreann as Gaeilge – rud a bhí tábhachtach i saol na ndaltaí.

Ar dheis lámh Dé go raibh sé.

Deirdre

San Eagrán Seo..

<i>President's Message</i>	1
<i>A question of grammar</i>	2
<i>Fr Michael (RIP)</i>	3
<i>An Chailleach Bhéarra</i>	4-6
<i>Rang a dó</i>	7
<i>Barbara Hillers</i>	7

Key Dates for Sept, Oct, Nov 2019

Tue 10 Sep	Last class of term 3
Tue 17 Sep	AGM and committee elections (postponed from June)
Tue 24 Sep	Term break, no class
Tue 1 Oct	Term break, no class
Tue 8 Oct	Start of term 4
Tue 5 Nov	Cup Day Public holiday, no class

Information given here about term dates is for students in Victoria only and interstate students should check with their local teacher.

Irish Language classes each Tuesday during school terms 7:30 pm in the Celtic Club admin. Offices

A Question of Grammar

Many students have got to the end of all 72 lessons in the textbook Progress in Irish but have accumulated a few queries along the way, maybe hoping it all will become clear in due course. One question that often pops up refers to page 114 (in lesson 66) and in particular what is the origin of the *dá/dár* construction in the middle of these three example sentences and when do you use each one? It's not explained in the actual lesson or in any of the preceding lessons.

Is é an fear is mó é **dá** bhfaca mé riamh
 Ba é Brain an rí ab fhearr **dá** raibh riamh ar Éirinn
 Is é an leabhar is fearr é **dár** leigh mé riamh

It initially looks odd but is actually a compound of *de* + *a/ar* and is written with a fada even though the original words did not contain one. But once you separate it into its components like this then the *a/ar* parts should now be recognisable as the indirect relative pronouns that were covered back in lesson 62 of the book while the *de* simply translates as “of it”, or “of all”, just like in the fairy tale line that begins “mirror, mirror on the wall.....”. So, the literal translation reads – it is the best book of all that I ever read.

The choice of either *dá* or *dár* follows the same rules as for the *a/ar* relative pronouns themselves. Similar constructions can be made giving *faoina/faoinár*, *ina/inár*, *lena/lenár*, *óna/ónár* and *trí/trínár* although these are not covered in the book. The fada on the final *ár* in each one is very important as without it you have a different meaning and that will be covered in our next issue.

Another frequent question concerns the *dár* used on page 120 (lesson 71). This has a different meaning entirely. Here it is simply a contraction of *do* + *ár* to follow the pattern established in the other examples on the same page, but note that *do* + *a* just becomes *á*.

Staying with the book Progress In Irish and another question that is often asked is “why do they say in the book *cuir Gaeilge air seo* and not *cuir Gaeilge ar seo*?”

The short answer is that unlike English, *seo* meaning “this” along with *sin* meaning “that” cannot be used as nouns. They are what's known as demonstratives and should never appear on their own. Even though modern Irish is now becoming more tolerant of imported constructions, it will still be marked wrong in a written exam.

So, the prepositional pronoun *air* means “on it” and thus fills the noun gap and then “seo” has something to pair up with. Similarly, we would say - *féach air sin*, *scríobh leis seo*, etc.



An tAthair Micheál Ó Súilleabháin

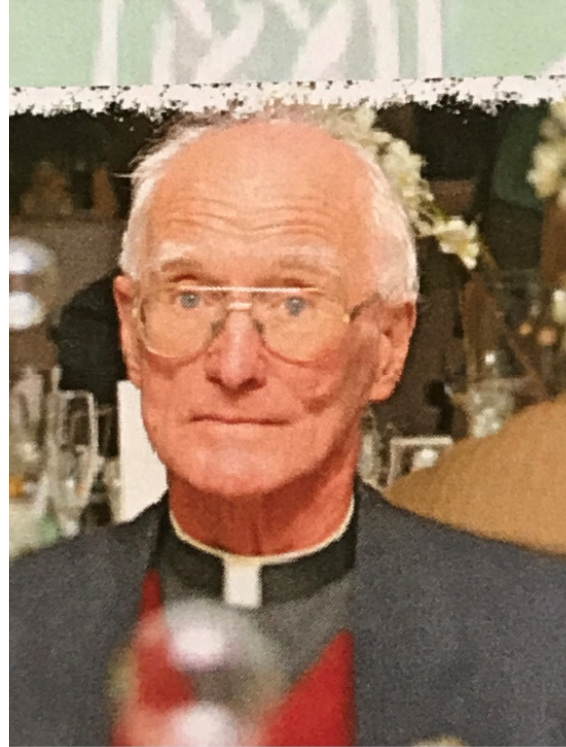
Mar atá scríofa ag Deirdre, chailleamar an tAthair Micheál i mí Iúil. Cé gur chónaigh sé i Sydney le breis is trí scóir bliain, ní féidir a shéanadh gur Corcaíoch go smior a bhí ann! Níl áireamh ar na buanna a bhí aige agus thar na blianta bhí sé fial sa roinnt.

Bhuail mé leis ag Daonscoil Victoria timpeall 2001/2002 agus as sin amach ag gach Daonscoil agus Scoil Gheimhridh. Tá ard mholadh tuillte aige as ucht na hoibre a dhein sé, bliain i ndiaidh bliana chun an tAifreann as Gaeilge a chur in ár láthair gach aon mhaidín ag na scoileanna. Chuir Nóirín agus a cór go mór leis an Aifreann ag gach Scoil Samhraidh.

Smaoinímid freisin ar a sceitsí grinn ag na ceolchoirmeacha agus ní raibh leisce ar bith air amhrán a chasadh ná dán a aithris ag an airneán san oíche. Chomh maith mhúin sé seiteanna rinne dúinn agus ghlach sé páirt fiú agus é sna ceithre fichid.

Níl dabht ar bith ach go bhfuil éacht déanta aige chun an Ghaeilge a threisiú agus a chur ar bhonn níos leithne anseo san Astráil. Molaimid thú, a Athair, agus guímid go mbeidh leaba i measc na Naomh agat go síoraí.

Siún.



Níos Uaigne ná an Chailleach Bhéarra

I mí na Bealtaine i mbliana, chuaigh mo dheartháir agus mé féin ar thuras bóthair, trí nó timpeall, aon chontae is fiche in Éirinn. Phleanáil mé gach lá go beacht. Thugamar cuairt ar áiteanna stairiúla nó miotásacha, cosúil le hInis Córthaidh, agus Ráthcruachan srl., agus ar thíortha sinsearach i dTiobraid Árann agus cúpla áit fiáin i nDún na nGall. Faoi dheireadh, chonaiceamar na tírdhreacha agus muirdhreacha díograiseacha ó lardheisceart Chorcaí agus Chiarraí, trí Lár na Tíre lena phortaigh iontacha ollmhóra, agus ar ndóigh, go Dún na nGall agus Doire.

Bhaineamar taitneamh as radharcanna suntasacha agus suimiúla i ngach áit, ach tá áit amháin áirithe, atá seamaithe i mo chuimhne. Is minic a smaoiníonn mé fós ar an Leithinis Bhéarra - a mistéir, a iargúlacht agus a scéala miotaseolaíochta.

Ó Ghleann Garbh, bhíomar in ann na sléibhte arda a fheiceáil, a bhí mar chnamh droma an Leithinis Bhéarra. Tá dhá shliabhraon ann, Sleibhte na Ceachan is Sléibhte na Mioscaise. Thiomáineamar amach ón Ostán Eccles sa Ghleann Garbh, áit an-álainn, go luath ar maidin, mar tar éis an Leithinis Bhéarra, rachaimís timpeall ar Fháinne Chiarraí. Thaistileamar síos taobh thoir theas na leithinse. Is beag trácht a bhí ann; ní ceantar mór turasóireachta é anseo, cosúil leis na leithinsí eile i gCiarraí. Tá mórán bóithre róchaol do bhusanna. Anseo, is féidir leat stopadh go héasca, chun sásamh a bhaint as an radharc.

Chuamar trí roinnt sráidbhailte a bhí beag bídeach, agus anois, shroiceamar an baile is mó, darb ainm Baile Chaisleáin Bhéarra. Bhí cuma fáilteach air. Faoi dhealramh na gréine, bhí mo shúile tarraingthe chuig na foirgnimh dathúil den seandéanamh ar thaobh amháin den bhóthar agus na báid ag damhsa ar an bhfarraige chrithreach. Ba mhaith liom suí taobh amuigh den teach tábhairne ar an gcuan, agus féachaint ar an radharc seo. Ach bhí orainn tiomáint trí Shléibhte na Mioscaise go Dhá Dhrom ar an taobh eile den Leithinis – bhí cloch ársa iontach ag fanacht linn.

Bhí an tírdhreach thar barr, agus ní dheacamar ach tríd aon sráidbhaile amháin, Na hAoraí. Bhí sé an-dathúil agus slachtmhar. Péinteáladh na tithe agus foirgnimh eile i ndathanna geala. Bheadh sé go deas cúpla lá a chaitheamh ag an sráidbhaile deas seo. Ach choinníomar ag tiomáint chuig an gcuan beag bídeach Dhá Dhrom agus isteach i ndomhan ársa. D'éirigh an lá liath agus leathnaigh an ceobhrán thar an tírdhreach creagach agus i measc na gcrann. Ní raibh duine ná deoraí ná tithe le feiceáil. Ansin, ón gcarr, ar mo chlé, i gcéin ar chnoc creagach fiáin, d'ardaigh an chloch Ogham is airde in Éirinn isteach sa cheo. Bhí an bóthar róchaol le páirceáil, mar sin leanamar ar aghaidh

chuig Cuan Dhá Dhrom in aice láimhe.

De réir na leabhair eolaí, tá an chloch Bhaile Churraigh Bháin ar thalamh príobháideach, ach is féidir leat síntiús a íoch agus siúil tríd an bhfeirm. Bhí dhá theach anseo le bóithrín, ag dul go dtí an chloch, ach bhí na geataí faoi ghlas mór, agus bhí fógraí móra ann, ag rá go raibh cosc ar theacht isteach. Bhíomar ag an gceann chamas beag, mar sin chasamar chuige chun smaoineamh ar an bhfadhb.



Ní fhacamar aon duine ar bith fós. Bhí carrana agus cúpla bád dathúil ag an seanchaladh cuain cloiche ar chlé. Ní raibh mórán tithe anseo, agus bhí siad scaipthe timpeall an chmais. Bhí na tithe seo an-shean, ach bhí daoine ina gcónaí ann go follasach, cé go raibh roinnt tithe sionchaite go leor. An-chiúin, an-iargúlta - diomaite de carrana, d'fhéadfadh sé a bheith in Éirinn céad bliain ó shin, nó níos mó. Agus anois, shocraíomar páirceáil ar an mbóthar caol sin, chun amharc i bhfad i gcéin ar an gcloch Ogham a fháil, ar a laghad. Deirtear go bhfuil an Chloch Ogham Bhéal an Churraigh Bháin 2000 bliain níos sine ná an inscribhinn Ogham. Ba cloch bhuan sa Chré-Umhaois í. Léann an inscribhinn (cuireadh isteach sa chéad go dtí an tríú haois AD): **MAQI-DECCADDAS AVI TURANIAS**. Ciallaíonn sí: mac Deich, sliocht Torainn. Bhí an ceo imithe anois, agus bhí an Chloch Ogham órga faoi sholas na gréine – cloch fhabhlach ar fad. Thógamar griangraif ón chlaí cloiche i bhfad i gcéin. Is breá liom clocha ársa na hÉireann.



As lonely as the Hag of Beara

In aice le Dhá Dhrom, os cionn Bhá na Cuailí, faightear cloch ársa eile, seanchloch síonchaite finscéalaíochta. Deirtear gur ceann na Cailleach Bhéarra í, bandia miotaseolaíochta, atá ag féachaint amach ar an bhfarraige dá fear chéile Manannán Mac Lir, Dia na Farraige. Ar mhullach aille fiáin agus uaigneach, féachann sí amach go síoraí. Tá sí sean agus aonarach. An féidir leat an geimhreadh fuar agus doineanta a shamhlú san áit seo in aice leis an bhfarraige fhiáin?

Is minic a bhí an Chailleach ina ábhar filíochta agus scéil. Tá fiú, dán cáiliúil ó na Meánaoiseanna, darb ainm **Caoineadh na Cailleach Bhéarra**. Ach an chéad uair a chuala me faoin gchailleach, ná i ndán **Mise Éire** ag Pádraig Mac Piarais. **Uaigní mé ná an Chailleach Bhéarra**, an líne dheireanach – meafar an-fheiliúnach d'Éirinn - sean, uaigneach, in éadóchas

Go drogallach, thiomáineamar chomh tapa agus bhí sé dlíthiúil suas iarthuaisceart na Leithinse, chun teacht ar an bFháinne Chiarraí. Bhí caife againn sa tSnaidhm ag tús na Fáinne – níor tháinig na busanna turasóireachta fós, go hámharach. Shuigh mé ag an bhfuinneog ag ól mo chaife, ag faire ar na ráigeanna taobh amuigh, ar an abhann. Bhí mo chorp anseo, ach bhí m'intinn agus mo shamhláíocht ar an Leithinis Bhéarra fós. Caithfidh mé dul ar ais, chun gach áit a fheicáil le níos mó ama agus tuiscint. Agus, ní dhéanfaidh mé dearmad cuairt a thabhairt ar an gCailleach.

Christine

In the month of May this year, my brother and I went on a road trip, through or around twenty-one counties in Ireland. I planned each day precisely. We visited historic and mythological places, Enniscorthy and Rath Croghan etc. and the ancestral lands Tipperary and a few wild places in Donegal. Lastly, we saw the beautiful landscapes and seascapes of south-west Cork and Kerry, through the Midlands with their vast wonderful bogs, and of course Donegal and Derry.

We enjoyed the remarkable and interesting sights everywhere, but there is one place that is riveted in my memory. I still often think about the Beara Peninsula – its mystery, its remoteness and its mythology.

From Glengarriff we could see the high mountains, which were like the backbone of the Beara Peninsula. There are two ranges there, Slieve Caha and Slieve Miskish. We drove away from the Eccles Hotel in Glengarriff, a lovely place, early in the morning, because after the Beara Peninsula we were going around the Ring of Kerry. We travelled down the south-east side of the peninsula. There was little traffic there; it is not a big tourist region here, like the other peninsulas in Kerry. Many roads are too narrow for the buses. Here you can stop easily to admire the view.



We went through several tiny villages, and now we had reached the biggest town, which is called Castletownbere. It looked welcoming. Under the sunshine, my eyes were drawn to the old style, colourful houses on one side of the road and the boats dancing on the other side on the sparkling sea. I would like to sit outside the pub at the harbour here, while watching this view. However, we had to drive through the Miskish Mountains to Ardroom on the other side of the Peninsula – there was a wonderful, ancient rock waiting for us.

The Hag of Beara (contd.)

The landscape was really great, and we only went through a single village, Eyeries. It was colourful and neat. The houses and other buildings were painted in bright colours. This village would be a nice place to spend a couple of days. However, we kept on driving towards the tiny harbour of Ardgroom and into an ancient world. The day became grey and a mist spread over the rocky landscape and amongst the trees. There was not a person nor a house to be seen. Then, from the car, on my left, in the distance on a wild rocky hill, the highest Ogham stone in Ireland rose up into the mist. The road was too narrow for parking, so we continued on to Ardgroom harbour nearby.



The guidebook says that the Ballycrovane Stone is on private land, but you can make a donation and walk through the farm. There were two houses here with lanes to take us to the Stone, but there were heavily locked gates, and large notices, which were saying no trespass. We were at the head of a small inlet, so we turned towards it to consider the problem.

We saw not a single person at this point. There were cars and a few colourful boats on the old stone wharf on the left. There were few houses here, and they were scattered around the inlet. These houses were very old, but people lived in them, clearly, even though some of the houses were weather-worn. Peaceful, remote – except for the cars, it could be in Ireland a hundred years ago, or more. And now, we

had decided to park on that narrow road to have a distant view of the Ogham Stone, at least.

It is said that the Ballycrovane Ogham Stone is 2000 years older than the Ogham inscription on it. It was a standing stone in the Bronze Age. The inscription (made in the first to third century AD) reads: **MAQI-DECCADDAS AVI TURANIAS**. It means: son of Deich, descendant of Torrain. The mist had gone now, and the Ogham Stone was golden in the sunlight – a really fabulous stone. We took distant photos from the stone fence. I love Ireland's ancient stones.

Near Ardgroom, above Coulagh Bay, another ancient rock is found - an old weather-beaten but legendary stone. It is said that it is the head of the Hag of Beara, mythological goddess, who watches out over the sea for her husband Manannán Mac Lir, god of the sea. On a wild and lonely cliff-top, she watches eternally. She is old and isolated. Can you imagine the cold, stormy winter in this place near the wild sea?

The Hag has often been the subject of poetry and story. There is even a famous poem from the Middle Ages, called the *Lament of the Hag of Beara*. However, the first time I heard about the Hag, was in the poem by Patrick Pearse *Mise Éire. I am lonelier than the Hag of Beara*, the last line – a very apt metaphor for his Ireland, old, lonely and in despair.

Reluctantly, we drove as fast as it was legal, up the north-west of the peninsula to reach the Ring of Kerry. We had coffee in Sneem at the start of the Ring – the buses hadn't come yet, luckily. I sat at the window drinking my coffee, watching the cascades on the river outside. I was here in body, but my mind and imagination were still on the Beara Peninsula. I have to go back there and see every place, with more time and understanding. And, I won't forget to visit the Hag.

Got a travel story for us ?

Send it (with your pictures) to our editorial team
and we'll put it in our next issue

siunin@hotmail.com



Nuacht áitiúil

Rang 2 - Tosaitheoirí - Meán Léibhéal

Táimid ag baint úsáid as *Gaeilge gan Stró, Beginners level* le Éamonn Ó Dónaill. Táimid suas go dtí leathanach 67 in Aonad 6, “An Saol Laethúil”.

Faoin leabhar é féin: dúirt duine amháin sa rang go raibh sé neamhghnách bheith ag foghlaim teanga gan béim a bheith ar an ngramadach. Duine eile, an rud chéanna, ach go dtaitníonn an leabhar leis anois. Baineann duine eile úsáid as Duolingo chomh maith leis an leabhar. Éisteann siad leis an diosca. Scríobhaim seanfhocal ar an mbord bán beagnach i ngach rang. Rinneamar staidéar ar dán simplí freisin ar feadh cúpla oíche.

Múinteoir : Frank Mulqueen

Barbara Hillers is the co-author, along with Bettina Kimpton, of the popular 3 book series entitled *Buntús na Gaeilge* (Introduction, Intermediate and Summer) and last year she moved from Harvard to the University of Indiana.

The 3 books and the audio files were unavailable for a while but can now be found as free downloads from her new website at

<http://pages.iu.edu/~bhillers/buntus.html>



Deirdre writes.....

In this issue we are inviting people to raise their hands for a spot on our committee and to assist in the running of Gaeltacht Melbourne 2020.

Initially we are looking for six. A committee handbook and a GM planning template are now available to assist things so don't be afraid, seize the moment as they say ! Bernadette and Christine will be retiring from committee but both will be happy to offer their assistance to new committee members. The venue and date for GM 2020 are set for the long weekend in January so put it in your diary now.

Recently we said goodbye to a very dear friend, Father Michael O'Sullivan. A holy man but also a comic actor to boot. He attended the Irish language schools in Melbourne and Sydney every year and started our day with mass in Irish - an important part of the lives of our students.

May he be seated at God's right hand

Deirdre



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 Gaelic language as a second language within the Australian community, and to form networks with other cultural, heritage and Gaelic-speaking 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 at gaeilge.org.au**

☐ Renewal ☐ Update

Sloinne
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(address)

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Guthán (bh)
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(mobile)

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(email)

Membership fee is \$40 per annum and due each January. Class donation is \$5 per week.