

# An Caomhóir

Nuachtlitrí Fhondúireacht an Bhlascaoid 2008

Uimh. 29

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**NIALL O'DOWD**  
eagarthóir an *Irish Voice*  
a d'oscail Ceiliúradh an  
Bhlascaoid 2008 (féach lch.8)

Oifig na nOibreacha Poiblí, An  
Roinn Comhshaoil, Oidhreachta  
agus Rialtais Áitiúil, chomh maith  
leis an Roinn Gnóthaí Pobail,  
Tuaithe agus Gaeltachta,  
chun teacht le chéile anois leis  
na céad céimeanna eile a phlé  
a chuirfeadh cinneadh An Rialtais  
de Mhárta 2002 i gcrích.

*OPW, together with the Department of Environment, Heritage and Local Government and also the Department of Community Rural and Gaeltacht Affairs to meet for discussions on the next steps in implementing the Government decision of March 2002.*

## Focal ón gCathaoirleach



Fáiltimidne go léir sa bhFondúireacht roimh an scéala ón mBord Pleanála go bhfuilid ag ceadú na bhforbairtí maidir le caifé agus seomraí eile ar an mBlascaod Mór. Níl aon amhras fén spéir ormsa ná go bhfuil toil an Phobail Chultúrtha agus Oidhreachta ag teacht leis seo agus go n-osclaíonn sé an ród agus an doras do ullmhú an oileáin i dtreo Pháirc Oidhreachta Domhanda. Tá go leor cur agus cúitimh, aighnis agus achraimn gafa tríd acu siúd gur spéis leo ceist an Oileáin i slí amháin nó i slí eile agus anois nó riamh is maith is mithid dúinn go léir cur le chéile i dtreo is go mbeidh scéal draíochtúil, oidhreachtúil seanchais gaelach na nglúinte iar Bhlascaodach ar fáil do shliocht sleachta ár gclainne. Tá go leor leor oibre le déanamh, talamh le ceannach, céanna le tógaint agus caomhnú ailtireachta le déanamh ar na sean fhothraigh agus córas foirfe bainistíochta le cur i réim.

“Ní neart go cur le chéile,” a deir an seanfhocal. Is fúinne go léir gur spéis linn an oidhrecht shaibhir seo a chaomhnú atá sé sampla an tseanfhoicail seo a leanúint i dtreo is go gcuirfeall spriocanna dearfacha i gcrích láithreach bonn. Táimidne sa bhFondúireacht lán tsásta ár gcuid a dhéanamh agus táimid ag súil le bheith rannpháirteach sa Choiste Bainistíochta a thabharfaidh, le cúnamh Dé, treocht dearfacha sláintiúil don dtionscnamh.

Gabhaim buíochas ó chroí leo siúd go léir a thacaigh in aon tslí chun an cheist chasta maidir leis an mBlascaod Mór a thabhairt chomh fada seo. Ní dhearmadaim ach oiread Coiste Cheiliúradh an Bhlascaoid – comhfhiontar idir sinn féin agus an t-ionad i nDún Chaoin. Níl aon amhras ná gur ard cheiliúradh, Imirce agus Imigéin, a bhí ann i mbliana. Bhí a rian san le tabhairt fé ndeara ar na sluaite a fhreastail air i rith na deireadh seachtaine go léir.

–Pádraig Firtéir

Le foilsíú le linn 2009

## Díolaim ón mBlascaod A Basket Anthology

An Dr Pádraig Ó Héalaí  
agus An Dr Liam P. Ó Murchú  
Cló Iar-Chonnachta

## Buíochas ón Eagarthóir

Buíochas don Roinn Comhshaoil, Oidhreachta agus Rialtais Áitiúil, as a dtacaíocht. Do bhaill Coiste na Fondúireachta as a gcabhair agus a gcomhairle; do Mhicheál de Mórdha, Bainisteoir, agus foireann Ionad an Bhlascaoid; do bhaill Chomharchumann Forbartha Corca Dhuibhne; d’Aifric Uí Bhrosnacháin as chlóschríobh; dóibh siúd a chuir dánta – Bernadette Nic a’ tSaoir, Dairena Ní Chinnéide, Peadar Ó hUallaigh agus Joe Cronin; dóibh siúd i gcéin is i gcóngar a chuir altanna – Máirín Ní Chearna-Hickey, Robert Kanigel, Niall O’Dowd, Yvonne Drury, Audrey O’Carroll, Pádraic Ó Catháin, Micheál de Mórdha, Breandán Feirtéir, Pádraig Firtéir, Micheál Ó Cinnéide, Domhnall Mac Síthigh, Niamh Ní Chriomhthain-Uí Laoithe, Lorcán Ó Cinnéide agus do Chríostóir Mac Cárthaigh, Roinn Bhéaloideas Éireann; agus do Bhreandán Ó Murchú as griangrafanna suimiúla a chur ar fáil. Buíochas do Mháirín Feirtéir, eagarthóir comhairleach, agus d’Fheargal Mac Amhlaoibh agus ‘Inné’ as an ndearadh.

Guím Nollaig mhór mhaith ar ár gcairde in Éirinn is i gcéin, agus go gceifimid rath agus forbairt ar scéal an Bhlascaoid sna blianta romhainn.

– E. Uí C.

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## CINNEADH AN BHOIRD PHLEANÁLA RÁITEAS Ó OIFIG NA nOIBREACHA POIBLÍ

Cuireann Oifig na nOibreacha Poiblí fáilte roimh cinneadh an Bhoird Phleanála chun cead a thabhairt d’fhorbairtí An Blascaod Mór Teoranta ar an Oileán. Ba ar cheann de na coinníollacha díolacháin sealúchas BMT le hOifig na nOibreacha Poiblí an cead seo agus é mar aidhm sonraithe againne na sealúchais i ‘Limistéar Críoláir Caomhnaithe’ an seanbhaile a shealbhú.

Tiocfaidh Oifig na nOibreacha Poiblí, An Roinn Comhshaoil, Oidhreachta agus Rialtais Áitiúil, chomh maith leis an Roinn Gnóthaí Pobail, Tuaithe agus Gaeltachta, le chéile anois chun na céad céimeanna eile a phlé a chuirfeadh cinneadh An Rialtais de Mháirta 2002 i gcrích.

*The Office of Public Works (O.P.W.) welcomes the decision of An Bord Pleanála in granting permission to B.M.T. for their development on the Island. This permission was one of the conditions of sale of BMT’s holdings to the O.P.W. and our stated aim of acquiring holdings in the ‘Core conservation area’ of the old village.*

*The OPW, together with the Department of Environment, Heritage and Local Government and also the Department of Community Rural and Gaeltacht Affairs will now meet to discuss the next steps in implementing the Government decision of March 2002.*

George Moir  
Oifigeach Caidrimh Phoiblí/Public Relations Officer

# Seán Ó Criomhthain

*Niamh Ní Chriomhthain-Uí Laoithe*

Cúntas beag anseo ar m'athair Seán Ó Criomhthain – Seán Thomáis Dhomhnaill – a ghlaoidís air ins an mBlascaod.

Nuair bhíomair óg ag fás suas ar an Muiríng ní raibh aon speilp orainn, agus mo chuimhní is sia siar ná m'athair bheith ag obair cruaidh ag iascach agus ag obair ar na scéimeanna oibre nuair a bhídís ann, chun pingin a dhéanamh, ar nós a lán eile mar é.

Níos déanaí sa tsaoil nuair thugaimís turas ar an mBlascaod sa tSamhradh go dtí muintir mo mháthar isea thosnaíos ag tuiscint an strus agus an callaith chuireasa ar mo mhuintir chun mé chur ar scoil. Ón litir a fuair Seán ón “Seabhac” Pádraig Ó Siochrú dár dáta 21/4/37 deir sé, “Is maith liom leis, scéal na mná óige sin atá tagaithe chughaibh. Go slánuighe Dia í agus go raibh sí na seod is na compond dá Máthair agus Athair.” Insan litir sin chomh maith bhí sé cur comhairle ar Sheán maidir le aistriú amach. Dá réir sin bhíodar ag cuimhneamh ar sin ó rugadh mise dóibh.

Tá cuntas ar a smaointe go léir ar an aistriú ina leabhar *Lá Dár Saol* a foilsíodh i 1969 agus a aistríodh go Béarla i 1993 fé'n dteideal *A Day in Our Life*, Oxford University Press, ag Tim Enright.

I 1968 fuair *Lá Dár Saol* an tarna duais ag an Oireachtas. Bhíodh sé i gcónaí ag scríobh litreacha go dtí nuachtáin Gaelainne “Amáireach” agus ailt le cur i gcló.

I 1957 bhí sé páirteach in “Óiceanta Seanchais” i Halla Damer i mBaile Átha Cliath i dteannta Mícheál Breathnach (Cathair Scuilibín), Mícheál Ó Guithín (An File), Breandán Ó Cíobháin (Muiríoch). De réir tuairiscí agus pictiúr sa pháipéar ag an am céanna chuardar ar toscaireacht go teach Laighean chun bualadh leis an dTeachta Dála Dan Moloney ag lorg cabhair chun feabhsú bóithre sa Ghaeltacht anseo. Bhíodar chun bualadh leis an dTaoiseach ag an am leis chun cabhair d'fháil do fhoraoiseacha agus gnóthanaí beaga don áit!

Bhí Seán páirteach i geláracha ar Raidió na Gaeltachta go minic leis, ar nós “Fios Farraige” ins na seachtóidí.

Tar éis domsa dul thar lear bhínn ag scríobh go dtí m'athair ag eachtraí do ar an saol i dtír mhór na Stáit Aontaithe

agus an chéad lá eile bheadh sé curtha i gcló in *Amáireach* aige! Mar shampla, turas ar an Empire State Building, srl.

I 1958 thug sé fé thuras farraige i naomhóg chun clár telefíse a dhéanamh don B.B.C. é féin agus Pádraig Ó Ceárna ón mBlascaod a bhí ‘na chónaí ar an Muiríng, Tom Mhic Gromail ó Chathair Scuilibín agus Muiris Ó Conchubhair ón Muiríng, colceathair Sheáin. Tá cur síos maith ar an dturas san i seanchóip do *Amáireach* agus i bpáipéir nuachta Béarla an ama san. Ambaist deir sé ar deireadh ná beadh eagla air tabhairt fé arís.

Ócáid eile go bhfuair sé ana shásamh ann ab ea nuair nochtadh leac cuimhneacháin ós cionn uaigh Thomáis Ó Criomhthain ins an sean reilig i nDún Chaoin – curtha ann ag cairde Thomáis, i mí Samhan 1957.



Tá cur síos ag Eibhlís, a bhean chéile, i gcuideál litreacha ar an meas mór a bhí aige ar Robin Flower “Bláithín” agus go n'imigh sé do “Shuibhal na gCos” go Dún Chaoin nuair a tháinig luathreach Bhláithín le scaipeadh san Oileán – ach toisc ná fuair sé ach síob tamall don slí, nuair a bhain sé amach barra na Faille Móire fuair sé amach go raibh an tsochraid imithe isteach tamall roimhe sin. Bhí air casadh timpeall agus a shlí a dhéanamh abhaile arís.



## An Bhean Uasal

*(I gcuimhne  
Mháire Ní Chéilleachair)*

Tá smúit ar an saol  
Laiatar den Daingean  
Is ar an Leataobh Mór.

An bhean uasal ar lár  
Is í atá léannta  
Tuisceanach lách.

Is í an scoláire mín  
Do thuig dúinn go léir  
Do réitigh ár gceist  
Lena freagra úr nuálach.

Dia dár réiteach inniu  
Is poll dubh romhainn amach  
Ó Shliabh an Iolair  
Go barra Chnoc Bhréanainn.  
Idir mhín is fraoch  
Tá an léann i ndísc  
Is anois cá ragham?

A Máire fóir orainn  
Ó do chathaoir mhúinteora  
Sa rang is airde dá bhfuil ann.

—Bernadette Nic an tSaoir

Bhí sé sásta go maith nuair d'fhillas abhaile agus phósas anseo, cé ná raibh an saol ró mhaith an uair sin féin ach ná raibh aon ocras ar éinne. An chuimhne is déanaí atá agam air ná nuair thugas an bheirt is óige don gclann chuige chun iad a fheiscint agus an mion gháire ar a aghaidh féachaint ó dhuine go duine acu.

Fuair Seán bás go tubaisteach 8ú Mí na Nollag agus sin rud ná himeoidh as ár gcroithe go deo – Beannacht Dílis Dé le'n anam agus gach éinne atá luaite anseo agam.

Foilsíodh píosa maith scríobh-nóireachta le Seán san leabhar *Leoithne Aniar* i 1982, chomh maith le hagallamh leis. Is mór an trua ná cuireadh i gcló eagrán eile do, le bheith ar fáil sna siopaí.

## Bhí ceist na mboithrí riamh ann!

### An Bóthar nua i bparóiste Dhún Chaoin

Tráthnóna Dhomhnach Cásca 2007 chualthas glór millteach tamall amach ó Ché Dhún Chaoin. An tóirneach a bhí ann? Ní hea, ach taobh an chnoic ag scoilt agus ag titim anuas isteach sa bhfarraige, cuid den bhóthar imithe leis — ach, buíochas le Dia, gan aoinne imithe le fail.

Cuireadh glooch láithreach ar na hudaí chuí. Fágadh baile amháin gan uisce, gan solas. Conas a thiocfadh an trácht - na busanna agus na cuairteoirí timpeall Chinn Sléibhe? Bhí an bóthar iata ag Ard a' Bhóthair. Mar sin d'fhéadfadh trácht éigin dul suas an Clasach.

Ach níor chaill daoine ná lucht Chomhairle Condae Chiarraí a misneach. D'ullmhaíodar láithreach agus bhí bóthar sealadach tógtha laistigh de sheachtain. Cabhair Dé chugainn, nach iontach iad na lorráithe móra agus an cur chuige! Is mór idir 1908 agus 2008. Ansin ag deireadh an tsamhraidh,



Ballinknockane,  
Ballydavid P.O.  
Dingle  
October 23rd 1908

To the Secretary of the L.G. Board

Sir,

I am informed it is the intention of your Board that Dr. J. Moriarty should live in Ventry and on having consulted the people of this parish re the matter I think this an opportune time to protest against such a proceeding, on behalf of myself and my parishioners, where I represent on the Dingle Board of Guardians, for the following reasons:-

Ventry is about 10 miles on an extremely bad and dangerous road from the majority of the population of the Ventry Dispensary District i.e. all those who live to the north of Gallarus Strand, the first three miles being a road which runs along the verge of a very dangerous cliff, the next 3 miles being across Gallarus Strand, which is only passable in very fine weather. In fact it is only by the kind help of the natives that a good many lives have been saved in the great floods of recent years, as the strand becomes very soft in wet weather, so much so, that any car going through it is liable to sink, and quite recently the Parish Priest of Ballyferriter and his curate had to be taken by the natives on their backs for over a mile across the strand.

The Congested Districts Board has given a grant of £170 and the Co. Council £130 towards the construction of a road to avoid this dangerous passage across the strand. The road is at present advertised for contract, and the Guardians have adjourned the question of building a residence for Dr. Moriarty until such time as the said road is completed as it will make both sides of the District easily accessible. They also intend to fix the site of the residence somewhere in the Eastern Division of Kilmalkidar - it being the most central part of the district - and this proposed new road will run through the middle of it.

If you consult the map of this Ventry Dispensary District you can see it would be ridiculous for any sane man to say that Ventry would be suitable for the Medical Officer to reside in, as it would only accommodate about a tenth of the population.

Hoping to hear that you will not insist on Ventry as permanent residence as really it would be a great injustice to the inhabitants of this thickly populated Congested District.

I am, Sir,

Your obedient Servant,  
John R. Johnson R.D.C.

bhíothas ullamh chun bóthar breá nua buan a thógaint tamall ón bhfarraige i lár an pharóiste. Is féidir teacht ar an dteampall, nó ar an gcé ach faire amach dos na comharthaí bóthair nua.

Sin radharc, ród-bhealach i lár Pharóiste Dhún Chaoin agus, nuair a chasann tú timpeall an chúinne ag Ceann Sléibhe, an radharc do-chreidthe aoibhinn des na Blascaodaí amach chun farraige.

## Taisteal na Bóithre, ar Muir, is ar Spéir

Nuair a chuir Peig síos ar thuras ag triall ar phinsean na mbainteach.



Ní féidir linn siúl go Baile an Fheirtéaraigh choíche, a Mháire, muna mbeidh aon mharcaíocht againn... lena linn sin ghabh gluaisteán aníos taobh Ghort na Groige, agus ceo bóthair aige á chur san aer ...

“Sea,” arsa mise leis an dtiománaí. “An rud ná raibh againn i dtosach ár saoil tá sé i ndeireadh ár saoil againn. Nach beag a shíleamar go mbeimis ag imeacht mar seo choíche i ngluaisteán ... “Is dócha gur fada an aimsir ó bhfobhair anseo,” arsa Bean Uí Luaing. “Tá dhá bhliain is daichead ó bhíos-sa anseo,” arsa mise. “Ní rabhas ar an mbaile seo ó phósas.”

—*Machnamh Seana-Mhná* (1980) Peig Sayers, eag. Pádraig Ua Maoileoin (Baile Átha Cliath: Oifig an tSoláthair).  
Pictiúr Pheig: Máire de Bhaldraithe, 1938.



Bheartaigh nach aoinne againn, ach go háirithe ar dhul 'on Tiaracht ... Bhí sé anbhreá. Bhíomar laethanta thiar agus d'éiríomar maidean ... Bhuaileamar siar agus a Chríost, an gála a bhí ann siar ó Oileán Buí ... Thosnaigh sé ag séideadh, feothain gheala ag imeacht sa spéir fobhraon báistí á dhéanamh aige. Dúramar féin le chéile gurbh fhearra dhúinn iad a chur in airde tapaidh, na naomhóga, nó go rabhamar cailte báite i dteannta a chéile.

—*Seal le Faeilí* (1989), Seán Faeilí Ó Catháin (Baile Átha Cliath: Coiscéim).  
Pictiúr: Cine Gael



Seán Pheats Tom Ó Cearna ar thuras go dtí na Stáit Aontaithe, i gcuideachta Mháire agus Breandán Firtéir.

Tháinig an t-am go raibh an t-árthach spéireach le fágaint [chun dul go Meiriceá] agus dúradh linn dul ar bord uirthi. Chuamar ... agus bhíomar an-chompordach ... in ionad a bheith ag féachaint in airde ar na scamail, is ea a bhíos ag féachaint anuas orthu ... sea bhíomar ag cur an bhealaigh dúinn riamh is choíche gan fios cá rabhamar. Dhá sciathán mhóra in airde spéire, nuair a d'fhéachfá amach ... ní shílfeá go mbeidís ag corraí.

Chuimhníos ar an slí go mbeinn sínte istigh san Oileán ar thaobh an chnoic, agus ag féachaint in airde ar an riabhógín ... Deirinn an uair sin nár bhreá a bheith chomh hard leo — ní raibh aon chuimhne agam go mbeinn chomh hard san riamh. Chaitheas mo chuid smaointe a chaitheamh uaim. Thángamar anuas ag Bastún.

—*Fiolar an Eireabaill Bháin* (1992), Seán Pheats Tom Ó Cearna (Baile Átha Cliath: Coiscéim). Pictiúr: Cine Gael

Ar mhaith leat bheith i do bhall d'Fhondúireacht an Bhlascaoid i gcomhair na bliana 2009, cabhrú le hobair na Fondúireachta agus *An Caomhnóir*, iris na Fondúireachta, a fháil? Dá mba mhaith, líon an fhoirm seo thíos, le do thoil.

*Do you wish to become a member of the Blasket Island Foundation for the year 2009, assist in promoting the Foundation's aims and receive the Foundation's newsletter, An Caomhnóir? If so, please complete the form below.*

### FONDÚIREACHT AN BHLASCAOID BALLRAÍOCHT BHLIANTÚIL 01-01-2009 - 31-12-2009 ANNUAL MEMBERSHIP

Ba mhaith liom bheith i mo bhall d'Fhondúireacht an Bhlascaoid i gcomhair na bliana 2009 agus cuirim leis seo táille bliaintiúil €20.  
*I wish to become a member of the Blasket Island Foundation for the year 2009 and enclose €20 annual subscription.*

Ainm

Name

Seoladh

Address

Is faoi Fhondúireacht an Bhlascaoid glacadh nó diúltiú d'iarratas ar bith.  
*The Blasket Island Foundation reserves the right to accept or reject any application.*

Seol ar ais go / Return to: **Fondúireacht an Bhlascaoid,  
Baile an Fheirtéaraigh, Trá Lí, Co. Chiarraí, Éire**



## Labhrás (Larry) Ó Slatara

1943 – 2008

Sciob an ailse Larry Ó Slatara ar an 25ú Deireadh Fómhair i mBaile an Rannaigh cois Tráigh na Muirígh. Aon duine a d'fhreastal an a thóramh, ba shoiléir cэр leis an tigh: tá rian Larry ar gach cúinne de, ar gach bord, na feistisí uilig, an staighre, agus ar an adhartá fiú, iad ar fad déanta ag a lámha cumasacha féin.

Ó dheisceart Áth Cliath a tháinig Larry go Corca Dhuibhne, áit ar thóg sé fein agus a bhean chéile Anna clann bhreá agus inar mhair sé geall le scór bliain. Bhí cónaí air dhá threimhse i mBaile an Rannaigh agus idir an dá linn, thóg sé tigh agus mhair sa Ghleann Mór, Dún Chaoin. B'iontach an fuinneamh agus an cur chuige a bhí ann – máistir poist, múinteoir teangan, ceardaí bróg, carabháin capall, báid farantóireachta, gabha, iascaire, tógálaí – i measc a lán slite beatha a bhí idir lámha aige. Bhí sé oiriúnach don ndúthshlán i gcónaí.

Larry was a "once off". Never afraid to be different, he eschewed conventionality and had a highly individual take on life. He had an equal appreciation for good sean-nós and the Moody Blues, a great intelligence and a ready wit. He was marvellous company. His outwardly easy-going nature belied a restlessness for new challenges and projects. Over the years he roped in his family – to his enormous enjoyment – to bring his projects to fruition.

Bhí páirt nach beag ag Larry i scéal agus in imeachtaí an Bhlascaoid lena linn. Bhí sé orthu siúd a bhunaigh Bádóirí an Bhlascaoid i 1994, an tseirbhís farantóireachta go dtí an Blascaod Mór. Ba mhínic san Oileán é i gcaitheamh na mblianta. Roimhe sin bhí sé ar dhuine don mbuíon iomráiteach sin faoi stiúir Dan Bric a thóg tigh Chathail Uí Eochaidh in Inis Mhíic Uibhleáin.

Bhí cion agus meas go forleathan ar Larry i gCorca Dhuibhne agus i gcéin. Is mó scéal faoi a tugadh chun cuimhne le meangadh gáire i measc a chairde is a chlainne ins na laethanta ó cailleadh go ró-óg é. Is mór an chúis bhróin a bhás do Chlann an Oileáin trí chéile agus do phobal na dúthaí. Deinimid comhbhrón ó chroí le hAnna agus a gclann: Liadán, Feargal, Eoin, Lorcán, Aoife, Sinéad, Micheál agus Ciarán. Faid is a mhairfidh said, mairfidh sé.

—LÓC

## Cnuasach seanfhocal Chiarraí bailithe agus aistraithe ag Liam Ó Lúing, Baile an Fheirtéaraigh agus a foilsíodh in *Irisleabhar na Gaedhilge*, iml. V, Bealtaine 1894.

1. An té nach trua leis do chás, ná déan do ghearán leis.
2. Buadhann an tiomnaoibh air an chinneamhaint.
3. Bíodh sé mar tá sé as Tráilí mar a bhfuil sé.
4. Bíonn an táth ar an gceistneamh.
5. Deireadh an tsoisgéil an t-airgead.
6. Gach dalta mar a oiltear agus an lacha ar an uisce.
7. Gach file agus fáidh ag trácht ar a ealaidhe féin.
8. Imíonn rithfocail ar shagart ina phróisde.
9. Ní théann rogha ón réiteach.
10. Ní fearr bia ná ciall.
11. Ní baol duit an madra sgamhaigh ort.
12. Ní gnáthach fear náireach éadálach.
13. Seachain an droch-dhuine as ní baol duit an duine macánta.
14. Bád gan stiúir nó cú gan earball.



Popular proverbs, Co. Kerry, collected and translated by William Long, Ballyferriter, and published in *Irisleabhar na Gaedhilge/The Gaelic Journal*, vol. V, May 1894.



Tigh an tSaorsaigh an lae inniu i mBaile an Fheirtéaraigh, gur Tigh Uí Lúing é tráth.

1. He who does not pity your complaint, do not complain to him.
2. Foresight (on punctuality) prevails over accident.
3. Let it be as it is and Tralee where it is.
4. Grumbling is lucky.
5. Money is the end of preaching (Gospel).
6. Each foster-son as reared and the swan on the water.
7. Each poet and prophet discoursing his own art.
8. The parish priest is subject to a slip of the tongue.
9. Peace is the best of all virtues or peace is the best choice of all.
10. Food is not better than sense.
11. A barking dog never bites.
12. A bashful person is not usually a gainer.
13. Shun the bad man and you need not fear the good man.
14. A boat without a rudder or a hound without a tail (unmanageable).

## Leanbháin ag Caoineadh an Oileáin

Dairena Ní Chinnéide

Ó mhúise Mhamáí nach gcloiseann tú mé  
 táim uaigneach lom fé chré  
 is mé a shnámh i do bhroin  
 an créatúirín a thóg anáil ón saol  
 ar charraig lom i lár farraige ar imeall an domhain  
 bhí an saol rómhór dom anam  
 is d'ímíos uait i lár na hoíche  
 an bhean chabhartha ag éileamh  
 ar m'aingéal cuimhdheachta  
 mé a chosaint ar mo leas  
 mo chroí a shábháil ar ocl  
 is ó leac na bpian  
 dia romham is dia leat  
 a dúirt sí is tusa marbh lán fola is anabhá  
 caite ar an leabaigh fé sholas na gcoinneal.  
 Ó mhúise Mhamáí nach gcloiseann tú mé  
 táim curtha gan chros i Rinn an Chaisleáin  
 mo bhráithre anamnacha beaga taobh liom  
 is braithimid an ainneise ag bagairt  
 tá'n sibh ag teip  
 tá ár ndeartháracha is ár ndeirfiúracha i Springfield  
 Is trasna na dtonn ón bhfathach mór a shlog mo Bhlascaod.  
 Ó mhúise Mhamáí nach gcloiseann tú mé  
 chualathas bhur n-éileamh ar thaoiseach tíre  
 De Valera sin thuas san ardchathair  
 fóir orainn  
 níl bia againn  
 níl clann againn  
 dein beart ar ár son.  
 Ó mhúise Mhamáí nach gcloiseann tú mé  
 is mé learg na gcnoc thuas  
 is an cosán go dtí an Traigh Bhán  
 is mé an t-aer os cionn an oileáinín draíochta  
 a chothaigh tusa is do chlann  
 is nach breá a bhí an saol againn le chéile.  
 Goideadh uain ár n-oidhreacht  
 theip clann ar chlann  
 nach raibh fágtha ach an t-aon tíos amháin  
 thug an government tithe díbh i nDún Chaoin  
 d'ímigh cuid eile agaibh suas fén dtír  
 sall go paróiste na Cille is Paróiste Múrach  
 breall ar an ngovernment céanna  
 a chlis ar ár n-oidhreacht  
 is a d'fhág saol eile ar an mBlascaod  
 a bhí á cheiliúradh ar an mín tír  
 futa fata le talamh is cloch  
 ar feadh na mblianta  
 go dtáinig an Bord Pleanála isteach  
 chun an scéal ar fad a leathadh ar phláta  
 sin agaibh é  
 sin scéal an oileáin.  
 Ó mhúise Mhamáí nach gcloiseann tú mé  
 deinimis an bheart an uair seo  
 cothaigh sinn inár n-uaigneas  
 dein páirc cheiliúrtha do mo fhothraigh  
 insímis ár gcuid scéalta  
 fáiltímis roimis na cosa geala  
 a thrasnóidh ár leacacha  
 ag fíorú mar gheall ar chine  
 a mhair is a labhair is a chan is a d'inis scéal.  
 Ó mhúise Mhamáí nach gcloiseann tú mé  
 ní bheidh ár leithéidí arís ann.



## Peig ar Scoil Dhún Chaoin arís!!

Ba mhór an meas a bhí riamh i Scoil Dhún Chaoin ar an scéalaíocht. Is módh múinte iontach é an scéalaíocht, chun gach gné den guraclam a chur i gcrích.

Tuigimid anseo i nDún Chaoin an t-ádh atá linn scéalaithe iontacha a bheith inár measc.

Bhí an-aithne againn ar Bhab Feiritéar, í caoin cneasta riamh le leanaí na scoile agus í ag roinnt a scéalta leo go fial. Chuir leanaí na scoile an-aithne ar Pheig le bliain anuas.

Bheartaíomar go ndéanfaimis ceiliúradh ar Pheig agus ar Thomás toisc comórath bhás Pheig a bheith ann i mbliana.

Le deontas fial ó Ealaín na Gaeltachta, chruthaíomar dhá dhealbh fé stiúir ár n-iarscoláire, Domhnal Ó Bric.

Tá Tomás agus Peig ina steillebheathaidh laistigh de phríomhdhoras na scoile, agus iad ag baint stad as gach éinne a thagann chugainn!! Táid suite ar dhá chathaoir chompordacha a fuaireamar ar iasacht 'fadtéarmach' ó Áine Uí Laoithe. Bhídís acu istigh san oileán.

Bhain na leanaí an-thaitneamh agus tairbhe as an dtogra.

Sular tugadh fés na dealbha a dhéanamh, deineadh ana-chíoradh ar stair, litríocht, scéalta, béaloideas, cultúr, éadaí, agus slí bheatha mhuintir an Bhlascaoid agus Dhún Chaoin 100 bliain ó shin.

Bhí gach aon leanbh páirteach i ndéantús na ndealbh— ó dhearadh na ndealbh ar chairtchlár, frámaí adhmaid a chur le chéile, matáin agus feoil a chur orthu leis an líonadh a bhíonn i seanaphiliúir. Chuireadar aghaidh agus lámha orthu le papier maché. B'iad na leanaí féin a dhein na héadaí le cabhair ineaill fúála Chlíodhna i Rang a Sé.

Bhaineamar go léir an-thaitneamh as cruthú na beirte agus tá súil againn gur fada buan iad. Táimid go léir ana-shásta leis an dtoradh agus gur fhoghlaim na leanaí a lán ar ana-chuid slite tríd an phróiséis — ina measc, stair, cultúr, faisean, ceardaíocht, ealaíon agus comhoibriú chruthaitheach.

Táimid an-bhuíoch do gach éinne a chabhraíonn linn ar scoil agus sa chás seo, ba mhaith linn buíochas a ghabháil le Domhnal Ó Bric, Dáithí de Mórdha ó Ionad an Bhlascaoid Mhóir agus Áine Uí Laoithe.

—Máirín Ní Thuama, Príomhoide Scoil Dhún Chaoin.



# Ceiliúradh an Bhlascaoid 2008

10 – 12 Deireadh Fomhair, 2008

## Imirce agus Imigéin

Mícheál Ó Cinnéide

Ba é seo an 13ú bliain againn ag eagrú an Ceiliúrtha ar ghné de shaol an Bhlascaoid, ach bhí an teacht le chéile i mbliana ar an gceann is fearr fós – b'shin é an tuairim a bhí againn go léir a bhí páirteach ins an deireadh seachtaine iontach thiar san Ionad.

Tháinig ár muintir féin abhaile chugainn ó Springfield, ó Nua Eabhrach is ó Mhelbourne; bhí scoth na gcainteoirí ar an ardán i rith an Ceiliúrtha; bhí scoth na gceoltóirí chun an crá croí a bhain riamh le himirce a thabhairt chun cuimhne agus tháinig lucht éisteachta breá bríomhar ó chian is ó chongar ag baint suilt as na himeachtaí.

D'oscail **Niall O'Dowd** ó Nua Eabhrach an Ceiliúradh. Tá cáil bainte amach ag Niall mar ghníomhaí ar son na nGael i Meiriceá agus bhunaigh sé an iris *Irish America* agus an nuachtán *Irish Voice*. Labhair sé go misniúil ar chás na nÉireannach i Meiriceá agus chuir sé fáilte roimh an dtacaíocht atá tagtha ón Rialtas nua dá gcás le bliain anuas. Bhí an seomra lán go doras agus an oiread céanna arís de shlua i mbun an Ionaid ag éisteacht leis na cainteoirí an chéad oíche. Tá alt ana-bhreá cumtha ag Niall ar scéal an Bhlascaoid ó d'fhill sé go Nua Eabhrach – *Isle of Dreams* (féach: [www.irishabroad.com/news/irish-voice/niall-odowd/articles/isle-of-dreams151008.aspx](http://www.irishabroad.com/news/irish-voice/niall-odowd/articles/isle-of-dreams151008.aspx)).

Bhí **Breandán Feiritéar** ar dhuine de bhunaitheoirí na Fondúireachta sa bhliain 1985 agus is mór againn i gcónaí a chuid léinn is a chur amach ar stair an oileáin. Thug Breandán caint léirithe dúinn ar an Aoine dár teideal, "*I measc na nImirceánach Thall i Springfield*". Ins an léacht seo, bhí pictiúirí is scéalta aige ar an bpobal thall, maraon le seoda ón gcartlann i bhfoirm agallaimh le Tom Biuso, Tom de Mórdha is Joan "Buffer" Ní Chatháin i Hartford, Conn. Fé mar a dúirt sé, cailleadh Joan an oíche chéanna is a craoladh an clár ar an dteilifís in Éirinn.

Ar an Satharn, labhair an stairí **John Ridge** linn ar na Ciarraígh a chuaigh ar imirce go Nua Eabhrach san 19ú aois. Tá mion taighde déanta ag John ar na



Niall O'Dowd, eagarthóir an *Irish Voice*, a d'oscail Ceiliúradh an Bhlascaoid 2008, le Mícheál Ó Cinnéide, Rúnaí, Fondúireacht an Bhlascaoid, agus Edna Uí Chinnéide, eagarthóir *An Caomhnóir*.

Pict: Ted Creedon

cuntaisí thall agus léirigh na huimhreacha seo an dlúth cheangal idir pharóistí sa bhaile agus cathracha ar leith thall, rud a mhair ar feadh céad bliain. Thug sé sampla breá d'fhear ó Oileán Ciarraí darb ainm Prendiville, a bhain amach oifig stáit in Worcester. Níorbh fhada go raibh leath chéad dá chuid gaolta fostaithe ar rolla na cathrach! Bhí **Tomás Mac Gearailt** mar chathaoirleach ar an seisiún seo, fear eile ó Chorca Dhuibhne a chaith tréimhse fada i gCalifornia sarar fhill sé ar Mhuscraí chun na comhluchtaí idirlín, Bard na nGleann agus Litríocht.com. a chur ar bun.

Thug **Laoise Ní Cheallaigh** ó Ollscoil Mhá Nuad léacht téagartha, acadúil ar théama na himirce i litríocht an Bhlascaoid, "Ar tháirseach na Bruíne Draíochta". Labhair **Sean Hutton** ar "Saol na nImirceánach sa Bhreatain". Cosúil le Breandán, bhí pictiúirí is scéalta pearsanta ag Seán ar na Gaeil i Sasana, ag dul ag rince sa Galtymore is ag cur a gcultúir ar aghaidh ó thaobh spóirt, ceoil is creidimh.

Labhair an **Dr Piaras Mac Einrí** ón Ionad Imirce in Ollscoil Chorcaí ar "An Eisirce agus an Inimirce i gComhthéacs Náisiúnta agus Idirnáisiúnta". Is ardthaidhleoir é Piaras agus tá sárobar déanta aige chun aird na tíre a dhíriú ar chás na n-imirceach nua atá tagtha in ár measc in Éirinn. Ba léir os na cainteanna a thug Piaras agus Niall O'Dowd go bhfuil an taithí phearsanta ar

imirce, an léann is an dúthracht ar son na cúise, fite fuaite ina gcuid oibre. Gura fada buan iad beirt!

Tháinig ceann de bhuaic phointí an Ceiliúrtha ar an iarnóin Dé Sathairn nuair a líon an stáitse leis an nglúin a rugadh thall – clann na n-imirceach ó iarthar Chiarraí a d'fhás suas i Hungry Hill. Ba é **Seán Cahillane** a chuir na Yanks in aithne dúinn, iarpholaiteoir agus ionadaí leis an American International College. Níorbh fhada gur thuigeamar go bhfuil an cleachtadh, an greann is an rógaireacht chéanna go smior i Seán, **Mike Óg** (an bleachtair) is a dheirfiúr **Máirín Carney, Pádraig Moore, Bruce Fitzgerald agus Danny Warwick** gur ó Cheann Trá a mhuintir. Thugadar léargas pearsanta ar an bpobal thall, an dílseacht don gceol is dos na gaolta, an dearcadh a bhí ag na himircigh nár chóir Gaoluinn a mhúineadh dos na leanaí agus fé mar atá Springfield ag athrú le blianta beaga anuas.

Is dual don gCeiliúradh ceol is amhráin a chur ar fáil ar oíche an tSathairn agus b'amhlaidh dúinn i mbliana. Chuir **Boscó Ó Conchúir** leiriú stáitse le chéile ar fhilíocht agus ar cheol a bhaineann leis an imirce. Chualamar sleachta ó scríbhinní Pheig agus dhein **Frances Uí Chinnéide** sáraithe is ar bhanríon an Oileáin! Léigh **Colm Ó Brí** litir a cuireadh go Meiriceá ó Dhún Chaoin os cionn céad bliain ó shin chuig deartháir nár scríobh abhaile le blianta





Eibhlín Ní Bheaglaoich agus Mossie Ó Scannláin ag amhránaíocht le chéile.

fada. I measc na gceoltóirí binne, bhí **Aine Uí Laoithe**, **Eibhlín Ní Shíthigh**, **Eilís Ní Chinnéide**, **Sláine Ní Chathaláin** agus **Marc Mac Ríocaird**. Bhí **Mossie Ó Scannláin**, tagtha abhaile ó Mhelbourne, mar aóir ar leith agus ba bhreá led chroí a bheith ag éisteacht leis ag canadh *Sliabh Geal gCua na Féile!*

Fé mar is gnáthach, bhí seimineár againn ar an nDomhnach dár teideal “Ó Elephant John go Uncle Sam”. Bhí **Helen Ní Shé** ó Raidió na Gaeltachta ina Cathaoirleach agus thug sí réamhrá deisbhéalach ar an saol thall is an dream a bhíonn sall is anall! I measc na gcainteoirí, bhí **Muiris Ó Bric** ós na Gorta Dubha, a thug léargas dúinn ar an uair a d’fhág sé a bhaile dúchais in 1960, **Maidhc Dainín Ó Sé** a labhair ar a thréimse i Chicago, **Eibhlín Ní Bheaglaoich** a labhair go fileata ar dhul go dtí an Astráil le leanbh óg. Agus ar deireadh, **Micheál Ó Cearna**, taoiseach eile de shliocht an Bhlascaoid, fós bríomhar in aois a 88 bliain.

Craoladh na cainteanna seo arís ar Raidió na Gaeltachta an tseachtain dár gcionn agus táimid buíoch don Raidió as na seoda ón gCeiliúradh a chur ar fáil do phobal na tíre.

Táimid an-mhórtasach as an gCoiste a chuir an Ceiliúradh le chéile – **Edna Uí Chinneide**, **Frances Uí Chinneide**, **Bosco Ó Conchuir**, **Máirín Ní Bhroin**, **Máirín Ní Shé**, **Máire Uí Shíthigh** (Oidhreacht Chorca Dhuibhne) agus **Mícheál de Mórdha**, Bainisteoir an Ionaid, maraon le **Dáithí de Mórdha**, **Doncha Ó Conchúir** agus foireann uile an Ionaid. Gabhaimid buíochas ó chroí freisin leis na hurraithe, ina measc, Údarás na Gaeltachta, Bord na nOibreacha Poiblí, Foras na Gaeilge, Seirbhís Oideachais Chiarraí agus An Chomhairle Oidhreachta.

Tá súil againn go mbeidh sibh linn an bhliain seo chugainn. Go mbeirimid beo ar an am seo arís!



University of Connecticut  
Department of English

College of Liberal Arts and  
Sciences

October 22, 2008

Micheál de Mórdha,  
Dáithí de Mórdha  
Ionad an Bhlascaoid  
Dún Chaoin  
Trá Lí  
Chiarraí  
Ireland

Dear Micheál and Dáithí,

I simply want to add my thanks and praise for the wondrously successful Ceiliúradh an Bhlascaoid 10-12 October 2008.

Having been a professor for 25 years, I have participated in over 100 academic and cultural conferences. Ceiliúradh an Bhlascaoid two weeks ago was undoubtedly The Best conference I have ever experienced.

As you know, I will be teaching a brand new course at the University of Connecticut this upcoming spring, focusing on the Basket Island writers. (If there are any such courses in the U.S. so far, there can't be more than a handful.) I will be bringing to my classes everything I learned this past summer in your archives as well as the knowledge gleaned from the conference. My students this spring, and in the future, will directly benefit from my experiences with the Basket Centre in 2008.

Thanks again for a magnificent conference and your professional, inspiring hospitality. With any luck, I'll be visiting you again in the future to work on more Basket Islands research.

Sincerely,

Thomas F. Shea  
Associate Professor of English  
University of Connecticut

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Mike Carney agus Maidhc Dainín Ó Sé ag an seimineár ar imirce le linn an Cheiliúrtha.

## Scéal na Nollag

Ach ar athfhill An Spailpín Fánach — Séamas Ó Muircheartaigh (1877–1927) — ar San Francisco i 1911, d’áitigh an tAthair Peter Yorke air altanna rialta a sholáthar dá pháipéar, *The Leader*. As san go dtí lá a bháis is mó rud a tharraing sé trí phaidiríní a altanna ar an bpáipéar san. D’athchruthaigh sé cuimhní agus pearsain a óige in Ard na Caithne agus in Iarthar Duibhneach lena pheann. B’éigean dó an tráth úd na haltanna seo a chumadh i dteanga an Bhéarla; ní bheadh ar chumas a chomh-Ghaeilgeoirí léamh na Gaeilge a ionramháil. Ach is léir ó léamh na n-altanna seo gur ina theanga dhúchais agus ina theanga teaghlai i San Francisco a bhí Séamas ag cuimhneamh is é ag cur a phinn le pár. Is fuirist dá réir na haltanna a aistriú thar nais go dtí an dteanga mhuinteartha.

Bhíodh alt speiasalta ag Séamas ar phríomh leathanach an pháipéir um Nollaig. Scéal a bhíodh cumtha aige de ghnáth, scéal a bhíodh bainteach le huain uaigneach na Nollag agus comharsain a óige mar phearsain gaile agus gaisce ann. Seod é an scéal a bhí



An Spailpín, a bhean Neill, a mhac Oisín.



### An Nollaig in Éirinn

*Séamas Ó Muircheartaigh*

Seachtain dhúbhach Nollag ab ea í in Ard na Caithne. Theip ar an mbarra prátaí an samhradh san agus níor thaobhaigh an maircréal – dóchas ard an iascaire – an cósta. Bhí deora bróin i súilibh na ndaoine críonna is iad ag faire chun an chuain mí-iascúil ag tnúth le haon chomhartha rathúil, ach faic ní raibh le brath!

Dúirt Cáis, fealsamh an bhaile, nárbh aon díobháil don nduairceas so dá mbeadh ceol agus rince caite leis. “Is cuimhin liomsa,” a dúirt sé, “nuair a bhíos óg mar a bhailíodh an seana-dhream timpeall ar an dtinteán in ainneoin na bochtaine agus chuiridís a gcróí is a n-anam in amhráin agus i gceol; agus ansan thagadh Dia i gcabhair orthu.”

“Mhuise,” a d’fhreagair Micil Dick, “níor chuala focal ná abairt chliste ód’ bhéal id’ shaol. Cén diabhal baint a bheadh ag ceol agus amhráin le hiasc a chur i líontaibh?”

“Tá an ceart age Micil Dick,” a dúirt Mícheál Beag, a bhí ag súrac as a pHíp ar an seitel. “Táimse ar an mbaile seo ó rugadh mé daichead éigin bliain ó shoin agus níor chualasa ach oiread gur thug ceol agus rangás maircréal go dtí éinne.”

“Ní aontaímse leis sin,” a dúirt Tomáisín Mhichíl. “Is cuimhin liomsa oíche agus sinn soir ó thuaidh ó Bhinn Dhiarmada agus gan maircréal le feiscint. Ach ambasa, chomh luath agus a thosnaigh Cáis ar amhrán bhí na huisc ag

rátháocht leo.”

Labhair Páidín Mhuiris Sheáin agus dúirt: “Bíodh baint ag ceol leis na maircréil nó ná bíodh, cuirimis fios ar Sheáinín an Chnagaire, an bheileadóir, agus muna mbeidh faic eile buaite againn scaipfidh sé an brón dúinn ag tráth bheannaithe na Nollag seo.”

Cuireadh fios ar Sheáinín an Chnagaire agus bhailigh a raibh ar an mbaile, idir óg agus aosta, isteach go tigh Pheig Gabha. Níor mhaith mar cheoltóir é an Cnagaire, ach sheinnfeadh sé do rincí fada agus rincí timpealláin agus ba leor san. Bhain Bríde Bhán preab as gach éinne, mar níor rinc sí steip ó cailleadh a céile blianta siar, ach anocht chaith sí a seál brait ar an seitel agus bain sí pramsach as an urlár lena céimeanna rince. Idir na rincí, deireadh daoine a bhí ina gcumas go maith sean-amhráin na muintire. Thaitnigh guth bhinn, cheolmhar Cháis le gach éinne, ach amháin gan amhras le Micil Dick óir ná raibh aon iontaoibh aige as aon rud a tharraingíodh sé siúd air féin. Ach ní raibh aon tsuim puinn ag Micil in amhráin ná i gceol ar aon chuma. Bhíodh Micil Dick ag síor fhaire na bhfaoileán mar gurb iad a bheireann comharthaí rathúla an éisc leo go dtí an gcósta.

Bhí an oíche ag dul i ndéanaí agus gach éinne ar an mbaile ag baint sásaimh aisti agus a gcruchás ligithe i ndearmad acu. Lasmuigh de san ar fad bhí rud éigin in easnamh uirthi mar oíche. Ní raibh Mícheál Mhuiris Dhiarmada ná Mícheál Beag chomh geal-gháireach san ar fad, go deimhin ba osnaí a bhí astu in áit na

dtirthí. Thug Neil Ní Loinsigh agus June Sheosaimh é seo faoi ndeara agus dheineadar tairiscint dóibh dul faró sa ríl cheathrair sul a gcríochnódh Seáinín an Chnagaire. Bhaileodh an bheileadóir leis théis chéad ghlaio an choiligh a bhí ag Domhnall Óg in Ard na Caithne.

Ghlaic an bheirt iascaire leis an gcuireadh chun rince ón mbeirt bhan agus rincedar an ríl cheathrair amhail is dá mba fheothan geal a bheadh ar an urlár. Bhí an tinteán féin ar creathadh lena bhfuadar agus chaith Peig Gabha fógairt orthu cúpla uair fanacht siar ón ngríosach.

‘Sé a dúirt Seáinín an Chnagaire ach a raibh an rince críochnaithe: “Seod é an chéad uair le fiche bliain ó rincedh an ríl cheathrair i gceart.”

“Anois,” arsa Cáis, “cá bhfuil an dealús in Ard na Caithne!”

“Seolfaidh Dia a thuilleadh chugainn sul a dtiocfaidh Oíche Nollag,” d’fhreagair Neil Ní Loinsigh agus í ag bualadh fuithi ar an gcathaoir shúgáin agus ag cimilt an allais dá grua théis tuarganna an rince.

“Ná cloiseann sibh glao coiligh Dhomhnaill Óig agus dá réir ná fuil na daoine maithe ag fágaint a gcuid liosanna,” a bhéic Micil Dick, a bhí suite le hais an dorais agus faobhar faoi go mbeadh deireadh leis an rince.

Bhailigh Seáinín an Chnagaire leis abhaile i dtreo na nGort nDubh agus deaghuíonna Ard na Caithne lena chois abhaile aige. Oíche bhreá réaltógach ab ea í. Bhí an ghealach ag luí i spéartha an iarthair agus bhí réalt na maidne ag lonrú a cuid solais draíochta ó ghrua Chnoc Bréanainn. Bhí an saol maguaird ina chodladh ach amháin claidhrí gadhar



An t-alt mar a bhí sa *Leader*, Nollaig 1923.

agus an síor thormán úd ó ólaithe na mara.

Tá sé ró-bhreá chun codlata, “a dúirt Tomáisín Mhicil. “Cad déarfadh sibh dá dtabharfaimis seans dár líonta an Satharn Nollag seo?”

“Sin í an chaint,” arsa Neil Ní Loinsigh “Nach bhféadfadh an Dia, a chuir orainn le ceol, dearmad a dhéanamh dár ndóláistí, maircréil a chur in ár líonta!”

“Nár dhiail an Satharn sa Daingean é dá mbeadh iasc sna líonta,” a dúirt June Sheosaimh.

B’sheo i dtreo Failn an tSrutháin na hiascairí mar a raibh a gcuid naomhóg agus líonta gan corraí le míonna. Cuireadh na líonta ar bord, bhí na maidí

ullamh. Choisrigh na hiascairí iad féin agus away leo chun farraige le súil go gcuirfi iasc i líontaibh. Is gearr go mbíonn Binn ghéar Dhiarmada ar a gcúl agus iad ar a gcúrsa soir ó thuaidh i dtreo Bhéal na Sionainne. Is gearr orthu amach go mbíonn Cnoc Bréanainn chomh híseal le stalainn mhóna.

“Táimid fada ár ndóthain,” a bhéic Mícheál Beag, fear nár mhaith leis a bheith ró-dhoimhin i bhfarraige.

“Ní fhaca riamh tú ach scanraithe,” a dúirt Seán Teamí leis. “Is maith leat a bheith cois na luaithe!”

“Ar m’anam, go bhfaighim mos an éisc,” a bhéic Micil Dick as naomhóg eile. “Scaipimís amach agus cuirimis ár gcuid líonta agus bíodh iasc nó an diabhal

againn,” a bhéic sé.

Chuaigh gach naomhóg faid a téide ó gach naomhóg eile. Is gearr gur bhéic an liú trasna na dtionnta... “Caith amach iad, caith amach iad!”

Caitheadh amach na líonta chomh tiubh le tul agus nuair a bhíodar amuigh ní raibh radharc orthu ar an uisce, d’imíodar mar a dhéanfaidís le racht an tsuibh go grinneal.

Nuair a tarraingíodh na téada tairric is ansúd a bhíodar – luach saothair an iascaire - an mhaidean Shathairn Nollag úd. Bhí gach aon naomhóg síos go gunnaile le maircréil ar a slí dóibh abhaile go callaithe mar a raibh an baile ag feitheamh.

“Ní fhágfadh Cáis an luaithe murach mise,” a dúirt Micil Dick agus é ag stracadh maircréal as na mogaill.

“Ní thiocfaimis amach in aon chor murach Seáinín an Chnagaire agus a bheidhlín,” arsa Páidín Mhuiris Sheáin.

“Ba É Dia faoi ndeara é,” a dúirt Neil Ní Loinsigh. “Chuir Sé an veidhlín chugainn go ndearmadfaimis ár mbuairt agus nuair a bheadh an buairt scaipithe thiocfadh fonn chun iascaigh orainn.”

“Tá an t-iasc againn go háirithe,” arsa Cáis, “agus déanfaidh sí ard Nollaig in Ard na Caithe.”

Bhí gach aon chairt capall, míulach agus asail ládálta ag breith an éisc ’on Daingean an mhaidean ghlórmhar san, áit mar ar díoladh é le ceannaithe éisc. Líonadh ansan cléibheanna le coinnle geire, gabháil agus na comhghaisí agus na hearraí eile a bhíonn ó bhean an tí chun Lón na Nollag a chur le chéile. Ba shuáilceach an dream daoine iad lena gcuid amhrán agus scartaíola agus iad ar an mbóthar abhaile go hArd na Caithe an oíche úd fadó. Ní deineadh aon dearmad ar Sheáinín an Chnagaire. Tugadh go hArd na Caithe é féin agus a veidhlín Oíche Nollag agus ba ansúd a fuair ceol agus amhráin go maidin é.

Tá cuid des na sean-iascairí agus des na mná seo go bhfuilim théis scríobh fúthu anseo, ina mbuan shuan anois faoi na neantóga agus an raithnigh ins na reiligí farae taisí a sinsear. Tá a thuilleadh díobh thar na farraigí móra ó dheas sa Nua-Shéalainn agus san Astráil agus a thuilleadh fós ar an lic oidhre in Alasca. Ach pé áit dá bhfuilid scaipithe ag an gcinníúint, fillid ina smaointe ar láthair agus ar spota Mhicil Dick agus Cháis agus ar Ard na Caithe aoihbhinn cois farraige ag tráth na Nollag.

## Honeymoon – Island – Book

By Robert Kanigel

It was all very simple: Sarah and I were getting married. We wanted to go to Ireland for our honeymoon. Neither of us had ever been there. Two Irish-American friends told us to go to Kerry. So we did. And now I'm writing a book about the Blaskets. Simple.

On our second day in Dun Chaoin we visited the Basket Centre, which is where we had our new marriage's first, um, well, *tiff*. We had been at the Centre for hours, watching the film, reading the wall panels, studying the *naomhog*, utterly absorbed by the extraordinary story the Centre tells so masterfully. Now it was late afternoon. I was in the book shop, dipping into everything I could find, lost in O Sullivan, O Crohan and the others. But Sarah, though as interested as I, finally was ready to go – and just a bit peeved with her new husband's apparent unwillingness to budge. Were we to spend our *entire* honeymoon in the Basket Centre?

I was intrigued by the Blaskets story, and went home and promptly read *Twenty Years A-Growing*, Maurice O'Sullivan's exuberant tale of youth on the island. But I didn't just then think about writing a book myself. I'm a writer by trade, as well as a university professor, always on the lookout for new story ideas. And fortunately, the world is a rich and wonderful place, full of fascinating people and places. But you can't write about everything...

Besides, what George Thomson called the "Basket Library" has filled out handsomely since he first referred to the island books that way. There are, of course, the original big three – Tomás, Maurice, and Peig. And the books by other islanders, in English and Irish, that came later. And books by the visiting scholars themselves, like Robin Flower and Thomson. And then, Muiris Mac Conghail's, *The Blaskets: A Kerry Island Library*. And Leslie Matson's biography of Meini. And Cole Moreton's recent book about the abandonment of the island. So even if I had come back from Ireland in June 2005 bound and determined to devote the next years of my life to it, I'd have been wise to think twice about attempting yet another addition to Thomson's not-so-little library.

But the Blaskets wouldn't let me go. More than with the islanders themselves, I identified with those visiting writers and scholars – J. M. Synge, Marstrander, Flower, Thomson, Marie-Louise Sjoestedt and the others – who left their libraries and dusty archives, traveled across the breadth of England and Ireland, and found enduring friendships, sometimes new love, among the islanders. Much of what strikes a writer as great idea or eternal enthusiasm fades away. This, though, never did.

It was about a year after returning to the States that everything gelled. I was reading a book on an entirely different subject, one with no trace of Irish content – Valerie Boyd's biography of the black American novelist Zora Neale Hurston,

author of *Their Eyes Were Watching God*. During the 1920s, when Hurston was a graduate student in anthropology at New York's Columbia University, her advisor sent her down to America's black rural south to collect folklore from her own people. There was a whole world down there – unseen, unknown, disappearing – that her city friends could scarcely have imagined.

Then it came flooding back – all I'd learned at the Basket Centre, and read since, about Robin Flower and Joe Daly and the others who collected folklore in the Blaskets and in Dun Chaoin: On both sides of the Atlantic, then, in Hurston's world and in West Kerry, and at almost the same time, modern urbanites were coming to realize that in the disappearance of peasant culture something precious was being lost; that it was only so long before this lore of the people, this old rural life removed from the clamor of the city, was gone entirely; that it needed to be remembered, and plumbed for its wisdom.

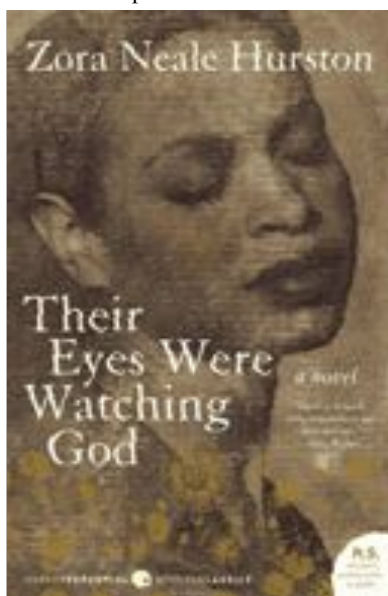
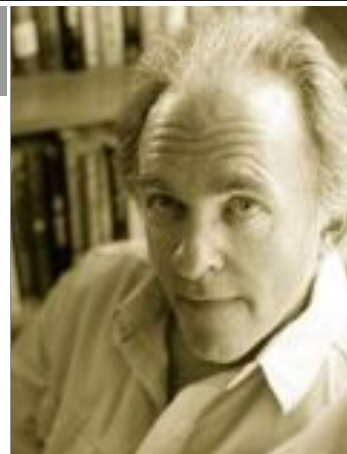
Abruptly, the Blaskets story wasn't to my mind only about one stunningly beautiful corner of West Kerry. In finding a new way to tell of the Blaskets maybe I would be able to get at a larger, more important story about how we live now, what we've left behind, and at what cost.

And that's when I started getting serious about my book, which for now I'm calling *THE LAND OF THE YOUNG: Love and Language on an Irish Island*.

Robert Kanigel, whose website is [robertkanigel.com](http://robertkanigel.com), can be reached at [kanigel@mit.edu](mailto:kanigel@mit.edu). His book about the Blaskets is under contract with the American publisher Knopf.

### Books Written

FAUX REAL: Genuine Leather and 200 Years of Inspired Fakes  
 HIGH SEASON: How One French Riviera Town Has Seduced Travelers for Two Thousand Years  
 THE ONE BEST WAY: Frederick Winslow Taylor and the Enigma of Efficiency  
 THE MAN WHO KNEW INFINITY: A Life of the Genius Ramanujan  
 APPRENTICE TO GENIUS: The Making of a Scientific Dynasty  
 VINTAGE READING: A Personal Tour of Some of the World's Best Books



# Tom Biuso

*Le breis is céad bliain anois cloisimid faoi na cuairteoirí 'clúiteacha' a tháinig go dtí an Blascaod, a d'fhan tamall ann, a chuir aithne ar na daoine, a thaispeáin ina gcuid scríbhneoireachta an meas a bhí acu ar an gcultúr, ar an dteanga, ar an gceol ar an dtraidisiún a bhain le saol scoite amach ón mórthír, "looking across at the next parish America". Orthu siúd, caitheadh mé a rá ar dtús, Marstrander, Robin Flower, Ó Ceallaigh, Tim Enright, George Thompson, Ray Stagles, Tom Biuso agus i mbliana Meiricánach eile Robert Kanigel atá ag déanamh dian staidéar ar leabhra an oileáin – go bhfuil 142 acu áirithe agam go dtí seo.*

*Tá scéalta ó Tom Biuso, múinteoir i gColáiste Colby Sawyer, New Hampshire, US, curtha i gcló againn cheana. Bhí aisling ag Tom i dtaobh an oileáin ach, faoraor, d'éag sé go hobann ar an 11/08/1992, gan teacht i dtír ar an aisling sin. Ach cloisimid anseo cad a spreag é, ina fhocla féin.*



Tom Biuso

I first became interested in the culture of the Blasket Islands while on sabbatical leave from Colby-Sawyer College in 1974. At the close of my lectures at University College, Dublin, in June, I left the city and went to live for a month in Ballydavid, a small village on the tip of the Dingle Peninsula. While there I was introduced to the son of the Islandman, Sean O'Crohan. At his suggestion I procured all the major books about the Blasket Islands in English and read them. O'Crohan became my informal instructor in the Irish Language, and answered many of my questions about life in the Blaskets. From him, and others in the village of Ballydavid, I became aware that emigration patterns from the turn of the century onwards had a certain consistency in that almost all emigrants chose Hartford, Connecticut, Springfield or Holyoke, Massachusetts as their destination in the United States. Invariably the locals, both mainlanders and former Islanders, spoke of

relatives living in Springfield, Massachusetts. For them, Springfield, Massachusetts was the "next parish" west of the Dingle Peninsula. Every household boasted photographs of American cousins and recent news of their lives in Springfield and only on rare occasion was another American enclave of Irish-Americans such as New York or Chicago mentioned. Whenever I mentioned family names associated with the Blaskets, the answer was always the same: "Gone now, all gone now, to Springfield, Massachusetts."

As I began to reach the limits of my reading about the Blasket Islanders, I began to wonder if any effort had ever been made to collect and preserve the letters that must have been written from the Blasket Islands to relatives in Springfield, Massachusetts. It seemed to me, on the basis of evidence provided in each of the narratives about life in the Blasket Islands, that since the King of the Island doubled as postman, correspondence played an important role in the lives of Islanders. When he rowed out the Dún Chaoin every two or three days, to return with news of the outside world, and word from relatives in America, he would have carried correspondence from the Islands destined for Springfield. Since Islanders depended upon the occasional financial windfall from emigrated relatives or perhaps awaited passage money which would allow other members of the family the opportunity to begin a new life in the United States, we can be sure that their own correspondence was a link which carried news of local conditions and events. News of success or misfortunes; announcements of births and deaths; notices of marriages or emigrations would have been sent to relatives making their way in the "States". Legal matters such as inheritances and property settlements would provide yet another link requiring written correspondence. After reading Robert Manson Meyers' study of a Georgian family before, during, and after the American Civil War entitled *The Children of Pride*, I began to wonder if such letters from the Blaskets, albeit on a less literary level, might not contain the last extant picture of a culture caught in the twilight of extinction. Inquiries of the local natives who were former inhabitants of the Blaskets assured me that written correspondence with relatives in Springfield had always been maintained, and that until recently, when magnetic tape began to be used, there was a constant flow of written communication between all of West Kerry and the Springfield area.

Springfield, for its part, has always entertained a large population of Irish-American inhabitants. The area or district in which they settled has for the better part of this century been known as "Hungry Hill" or "Little Kerry". I have heard it contended that there was more Irish spoken in Springfield at the turn of the century than in the entire country of Ireland. The Irish-American

## Inis Tuaisceart

by Joe Cronin

Tuaisceart lies in peace, in quiet repose  
Beneath the burnished early morning sky  
With gentle swell the sea laps to the shore  
The winds are hushed with muted seagull cry

The naomhógs creep along the golden sands  
Strong arms launch, and strain 'gainst the wave  
The women's skirts sway in the scented breeze  
The children say goodbye with wistful wave

Tiaracht falls behind, the sun beats down  
Time passes quickly when the mackerel flow  
The nets grow tight, the spirits rising high  
God's in heaven and all the world is well.

But "Éist", old Páidín curses 'neath his breath  
A darkening cloud looms large above the foam  
The black menacing waves replace the  
sparkling seas  
"h-anam 'on diabhal" let's turn and pull for  
home"

They cluster on the shore, their shawls pulled  
tight  
The children at the windows make no sound  
The rosary beads slip through the gnarled hands  
The holy water sprinkled round and round

The days go by and hope is fading now  
Mike Seáinín's cap comes in upon the tide  
A broken oar, a piece of fishing net  
Sure 'twas God's will, they're now in heaven's  
good light

The motor boat powers through the raging seas  
And moors with flying rope and anchor throws  
The garda seargent leaps onto the Cé  
And strides with quickening step to rap on  
doors

"They're safe, they're safe, ó buíochas mór le  
Dia!  
Their boat's thrown clear on rocks at far Dún  
Síon  
By towering seas and winds of gale force 10  
Their only loss - Mike Seáinín's black caipín."

There's craic and céilí round Dún Chaoin  
tonight  
The rafters ring with rousing fiddled tune  
The boys and girls swing round the kitchens  
bright  
And Tuaisceart smiles beneath a harvest moon.

community has indeed remained remarkably intact, and within that general group, people from West Kerry, or from *An Blascaod*, are easily identifiable because they have become leaders in local organizations dedicated to the maintenance of ethnic interest and culture. For example, the John Boyle O'Reilly Club, a social service organization, has for the past ten years been led by Mr Michael Carney, a native Blasket Islander. The governing Board of Directors of the John Boyle O'Reilly Club is comprised of a majority of West Kerry Irish Americans, some of whom have blood ties to the Blasket Islands. As it was at the beginning of this century, it is now, and the Irish Language represents the force that binds the community together.

## Gone with the Wind

*Padraic Ó Catháin*

*Gurbh é An Rí a shin-sin-seanathair.*

The voyage from the Blasket Island to Dingle is long and difficult even in ideal weather conditions.

Visitors to the island today have the advantage of high powered boats but can only travel when allowed by the moods of the sea.

The islanders undertook this journey regularly in *naomhóga* – the lattice framed boats covered with tarred canvas that floated on the water like a cork. My grandfather Míci Vici Ó Catháin (Bofar) undertook this journey several times each year to sell lambs, wool and fish and in turn buy the provisions needed for a family of six girls and three boys. Each autumn he had to take home eight large sacks of flour, there was no guarantee that shopping trips could be undertaken during the winter months.

On one occasion in the early 1920s he set out with my father Paddy in their *naomhóg* to sell a few lambs to John Curran in Green Street, Dingle. This was their usual trading place for selling lambs and obtaining provisions for the family.

There was some urgency about this journey; money was needed because one of my aunts was about to emigrate to Hartford, U.S., and my father had applied to join An Garda Síochána and needed a character reference.

Sea conditions were not ideal but the journey could not be delayed any further. It was a challenging journey, with just two people rowing where normally there would be three or four, but space was needed for their cargo.

They reached their destination and completed the deal. John Curran paid them by cheque and without much delay they set out on the long journey home. They passed Ventry Harbour and stopped rowing for a rest before rounding Sleat Head and crossing the treacherous waters of Blasket Sound.

While “taking their ease” my grandfather took the cheque from his pocket and examined it. Happy with the price they got for the lambs, he reached over to show it to my father.

Disaster struck – before my father had a firm hold on the piece of paper it was whipped from his grasp by the wind and fluttered off across the choppy sea.

They rowed after it frantically and spent a long time searching in ever increasing circles but not a trace of it could be seen – it had literally “gone with the wind”.

They were absolutely devastated and panic stricken as the loss of their hard earned money dawned on them. Resigned to their loss they spent a long time considering their best course of action. Going home empty handed was out of the question, the anger and ridicule of the family would be unbearable, word would soon spread around the village and they would be a laughing stock and the butt of every joke for years to come.

They decided to keep their misfortune secret, return to Dingle and arrange a loan from John Curran to be repaid at a future date, they did not realise that a new cheque could be issued without any loss.

When John Curran saw them return he knew by the look on their faces that a crisis of major proportions had overtaken them. They related their mishap and outlined their plan. He laughed heartily, issued a new cheque, poured them two strong glasses of whiskey and sent them on their way once more.

They were overjoyed, the *naomhóg* danced over the waves and they were at Sleat Head in no time! They took their usual rest to brace themselves for the final part of the journey.

As they sat resting in the *naomhóg*

they noticed a piece of paper bobbing by on the waves. They fished it out, to their utter astonishment it was the cheque they lost several hours earlier. My grandfather was speechless while he laid out the soaking wet cheque on the seat to dry. It was in remarkably good condition despite having spent several hours in the water. He now had two cheques for the lambs and was as bewildered as when he had none.

My aunt emigrated to Hartford and my father was called to the Garda Training Depot in Dublin. The following year there was some family emergency and funds were low. The cheque from the water was still in my grandfathers pocket and must have been a great temptation, he often looked at it and wondered if Currans would notice if it was cashed.

Eventually one day in Dingle for badly needed provisions he presented the cheque in Currans shop, it was accepted and no remarks were passed. Time moved on and the event was forgotten about. My father was posted to the Conamara Gaeltacht area, his brother Muiris and four of the girls emigrated to Hartford, the other two married elsewhere in Ireland. The youngest brother, Séamus, was left at home to help my grandparents. In July 1936 he contracted the dreaded bacterial meningitis – unable to get medical help due to an unseasonable summer storm –



Séamusín, Peig, Máire Mháire Eoghan Ní Dhuinnshléibhe-Uí Chatháin, agus Mícheál (Míci Vici Bofar) Ó Catháin, c. 1934



he died at the age of 21 years. My grandparents were heartbroken, and without help needed to operate the *naomhóg*, island life became too difficult. My father and Muiris, who returned from the U.S. for a year, helped build a house in Muiríoch where some relations were living. They left the island before the outbreak of war in 1939. Mici Viki never lost contact with the island and returned regularly to look after his flock of sheep with the help of the O'Sullivans, Paddy and Seánín Mhicil, his cousins and close friends.

After the war years when petrol became more plentiful we travelled from Sligo every year to spend summer holidays in Muiríoch. On one of these holidays my grandfather seemed very concerned about something. He seldom went anywhere by car but on this occasion was very anxious to travel with my father to Dingle. When he returned he was in great form and enjoyed the card games of forty-five we usually played at the kitchen table.

Later my father told me the story of the cheque and what happened during their visit to Dingle, where my grandfather was anxious to make amends for his misdeed of thirty years earlier.

John Curran was delighted to see him after so many years but my grandfather

was in no mood for pleasantries; he had a load on his mind. He told his story. There was a long silence. He looked up. John Curran had a big smile on his face. He took down a bottle of whiskey, his only remark as he filled the glasses – “You are talking about a long time ago.” No word of whether he remembered anything about the incident.

They reminisced about times past while any effort by my grandfather to repay his debt was waived away. Mici Vici died a few years later and is buried in Kilmalkaeder with his wife Maura Mhaura Eoghain Ní Dhuinnshléibhe.

The wheel of life took one more turn before this story concluded. I am now living in Rosses Point in Co. Sligo, a small seaside village with a well known Championship Golf Links.

A few years ago I was elected captain of the club. Every year the captain presents a special prize to be played for by the members on Captain's Day. The prize I presented was won by a young man who worked in a local bank, a good golfer who had joined the club a few



Paddy Ó Catháin on his graduation from the Garda Depot, Dublin, 1924  
Above: John Curran's reference.

years previously. Having presented the prize I was astonished to discover that his mother is a Curran from Dingle and he is a grandson of John Curran of Green Street. I related the story of the cheque and suggested that I settle the debt. Like his grandfather, he smiled and poured me a glass of whiskey. We agreed that the family debt was finally settled after almost eighty years.

Mici Vicki, you can now rest in peace.



*“Whatever he studies, the future observer of St Kilda will be haunted the rest of his life by the place, and tantalised by the impossibility of describing it, to those who have not seen it.”*

An nádúraí, James Fisher, a dúirt an méid sin i 1947 agus tá fhios ag an scríbhneoir seo anois go raibh an ceart ar fad ag Fisher. Mar d’éirigh liomsa oileán diamhair draíochtúil Híort a bhaint amach ar an 16 Meán Fómhair i mbliana—rud a bhí i mo cheann a dhéanamh le blianta fada ó léas an leabhar *The Life and Death of St Kilda* le Tom Steele. Déanfaidh mé iarracht éigin cuid de dhraíocht an oileáin iontaigh sin a chur os do chomhair—cé go bhfuil sé deacair teacht ar na focail chearta chuige sin.

Oileán iargúlta é Híort, atá daichead éigin míle siar ó Oileáin Thiar na hAlban—nó The Outer Hebrides, mar a tugtar as Béarla orthu. Hírta is coitianta a thugtar anois ar an oileán seo—an ceann is mó de na hoileáin agus na stocáin atá in oileánrach St Kilda. Go deimhin is minic ná deintear aon idirdhealú idir St Kilda agus Híort no Hírta. Ar na hoileáin eile atá san oileánrach tá Boreray, Soay agus Dún maille leis na stocáin—Stac Lee agus Stac An Airmin (gar de Bhoreray).

Toisc é bheith chomh hiargúlta, ní gan dua a bhainfeá Híort amach an lá is fearr den mbliain agus ní bheinn-se ann chuige murach an chabhair agus an spreagadh a fuair eas ón National Trust For Scotland agus lucht QINETIQ (tuilleadh fúthu seo níos déanaí), a lig dom taisteal leo ina héileacaptar agus go deimhin ó mo lucht stiúrtha féin in Oifig na nOibreacha Poiblí. Is féidir dul amach ann ar bhád luais ó Thairbheart ar Na hEarraidh

(Harris)—turas a thógann suas le trí uair a’ chloig de ghnáth agus atá ag braith go huile is go hiomlán ar aimsir bhreá. Chuirfeadh fiacha an turais poll maith domhain i do phóca. Fós féin baineann dornán maith daoine Híort amach gach bliain.

Cad ina thaobh go mbeadh spéis ag mo leithéid-se in oileán atá na mílte fada ó bhaile ó mo cheantar dúchais? Ar an gcéad dul síos tá cosúlachtaí móra idir Híort agus an Blascaod Mór, atá i mbéal an dorais agam. Oileáin thréigthe is ea iad araon—ach oileáin atá ar bhéalaibh daoine leis na cianta.

- Tréigeadh Híort sa bhliain 1930 agus d’imigh an dála céanna ar an mBlascaod i 1953.
- Ní raibh riamh níos mó ná 180 duine ina gcónaí ar aon cheann acu.

- Tá radharcanna iontacha agus aillteacha arda timpeall orthu.
- Bhíodh “Dáil” acu sa dá oileán.
- Labhair na háitreabhaigh Gaeilge ar an mBlascaod agus Gaedhlig ar Híort.
- Bhí scoil bheag ar an dá oileán.
- Fuair eadar ciapadh agus callshaoth ó ghníomhairí na dtiarnaí talún sa dá áit.
- Ba é an taithí a fuair eadar ar úsáid an airgid ba thrúig díothaithe do na pobail iontu araon.
- Liosta fada le háireamh an méid litríochta atá ar fáil mar gheall ar an mBlascaod agus Híort.

Is mó i bhfad líon na leabhar atá scríofa faoi Híort (timpeall 200 a dúradh liom) ná mar atá faoin mBlascaod. Bhíodh sin mar atá, is iad muintir an oileáin féin a scrígh formhór na leabhar mar gheall ar an mBlascaod. Cuairteoirí agus sain-eolaithe a scrígh na leabhair ar fad atá againn mar gheall ar Híort.

Iascairí agus feirmeoirí ba ea na Blascaodaigh—lucht seilge éan agus feirmeoirí ba ea na Híortaigh. Ní raibh pobal an dá oileáin ar aon chreideamh amháin—Preispitéirigh dhubha ba ea na Híortaigh—Caitlicigh ba ea na Blascaodaigh. Do mhair an ministir de ghnáth ar Híort—ní raibh aon sagart riamh ina bhuan chónaí ar an mBlascaod.

Ar nós an Bhlascaoid is amhlaidh a bhí an talamh ar cíos, ó thiarna talún i bhfad ó bhaile, ag na Híortaigh. B’iad muintir Macleod ó Dunvegan san oileán Sciathanach na tiarnaí talún deireanacha a bhí acu. Thóg lucht Híort sráidbhaile in aice le Bá an Bhaile—an áit a raibh an fhothain is mó le fáil acu ó ghálaí gorma gaoite an Atlantaigh thuaidh. Thógadar botháin eile níos faide isteach san oileán, agus d’úsáidís iad san tsamhradh le linn dóibh a bheith ar buaille. Do thóg na Blascaodaigh a mbaile féin in aice leis an gcaladh ansin.





Ceann de na rudaí is mó a thugas faoi ndeara ar Hiort is ea na “cleitean” (*cleit* an uimhir uatha) atá scaipthe go fada fairsing timpeall an oileáin. Struchtúir iad seo—botháin bheaga choirceogacha—den gcuid is mó, atá tógtha le clocha ó bhonn go barr. Os rud é nach bhfuil aon mhoirtéal sna cleitean, gabhann an ghaoth tríothu agus bhain na Hiortaigh úsáid astu chun bia a stóráil iontu, ach go háirithe na héanlaith a mharafáís ina mílte gach bliain.

Thagadh gníomhaire an Tiarna Talún go Hiort gach bliain ag éileamh an chíosa, ach ní airgead is mó a thugtaí dó ach cleití agus ola na n-éan, cáis, agus mar sin de. Is minic a bhíodh ocraas gafa chucu sula mbíodh a chuid ar fad curtha ar leataobh don dtiarna.

Tar éis do na daoine an t-oileán a thréigean, d’fhág an t-uínéir ag an am, An Sú Marquess of Bute, Oileán Hiort ina uacht ag The National Trust for Scotland i 1957. Sular cailleadh é, thug an Marquess of Bute paiste talún do Aireacht Cosanta na Breataine chun ionad faire a thógaint ann a choimeádfadh súil ar na diúrácáin mhíleata a bhíonn á scaoileadh san aer, siar trasna ó bhunáit mhíleata ar oileán Uibhist A’ Deas. Is iad an comhlacht QINETIQ, atá luaite cheana agam, a dheineann cothabháil ar ionad faire na ndiúrácán anois. Ní thainníonn sé le cuid den lucht caomhnaithe go bhfuil a leithéid de ionad míleata ar Hiort—ach glactar leis coitianta gur fearr ann é ná as.

Sa lá atá inniu ann, tá trí eagrais—The National Trust for Scotland, Scottish Natural Heritage agus an tAireacht Cosanta—i bpáirtíocht le chéile chun clár cuimsitheach taighde agus caomhnaithe a chur i bhfeidhm ann. Is Láthair Oidhreacht Domhanda é oileánrach St Kilda ó 1986—an chéad Láthair Oidhreacht Domhanda riamh in Albain. Tá plean bainistíochta cuimsitheach i bhfeidhm ar mhaithe leis an oileán.

Tuilleadh eolais breise maidir le St Kilda ar an suíomh seo:

[www.kilda.org.uk](http://www.kilda.org.uk)



### St Kilda: Fascinating Facts

- St Kilda is one of only 24 global locations to be awarded “mixed” World Heritage Status for its natural and cultural significance.
- St Kilda is Europe’s most important seabird colony, and one of the major seabird breeding stations in the North Atlantic.
- The world’s largest colony of gannets nests on Boreray and the sea stacs.
- St Kilda has the largest colony of fulmars in the British Isles—nearly 65,000 in 1999.
- Stac an Armin (191 metres) and Stac Lee (165 metres) are the highest sea stacs in Britain.
- St Kilda has one of the most extensive groups of vernacular building remains in Britain. The layout of the 19th-century village remains to this day, and over 1,400 stone-built cleitean for storing food and fuel are scattered all over the islands, and even on the sea stacs.
- Seabirds formed a major part of the St Kildan diet, especially gannets, fulmars and puffins. At one time it was estimated that each person on St Kilda ate 115 fulmars every year. In 1876 it was said that the islanders took 89,600 puffins for food and feathers.
- The St Kildans used to eat puffins for a snack—just like a packet of crisps!
- Soay sheep, from the island of Soay, are a unique survival of primitive breeds dating back to the Bronze Age.
- In recent years DNA has been extracted from blood or tissue samples taken from over 1000 individual Soay sheep on St Kilda. This has enabled researchers to compare the genetic make-up of the sheep with the number of parasites the sheep carry and their survival rate. It also shows which rams fathered which lambs. Most Soay rams father only one or two lambs, but “old Green 23” had 27 lambs. A super ram!
- Two kinds of mice (the St Kilda house mouse and St Kilda fieldmouse) used to be found on St Kilda. Both were larger varieties (sub-species) of the mainland house mouse and wood mouse respectively. They were probably brought to St Kilda by Norsemen. The house mouse became extinct after the islanders left in 1930.
- The St Kilda wren is a larger sub-species of the mainland wren found throughout the St Kilda archipelago. There are believed to be only about 113-117 pairs on Hirta.
- In the 1850s, forty-two islanders emigrated to Australia. Many of the emigrants died en-route, but a few settled in Melbourne, and to this day a suburb of the city is called St Kilda—named after the schooner The Lady of St Kilda which was anchored off the shore at around this time. There is also a St Kilda in New Zealand.
- At 1400ft, Conachair boasts the highest sea cliffs in Britain (féach lch 32).

## Iascaireacht sa Bhlascaod

D'fhostaigh Fondúireacht an Bhlascaoid foireann taighde, Atlantic European Research, fé stiúir Phádraig Uí Fhlanagáin sa bhliain 1990 chun scrúdú a dhéanamh ar oidhreacht shóisialta agus chultúrtha an Bhlascaoid.

Bhí an Dr. Críostóir Mac Cárthaigh fostuithe go lánaimseartha agus seo thíos gearr-chuntas ar an bhfarrage agus ar iascaireacht uaidh.

Aoireacht stoic ab ea an cúram a bhí ar an “chéad dream” a chuaigh chun cónaí ar an mBlascaod, de réir an tseanchais, agus ba é an t-aon saghas iascaigh a dheineadar ná le doruithe ó na clocha. Ag tagairt don ochtú haois déag atáthar is cosúil, sna cuntais seo. Ní mór an fhianaise atá againn don tréimhse seo, áfach. Meabhraíonn John Blyle, Tiarna Orrery, a thug cuairt ar Dhún Chaoin sa bhliain 1735, go raibh báid acu: “...during the time I was looking at the island, some poor wretches ventured into a boat with rabbits for sale.” Ní raibh aon iascach ar bun gur fiú trácht air mar sin féin go dtí an naoú haois déag, le teacht na mbád mhóra saighne. Bhí na báid saighne á n-úsáid go forleathan sa chuan ó thosach na naoú haoise déag, ach bhí dhá bhád ag teastáil chun na saighní a láimhseáil i gceart – bád mór agus foiléar (*follower*). Ba chostasach an ní é a leithéid a bheith ag pobal beag, gan amhras, agus is é is dóichí ná go raibh na báid seo ag muintir an Oileáin níos déanaí ná mar a bhí ag pobail na míntúre. Ó thuairiscí Thomáis Uí Chriomhthain, is léir go rabhadar in úsáid ag na hoileánaigh roimh an ngorta mór, áfach. B'iad *gabhair* agus *colmóirí* an dá shórt éisc is mó a mharáití, le saighní cloch. Bhí ag éirí go maith leo tríd is tríd, go dtí gur tháinig na *seirdíní* isteach sa chuan (go luath i seachtóidí an naoú haois déag nó mar sin, ní foláir) agus chuir na seirdíní an ruaig ar na gabhair. Ní raibh mórán maitheasa san héisc seo mar nach raibh aon deis ag na daoine chun iad a leasú go dtí gur bunaíodh seid leasaithe in Uíbh Ráthach thart ar 1877. Thug iascairí an chuain faoi na saighní trá mar sin: ní raibh ach bád amháin ag teastáil don obair seo mar go mbíodh ceann na saighne feistithe don dtalamh. Bhí an saghas seo iascaigh ar siúl sna cuaiseanna móra in Inis Tuaisceart: Cuas Mhór Bharra Liath agus Cuas Sheáin Uí Lubhaing.

Thart ar 1879 a tháinig na *maicréil mhóra Bealtaine* ‘on chuan don chéad uair. Is ag an am seo leis, a thosaigh an



Naomhóg á iompar ag Oileánaigh, Cé Dhún Chaoin, 1935.  
Albert Eskeröd ón tSualainn a ghlac.

Roinn Béaloideas Éireann

*naomhóg* ag teacht i réim mar bhád iascaigh. Luann Tomás Ó Criomhthain gur leis na báid saighne a mharaigh na hoileánaigh a gcéad biaiste mhór mhaicréil Bhealtaine. Más amhlaidh gur dhein, caithfidh go raibh na báid saighne dá n-úsáid go dtí an pointe sin ar a laghad. Bhí an naomhóg níos saoire agus níos eacnamaíoch ná na báid mhóra: d'fhéadfadh beirt nó tríúr dul i gcomhair lena chéile chun ceann a cheannach agus é a chur ag obair.

Baintí feidhm as spiléir agus traimlí sna naomhóga. Suas le dhá phunt go leith meáchain a bhí sna maicréil mhóra Bealtaine. Bhí maicréil mhiona ann leis san fhómhar. Bhíodh tríúr fear sa naomhóg agus sé cinn de líonta acu. San oíche a bhídís ag iascach na maicréal agus thógaidís sos béile i lár na hoíche. Trí mhíle maicréal a d'fhéadfaidís a iompar sna naomhóga is mó a bhí acu. Ach tá sé ráite go raibh suas le ceithre mhíle maicréal iontu uaireanta. Oíche dhubh an ionú ab fhearr chun iascach maicréal. Mharaídís ballaigh le traimlí, leis.

Mharaídís éisc mhóra gharbha le spiléir – *rothaí, albairdí, troisc, eascain, madraí éisc, turbetí, pollóga, leathóga* agus *langaí*. Thosnaidís ar an spiléireacht i mí Feabhra. Fágtaí na líonta thar oíche agus díoltaí formhór an éisc (ní raibh dúil ag na hoileánaigh i roinnt mhaith de na héisc seo, .i. an *roth, alabáird, bracmhadra* agus *an roc*; chuireadh na ceannaitheoirí sall go Sasana iad seo).

Bhí mórán láithreacha iascaigh ag na hoileánaigh timpeall an Bhlascaoid. Bhí tarraingt ar bhanc Bharra Liath, atá leathmhíle soir thuaidh d'Inis Tuaisceart, áit ina raibh na héisc flúirseach – *maicréil, langaí, troisc*, agus *gliomaigh*. Bhí An Tiaracht go maith chun éisc, leis – i dtuairim na n-oileánach, bhí na héisc níos toirtiúla anseo. Idir an Tiaracht agus an Blascaod, bhí Banc Gharraí an Déil, áit eile a bhí nóálta chun éisc. Chuadar chomh fada leis na Feo, carraigeacha atá tuairim is dhá mhíle siar ó Inisicléáin. Bhí an Inis féin agus Inis na Bró nóálta chun potaí; théidís siar ag iascach i dtreo na hInise, áit a dtugaidís an oíche go minic. Tuairim is cúig mhíle soir ó Inis na Bró, agus dhá mhíle ó dheas den Bhlascaod, atá an Fiabhanc, áit ar chaith Muiris Ó Súilleabháin lá aobhinn ag iascach pollóg le doruithe. Bhí áiteanna níos cóngaraí don Bhlascaod féin a bhí nóálta



Naomhóga ar stáitsí, An Blascaod Mór, sna 1940í.  
Tomás Ó Muircheartaigh a ghlac.

Roinn Béaloideas Éireann

chun éisc: Banc an Bhlascaoid; an Bas, ar an taobh theas den Oileán; Carraig an Lóchair agus an Leaca Dhubhach, ar an taobh thuaidh den Oileán. Tugann Micheál Ó Gaoithín an liosta seo leanas de na saghsanna éisc a fuarthas cois cloiche agus trá: *an*

*ballach, deargán, ceann cruu, spéirlint, pollóg, crothóg, maicréal, scadán, searróg, donnán, portán, gliomach, eascann agus an gabhar beag.* Bhí mórán áiteanna ar an taobh thuaidh den Oileán go háirithe a bhí nótálta chun iascach le doruithe, .i. Rinn an Éisc agus an Coileach.

Go luath tar éis na *maicréil mhóra Bealtaine* a bheith tagtha don chuan, thart ar an mbliain 1880,

tháinig mórán bád Sasanacha agus Francacha, báid ón gcósta oirthear, agus ceannaitheoirí, ag triall ar na *maicréil*, timpeall an ama seo. Bhí seideanna leasaithe tógtha sa Daingean, i bhFionn Trá agus in áiteanna eile ar fud Chorca Dhuibhne faoi dheireadh na haoise. Bhí taithí ag cuid de na hiascairí seo ar photaí gliomach leis, agus d'fhoghlaim muintir an Oileáin ceird na bpotáí uathu. Bhí an scil foghlamtha ag iascairí an Daingin níos túisce ná seo, ach dealraíonn cuntais na n-oileánach gurbh iad na Sasanaigh (fir darbh ainm Parsons agus Nicholson) a thaispeáin conas na potaí a dhéanamh. Tá seans gurb iad dream iascairí ó Uíbh Ráthach a thug na Sasanaigh leo 'on Oileán mar bhí seantán tógtha acu ar Bheiginis i 1880, agus bhíodar ag iascach *gliomach* timpeall na n-oileán ag an am. Bhí an naomhóg an-oiriúnach do na potaí mar gur féidir dul níos cóngaraí do na clocha leis an naomhóg ná le haon bhád eile. Is í seo an chúis, is dócha, go dtáinig leathnú chomh tapaigh sin ar na naomhóga ag an am.

Tá fhios againn go dtriomaítí roinnt éisc san Oileán, ach choinnítear siar na héisc seo le n-ithé. Dheintí fhormhór na n-iasc a leasú le salann. Chuirtear na breac éisc go léir i dtaisce i soithí agus dhíoltaí iad ag an margadh sa Daingean gach dara mí nó mar sin. I gcás éisc úr (*maicréil*, go háirithe) thugaidís go Dún Chaoin iad seo, an uair go mbíodh biaiste mhaith acu, agus cuirtear i bpacaí ar bharr na hAille Móire iad. Thugtaí as san 'on Daingean iad i gcairt, agus dhíolaidís scilling an céad, nó céatadán den phraghas, le fear an chapail. Gan amhras, chabhraigh an bóthar iarainn (a tógadh i 1891) leo go mór chun margadh Thrá Lí a shroichint. Chuirtear a thuilleadh go Luimneach agus Corcaigh ón Daingean.

Bhí na hoileánaigh go réasúnta maith as le linn an ama seo. Bhí 12 naomhóga ag obair ón Oileán sa bhliain 1893. Chomhairigh Tomás Ó Criomhthain 80 naomhóg sa chuan lá amháin in 1919. De réir tuairiscí an Bhoird Iascaigh maraíodh 4,000 gliomach timpeall na mBlascaod sa bhliain 1887, agus an oiread céanna an bhliain dár gcionn. I dtuairisc Choimisinéir an Bhoird i 1907, an tUasal H.R. Vereker, deir sé



Oileánaigh sa bhFaill Mór i nDún Chaoin. Carl Wilhelm von Sydow a ghlac, c.1923

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go raibh na hoileánaigh ag braith ar an iascach, gliomaigh go háirithe, agus go rabhadar ag tuilleamh airgid mhaith astu. Deir sé leis, go dtagadh bád ón Daingean chun na gliomaigh a cheannach. Bhíodh báid umair ag teacht ó Shasana leis; luaitear an captaen Hix go rialta 'on Oileán roimh an chéad chogadh domhanda – eisean a thug scéal na síochána i 1918. (Bhí pota stóir acu ag Tobar na hAille fén am seo, is cosúil.) Bliain ina dhiaidh seo, tuairiscíonn cuairteoir don Oileán, Donn Mac Míleadh, go raibh £20 as *gliomaigh*, agus £30 as maicréil á thuilleamh ag gach aon iascaire san Oileán i n-aghaidh na bliana. Bhí ceithre scilling ar chéad *maicréal* agus scilling ar *ghliomach* le fáil sa Daingean i 1918. Sa bhliain 1919, bhí scilling an punt le fáil ar *mhaicréil* leasaithe a bhíodh ag cur go Meiriceá. Chuir rialtas Mheiriceá cáin chustaim ar iasc leasaithe sa bhliain 1921, buille tubaisteach don tionscal. Bhí rath fós ar na *gliomaigh*, áfach: scilling an ceann le fáil orthu thart ar an mbliain 1930, agus £80 á thuilleamh ag criú naomhóige. Bhíodh bád umair ag teacht 'on Oileán ón bhFrainc idir na blianta 1930-1939. Peter Trehiou an captaen a bhí uirthi, ó Phaimpol.

Bunaíodh coimisiún sa bhliain 1947 chun staid na n-oileánach a scrúdú, agus mheasadar go raibh idir £500 agus £600 á thuilleamh ag iascairí an Oileáin ar ghliomaigh. Faoin am seo, áfach, bhí meath tagtha ar iascach na *maicréal*. Bhí mórán trálaeir ag iascach sa chuan, báid ón Daingean, Cathair Saidhbhín agus mórán báid ón iasacht – ón Fhrainc, ón Spáinn agus ó Shasana. Bhí iascaire ón Oileán in ann a mhíniú do chuirteoir sa bhliain 1938: “*The fishing is going from bad to worse. And no wonder! ... 'Tis like Broadway out there at night!*”

#### Piseoga a bhain leis an iascaireacht:

Caití fód le hiascaire ag fágaint an tí.

Cosc ar ainmhithe ceithre chosach a ghlaoch

– coiníní, madra rua

Mí-rathúil bualadh le bean rua roimh dul ag iascach.

# The Great Blasket Music Tradition

by Audrey O'Carroll

## THE GIVEN NOTE

On the most westerly Blasket  
In a dry-stone hut  
He got this air out of the night.

Strange noises were heard  
By others who followed, bits of a tune,  
Coming in on loud weather

Though nothing like melody.  
He blamed their fingers and ear  
As unpractised, their fiddling easy

For he had gone alone into the island  
And brought back the whole thing.  
The house throbbed like his full violin.

So whether he calls it spirit music  
Or not, I don't care. He took it  
Out of wind off mid-Atlantic.

Still he maintains, from nowhere.  
It comes off the bow gravely,  
Rephrases itself into the air.

So wrote Séamus Heaney about the Blasket air, *Port na bPúcaí*.

In 2004 I was casting round for a topic for my Masters thesis. I thought about the Great Blasket and wondered, "Was there any music there at all?" On my first exploration of recordings at Raidió na Gaeltachta in Baile na nGall, I was disheartened to hear an Islander say, "There was no music on the Island." Oh dear! Happily, when I listened to some more recordings I found that there was. A lot.

But what was I to make of the music that I heard in the archive recordings? Because I am a classically-trained musician, and a Galltacht one, I found it difficult at first to understand the musical sounds that the Islanders made. The fiddling was frankly thin-toned and basic with some dodgy tuning and, though I immediately enjoyed the singing, the pronunciation of the Irish was a challenge to my un-attuned ears. Blasket music was such a simple music. What could one say about it without overarguing it? And why did it sound like that? Those instinctive questions suggested the way forward. My research tried to answer the question, "What is going on in Blasket Islanders' music?" I framed my answer in terms of tradition, culture and difference. In this article I'll confine myself to looking at the nature of the tradition.

## So what was the Blasket tradition?

It was very much like Island music elsewhere around Ireland and on the peripheries of the British Isles. It was recreational and community-based. It embraced singing and dance music played on fiddle and melodeon or button accordion as well as "puss" music. Repertory came from everywhere. It was local, regional and national. It was old and new, acquired through inheritance, casual contact at fairs and the like, recordings,

formal teaching and local invention. The invention was in the small improvisations, both instrumental and vocal, and in the local lyrics. There were community preferences in this tradition. Music moved in and out of it and some pieces persisted, *Éamon Mágáine*, *Raghadsa's mo Cheaití ag Bhálcaireacht*, among the latter. The songs included, principally, Irish-language lyric love songs and others that spoke more simply of ordinary life. English-language songs brought in by outsiders had a place. In *Fiche Bliain ag Fás*, Muiris Ó Súilleabháin tells us that Synge sang one for the Islanders when he visited in the 1920s. The singing tradition included the quasi-improvisatory female art of keening, in a remnant form. The mention of "remnant" reminds us that the Blasket tradition predates the recordings that were my guide and, so, cannot be wholly revealed. Polkas and slides made up most of the dance music.

Performing conventions and courtesies were important in the Blasket tradition like others. This can be heard in the recordings where songs are often performed following their explanation and interrupted by formulaic words of praise, "Ardfhear!" and the like. There was a private solo practice at home or during rambling-house visits, and a more public one at the "oíche" which was a community event. The "oíche" usually took place during summertime when visitors came. Though we know that some women played instruments, they are rarely heard in the recordings. It is likely, in fact, that most didn't play. Their busy lives coupled with the tendency for men alone to gather for leisure largely excluded them from this kind of recreation. Men had more opportunity, and more free time. Women's singing, easily undertaken as they gathered to sew is, on the other hand, well represented on the recordings.

The structure of Blasket music, broadly as elsewhere in the national tradition, has local inflections. The local accent, varying individually, colours the Gaelic sound of the song lyrics, giving it a West Kerry stamp. The songs that the Islanders sang, assimilated or home-grown in an absorbed style, typically feature nature imagery. Much of the music is in the internal rhyme of the words, "*Níl sé sa domhan i bpower a molta níos fearr*," in *Beauty an Oileáin* for example - that Islanders draw out instinctively. Local and localised references place songs in the area. There are references to the islands, to Dún Chaoin, to familiar individuals and so on. The local songs have a more-exaggerated, strutting, and vernacular lyric and make obvious use of available word formulae, "*Ba ghile ar a taobh í ná an sneachta ar an gcraobh*," from *Réchnoc Mná Duibhe*, for instance, that is used in many other songs. The use of formulae also explains sometimes episodic, disjointed lyrics that have a "cut-and-paste" character. *Beauty* is such a case.

Islanders showed little interest in the playing of slow airs but they had their own prized one as the extensive lore around it proves. The Blaskets' air, *Port na bPúcaí*, with its unusual, snaking, contour, atmospheric colour notes and particularly repetitive structure is regarded as an oddity in the national tradition where it has found a secure place. Sliabh Luachra



Figure 1. One of Seán Cheaist Ó Catháin's variations of *Port na bPúcaí* (1965).

fiddler, Paddy Jones, describes it as “a weird tune...outside of Irish music really... rambling around up and down cadences and notes...there’s no logic to it...it doesn’t make sense to my head”. I think that, odd though it is, it may have a source in the local tradition, derived from both the “slow air” and faded lament traditions.

The Blasket performance style, the living sound of the Blasket, is intertwined with the structure. Singing follows few rules including notions of regional norms. Vocal timbre ranges from speech-like relaxation through a nasal or, in high-placed singing, a pinched, to a pure and open toned sound. Local and even individual accent colours the tone as does a natural tuning that doesn’t concern itself with harmonic context. Expression is concentrated on the words rather than the melodic line. This results in a syllabic treatment of song texts. Phrasing, like rubato, plays with word stresses making music by integrating the fluidity of speech into the strict metre of the songs. The ethos is personal and intimate. It’s a shy music, worlds away from the extrovert styles that abound today. I found it interesting that emotional expression differs along gender lines. Women sing in a more overtly sentimental way than men.

The instrumental playing style on the recordings is interesting in a number of respects. There is a basic harmonic sense in the unsystematic use of neighbouring string drone notes and the erratic percussive use of the left-hand in melodeon playing. The fiddle tone is basic and there are “unclean” sounds including some particularly wide tunings that evidently reflect personal technique, choice and the poor condition of some instruments. The salty dampness of the Island must have been a challenge to fiddle owners! Rhythm in the dance music is particularly vital and flexible with an emphatic pulse. The basic single-stroke bowing on the violin and press and draw playing of the melodeon contribute to the “lift” of the rhythm. There is no mistaking its purpose as dance music. The limited decoration of tunes with grace notes, repeated notes, and scale runs is balanced by some interest in melodic variation. Airs, on the other hand, are played smoothly with more embellishment and attention to melodic subtleties and with a subverted metre that is characteristic of all air playing. The airs refer to stories and invite close attention rather than the physical response of dance

music. The playing of *Port na bPúcaí* is shaped by and enjoyed in great part for its extra-musical associations with fairy lore. Low fiddle pitch and wide melodeon tuning colour the sound. What I have just described are the local traditional norms for the period of the recordings. The many personal styles fit and are based on choices made within these norms. For individuals, it was all about making the music their own.

Of course, there wasn’t “a” Blasket tradition fixed in time or place. The tradition was conservative, dynamic, porous and shifting. It was certainly semi-bounded by Islanders’ cultural and geographical location but contacts with musical individuals (teachers and a garda), a cultural organisation (the Gaelic League) and recordings (brought by teachers and visitors and heard by Islanders in Kruger’s pub in Dún Chaoin on the mainland), were important in shaping changing practices and content over time. The tradition responded too to larger economic and political forces, eventually dispersing and re-rooting along with the Island diaspora. Such a re-rooting is the origin of Seánín Mhicil Ó Súilleabháin’s wonderful *Pop Goes the Weasel* that started life in the music hall, was later “jigged” by a German-American Vaudeville fiddler and made its way to Seánín’s ear via a Seán McGuire recording in the ’60s. It was local repertory adaptations and performing styles, modelled by the community but honed by individual, personal choice that indigenized the music. That made it Blasket music in fact. The sound idiom was peppered with choices made by individual Island performers. It was also localized to the Blaskets by references, lore (*Port na bPúcaí*), accent (“cola” for “chuala”), association with the transmitter (parent or neighbour) and tune preferences. All of these factors animated the tradition musically and contributed to its Blasket texture.

How fortunate we are to have housed at Ionad an Bhlascaoid the extensive and rich sound archive created by Raidió na Gaeltachta from the 1970s. It makes a great companion to the hitherto better-known “Blasket Library”. Perhaps the earlier recordings, beginning with Synge’s now “*dul amú*” ediphone recordings made in the 1930s, will be added to this collection some day. In the meantime, let the musical exploration of the Great Blasket continue!



# CINNEADH AN BHOIRD PLEANÁLA

Curtha i gcló anseo faoi mar a cuireadh ar fáil é. (Féach/see: I gCuimhne David Byers, Ich. 29.)

## An Bord Pleanála

Na hAchtanna um Pleanáil agus Forbairt 2000 go 2007

## Contae Chiarraí

Uimhir Thagartha i gClár Pleanála: 3766/07

Uimhir Thagartha an Bhord Phleanála: PL 08.226953

**ACHOMHARC** ó Virginia Brownlow ón Díséart, Aird Mhór, Contae Phort Láirge agus ón ndaoine eile in aghaidh an chinnidh a rinne Comhairle Chontae Chiarraí ar an 23ú lá de mhí na Samhna cead faoi réir coinníollacha a thabhairt don Blascaod Mór Teoranta faoi chúram O'Sullivan Campbell ó Castle Demesne House, Ivy Terrace, Trá Lí, Contae Chiarraí de réir pleananna agus sonraí a taisceadh leis an gComhairle sin.

**APPEAL** by Virginia Brownlow of Dysert, Ardmore, County Waterford and by others against the decision made on the 23rd day of November, 2007 by Kerry County Council to grant subject to conditions a permission to An Blascaoid Mór Teoranta care of O'Sullivan Campbell of Castle Demesne House, Ivy Terrace, Tralee, County Kerry in accordance with plans and particulars lodged with the said Council.

**AN FHORBHAIRT BHEARTAITHE:** Caifé nua agus foirgneamh seirbhíse le dabhach séarachais agus áit sná a fháil, séard a bheadh sa bhfoirgneamh seo ná caifé le idirúrlár, cistin, áit storála, áit fóirne agus ullmhúchána, staidéar, leithris, seomra céad cabhair agus seomra saoiú. Tá sé i gceist stór seachtarach a bheith ann chomh maith ina mbeadh stór do tharracóir agus treallamh eile cothabhála, gineadóir, seomra níochána agus stór sealadach do bhruscar, go léir, ar an mBlascaod Mór, Dún Chaoin, Contae Chiarraí.

**PROPOSED DEVELOPMENT:** The erection of a new café and service building with septic tank and percolation area, comprising of café with mezzanine, kitchen, stores, preparation and staff areas, study, toilet accommodation, first aid and ranger room. It is intended to have an external store within which there will be storage for a tractor and other external maintenance equipment and materials, generator, laundry area and temporary refuse storage, all at, An Blascaod Mór, Dún Chaoin, County Kerry.

## CINNEADH/DECISION

CEAD A THABHAIRT don fhorbairt beartaithe thuasluaite de réir pleananna agus sonraí thuasluaite mar gheall ar na cúiseanna agus tuisceanna atá ráite thíos agus faoi réir na gcoinníollacha a shonraítear seo leanas.

*GRANT permission for the above proposed development in accordance with the said plans and particulars based on the reasons and considerations under and subject to the conditions set out below.*

## NA HÁBHAIR CURTHA SAN ÁIREAMH/MATTERS CONSIDERED

Ag déanamh a gcinneadh, thug an Bord aird do na nithe úd a raibh dualgas orthu, de bharr na n-Achtanna um Pleanáil agus Forbairt agus na Rialachán arna déanamh fúthu, aird a thabhairt dóibh. San áireamh bhí aon aighneacht agus tuairim a fuair an Bord faoi réir forálacha reachtúla.

*In making its decision, the Board had regard to those matters to which, by virtue of the Planning and Development Acts and Regulations made thereunder, it was required to have regard. Such matters included any submissions and observations received by it in accordance with statutory provisions.*

## CÚISEANNA AGUS TUISCEANNA/ REASONS AND CONSIDERATIONS

At tabhairt aird do:

- (a) na cuspóirí atá leagtha amach sa Phlean reatha Forbartha Chontae Chiarraí agus don Phlean Limistéir Áitiúil An Bhlascaod Mhór chun áiseanna teoranta a chur ar fáil a bheadh riachtanach don sábháilteacht agus compord cuairteoirí,
- (b) Treoirínte faoi Chosaint Oidhreachta Ailtireachta do na hUdaráis Pleanála, eisithe ag an Roinn Chomhshaoil, Oidhreachta agus Rialtas Áitiúil i 2005,
- (c) nádúr agus scála teoranta na forbartha, agus
- (d) gréasán forbartha ar an Oileán,

meastar, agus í curtha i gcríoch de réir na gcoinníollacha atá leagtha amach thíos, nach mbeadh éifeacht suntasach ag an bhforbairt beartaithe ar áiseanna an Oileáin, agus go mbeadh sí ar aon dul leis an gcarachtair agus suíomh an Struchtúir Cosanta teorantach agus nach mbeadh sí ag dul in aghaidh sláinte an phobail. Dá bhrí sin, bheadh an fhorbairt beartaithe ar aon dul le pleanáil cuí agus forbairt inchothaithe an limistéir.

*Having regard to:-*

- (a) the objectives set out in the current Kerry County Development Plan and the Great Blasket Island Local Area Plan to provide limited facilities necessary for visitor safety and comfort,
  - (b) the Architectural Heritage Protection Guidelines for Planning Authorities issued by the Department of the Environment, Heritage and Local Government in 2005,
  - (c) the nature and limited scale of the proposed development, and
  - (d) the pattern of development on the island,
- it is considered that, subject to compliance with the conditions set out below, the proposed development would not have a significant adverse effect on the amenities of the Island, would be compatible with the character and setting of the adjoining Protected Structure and would not be prejudicial to public health. The proposed development would, therefore be in accordance with the proper planning and sustainable development of the area.*

## COINNÍOLLACHA/CONDITIONS

1. Caithfear an ché nua a chur ar bun ar an Oileán agus an scéim bainistíochta a bhaineann léi a bheith i bhfeidhm sula gcuirfear tús leis an bhforbairt agus ábhar foirgníochta gaolmhara a iompar chuig agus a stóráil ar an suíomh san áireamh. Chomh luath agus a chuirfear an ché nua i bhfeidhm, cuirfear faoi bhráid an údaráis phleanála agus geobhfar aontú i scríbhinn do sna nithe thíosluaite:

(a) Amchlár chun na príomh ábhair foirgníochta a chur i dtír ar an gcé nua chomh maith leis an modh iompair, an uainiúchán, agus an slí chun iad a sheoladh chuig an suíomh;

(b) An áit ina bhfuil sé beartaithe na hábhair togála, mar shampla gaineamh, gairbhéal agus cloch a fháil.

Beidh an cead seo i bhfeidhm ar feadh ocht mbliana in áit an gnáth cúig bliana chun sceans a thabhairt don forbróir leis na coinníollacha thuasluaite a éascú.

Cúis: Ar mhaithe le timpeallachtaí nádúrtha agus saorga, a bhfuil tábhacht náisiúnta agus idirnáisiúnata ag bhaint leo, a chosaint agus ar mhaithe le pleanáil cuí agus forbairt inchothaithe an limistéir.

*The commencement of development including the transport to, and storage of associated building materials on the site shall not take place until the new pier facility on the Island has been put into operation together with the associated management proposals. The following shall be submitted to and agreed in writing with the planning authority once the pier is in operation: -*

*(a) The schedule of landing times of the main construction materials on the new pier facility and the method, timing and route of their transportation from the pier to the site.*

*(b) The source of construction materials such as sand, gravel and stone.*

*To facilitate compliance with the above, the period during which this permission is to have effect shall be extended from five to eight years.*

*Reason: In the interest of protecting the natural and manmade environments, which are of international and national importance and the proper planning and sustainable development of the area.*

2. Caithfear na sonraí seo a leanas a chur i bhfeidhm maidir leis an bhforbairt agus, sula gcuirfear tús leis an bhforbairt cuirfear sonraí den scéim leasaithe seo san áireamh na sonraí nua chuig an údaráis phleanála chun aontú scríofa a fháil.

(a) Beidh laghdú ann ar an méid achar urláir a bhí beartaithe mar cistin, seomra foirne and áit storála agus beidh siadsan curtha ar ceal agus ina ionad beidh cúlteach laghdaithe agus athshuite a bheidh faoi toisí seachtracha sé mhéadar ar leithead agus ar deich méadar ar doimhne agus beidh an cúlteach curtha siar aon mhéadar ón mbinn thiar thuaidh an chaife. Beidh laghdú aon mhéadar ar mhullach agus ar sceimhleacha ar an gcuid seo den fhoirgneamh agus beidh an chéad urlár chomh maith leis an mbealach seachtrach a ghabhann leis curtha ar ceal.

(b) Ina theannta le (a) thuasluaite, beidh an fhuinneog a bhí beartaithe ar urlár na talún mar a bhí léirithe ar an mbinn thiar thuaidh agus ar an gcúinne tuaisceartach curtha ar ceal. Is féidir níos mó úsáide a bhaint as an gcéad urlár san áireamh fuinneog bhinne amháin a chur isteach agus an cuma chéanna uirthi mar atá ar na fuinneoga beanna ar tithé uimhir 2 and 4 ó thoir dheas.

Cúis: Chun caractair and suímh an Structúir Cosanta teorantach a chaomhnú, sé sin a rá, teach uimhir 2 mar áta feicthe aniar aduaidh agus ar mhaithe le háiseanna radharcanna na háite a chaomhnú oidhreacht ailtireachta an thírdhreacha seo a chaomhnú.

*The following amendments shall be made to the development and, prior to the commencement of development, details of the revised scheme incorporating the amendments below shall be submitted to the planning authority for written agreement:*

*(a) The floor area occupied by the kitchen, staff room and storage areas as proposed shall be omitted and shall be replaced by a reduced and relocated return of external dimensions six metres wide by 10 metres deep which shall be set back one metre from the north-west gable of the café area. The ridge and eaves of this part of the building shall be reduced by one metre and the proposed first floor and associated external access shall be omitted.*

*(b) Further to (a) above, the ground floor window as shown on the north-west gable and at the northern corner of the building shall be omitted. Greater use may be made of the first floor including the insertion of a single gable window mimicking the pattern of gable windows on houses numbers 4 and 2 to the south-east.*

*Reason: To preserve the character and setting of the adjoining Protected Structure, that is, house number 2 as viewed from the north-west and in the interest of the visual amenity and architectural heritage of this landscape.*

3. (a) Beidh sais sleamhnáin fuinneoga tradisiúnta i gceist le dhá phána agus beidh na leaca fuinneog déanta as cloch nádúrtha.

(b) Úsáideofar doirse seachtracha agus fuinneoga déanta as dlúthadhmaid and críochnófar iad le péint. Úsáidtear gáitéir agus fánphíobáin a bheith féin-daite miotal agus ní ceadófar uPVC bán ar na éadain nó ar na tairr.

(c) Caithfear díon an fhoirgnimh a bheith déanta as sclátaí nádúrtha agus na sclátaí a bheith dubh, dhúliath nó gorm. Cuirfear sampla de sclátaí nádúrtha chuig an údaráis phleanála chun aontú a fháil sula gcuirfear tús leis an bhforbairt. Úsáideofar an dath céanna ar an tíl mhullaigh agus a bheidh ann ar an bpríomh-díon. Beidh na ballaí plástráilte agus iad péinteáilte bán.

(d) Críochnófar an claífoirt os comhair an fhoirgnimh le fód agus le cloch agus déanfar na céimeanna atá beartaithe as cloch ghearrtha.

Sula gcuirfear tús leis an bhforbairt, cuirfear na sonraí thuasluaite agus sonraí de ghach aon bailchríche seachtraigh, agus iadsan a bheith ar aon dul ar an bplástair bailchríche den fhoirgneamh teorantaigh san áireamh sonraí de scéim dathanna atá beartaithe, pábháil agus ráillí (dá mbeadh siad ann) faoi bhráid an údaráis phleanála chun aontú scríofa a fháil.

Cúis: Ar mhaithe le háiseanna radharcanna na háite agus oidhreacht ailtireachta a chaomhnú agus chun an struchtúr a bheith imeasctha leis an timpeallacht.

*(a) The two-pane windows shall be of traditional sliding-sash type and window sills shall be of natural stone. (b) The external doors and windows shall be of solid timber and shall have a painted finish. Gutters and downpipes shall be self-coloured metal and the use of white uPVC shall not be permitted on fascias or soffits.*

*(c) The roof of the building shall be of natural slate and either black, dark-grey or blue-black. A sample of the natural slate shall be submitted to the planning authority for agreement prior to the commencement of development. The colour of the ridge tile shall match the colour of the main roof. Walls shall be plastered and painted white.*

*(d) The embankment to the front of the premises shall be finished in sod and stone and the proposed steps shall be constructed from cut stone. Details of the above and of all other external finishes which shall match the plaster finish of the adjoining buildings including proposed colour scheme, paving and railings (if any) shall be agreed in writing by the planning authority before development commences.*

*Reason: In the interest of visual amenity and architectural heritage and to integrate the structure into the surrounding area.*

4. Beidh na socraithe i gcóir soláthair uisce agus draenáil, san áireamh uisce dromchla a dhíúscairt, ag cloí le riachtanaisí an údaráis pleanála ag baint lena leithéid d'oibreacha agus seirbhísí. Go háirithe caithfidh an fhorbairt bheartaithe cloí leis na riachtanaisí seo a leanas:
- Caithfear stop a chur le húsáid umar seipteacha atá i bhfeidhm agus lonnaithe in aice nó cóngarach don laithreán agus caithfidh aon eisiltigh ó na tithe atá ann agus ón leithris phoiblí dul chuig an umair seipteach nua atá ceadaithe faoi chead pleanála seo.
  - Seolfar na sonraí faoi dearadh agus faoi sonraíocht an umair seipteach, an bealach cruinn de phiópáin oibre agus modh cheangail chuig an umair seipteach chuig an údaráis pleanála chun aontú scríofa a fháil sula gcuirfear tús leis an bhforbairt.
  - Tógfar fálú oiriúnach timpeall teorainneacha an ghoirt ina mbeidh an umar seipteach agus áit síothlaithe lonnaithe.
  - Beidh dearadh an chórais chóireála eisiltigh san áireamh an umar seipteach, scagairí gainimh agus snasú agus áit síothlaithe chomh maith le fálú teorainneacha ag (c) ar aon dul le le riachtanaisí an údaráis pleanála. Seolfar sonraí faoi na rudaí seo chuig an údaráis pleanála chun aontú scríofa a fháil sula gcuirfear tús leis an bhforbairt.
  - Beidh pointí samplála curtha i bhfeidhm chun éifeacht an umair seipteacha a mhonatóiriú san áireamh scagairí snasú gainimh agus aontóidh an forbróir clár monatóireachta leis an údarás pleanála sula gcuirfear tús leis an bhforbairt.
  - Caithfidh an forbróir gaistí gréisce a chur isteach agus iad a chothabháil agus beidh láithreáin na ngaistí aontaithe idir an t-údarás pleanála agus an forbróir.
  - Beifear ag baint sloda as an umar seipteach go rialta agus caithfear déileáil leis an sloda i slí oiriúnach don chomhshaoil agus trí mhodh cuí. Caithfidh an forbróir sonraí de Chóras Bainistíochta Sloda atá beartaithe a sheoladh chuig an údarás pleanála san áireamh sonraí ar an slí ina bhfuil sé beartaithe an sloda a bhaint amach as an umar seipteach agus ar an bplean chun an sloda a dhíúscairt, san áireamh na suíomhanna díúscairthe, laistigh de thréimhse trí mhí ó dháta an ordú seo.
  - Sula nglactar seilbhe ar an gcafé, caithfidh an forbróir teastas ó dhuine ceadaithe a fháil, sealbhóir árachais slánaíochta ghairmiúla, a sheoladh, ag lua go bhfuil an t-umar seipteach, áit síothlaithe agus an scagaire snasú curtha isteach i gceart ar aon dul leis na sonraíochtaí a bhí leagtha amach san iarratas pleanála agus chomh maith le sin ar aon dul leis na cionnollacha atá leagtha amach san ordú seo.
- Cúis: Ar mhaithe le sláinte an phobail, chun truailliú a sheachaint agus chun caighdeán maith forbartha a chinntiú.

*Water supply and drainage arrangements, including the disposal of surface water, shall comply with the requirements of the planning authority for such works and services. More specifically the development shall comply with the following:*

- The use of the existing septic tanks located within or adjoining the site shall be discontinued and/or all of the effluent from existing houses, public toilets and the proposed development shall be directed to the new septic tank facility the subject of this permission.*
- Details of the design and specification of the septic tank, the precise routing of pipe work and method of connection to the septic tank shall be submitted to and agreed in writing with the planning authority prior to the commencement of development.*
- Suitable fencing shall be erected round the boundaries of the field within which the septic tank and percolation areas are located. (d) The design of the effluent treatment system including the septic tank, sand and polishing filters and percolation area together with the boundary fencing at (c) shall comply with the requirements of the planning authority. Details shall be submitted to the planning authority for written agreement prior to the commencement of development.*
- Sampling points to enable monitoring of the effectiveness of the septic tank and sand polishing filter shall be included and a monitoring programme agreed with the planning authority prior to commencement of development.*
- The developer shall install and maintain grease traps at locations to be agreed with the planning authority.*
- The septic tank shall be desludged on a regular basis and the sludge disposed of in an environmentally safe and appropriate manner. The developer shall provide details of the Sludge Management System proposed and including details of the means by which desludging of the septic tank is to be carried out and the sludge disposal methods to be employed to include disposal locations, to the planning authority within three months of the date of this order.*
- Prior to the occupation of the café, the developer shall submit a certificate from an approved person, the holder of professional indemnity insurance, stating that the septic tank, percolation area and polishing filter have been installed in accordance with the specifications for the wastewater treatment system outlined in the planning application and in accordance with the terms of this order.*

*Reason: In the interest of public health, to prevent pollution and to ensure a proper standard of development.*

5. Caithfidh an forbróir a bheith ag éascú leis an údarás pleanála chun iarsmaí nó gnéithe sheandálaíochta a chaomhnú, a thairfeadh, nó trí mhodhanna eile nach iad, na rudaí seo a bheadh le fáil san áit a chosaint. Chun é sin a dhéanamh caithfidh an forbróir:-
- fógra a thabhairt chuig an údarás pleanála ar a laghad ceithre seachtaine roimh tús aon oibre a dhéanamh ar an suíomh (san áireamh aon fhiosrú ag baint le cúrsaí hidreolaíochta nó geoteicneolaíochta) a bhaineann leis an bhforbairt atá beartaithe,
  - seandálaí atá cuí-cháilithe a fhostú a bheith ag faireachán aon suaithe a tharlódh ar an talamh a bhaineann leis an bhforbairt beartaithe agus san áireamh a bhaineann leis an umar seipteach agus áit síothlaithe, agus (c) chun socraithe oiriúnach a sholáthair mar gheall ar aon gnéithe sheandálaíochta a thairfeadh agus a aistriú a shamhlófar a bheith oiriúnach iadsan a baint amach.
- Cúis: Ar mhaithe le hoidhreacht sheandálaíochta an suímh a chaomhnú agus chun aon iarsmaí a bheadh ann sa suíomh a chaomhnú. The developer shall facilitate the planning authority in preserving, recording or otherwise protecting archaeological materials or features that may exist within the site. In this regard, the developer shall -

- notify the planning authority in writing at least four weeks prior to the commencement of any site operation (including hydrological and geotechnical investigations) relating to the proposed development,*
- employ a suitably-qualified archaeologist who shall monitor all ground disturbances associated with the proposed development and including the septic tank and percolation area, and*
- provide satisfactory arrangements for the recording and removal of any archaeological material which may be considered appropriate to remove.*

*Reason: In order to conserve the archaeological heritage of the site and to secure the preservation of any remains which may exist within the site.*

6. In ainneoin forálacha na Rialachán um Pleanáil agus Forbairt, 2001, mar atá leasaithe, ní chuirfear tús le haon forbartha eile gan cead pleanála a bheith faighte roimhe sin. Go háirithe, caithfear cead pleanála a fháil ar leithligh i gcásanna a bhaineann le comharthaí, fógraí, aeróga, soilsíú seachtach agus míasa satailíte.
- Cúis: Ar mhaithe le háiseanna radharcana na háite agus oidhreacht ailtireachta a chaomhnú agus chun an strúctúr a bheith imeasctha leis an timpeallacht.

*Notwithstanding the provisions of the Planning and Development Regulations, 2001, as amended, no further development shall take place without a prior grant of planning permission. More specifically, signage, advertisements, aerials, external lighting and satellite dishes shall be subject to separate planning permissions.*



*Reason: In the interest of visual amenity and architectural heritage and to integrate the structure into the surrounding area.*

7. (a) Sula gcuirfeadh tús le haon oibre ar an suíomh, caithfidh an forbróir meastóireacht agus cainníochtú a chur i bhfeidhm chun cinnteacht a bhaint amach maidir leis an méid dramhaíola togála agus tochailte ar dhócha iad a tharlúint i rith gach tréimhse forbartha/togála agus caithfeadh plean bainistíocht dramhaíola agus plean diúscairtha a chur i bhfeidhm chun déileáil le haon dramhaíola. Seolfar cóip den plean seo chuig an údarás pleanála chun aontú a fháil sula gcuirfeadh tús leis an bhforbairt.

(b) Sula gcuirfeadh tús leis an bhforbairt, cuirfeadh plean bainistíochta tógála chuig an údarás pleanála chun aontú scríofa a fháil. Sa phlean seo leagfar amach sonraí atá ceaptha maidir le cleachtas togála na forbartha chomh maith le teorainn cúrsaí togála agus cur síos ar gach áit stórála a bhaineann leis an bhforbairt.

Cúis: Chun déileáil i gceart le cúrsaí bainistíochta tógála dramhaíola agus stórála i rith tréimhse togála na forbartha ar mhaithe le háiseanna radharcanna na háite agus chun timpeallacht an Oileáin a chosaint go ginearálta.

(a) *Prior to the commencement of any works on site, the developer shall carry out an evaluation and quantification of all construction and excavation waste likely to arise during all phases of development/construction and shall develop a waste management and disposal plan for all such wastes arising. A copy of this plan shall be submitted to the planning authority for agreement prior to the commencement of development.*

(b) *Prior to the commencement of development, a construction management plan shall be submitted to the planning authority for written agreement. This plan shall give details of intended construction practice for the development and shall specify the boundary of the construction works and all areas of associated storage.*

*Reason: To provide for the appropriate management of waste and storage of building materials arising from the construction phase of the development in the interest of visual amenity and protection of the environment of the Island generally.*

8. (a) Ní ceadófar cásanna pacála, cairtchlár, páipéar phlaisteach nó aon bruscair eile a bheith stóráilte aon tráth lasmuigh den bhforbairt.

(b) Sula gcuirfeadh tús leis an bhforbairt, caithfidh an forbróir plean a chur faoi bhráid an údarás pleanála chun aontú scríofa ón údarás sin a fháil agus sa phlean seo beidh sonraí leagtha amach maidir le bruscair na forbartha a bhainistiú agus a dhiúscairt i gceart, san áireamh áiseanna a chur ar fáil chun an bhruscair a stóráil, a scartha agus a bhailiú agus go háirithe chun bruscair a athchúrsáil agus caithfeadh sonraí a bheith ann freisin maidir leis na háiseanna seo a choimeád ar siúl sa todhcháil.

Cúis: Chun déileáil i gceart le cúrsaí bainistíochta agus diúscairtha dramhaíola laistigh den timpeallacht fogair an Oileáin seo agus chomh maith le sin chun bhruscair a athchúrsáil más iomchuí, chun timpeallacht na háite a chaomhnú i gcoitinne.

(a) *No packing cases, cardboard, plastic paper or other litter shall be stored at any time externally.*

(b) *Prior to commencement of development the developer shall submit, and obtain the written agreement of the planning authority to, a plan containing details for the management and disposal of waste arising from the development, including the provision of facilities for the storage, separation and collection of the waste and, in particular, recyclable materials, and for the ongoing operation of these facilities.*

*Reason: To provide for the appropriate management and disposal of waste within this sensitive Island environment and also to provide for the recycling of materials where appropriate in the interest of protecting the environment generally.*

9. (a) Caithfeadh bundaí a chur i bhfeidhm timpeall na n-áiseanna coimeáda ola agus breosla idir sealadach agus buan agus ní mór don chonraitheoir a bheith cinnte ná ch scaoilfeadh aon ola, gréisc nó pé rud salach nó truailléan isteach chuig aon draenach, silteáin, nó sruthchúrsa.

(b) Sula gcuirfeadh tús le haon oibreacha togála caithfeadh baic siolta a chur isteach chun nach mbeadh seans go líonfadh na sruthchúrsaí le siolta. Caithfeadh uisce a fuarthas ón tochailt ar an suíomh a dhíriú amach trí chóras síothlaithe sula mbeidh saidsan scaoilte amach.

Caithfeadh sonraí mar gheall ar (a) agus (b) thuaslaite a sheoladh chuig an údarás pleanála chun aontú scríofa a fháil sula gcuirfeadh tús leis an bhforbairt.

Cúis: Chun smacht a chur ar truailliú san áit fogair comhshaoil tuaithe seo.

(a) *Bunds shall be installed around all oil and fuel containment facilities both temporary and permanent and the contractor shall ensure that no oil, grease or other objectionable matter is discharged into any drain, sewer or watercourse.*

(b) *Silt traps shall be installed prior to the commencement of any construction works to prevent siltation of watercourses. Waters pumped from excavations on site during the course of the construction phase of the development shall be directed through a settlement system prior to discharge.*

*Details of (a) and (b) above shall be submitted to the planning authority for written agreement prior to the commencement of development.*

*Reason: In order to control pollution in this sensitive rural environment.*

10. Íocfaidh an forbarthóir suim airgid don údarás pleanála mar ranníoc i leith bonneagair phoiblí agus saoraidí poiblí a théann chun tairbhe d'fhorbairt i limistéar an údarás pleanála agus a sholáthraítear, nó a bhfuil ar intinn go soláthrófar iad, ag an údarás áitiúil nó thar a cheann de réir téarmaí na Scéime Ranníocaí Forbartha déanta faoi Alt 48 den Acht um Pleanáil agus Forbairt, 2000. Íocfar an ranníoc roimh thosnú na forbartha nó ina leithéid de íocaíochtaí comhleanúnacha a éascódh an t-údarás pleanála agus bíodh sí faoi réir aon fhorálacha chúil innéacsaithe den scéim ag am an íochta. Aontófar sonraí curtha chun feidhme téarmaí na scéime idir an t-údarás pleanála agus an forbarthóir nó, ceal aontaithe, déanfar an ní a tharchur chuig an mBord chun breith a thabhairt ar chur chun feidhme téarmaí na scéime go cuí.

Cúis: Is riachtanas den Acht um Pleanáil agus Forbairt, 2000 go gcuirí coinníoll leis an gcead ag éileamh ranníoc de réir na Scéime Ranníocaí Forbartha atá déanta faoi Alt 48 den Acht sin.

*The developer shall pay to the planning authority a financial contribution in respect of public infrastructure and facilities benefiting development in the area of the planning authority that is provided or intended to be provided by or on behalf of the authority in accordance with the terms of the Development Contribution Scheme made under section 48 of the Planning and Development Act 2000. The contribution shall be paid prior to the commencement of development or in such phased payments as the planning authority may facilitate and shall be subject to any applicable indexation provisions of the Scheme at the time of payment. Details of the application of the terms of the Scheme shall be agreed between the planning authority and the developer or, in default of such agreement, the matter shall be referred to the Board to determine the proper application of the terms of the Scheme.*

*Reason: It is a requirement of the Planning and Development Act 2000 that a condition requiring a contribution in accordance with the Development Contribution Scheme made under section 48 of the Act be applied to the permission.*

## Rolf Hook – Ealaíontóir Gearmánach san Ionad

*D'oscail Domhnall Mac Síthigh Taispeántas Ealaíne Rolf Hook ón nGearmáin in Ionad an Bhlascaoid Mhóir i nDún Chaoin ar an Aoine 23 Bealtaine 2008. Seo a leanas cur síos aige ar an dtaispeántas.*

Saolaíodh agus tógadh an t-ealaíontóir, Rolf Hook, i gceantar an Rhyne sa Ghearmáin in aice le Heidelberg. Tá cáil ar an gceantar san ó thaobh na fíona de agus ní bheidh aon tart ar éinne againn tráthnóna inniu mar tá fionta bána, dearga agus liathgheala ar bord aige. Is cathair léinn agus cultúir í Heidelberg leis na cianta. Bhí suim agus spéis an domhain ag Rolf i gcrainn agus adhmaid ó bhí sé in ann siúl agus tá sé ana bhuíoch dá athair gur thug sé an spreagadh san do. Chuaigh áilneacht na háite seo go mór i bhfeidhm air ar a chéad turas timpeall Chinn Sléibhe agus tá sé thar a bheith tógtha le leabhair mhórscribhneoirí an Bhlascaoid Mhóir.

Taispeántas neamhchoitianta agus éagsúil a bhí anseo ná faca a mhacasamhail riamh roimhe seo. Thóg sé ó thalamh na hÉireann mé agus chuir sé mo chuid samhlaíochta ar mire. Léiríodh sa taispeántas dúinn an fíormheas, an tuiscint agus an saineolas atá ag an ealaíontóir seo ar chrainn agus ar adhmaid an domhain mhóir, ar an nduine agus ar an dtimpeallacht. Bhí meas riamh ag na Gaeil ar chrainn agus na tréithe a lean iad. Siar sa chianaimsir bhí diandhlithe, *Bretha Comaitchesa*, ag cosaint crainn na tíre agus dá ndéanfadh duine éagóir ar chrann tabhachtach chuirfí bó bhainne mar fhíneáil air, pionós trom sa lá san. Is mór idir inné agus inniu. B'iad an dair, an coll, an cuileann, an iúir, an fhuinseog, an giúis agus an crann úll na crainn ba thabhachtaí dosna Ceiltigh. *Fíodh* an focal a bhí ar choill sa tseana Ghaolainn agus *feadh* na uimhir iolra. Ceaptar go dtagann brí an bhaile fearainn, Imileá, as na focail, 'imill fheadha' mar bhíodh mórán giúise á fháil i sléibhte an bhaile fearainn sin nuair a bhí ag baint mhóna ann. Caithfidh go raibh coillte ann sa chianaimsir agus gur tógadh na tithe ar imeall na gcoillte sin. Tá gallán, an ceann is aoirde agus is breátha i gCorca Dhuibhne ina sheasamh in íochtar an bhaile fearainn Leataoibh Mór gairid do theorainn Imileá. Tá draíocht ag baint leis an ngallán ach níl éinní faoi leith ag baint



Cuid de Thaispeántas Rolf Hook san Ionad

leis an áit ina bhfuil sé ina sheasamh. Is deacair a dhéanamh amach canathaobh go bhfuil a leithéid in aonchor ann ach deirim amach go raibh crann éigin an-bheá ag fás anso uair go raibh fíormheas ag na daoine air agus chuireadar an gallán seo ina sheasamh in onóir an chrainn sin.

D'ainmnigh na Gaeil mórán bailte agus áiteanna ar fuaid na tíre go bhfuil baint acu le crainn agus coillte. I gCorca Dhuibhne tá Ard na Caithe, Seanachóill, Doire Uí Ghormáin, Cnocán an Chuilinn, Gort an Draighean agus a lán eile. Thugtaí an crann eo ar an gcrainn iúir sa tSeana Ghaolainn agus ainmnithe ina dhiaidh sin tá Eochail, Achadh Eochail, Muigheo agus Ros Eo i dtuaisceart Chontae Átha Cliath. Tá Aontroim agus Baile Átha Troim ainmnithe i ndiaidh an chrainn troim. Tá Doire Cholmcille, Na Doirí Beaga, Doireach againn i ndiaidh coillte daraí agus Cill Dara toisc gur thóg Naomh Bríde a clochar in aice le crann daraí. Bhí ardmheas ag na manaigh ar an ndair agus d'úsáideadar é sna mainistreacha go léir toisc gur adhmaid spioradálta é. Tá Iúir Chinn Trá, Imleach Iúir agus Tír an Iúir againn i ndiaidh an chrainn iúir. Níl aon teora lena bhfuil do áitainmeacha againn bunaithe ar shaghasanna difriúla crainn ó cheann ceann na tíre. Chomh maith leis sin tháinig tábhacht an adhmaid agus na gcrainn anuas chughainn sa chaint mar atá, 'chomh righin le gad' agus an dá ní is láidre ar domhan ná, 'bíoma ar a cheann nó bean ar a drom.' Tá gontacht cainte sa

ráiteas álainn seo agus fadsaoil an chrainn iúir léirithe go fileata ann:

Trí each marcach  
Trí mharcach fiolar  
Trí fhiolar iúir  
Trí iúir crích  
Trí chrích deireadh an domhain.

Fágaimís ansan saíocht na nGael go fóill agus tagaimis tharnais go dtín ealaíontóir Gearmánach, Rolf Hook, agus a thaispeántas snaíodóireachta agus pictiúirí. Bhí dhá thaispeántas in aon taispeántas amháin ann. Bhí pictiúirí déanta aige as áilneacht an adhmaid, frámaí curtha orthu agus iad crochta ar an bhfalla. Deineann sé iad seo as sclátaí caola tanaí adhmaid atá chomh tanaí le ionga. Oibríonn sé ar na sclátaí seo le sceana go bhfuil faobhar nimhe orthu. Gearann sé iad, scamhann sé iad, scimeálann sé iad agus tugann sé chun cinn saibhreas, nádúr, pearsa, áilneacht agus éagsúlacht datha an adhmaid. Deineann sé pearsain dhaonna as an raidhse difriúil adhmaid a úsáideann sé. Cuireann sé na crainn ag caint linn. Cruthaíonn sé pictiúirí as adhmaid amhail is gur daoine iad. Cloisimid an t-adhmaid ag caint linn is na focail ar rith chughainn. Samhlaítear dom go labhrann na pearsain sna pictiúirí seo. Chuir siad i gcuimhne dhom an seanscéal mar gheall ar an rí, Labhraí Loinsigh, agus an dá chluais capall a bhí air. Bhí trí cinn acu seo bunaithe ar shaol, ar shaíocht, ar chaint agus ar chumas scéalaíochta mhuintir an Bhlascaoid Mhóir.



An t-ealaíontóir Rolf Hook ag an oscailt le Peadar Ó hUallaigh, Domhnall Mac Síthigh, Angela de Mórdha, Maria Simonds-Gooding agus Mícheál de Mórdha.

Bhí ceann acu faoi mar a bheifeá ag féachaint anuas ón spéir ar an Oileán. Bhí an tOileán mar léarscáil ach níobh ionann é agus gnáth léarscáil mar bhí sé seo ina bheathaidh. Bhí failteacha le feiscint, an Tráigh Bhán, an fharraige agus naomhóga ag luascadh ar a droim. Ansan dá gcasfá an pictiúir sin ábhairín agus féachaint air ó threo eile chíféá bean dheachumtha chuartha agus í beagnach nochtaithe. Meallann an t-adhmad sinn. Is maith linn é chuimilt, é láimhseáil, é bhraistint, é mhothú agus a bholadh a fháil. Tairgíonn sé sinn agus tugann sé sásamh agus suaimehneas dár n-aighe agus dár gcroíthe.



Chomh maith leis na pictiúirí bhí na píosaí sníodóireachta suite agus ina seasamh ar bhoscaí iarainn nó ar mhíotal dosmólta. Oibríonn sé orthu seo le gáinní, siséil agus sceana. Gabhann an sníodóir le nádúir an chrainn agus tugann sé chun cinn pearsantacht an chrainn. Gabhann sé leis mar atá in ann do faoi mar a thagann na focail ó bhéal an fhile go ndeintear dán dóibh. Tá pearsantacht ag gach crann

faoi mar atá ag an nduine. Tá deathréithe agus drochmhianach sa chrann díreach mar atá sa duine agus léirigh Rolf Hook é seo ina chuid saothair go helaíonta dúinn. Bhí banúlacht agus fearúlacht na timpeallachta léirithe go draíochtúil aige ina chuid saothair. Dhein sé comparáidí idir talamh mín féarmhar agus talamh garbh sléibhtiúil faoi mar a deirtear sna seanscéalta maidir le laochra na Féinne i mbun cruachomhraic dóibh go, 'ndeineadar talamh bog don dtalamh cruaidh agus talamh cruaidh don dtalamh bog, dheineadar ardáin dos na hísleáin agus ísleáin dos na hardáin.'

Bhí píosa amháin, ach go háirithe, a thaitníonn ana-mhór liom agus b'é sin an broigheall mar ba léir go raibh lán thuiscint aige ar an éan farraige sin. Ba léir dom go raibh an broigheall díreach taréis tuirlingt ar an gcarraig agus go raibh sé á dhíriú fhéin inairde lena sciatháin a leathadh amach chun iad a thriomú. Bhí roghnú nádúrtha déanta ag an snaíodóir ar an bpíosa adhmaid chun an íomhá seo a chruthú.

I láthair ag oscailt an taispeántais bhí Peadar Ó hUallaigh — file, ceoltóir agus amhránaí, agus Gearmánais ar a thoil aige, bail ó Dhia is ó Mhuire air. Sheinn sé 'Port na bPúcaí' ar an bhfeadóig mór, agus chan sé na hamhráin, 'A Stór mo Chroí' agus 'Iníon an Phailitínigh' dúinn. Dála an scéil deineadh an fheadóig mhór atá ag Peadar i Londain sa bhliain 1827 as adhmaid an chrainn cócais a fhásann i Cuba.

Lean an taispeánas san Ionad go deireadh an Mheithimh.

## Lá an Dreoilín

Peadar Ó hUallaigh

(In ómós do

Mhuiris Mhaidhc Léan Ó Guithín)

Straoilleann dreoilín Dhún Chaoin  
tré gheata an tseantí bháin  
ag bun an Chlasaigh.  
Aghaidheanna fidil agus balcaisí daite  
ag plúcadh isteach sa phóirse leo.  
Dearcaim ar an seandúine tanaí  
sa chathaoir adhmaid i lár an  
tseomra, gan aon cheann á  
thógaint aige  
don slua ildaite atá ag ramsáil  
is ag ceáfráil mórtimpeall an urláir,  
fé mar a bheadh a leithéidí sin  
ag bualadh isteach lá ar bith chuige.

Shuíos anseo tráth sa tigh lom simplí  
i dteannta Mhuiris Mhaidhc Léan,  
a ghuth séimh íseal ag eachtraí  
ar na blianta fadó siar,  
ag gabháilt do photaí is ag tarrac  
líonta.

An Blascaodach támáilte ag insint  
faoine cheannaí éisc i mbád seóil  
a thagadh an cósta aneas sna  
tríochaidí,  
aistear fada thar farraige anonn  
go dtí Bealach an Oileáin is an  
Inneoin,  
agus na hiascairí ansiúd i mbarra a  
maitheasa.

N'fheadar an mbíonn comhthalán  
croíúil  
ag líonadh an tí ag Muiris gach aon  
lá?

Cuimhní chomh geal ós na  
seanlaethanta  
gur bheag an tsuim dó ragarí an  
cheoil  
ag tranglail an tí thart timpeall air,  
agus é faoi dhraíocht ar aon nós, fiú  
gan iad.

Nó an streoilíní sí a thagann chuige  
ón saol eile, ina dtaibhsí 's ina  
sprideanna?



## Basket Descendent Climbs Kilimanjaro



Maureen Carney Hayes, daughter of Michael J. Carney of The Great Blasket Island and Maureen P. Carney of Frenchpark, Roscommon, successfully climbed Mount Kilimanjaro in February, 2008.

by Gerry Hayes

At just under 20,000 feet (5,895 meters), Mount Kilimanjaro is the highest point in the continent of Africa, the highest free-standing mountain in the world, and the highest volcano in the world. It is one of the “Seven Summits”, the highest point on each of the earth’s continents, and is located in the nation of Tanzania on the east coast of Africa.

Maureen is a resident of Springfield, Massachusetts, USA. She is the President of Hayes Development Services, a consulting firm focusing on urban economic development.

Kilimanjaro has become the focus of concern about global warming as rising temperatures threaten the year-round snows and glaciers at the mountain’s peak. The mountain’s white cap was made famous worldwide by Ernest Hemingway in his short story “The Snows of Kilimanjaro”. Maureen confirms that while the snows have receded in recent years, they are still very much in evidence.

Maureen climbed Kilimanjaro with three other women, Susana Hall of Longmeadow, Massachusetts, Suzanne Bridge of Somers, Connecticut and Judy Wood of New London, Connecticut. They were assisted by an African guide and a group of porters.

Maureen said that the climb was the

most difficult challenge of her life, but now the sense of accomplishment makes it all worthwhile. Not only was the climb physically strenuous, it also involved adjusting to the very thin air at the mountain’s high altitude.

The ascent took four days, with the final climb involving a nine hour climb that began just after midnight on February 9. Arriving at the summit at about 9:00 am, the climbers took in the vast expanse under a beautiful blue sky. Their stay at the summit was quiet brief; however, since a three hour descent and another three hour hike down the mountain were to follow.



Maureen said that after their climb, her group encountered a group of Irish climbers at their base camp. The group from Ireland consisted of five young men from Cork and one from Tralee. They were pleased to wish them well as they departed on their own adventure.

Reflecting on the climb, Maureen said that the difficulties encountered along the way reminded her of the day-to-day difficulties faced by the inhabitants of The Great Blasket Island. As on the Great Blasket, the only way to succeed in the face of constant challenge was to rely on the mutual support of the entire group. And, the human bonds formed under these circumstances will last a lifetime.

***As on the Great Blasket, the only way to succeed in the face of constant challenge was to rely on the mutual support of the entire group.***

## Cuairt ar an mBlascaod

*I Mí Iúil na bliana 2008 thug Yvonne Drury ó Southwick West Sussex, U.K., cuairt ar Ionad an Bhlascaoid agus ar an Oileán féin. Agus an leabhar Fiche Bliain ag Fás as Béarla á léamh aici, chuaigh an timpeallacht, an áilleacht agus an suaimhneas i bhfeidhm go mór uirthi – gur dhóigh léi go raibh Muirísín Óg agus a chairde ag rith is ag rás timpeall uirthi. Chuir sí peann ar phárl...*

**I**hear children laughing as a young lad calls

*‘God be with you, Tomás.’*

*‘The same God with you. Wouldn’t it be a fine day on the hill. Would you have any courage for it?’*

*‘Your soul to the devil. Let us go.’*

I run with them, barefoot, up the grassy slope. I run past the last of the houses, up and up. Round the hill we go.

Wait for me Mirrisheen. Wait for me Tomás, I cry, but they are gone – off to gather the gulls egg in the Scórnach.

I, breathless, sit and watch the birds wheeling and circling the high cliffs. I fear for the boys, slipping and sliding down those steep slopes.

Tomás, I call. Musha, be careful.

I think I hear them laugh at my plea, but it is only the wind soughing through the heather.

I am alone, sitting here on top of the world, grassy-mountain high, the deepest blue of the ocean below me; waves, white against the black rocks, and the fragrant smell of the soft earth beneath me. I lie back, surrendering to the silence. Let the children play. Let them be free. God willing, they’ll be safe enough.

Alone I walk, treading a narrow path, picking my way through some boggy bits. I am higher now and can see all around – the Sleeping Giant to the north; to the south, across the blue waters, Macgillycuddy Reeks splendid in a purple haze. Far out to the south-west, shining like little cockles floating on the water Little Skellig and Skellig Michael. Silent still, I walk the path that winds down the other side of the hill. No wind. Warmer here. I wonder where Pierce Ferriter’s cave is. The boatman told the story of the man who hid in the cave with



## I gCuimhne David Byers

**Bhí brón agus díomá ar bhaill na Fondúireachta nuair a chualamar an scéal go raibh David Byers tar éis bás a fháil go hobann ar an 6ú Meán Fómhair 2008, in aois a 55 bliain.**

Ní raibh ann ach mí roimhe sin go raibh David agus na hoifigigh ó Oifig na nOibreacha Poiblí inár measc sa Disert i lár an Daingin ag an éisteacht phoiblí faoi thodhchaí an Bhascaoid. Labhair David go macánta ag an éisteacht agus do thug sé freagraí díreacha, stuama ar shraith ceisteanna ón bpobal agus ó Ruairí Mac Samhráin, an cigire ón mBord Pleanála, faoi pholasáí an Stáit i leith chaomhnú an oileáin.

Le blianta beaga anuas, bhí ról lárnach ag an Uasal Byers ins na comhráití le clabhsúr a chur ar an bPlean Bainistíochta don mBlascaod. Chothaigh sé deachaidreamh leis na príomhúinéirí ó Bhlascaod Mór Teo. agus thug sé spreagadh dúinn uile atá i mbun feachtais le fiche bliain anuas chun an Blascaod Mór a chaomhnú mar Pháirc Náisiúnta Stairiúil. Cuimhneofar air nuair a thiocfaidh an obair seo chun críche, le cúnamh Dé.

David Byers was born in Newry in 1953 and educated at Wesley College in Dublin. His untimely death was a great shock to friends and colleagues, in the Office of Public Works, in west Kerry and in many parts of Ireland. The range of figures from Irish public life who joined in his memorial service in the Mansion House was a testament to David's special contribution to Irish public administration.

Since 2001, he was the Commissioner of Public Works in charge of State property and projects. His previous roles in OPW

included assistant principal architect and manager of Dublin Castle. He was the first architect in modern times to become a commissioner of the OPW and might well have become its chairman after Seán Benton retires.

"David made an immense contribution to the OPW," said its chairman, Seán Benton. "He was inspirational, charismatic and outspoken - someone who could cut through bureaucracy as if it was butter. If you asked him to do something, you had to be sure you wanted it done because if you had second thoughts, it would be too late."

The rationalisation of the State's property portfolio was one of David Byers' biggest achievements. The OPW's disposal of sites such as the former veterinary college in Ballsbridge at the height of the property boom netted over €550 million for the exchequer — more than the partial privatisation of Aer Lingus in 2006.

Byers played a leading role in OPW projects such as the extension to the Irish Museum of Modern Art near Heuston station, plans for the Exploration Station science museum, the restoration of Farmleigh House as a State facility to host visiting heads of state and the new Battle of the Boyne centre at Oldbridge, county Meath.

Mary Heffernan, manager of Farmleigh, Castletown House and Kilkenny Castle, described Byers as a maverick who was "fired up with the idea of making these places more relevant to people's lives". Such was his enthusiasm for opening them up that he inspired great loyalty in all of those who work in historic properties.



In the late 1980s, he worked with two other OPW architects, Klaus Unger and Angela Rolfe, on two high-profile public projects - the conference centre in Dublin Castle and the renovation of Government Buildings in Merrion Street; the latter project was closely associated with Taoiseach Charles Haughey. Byers, who stood 6ft 5in tall, was a familiar figure in Dublin Castle, particularly during EU summits, when he would meet and greet heads of state or government.

D'fhág sé ina dhiaidh a bhean chéile Anne, maraon le beirt iníon, Sarah agus Jenna. Deirimid comhbhrón leo ina mbris. Ar dheis Dé go raibh a anam dílis.

Le buíochas don *Irish Times* as sleachta thuas. — Mícheál Ó Cinnéide.

only a stick for a weapon to fend off the English.

I stop short. Heart, be still, I say. For isn't it here down through the Furrows Daddo is taking young Maurice to see the ledge of rock that hides the Cave.

'Look now.' I hear through the still air. 'Do you see that ledge of rock? That's the Cave. The entrance is under the ledge, and as the English soldiers came Pierce would give a thrust of the stick and send them over the cliff, one after the other. I will tell you the verse he composed here on lonely, stormy nights.'

Daddo's voice is soft and lilting. I put my ear to the ground to catch its music. But it is the cry of a bird I hear through the heather. I am alone.

As the path curves back towards the

village I see a small boat. The ferry!

But first I must go to Maurice's house. I must say goodbye. And thank you. And God willing, I will return.

I make my way down through the village. I know where he lives, the gable faces the sea. But there is no door. The roof has gone and the hearth is cold.

But as I scramble back into the waiting dinghy, I know the spirit of these people is in the air, their voices are heard on the wind and the gulls tell their story to any one who will listen.



Tigh Mhuiris Uí Shúilleabháin

— Áir mbuíochas leat Yvonne, as an alt álainn smaointeach a scríobh tú. -E Uí C.

## An Cóipleabhair Scoile

Ag féachaint siar ar Uimhir 22 den Caomhnóir, Nollaig na bliana 2001, tá cur síos ar Mháire Ghobnait Guithín, Mary Baines, agus ar a cóipleabhar scoile atá in Ionad an Bhlascaoid Mhóir.

Go bhfios dom, is í Máire an t-aon duine óg ón Oileán, a thug a cóipleabhar léi nuair a d'fhág sí an scoil, a thug léi é go dtí An Muiríoch nuair a b'éigean dí féin agus a deirfiúr, Nell, an tOileán a fhágaint ar chomhairle dochtúra, de bharr bhreiteacht a ndearthár. Agus nuair a chuaigh sí ar imirce go Sasana, thug sí léi arís é. B'shin an chuimhne luachmhar a bhí aici ar a hóige san Oileán.

Sa bhliain 1993, tháinig sí ar saoire go dtí a deirfiúr Nell ar an gCoimín i mBaile na nGall. Bhuaileas léi. Bhí scannánaíocht á dhéanamh ag Bob Quinn, thar ceann na Fondúireachta, orthu siúd ón Oileán a bhí fágtha ar an bhfód dúchais.

Mar a dúrt, bhuaileas le Máire, bean éadtrom-chroíach mheidhreach, a labhair go hoscailte faoin saol anseo agus i Sasana. Agus bhronn sí an cóipleabhar orm.

Ba mhór agam an bronnadh sin. Mo thuairim go bhfuil an leabhar sin chomh tábhachtach le leabhra eile i leabharlann foilsithe an Bhlascaoid.

Tá Máire imithe uainn anois, Solas na Glóire dá hanam, agus seo thíos cúpla leathanach ón gcóipleabhar sin, agus má tá cúpla focal ann atá imithe in éag imeasc na ndaoine sa lá atá inniu ann, nach breá an t-ábhar cainte iad?

### An Droch Uain

Nuair a bhíonn na roileaga ag sgreadaigh  
Éanlaithe mara 'na stad ar an dtalamh tirim  
Nuair a eitlfeann an fiach mara go hárd sa spéir

### Báisteach

Nuair a bhíonn an spideóigín ag amhrán ar maidin go moch  
Na cearca á bpiocadh féin  
An forchadh ag snámh ar a leath cliathán  
Nuair a bhíonn an téan dearg ag feadaoil  
Na cábóga á ní féin  
Na croscáin 'na stad ar na carraigreacha, bíonn gaoth aneas  
agus báisteach air.

### Ainmhidhthe

Nuair a bheidh an madra ag strachadh an fhéir beidh báisteach air.  
Nuair a bheidh an cat agus a thóin leis an dtine nó ag ní a aghaidh, sin báisteach chugat.  
Nuair a bheidh an rón 'na chodladh ar bharr an uisce ar nós buidéal – báisteach air.  
Nuair a thagann an madra uisce ar an dtalamh tirim, agus é ag feadaoil – báisteach.  
Nuair a bheidh scata ainmhí le hais cósta na talún beidh gaoth aduaidh air.

### An Ghrian

Nuair a bhíonn cosa cailighe ón ngréin ar maidin agus  
Nuair a théann sé fé go geal, beidh báisteach air.  
Seilfí cauiche ar an bhféar glas, sin báisteach, gaoth aniar aduaidh.

Simné a bheith as an dTiaracht  
Tonnta móra sa bhfarraige – sin báisteach.

### An Tigh.

Nuair a bheidh an tigh ag cnagadh, beidh báisteach air.

### An Spéir.

Bearra na gcaorach a bheith ann agus "staothadh an ghabhair"

Spéir dhearg theas ar maidin sin sóinseáil.

Spéir dhearg thiar cloth agus grian.

### An Fharraige

Fuaim trom do bheith aice agus scáth na gcarraigreacha do bheith le feiscint innte.

### An Tine

Lasaire gorm sa teine, sin báisteach.

### An Cleagair

Nuair a bhíonn an cleagar ag seimint go dícheallach sin báisteach

Agus bíonn gléas 'sna clocha lá gréine

### An Duine

Nuair a bhíonn an duine ag tuitim dá chodladh bíonn bogaradh agus ceó air.

### Na Cuirliúin

Nuair a bhíonn siad seo ag screadaigh bíonn aimsear bhreá ann.

Taltaí eile a bheith ag féachaint i bhfad uait.

### Na Caoire

Nuair a bhíonn siad ag strapadoireacht anáirde i gcoinnibh na gcnoc.

Bun dubh a bheith ar an spéir thiar

Nuair a théann an ghrian fé agus dath dearg uirthé, bíonn aimsear bhreá ann.

### Na Faoileáin

Nuair a bhíonn siad 'na stad ar an dtráigh.

An 'láir bhán' a bheith trasna sa spéir agus réiltín a bheith ag a ceann agus ag a bun.

### Na Smólaigh

Nuair a thagann siad seo bíonn gaoth anois air.

"Clócaí gaoithe anoir" – scamail mhóra dubha a bhíonn ag imeacht sa spéir le gaoth anoir.

Do fuairesas an t-eolas seo ó Phádraig Ó Guithín

Tá sé trí fichead bliain.

Máire Ghuithín

Sa bhliain 1938 bailíodh béaloideas i scoileanna na tíre, An Blascaoid Mór ina measc.

Mar sin, tá na smaointe agus na focail seo ag dul siar 105 bliain agus beidh buanchuimhne againn ar Mháire Ghobnait, ar Phádraig, agus orthu siúd uilig, ón mBlascaoid, atá ag caint in ag comhrá imeasc na Naomh in airde.



—E. Uí C.



Máire, ar dheis, lena deirfiúr Nell ar an gCoimín.

## Imeachtaí in Ionad an Bhlascaoid 2008

Mura gcuirtear a mhalairt in iúl is iad foireann Oifig na nOibreacha Poiblí/ Ionad an Bhlascaoid a d'eagraigh na himeachtaí atá luaite. Cuirtear áiseanna an Ionaid ar fáil saor in aisce do eagrais áitiúla pobail a eagraíonn imeachtaí cultúrtha nó oideachais.

15/01/2008	Cruinniú Poiblí faoin dTuarascáil Teanga, le Acadamh na hOllscolaíochta Gaeilge & Roinn na Gaeltachta	
24/03/2008	Taispeáint an scannáin 'Mise Eire', arna eagrú ag Cumann Thomáis Ághas de Shinn Féin	
26/03/2008	Céad Léiriú an Scannáin 'Naomhóga: Ciaróga Dubha Chiarraí' le Woodend Films	
02/05/2008	Féile na Bealtaine: Mór-Cheolchoirm na Féile leis an mbanna ceoil 'Kila' san Ionad, arna eagrú ag Coiste Fhéile na Bealtaine.	
05/05/2008	Féile na Bealtaine: Siompóisiam Polaitíochta faoi chúrsaí Cúnaimh agus Trádála san Afraic, arna eagrú ag Coiste Fhéile na Bealtaine.	
09/05/2008	Kilmurray Culture Corner: Dráma faoi Peig Sayers léirithe san Ionad ag leanaí Scoile Chill Mhuire i gCo. An Chláir	
21/05/2008	Oíche Oscailte do lucht gnó na dúichí chun áiseanna agus taispeántas nua an Ionaid a chur i láthair roimh tús shéasúr an tsamhraidh.	
23/05/2008	Oscailt taispeántais dealbhóireachta 'Miongach an Chroí' le Rolf Hook.	
09/06/2008	Cruinniú de chuid na Seirbhíse Tacaíochta Dara Leibhéil don nGaeilge.	
27/06/2008	Cruinniú Chinn Bliana Chomharchumann Dhún Chaoin	
01-05/07/2008	Cúrsa Gaeltachta Chumann Bunmhúinteoirí Éireann, arna eagrú ag baill áitiúla an Chumainn	
05/07/2008	Léacht léirithe faoi Oileáin Hiort ar chósta Thiar na hAlban le Alasdair Mac Eachain.	
31/07/ & 15/08/2008	Ceolchoirmeacha eagraithe ag Máire Uí Shíthigh ó Oidhreacht Chorca Dhuibhne le lucht Chúrsa Gaeilge do dhaoine fásta.	
01/08/2008	Oscailt Taispeántais ealaíne le Di Pattison, Ealaíontóir agus Scríbhneoir ón mBreatain.	
02-04/08/2008	Taispeánadh cheithre scannán: 'The Village', 'Man of Aran', 'The Islandman' agus 'Looking for the Man of Aran' do phobal Dhún Chaoin ag Paul Hockings, Stiúrthóir an scannáin 'The Village' a taifeadh i nDún Chaoin sa bhliain 1967. Arna eagrú ag Dovia Teo.	
14/08/2008	Ceolchoirm leis an Tideswell Male Voice Choir	
13/09/2008	Féile Scannán an Daingin - Taispeánadh dhá scannán, 'Béal Tuinne' agus 'Vinyl Frontiers'	
13/09/2008	Oscailt Taispeántas Ealaíne le Antoinette O'Regan.	
02/10/2008	Féile Idirnáisiúnta Cheoil Aireagail Chiarraí: Oíche Ceoil Chlasaiceach agus <i>premiere</i> 'Stories from the Old World' píosa nua-chumtha i gcuimhne Pheig Sayers ag David Flynn. Arna eagrú ag Ceol Aireagail Chiarraí agus AnnÓg.	
08/10/08:	Comhdháil an 'Centre for Anaesthesia, University College London' i mbialann an Ionaid.	
10-12/10/2008	Ceiliúradh an Bhlascaoid 2008 faoin dtéama 'Imirce agus Imigéin'. Arna eagrú ag Ionad an Bhlascaoid/Oifig na nOibreacha Poiblí, Fondúireacht an Bhlascaoid agus Oidhreacht Chorca Dhuibhne.	
09/11/2008	Ócáid phoiblíochta don gcarthanacht 'Hope Guatemala', arna eagrú ag Máire Ruiséal agus Eddie Dikeman	

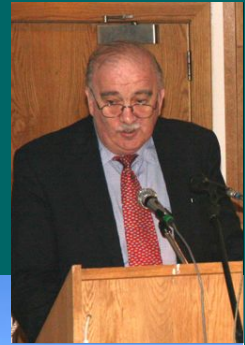
I rith na bliana bhí cruinnithe ag Comharchumann Dhún Chaoin san ionad.



**Cuid de dhara glúin Blascaodaigh ó Springfiend, Mass., ag Ceiliúradh an Bhlascaoid 2008.**  
 Ó chlé: Mike Óg Kearney, Seán Cahillane, Pádraig Moore, Bruce Fitzgerald agus Danny Warwick.



**Béal Átha**  
 le hInis Tuaisceart sa chúra ag Carol Cronin.  
 Féach dán ag a hathair, Joe Cronin, Ich. 13, agus súiomh idirlín Carol féin [www.carolcronin.com](http://www.carolcronin.com)



**Muiris Ó Bric**, Na Gorta Dubha agus Nua Eabhrac, ag Ceiliúradh an Bhlascaoid 2008



**An Bheidhlin ó Mheiriceá**

In ionad é a bheith ar taispeánt i gcás gloine nó á stóráil ar seif, beartaíodh go dtabharfaí bheidhlin Mhaidhc Pheats Mici Uí Chatháin ar iasacht do Choláiste Ide agus é in úsáid ag daltaí difriúla le linn dóibh a bheith ag foghlaim ceoil thraidisiúnta .

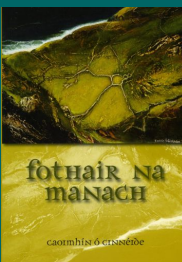
Ag ócáid bhronnta an bheidhlin ag deireadh 2007, bhí Edna Uí Chinnéide leis an dalta roghnaithe don scoilbhliain 2007-08, Olga Ní Fhearraigh, agus laistiar ó chlé, Máirín Uí Thuama, Boscó Ó Conchúir, Frances Uí Chinnéide, Máirín Ní Laoithe-Uí Shé agus Áine de Londra.

Pict. Marian Ní Fhíliatharta



**Buaic Chonachair bainte amach ag Mícheál de Mórdha**

an lá a sheas sé ar fhód aduain Hiort. B'álainn an radharc a léiríodh dó—Boreray agus na stocáin cúpla míle uaidh agus gan aon neach ina thimpeall ach na cánóga ina mílte ag screadaigh ar na háilteacha arda agus an fharrage mhór ghorm ag síneadh go hior na spéire ins gach treo. N'fheadar cad a déarfadh an Críomhthanach, Tomás, dá dtabharfadh a dhá chos anseo é? Bhí an suaimhneas agus an tsíochán chéanna ann, díreach mar atá le braith ar Chró an Bhlascaoid nó sa tsean-mhainistir ar Sceilig Mhíchíl (féach Ich. 16).



Go gairid i ndiaidh a bháis i 1985, foilsíodh cnuasach dánta le Caoimhin Ó Cinnéide. Foilsíodh an dara heagrán i mbliana le dánta breise, aistí agus grianghrafanna.



Foilsíodh i mbliana chomh maith bailiúchán de na léachtaí agus na cainteanna a tugadh faoin dtéama 'Cuisle Ceoil na nOileán' i rith Cheiliúradh an Bhlascaoid 2006.



**Ceolchoirm Cheiliúradh an Bhlascaoid,**

Christy Mac Gearailt agus Hannah May Hutch ag steipeadail do cheol Pádraig agus Ógie Uí Shé.