



TOMÁS BAIRÉAD PAPERS

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SÁBÁILT AN FÓGHAIIR SA NŠAEDEALTAÉT “CALAM CLOCAE CREASAÉ”

I S. PÍOR-FÁILAC a bheadnóid obair ina calanna ra nŠaeodaltaét rúile feiltmeáil a cleactóir an fógnaim asur, mhuil feiltmeáil óiaró rin; cá obair chuaíó, caim na lám, asur rean-nór aorca Šaeodalac as baint le šac cineál bíbhís an calam clocae creasaé Conamara.

Nuair a cásann dác bán-buirde an an scoilce asur a coruiseann ré as a bheadnóir imicseann an fochtmaró eair teir na clárdeaca asur cuil-eann ré cápla špáinne faoi n fiacail so breicidó ré a bhuil ré aibróte le seannadó asur má cá tiocfaidó ré cius an ríopa óo šail-reacaidó as ceannaíde comáin šéir.

AN CORRAN.

An ndóis cá ríad annrín-íomne na scuál maic asur dona, cuimn asur cam šéar asur imuciste. Cósraíó ré ceann ina lám, asur bheadnócaó ré a ríle corac asur veinead a rúil ní beidó ré rárca teir an cuil-éasó rin, aiae cuilríó ré an a ríacáinn é so mbéidó ríor aise bhuil a curo ríacla ríacae bómáinn asur ríacae šéar le šreim a comnead an a báinn.

Deir teir féin guib é an rúó ir luša óo corran blarca ríacáil an a bíopa seál ríillínšé; readó asur corran šan maol šan mannc, šan ríacáil earbadaé ná ríacáil le cor. Cuirseann an corráinn šéar-liom a baint an coirce glan. An corráinn cuimn mantáilte šan séanas, screill, ná mannc.

AN COIRCE.

Nuair a coruiseann feiltmeáil na Šaeodaltaéta as seannadó an coirce ir mall ríobrótead an obair acá nómpa amac, asur cá óó úšóar teir rin.

An céad úšóar acá teir ir cinnte so mbéidó an tuise as ceardáil le h-šaró ofon an tise (nó na otigte) asur óó bhis rin, com luac ir cá an blarca seannca aise, caicríó ré ríearann ríuar ná cuilte páirce so bpríobáid ré cuile ríop asur cuile bhuil an nšlaicín rin rúil mar ríear-šaró ré an scoiltead í.

An óara h-úšóar ir maic teir bun

na tuisead a beid so beir le céile so mbéidó ré earcáid as na mnaé ceardáil reacáid a bun r bann a beid i n-áinríeró ná céile asur rúó eile me, nuair acá an ríol le céile šan don diar a beid i mbun an bann áin cá ré an earcáid le bualad, asur ní ríasear don špáinne ra tuise le seannadó a cuimnšéad ná caicreann an caod an tise.

NA BOINNAIN.

Cuircear tñi glaic ra boinnáin, óó rícaeo boinnáin ra rícaeo, óó rícaeo ra ríopa, asur beid nóra rícaeo ra scrúac.

Íll ná scoiladó ná šcomnuirde a bionn muinntín Conamara ó coruis-eann ríad as baint an arbáin nó so mbionn ré cuacca ran iocláinn acá faoi ofon maic luacáir nó ríear-šram Šaeodalac.

NA CRUAICHE.

Nuair acá an feiltmeáir ríeróigte amac faoi comáin na cruacae a bdeann rílréad nac rídeanšad an corráinn don úráio óó le h-šaró na h-óibhís rin, ac ní amláir acá.

Tíobráidó ré píce asur corráin teir so mbáinríó ré ualac bpríeada le ríocušad faoi bun na cruacae teir ná luacáin a comnead ualce.

Daincear an coirce so mnic rí šan é aibróte ná lí-óno a seannca, asur ríacáinn rin ríop ríol acá i n-ac-bliabáin-lacac asur coirce caoc. Bpríe le caimnc ná caicríge beannáis.

Bionn óoime as magad ríam-sa nuair a dainim an coirce glan, ac dím-se as magad ríca-sa nuair a chaitcear an ríol as, nuair a cásann an scoirim a an dáis-tead ó na Deanna Deola niar, Ruacáir an špáinne le ríaró noim í. An nšaoirce soir ís niar.

AN BUALADH.

Íll innití ná deir áro-nórac an bít as muinntín Conamara teir an scoirce a bualad ac neair a lám asur a scoilainne. Šocruiseann ríad ríol mór ríada i seáimne an ríobróil asur ríocuiseann ríad cloc an caon ceann de; ríearann beirce ríar-óime as caon cloc as bpríeada na ríopinán ór cionn a nšualthe asur óó mbualad i n-šaró na seolc so mbáinríear an ríol acá teir ná ríor-buillíre.

AN LOCHAN.

Nuair acá an coirce buailte acá, caicríó ríad é cácao áhríe, asur má bionn an aimpín nó-flíuc, nó šaró, ir ríeróin leó é cácao ir ríe an úrláir na cirtceanáis. Nuair a bíor ríoca beir šaoirce ó beir orclúiseann ríad an óó bórar; caicreann le báirín i lám an úrláir é, asur imicseann an lochan amac an bórar ó tuaró.

Óeannann curo acá urároe ven lochan féin, cuilceann i mátal é asur bionn ré bheadnóir compóircead mar cácaoir clócaé faoi na rean-dáime.

Mar rin féin com luac ir a corócais ré as cuimnšéad bpríe, líonán ré ríuar teir ná ríeríol óuda, asur bionn óó ríac ra nšorad acá óó caicreann mác an an seáinn aóilís.

Deineann rean-ríear ra nŠaeodalac so mnic guib ríad na ríeríol óuda rin eallac an ó-l.

PEADAR Ó DOMHNAILL.



Isteach i nEaglais N. Maol ar a raibh sé i gceannas.

Now is the Time to Cut That Blackthorn Stick

HOW TO SEASON, POLISH, AND VARNISH IT

NOW is the time to cut your walking-stick of Irish blackthorn.

Of course, you can easily buy a blackthorn in a shop, but the knowledge that the stick you carry is really your own, cut and polished by your own hands, provides a little thrill worth striving for.

Walking, our medical advisers say, will soon be a lost art; indeed, at the moment, walking is exclusively associated with the hikers.

But walking is the natural exercise of the human body, and were people to walk more in the fresh air many of the ills with which they are now afflicted would disappear.

ALMOST A LOST ART.

The cutting and manufacture of that favourite stick, the Irish blackthorn, is almost a lost art, too. In by-gone days the majority of the men in the Irish country districts cut and prepared their own walking sticks, but very few know the art to-day.

The manner of cutting and preparing the Irish blackthorn described in this article is that of an Irishman, now dead, who had sent walking-sticks on request to almost every part of the globe where members of our race abide.

He never accepted one penny for the objects of his pride (ironically enough, a delighted American gentleman to whom he sent a stick sent him a present of a splendid pipe, but the recipient had never smoked in his life!)

PERSONAL VALUE.

This Irishman attached a personal value to his blackthorns, and for several years before cutting each stick had been "spotted" in a hedge and prepared for a quick and brilliant growth.

It is not necessary of course—unless one is really fastidious—to observe this phase in the production of our walking-stick. A careful scanning of the blackthorn hedges during the summer will reveal a stick among the other sprouts which appeals to one.

CUT AWAY SPROUTS.

Clear away from your future stick any sprouts which are likely to impede or otherwise interfere with its bark. If these shoots are not cut their swaying in the Autumn gales will mark the bark of your stick and produce an incision known as a "windgall" which will not only cause a defect in the stick but spoil its final appearance.

If possible, select a stick which will have a portion of the root for a knob, but when marking out your stick never forget the portion which will be grasped by your hand. Cut the stick in winter, preferably at this time. The bark has now contracted and when the final polishing has been performed there will not be any creases or ugly "bark cracks" under the polish.

STRAIGHTENING BENDS.

Having cut your stick—preferably with a small saw, leaving plenty of root on which to fashion the knob, and having the stick itself roughly three feet in length—you put it then in a dry place for three weeks or a month. Long ago the sticks were hung on twine down the chimney.

The next phase, at the end of a month, is straightening any bends in the stick. As it is almost impossible to get a really straight stick, it is likely that you shall have to devote some time to this task.

The stick must be thoroughly rubbed with bacon fat, particularly where the bend is, and then held near the fire until the fat melts. The process must be repeated until the stick becomes flexible. You straighten it by bending against the twist across your knee. Repeat the process until the stick holds its new position. It may be necessary,

however, to use weights to hold it in the new position, but first wrap some heavy cloth around it to prevent the weights marking the bark.

THE POLISHING

To prepare the stick for the polishing, I give the old Irish method. The stick is thoroughly scrubbed with a scrubbing brush—wet, of course—that has been dipped in coal ashes.

When the stick has been cleaned, the

"THROUGH STREETS BROAD AND NARROW"

The coal man, a familiar sight in old Dublin, on his rounds off Winetavern St., with Christ Church Cathedral in the background.



thorns are then trimmed according to taste; the knob is fashioned, and the end of the stick mortised for the ferrule.

The stick is now ready for polishing with emery paper. A rasp can be used in fashioning the knob, finishing it off with the emery paper. Then work with a piece of padded velvet until the stick shines; this prepares a brilliant surface for the varnishing.

Two or three coats of varnish can be applied, but always hang the stick up in a dust-proof place until one coat has dried before applying another. Old country men use several kinds of varnish on different sticks, and they usually mix the ingredients themselves.

REAL DELIGHT.

The finished product from that raw shoot of Irish blackthorn will be a real delight to you.

When but walking through the country do not feel surprised if you find yourself scanning the hedgerows for a stick! There is a fascination in the art of preparing the walking-stick.

But watch carefully for a blackthorn with twin thorns. That would be a valuable stick, indeed, and many hedgerow men have searched for those elusive but seductive twin thorns.

MICHAEL J. MURPHY.

IN MAOR BOCHT AGUS A THREUD

CURAM NA h-OIBRE

CP2/25(3)

"Deathan a b'faca mé mac maora ariam
nád raib' díomhoineac." ansa bean an
caolathóra liom féin, lá.

"Díomhoineac! Tuise a mbead an mac
maora boct díomhoineac car uine ar
bit eile!" abeimse. "Tá" abeir si,
"óir níor cuiread an obair ann ariam."

Maor mise, maor a bi in mo áit, in
mo bean-áit agus fad uine a cáim,
romam leis na cianca. Uine ar bit a
ceapad so bfuil baol ar fógnam as an
maor boct, so n-áicirio an t-am seo bliad-
ain, is mór acá sé a b'ol amóga.

Is mór é curam an maora agus is beag
é a buroccas go míon minic.

MOCH AGUS MAL

Ó seannóga tuda na n-odlas, nuair a
cosuigeas na h-uain ód mbreit, go dtí lá
buide Dealcaine tá sé ar obair go moch
agus go mall. De siúdal oíche agus de
siúdal lae tá sé mar saigeas cá Cúlaimn
as cosaint na fcaoraic agus na h-uain ó
na sionnaig, na maoraí, na cair fiaóino
agus fad slabaide eile na n-áicirio sin, a
deunfad raic agus sléact ar a t'reud, go
mór mór ar na caoraige acá t'reis breic.
Tá na h-oíche, mara fcuircear
i ngebeann iad i n-áico an t'íse.

Is iomda maora a o'áimseacá caora
na h-uain san uaigneas nac n-deunfad é níob
foire do baile, is fada a cugas bólaó na
fola curo acá.

NA DITHREABHACHA

Cúis imithe na h-uain agus na caoiris de
lá agus o'óíche. Má feiceann an maor
"cosamlact" ar bit ar caora—agus go
mór mór ar uastán nac raib' don uain
áici ariam—címceall an t-áicirio ní feufa
sé neall a fadail go mbeiread si, sé sin
má tá sé ina maoin maic.

Nil cur cinnis nac bfuil fíos aise ac
mar sin féin cuirear amóga é anois agus
aris. Carr uair ní casann an maicneac
crío cor an bit agus fadann si cúpla nó
p'féidir cri cinn ina maic. Ceurt a deun-
fas an maor boct annsin? Sead! cá maic-
neac eile ar caillean a curo uan agus rá
si as méiclis ó maoin go h-oíche ina
noiaí. O'féidir go o'áicirio si ceat
óil do na dítreabada bocta eile: ac
"bíonn an t'áicirio ann." Dísciar a
curo bainne oíca, cugann si a mbolaó agus
ceat óil nóib ina maic sin. Imriccear
uirci badea mar sin. Amanna eile cugann
si an maol nóib ina leabaí sin.

Nuair a cliseann an fcléachigeact seo
séaró a deunfar in áiteada: na h-uain acá
báaigste a feannad agus a fcaicne a cur
ar na h-uain eile. Deannann sé seo cúis go
míon ac ní h-imneacá "Fear na n-áicirio"
féin ar curo do na caoiris cá siad com
flic sin.

OBÁIR CHANTALACH

Nuair a cliseann fad cleasáigeact caic-
feor na h-uain a cáicirio abailé agus
bainne a coineal leo a t'ocosaic ac fadann
le h-odact é fún cantalac an obair.

Nuair a bíos uain feosáioe áicreoraic
ann caicfeor áire faoi leict a cáicirio nó
is míon a bíos maicneac agus cúpla bríog-
mar láicirio ann ac creis geactimín nó coir-
cis cosuigeann ceann do na h-uain as
cuicim siad go neimín is beag nac bfeic-
fead an ceann eile as imceact uair go
míon! Ceurt cá bun os coll anois? Tá n
sine ar cosuic an t'ocó uan as b'ol ar
ar deus fan scrius agus ní cuibra an t-uan
láicirio ceat do beor a fadail as an sine
eile. Cuillead oibre do n' maor boct.

Is mór an raic a' deunfas caonac,
olann agus feur fard ar na h-uain san ear-
rac. Áicirio siad na n-odlas seo b'ol a
t'ocosaicann siad a cáicirio a fcaoraic agus
sin siocair a mbais go míon. Maireann
curo acá go mbaintear na riblé naóin
agus cuicann siad in a spreas annsin.
Nuair acá séadon na h-uain áicirio deunfa
na curo obair do agus go b'áicirio oia ar
an maor.

T. W. ...
MAOR BOCHT.

ÉADAIS A BÍOD DÁ SCARTEAM AS NA MNÁ

POILLSIÉAD INOIS AN CÉAD CUIO DEN
aisce a scriob "Una" ar éadais
Comamara acá imicste i léis. Seo an
cúio eile den aisce céana.

Mairir leis na mná bíod cócaí
veanga orca, acé ós cionn an cóca
veing bíod nuó eile ar a cuicéad
"nópar." Déanca as éadais breac go
h-ionúil a ceannuisci sa sippa a bíod
an nópar. Cineál scionca síos go
calam a bíod é seo, acé bé an gnáca
a bí acá ó a crocaí suas agus bíodán fa
cúir ann caod tian ionnus go mbíod
cuaim le cnois den cóca veang le
feiceál faoi.

Dall eile a bí san bfaisín faoi
b cao an bergún agus caicé é go mór
leis an nópar. Cineál cóca veang
(cosamail le jacket) a bí annseo agus
cnaipí anuas sa cosac ann. Bíod cnois
an cúio acá agus cuillead acá naó
mbíod.

FLAINNIN.

As flainnin a bíod síad véanca,
cúio acá as flainnin bán, cuillead as
flainnin bán naicce dub, agus an cúio
eile as flainnin glas.

Bróga peircin a caicéad an cúio is
mó ve na mná acé go mbíod síad fa
bráo níos éancuime ná bróga na
breán. Bí síad a náó naó naó síos
céad ó scocai síodá na scocai caoí
acé cuinead. Bí as an gnáca a bhíod
báid féin a síod síad a scúio scocai.
Go minic caicéad síad bán na scocai
seo acé cuinead an cúio ba mó acá veat
dub orca. Bí bíod seálca le feiceál
com flainneac is acá síad anois. Cócaí
veanga ba mó a caicéad na mná ar a
scéann an tráic óó, acé is an éigin a

feictear bean i gComamara inoio le
cóca veang ar a cloigeann.

Seál is mó a caicteann na sean-mná
i gComamara anois, acé ca faictear orm
go bfuil Ré na Seál as meac agus lé
na gCocí Móra a fágáil an taim in
uaccan cuile. Lá óá bfuil muid a cur
carainn.

NA PAISTI.

Bí bíod brisce ar na páisti fir an
trác óó go mbíod síad mór go maic
—ceitre bliana veas go minic. Cóca
flainnin a bíod orca. A mácair a
gníod an cóca seo bíod i gcomnuide.
Cuircí oac oab nó oac veang ar an
scóca flainnin amanna. Bí bíod
bróga na caipín ar na mbuacailli acé
cuinead go ócl go mbead síad mór.

Bíod an brisce na bróga agus an
caipín le fágáil acá le céite. Tá nós
a bfuil i léis i gComamara go mór le
blianta sairre anuas—cuinead an
brisce orca anois go bíod canéis an
clabáin a fágáil.

Monuag. Tá né na bergún agus na
leinceaca lin imicste. Tá áinneac
agus maonac ar fán naó bfuillead
go vea. Címio peicteuir bíod ó lámh
bacaóirí a cuineann a macchamó
sinn. Cuineann muid sean-bean den
baile a cúir síos orca—cuineann a
n-imicce cuma uircí a oirín sí. Seo
ca an beoir brisce faoi na síil.

UNA

DUBLIN PAPERMILL'S GOOD YEAR

The attention of the Minister for
Supplies should be directed to the