

Ábhar

Tithíocht agus pleanáil sa Ghaeltacht

Curtha in oiriúint do mhic léinn Ghaeltachta.

Téacs Éisteachta

Máire Ní Neachtain ag cur síos ar chúrsaí pleanála agus tithíochta sa Ghaeltacht.

Forbairt Bhreise

Sliocht as *Gnéithe d'Amhráin Chonamara ar Linne* le Micheál Ó Conghaile (Cló Iar-Chonnachta: 1993).

Le caoinhead ó Chló Iar-Chonnachta.

Alt dar teideal 'Schism Fears for Gaelgeoirí' le Brian Ó Broin (*The Irish Times*, 16 Eanáir 2010).

Le caoinhead ó *The Irish Times*.

Ní cúrsa teagaisc ná plean ranga atá i gceist leis an ábhar samplach seo. Is **sampla** atá ann de na cineálacha tascanna a d'fhéadfaí a bhunú ar théacsanna éagsúla d'fhonn na hinniúlachtaí agus na scileanna atá á gcur chun cinn sa siollabas a fhorbairt. Moltar go gcuirfeadh teagascóirí an t-ábhar **in oiriúint dá gcuid mac léinn féin**.



Tithíocht agus Pleanáil sa Gaeltacht

Réamhobair

Beidh tú ag éisteacht le Máire Ní Neachtain ag labhairt faoi thithíocht agus pleanáil sa Gaeltacht. Sula n-éistfidh tú leis an mír déan an réamhobair thíos.

Plé

- Cén sainmhíniú a bheadh agat ar ‘Gaeltacht’?
- Ó do thaithí féin mar dhuine Gaeltachta, cén dearcadh, dar leat, a bhíonn ag daoine lasmuigh den Gaeltacht faoin nGaeltacht agus faoi mhuintir na Gaeltachta?
- Cén tuiscint atá agat ar chonspóidí tithíochta agus pleanála mar a bhaineann siad le ceantair Ghaeltachta?
- Cad atá i gceist le ‘coinníoll teanga’?
- An bhfuil aon chonspóid ar leith a bhain le do cheantar Gaeltachta féin i.e. tithíocht, pleanáil, oideachas, logainmneacha srl.?

Tascanna

- ‘Níor cheart go mbeadh cead ag daoine gan Ghaeilge tithe a thógáil i gceantair Ghaeltachta’. Déan féin agus do ghrúpa argóintí i bhfabhar agus i gcoinne an ráitis sin.
- An mbíonn míthuiscintí cultúrtha ag daoine faoin nGaeltacht, dar leat? Cad iad? Déan liosta.
- Anois féach ar na nithe seo a dúradh le duine ó cheantar Gaeltachta i rith a saoil. Cad iad na míthuiscintí a léirítear iontu mar ráitis?
 - ‘Do you speak Irish here all of the time, even in the winter?’
 - ‘But I thought the Gaeltacht was a school in Connemara!’
 - ‘But I heard people in the Gaeltacht speaking English.’
 - ‘I heard you all get free windows down there in the Gaeltacht for speaking Irish!’
 - - ‘Did you go to a Gaelscoil?’
 - ‘No I went to a normal school in the Gaeltacht. It just happened that we spoke Irish’.
 - ‘But that’s the same thing’.

Éisteacht

Anois éist leis an mír agus freagair na ceistanna seo:

- Cén sainmhíniú a thugann Máire ar Ghaeltacht?
- Cad a deirtear faoin daonáireamh sa mhír?
- Cad a deirtear faoin Acht Pleanála agus Forbartha sa mhír?
- Cad a rinne na Comhairlí Contae?
- Cén fáth a luaitear 67%?
- Cad a deirtear faoi ról an fhorbróra sa mhír?
- Cad go díreach atá á rá sa mhír seo? Dá gcaithfeá a mhíniú do dhuine eile i gcúpla abairt cad é ábhar an phíosa, cad a déarfá?
- Scríobh achoimre ghearr (cúpla líne) den mhéid a dúirt Máire sa mhír seo.

Feasacht Teanga

- Féach ar litriú na bhfocal thíos a dúirt Máire agus focail eile atá cosúil leo ó thaobh litrithe de. Abair na difríochtaí foghraíochta os ard. An féidir leat cur síos a dhéanamh ar na gnéithe foghraíochta atá i gceist? Conas a mhíneofá d'fhoghlaimoir iad?

domhan	domhain	deimhin	
súil	siúl		
pointe	pionta		
lín	leathanach lín		
cultúr	cultúir		
ceantar	ceantair		
a luadh	a lua		
faire	fearadh	fear	fara
figiúr	figiúir		

- Cuir na hathruithe caighdeánacha i bhfeidhm ar an bhfocal ‘forbairt’ thíos:

an (forbairt): _____
 den (forbairt): _____
 sa (forbairt): _____
 ag an (forbairt): _____
 ar (forbairt): _____
 aon (forbairt): _____
 tionchar an (forbairt): _____

- ‘Comhairle Contae na Gaillimhe’
Pléigh an ghné seo den ghramadach agus ansin cuir na focail seo le chéile:

comórtas + peil + an Ghaeltacht
 fadhbanna + muintir + an Ghaeltacht
 cumann + drámaíocht + an Ghaeltacht
 cumann + peil + Éire

deacrachtaí + múinteoirí + an Ghaeltacht
teanga + déagóirí + an Ghaeltacht

Iarobair

Tascanna

1. Roghnaigh ceann de na hábhair chonspóide seo a leanas a bhain le ceantar Gaeltachta le blianta beaga anuas: tithíocht, pleanáil, oideachas, logainmneacha. Scríobh pointí a bheadh oiriúnach don dá thaobh den argóint sa chonspóid.
2. Léigh an cur síos thíos ar Chonamara ón údar Micheál Ó Conghaile agus pléigh na ceisteanna a leanann é.
 - Cad go díreach atá á rá aige sa phíosa?
 - Cad atá i gceist aige leis an ráiteas ‘Seo é ár gcultúr anois, nach cultúr amháin é ach cultúir...’?
 - An bhfuil codarsnacht idir an ‘seansaol’ agus an ‘saol nua’ i do cheantar Gaeltachta féin?
 - Cén dearcadh atá agat ar an nua-théarmaíocht?

Is Conamara de chineál eile ar fad atá againn anois. Conamara an dioscó, an *rock an’ roll*, an *chountry and western*, an *walkman* agus an chairiócaí. Conamara na *night clubs*, na *bpotholes*, agus na *mobile homes*. Conamara na *videos*, Conamara Chablelink, Conamara Sky agus na satailítí. Conamara ‘Home and Away’ agus ‘*Choronation Street*’, Conamara an bhingo, na *lotteries*. Conamara an chócó cola, na *hotels*, na *chippers*. Conamara an *microwave*, na *mud wrestlers* agus an *Sunday World*.

Seo é ár gConamara, an Conamara atá á shú isteach agus á anáilú againn chuile lá. An Conamara atá fórsaí móra an tsaoil ag brú orainn uaireanta, agus uaireanta eile an Conamara a bhfuil go leor againn féin ag glacadh leis go fonnmar, an Conamara nua atá muid a chruthú dúinn féin. Seo é ár gcultúr anois, nach cultúr amháin é ach cultúir. Uaireanta is ar éigean a aithníonn muid muid féin sa tranglam. (Micheál Ó Conghaile: *Gnéithe d’Amhráin Chonamara ár Linne*).

3. Anois léigh an téacs dar teideal ‘Schism Fears for Gaeilgeoirí’ a bhí in *The Irish Times* agus déan na tascanna seo bunaithe ar an téacs.
 - Faigh amach cad atá i gceist go díreach leis na focail seo agus scríobh sainmhíniú gearr orthu:

pidsean	(<i>pidgin</i>)
criól	(<i>creole</i>)
canúint	(<i>dialect</i>)

- ‘The good news is that there are urban Irish-language radio stations, and that they broadcast a wide variety of programmes directed primarily at young people.’ An eol duit cad iad na stáisiúin seo? An éisteann tú leo? Déan taighde orthu agus scríobh tuairisc ghearr orthu.

Plé

- Cad iad na stáisiúin raidió a n-éistear leo i do theach sa bhaile? An mbíonn Raidió na Gaeltachta ar siúl? An bhfuil nósanna difriúla éisteachta agatsa le nósanna éisteachta do mhuintire?
- An mbíonn aon deacrachtaí agat ag tuiscint canúintí eile ar Raidió na Gaeltachta?
- Cad a shíleann tú den ráiteas seo as an alt: ‘When presenters with so-called “school Irish” came on the radio, my Gaeltacht friends say they tend to tune out, finding the Irish unpleasant, or difficult to understand. They tolerate much of TG4’s output, but grimace or change channels when city speakers come on...’
- ‘They prefer to tune each other out or speak English with each other, rather than use Irish together.’ Cad iad na comhthéacsanna ina labhraíonn daoine ón nGaeltacht Béarla le daoine a bhfuil Gaeilge acu?

Téipscript

Dá gcuirfí ceist ort céard é Gaeltacht, is dócha go ndéarfá, bhuel, sin áit a labhraíonn an pobal Gaeilge. Agus dar ndóigh, sin é atá i gceist le Gaeltacht. Ach má dhéanann tú iniúchadh níos doimhne ar an scéal, is dócha go mbeifeá ag súil gurb in ceantar ina labhraíonn an pobal ar fad Gaeilge lena chéile i chuile ghné den saol. Agus ar ndóigh, feiceann tú an cheist ansin ar an bpointe, mar an té a bhfuil cleachtadh aige ar a bheith ina chónaí sa nGaeltacht, nó go deimhin féin a bheith ag feidhmiú sa nGaeltacht, nó a bheith fiú amháin ar cuairt sa nGaeltacht, tuigeanntú nach Gaeilge ar fad atá ar fáil in aon cheantar Gaeltachta anois – go bhfuil chuile cheantar go mór faoi bhrú an Bhéarla go háirid, agus go deimhin faoi bhrú ag teangacha eile.

Bíonn muid, is dóigh, in Éirinn, ag faire ar céard iad líon na gcainteoirí laethúla Gaeilge, mar gurb in í an cheist a chuirtear sa daonáireamh le sainiú a dhéanamh ar cá bhfuil na ceantair is láidre agus cá bhfuil na ceantair is laige. Agus tuigtear ó na figiúirí ar fad go bhfuil titim ag teacht ar líon na gcainteoirí laethúla Gaeilge ar fud na tíre. Anois le teacht roimhe sin...tá...thug an rialtas isteach roinnt áirid straitéisí le hiarrachtaí a dhéanamh faire a choinneáil ar líon na gcainteoirí laethúla, agus ar ndóigh is é dúshlán chuile cheantar líon na gcainteoirí laethúla sin a ardú. Tá tacaíocht áirid le fáil ón Acht Pleanála agus Forbartha a tháinig i réim sa bhliain 2000 mar gur leagadh dualgais ar na húdaráis phleanála ansin cúram a dhéanamh do chúrsaí oidhreachta agus cúrsaí cultúir na gceantar ina bhfuil siad ag feidhmiú. An rud a rinne cuid de na Comhairlí Contae atá ag freastal ar cheantair Ghaeltachta chuige sin, ná anois go bhfuil siad ag éileamh ráiteas tionchar teanga i gcás aon fhorbairt ina mbeadh níos mó ná dhá aonad tithíochta, nó go deimhin más eastát tithíochta é go gcaithfidh siad a rá cén tionchar a bheas ag an bhforbairt sin ar líon na gcainteoirí laethúla atá sa gceantar ina bhfuil siad ag feidhmiú cheana féin.

Anois, má bhreathnaíonn muid ar cheantar an Spidéil, agus is fiú breathnú ar an gceann sin, mar gur sa Spidéil a luadh an chéad choinníoll teanga a bheith ceangailte le haon chead tógála. An rud a rinne Comhairle Contae na Gaillimhe an t-am sin ná nuair a chuir comhlacht iarratas isteach ar fhorbairt árasáin a thógáil i gceartlár an bhaile, gur thug an t-údarás, Comhairle Contae na Gaillimhe, cead dóibh an fhorbairt sin a thógáil ach go gcaithfidís a chinntiú go mbeadh 67% den fhorbairt sin á dhíol le daoine a bhfuil Gaeilge acu. Mar sin anois, tá ar Chomhairle Contae na Gaillimhe a dheimhniú go bhfuil Gaeilge ag 67% de na daoine a cheannaíonn na hárasáin san fhorbairt áirid sin. Mar de réir an daonáirimh is deireanaí, 67% de phobal an Spidéil a bhíonn ag labhairt Gaeilge go laethúil, agus dar leo, má thagann 67% eile isteach le Gaeilge go ndeimhneoidh sé sin go bhfanfaidh líon na gcainteoirí laethúla Gaeilge ar an leibhéal céanna. Anois tá daoine áirid a déarfadh nach leor sin, go dteastódh ar a laghad 70% nó níos mó, go mbeadh gá le hidirdhealú dearfach* a dhéanamh, mar rud amháin atá cinnte, tá Béarla ag chuile dhuine sa nGaeltacht, cé ar bith céard faoi a bhfuil Gaeilge ag chuile dhuine sa nGaeltacht. Mar sin, más mian linn go mbeidh

Gaeilge, go mbeidh ar a laghad an leibhéal céanna Gaeilge dá húsáid, beidh gá le líon níos airde cainteoirí Gaeilge a thabhairt isteach mar gur Béarla a labhrófar leis na Béarlóirí i gcónaí. Ach sin is brí leis an ráiteas tionchar teanga – go gcaithfidh forbróir a léiriú roimh ré cén tionchar a bheas ag an bhforbairt ar an bpobal teanga agus ar an iompar teanga atá ag an bpobal sin má cheadaítear an fhorbairt sin. Róluath fós a rá an bhfuil tionchar dearfach ag an riail áirid sin.

*‘idirdhealú dhearfach’ a deirtear.

Téacs

Schism fears for Gaeilgeoirí, Brian Ó Broin

A new survey indicates that Gaeltacht and urban Irish speakers are finding each other increasingly more difficult to understand. Could this rift further weaken the language?

Recently, I've been meeting a lot of urban speakers of Irish, and was thinking about the Government's plan to boost the number of daily speakers of Irish from the current 83,000 to 250,000 within 20 years. A threefold increase in daily speakers is a bold proposal, and there's little doubt that these speakers are going to have to come from the towns and cities, rather than from the Gaeltacht, whose entire population (including several solidly anglophone suburbs of Galway city) is currently 91,000.

This got me thinking. Is there a city version of the Irish language? And if there is, how different is it from Gaeltacht Irish? A conversation I recently had with a speaker from Limerick, who is raising her daughter in Irish, revealed a fascinating fact. She never listened to Raidió na Gaeltachta. Was it that it was a Gaeltacht station and irrelevant to her, I asked? Only partly, she admitted. It was actually because she found the presenters very difficult to understand.

Yet this woman spoke fluent Irish. How could a fluent speaker of Irish have such difficulty with the national Irish-language radio station? What did she listen to?

"Oh, the usual. RTÉ, Today FM, Live95." Surely she listened to some Irish-language media. Maybe she watched TG4?

"No. Not TG4, sometimes Hector and the sports." And she let her young daughter watch the kids' programmes.

My conversations with Gaeltacht people met with a similar bias, but in the other direction. When presenters with so-called "school Irish" came on the radio, my Gaeltacht friends say they tend to tune out, finding the Irish unpleasant, or difficult to understand. They tolerate much of TG4's output, but grimace or change channels when city speakers come on. As for the hordes of Irish-speaking teenagers and parents who descend on the Gaeltacht during the summer months, they absolutely prefer to speak English with them. They say that the city folks' Irish is simply too strange.

As a linguist, I find this fascinating. The two groups, while nominally speaking the same language, have almost no points of contact. They prefer to tune each other out or speak English with each other, rather than use Irish together. This seems to have all the hallmarks of a separation.

Linguists tend to examine languages according to several criteria, and I decided to do a comparative analysis of the two types of Irish (Gaeltacht and non-Gaeltacht) using the most common of these criteria: pronunciation, word-order, word-formation, and vocabulary. To do this, I transcribed recordings of news reports compiled and read by Gaeltacht speakers on Raidió na Gaeltachta, and then by urban speakers on the two urban Irish-language stations, Raidió Fáilte in Belfast and Raidió na Life in Dublin.

Next I transcribed segments of chat shows from the different radio stations, in which the speakers were speaking freely. To avoid complicating matters, I chose the speakers at random, electing to ignore whether they were speakers who had learned Irish in the Gaeltacht or not. A comparison of the recordings unearthed significant differences in all areas of analysis.

Phonetics, or pronunciation, is a major feature of any language, and particularly so for Irish, which uses pronunciation to mark things such as the case of a noun or the tense of a verb. Since Irish has very many distinct phonetic features, I chose only three for comparative analysis: slender dentals (the initial consonants of “teas” and “tí”, for example), velar fricatives (the initial consonants of “chaisleán” and “Chonnacht”, for example), and palatal fricatives (the initial consonants of “cheann” and “chiseach”, for example).

Newsreaders on RnaG missed these features between 0 and 7 per cent of the time (that is to say, not much), while newsreaders on the urban stations missed them between 21 and 66 per cent of the time, a fairly significant number.

This demonstrates differences in pronunciation between Gaeltacht and city, and suggests a significant difference in the grammar used by Irish speakers in urban areas.

Most linguists agree that syntactic sophistication can be partially marked by the presence of subclauses in sentences. So, one might argue that “Peter died because he was sick” is more sophisticated than “Peter was sick and (then) he died”. A count of subclauses in the texts shows that newsreaders on RnaG produce eight subclauses for every 10 sentences, while their counterparts in urban stations produce five.

Gaeltacht speakers produce 15 subclauses for every 10 sentences, while their urban counterparts produce between six and eight. This is a considerable difference. Furthermore, urban speakers rarely nested subclauses within subclauses, while Gaeltacht speakers did so very frequently. The implications of this are quite serious, suggesting that the sentences of urban speakers are notably less sophisticated than those of their Gaeltacht counterparts.

Given all this, one might expect a lexical analysis of the texts to show that urban speakers have smaller vocabularies, but they actually seem to have much the same vocabulary as their Gaeltacht counterparts. For every 100 words used by a Gaeltacht newsreader, 66 are discrete (that is to say, not repeated). For the urban

newsreader, the number is 68. The Gaeltacht speaker has 46 discrete words per 100, while his urban counterpart has 42. The conclusion is that speakers within and without the Gaeltacht have a similar range of vocabulary.

Interestingly, although language activists often decry the presence of English in the utterances of all Irish speakers, the highest level of English for any of the speakers was 4 per cent, from a speaker who used interjections such as “níl aon, really, excitement” and “you know, sin grand”.

This suggests, perhaps, that some (but not all) urban speakers are occasionally thinking partially in English, and translating what comes to mind on an ad-hoc basis.

Irish has a fairly sophisticated morphological system. That is to say, words can change form in several ways. The noun *cainteoir*, for instance, can mutate to *gcainteoir*, *cainteora*, *chainteora*, *cainteoirí*, and *gcainteoirí*, depending on its grammatical function. As we saw earlier, if the pronunciation of these mutations alters or fails, the entire grammatical system of the language becomes endangered.

When I analysed the expected morphological changes in the nouns of newsreaders, I found that newsreaders on RnaG, reading the news and speaking off the cuff, missed a fairly unremarkable 2 to 6 per cent. Newsreaders on urban stations, however, missed 40 per cent of expected changes.

In terms of expected pronunciation, the relaxed urban speakers missed almost every opportunity to lenite or eclipse (“séimhiú” and “urú”), usually failing, for example, to mark any masculine nouns that were in the plural or genitive. This is an extraordinary development, and the urban dialect of Irish seems to have not yet developed any strategies to deal with it.

Urban Irish doesn't seem to be actually Anglicising, but it is different, particularly in the area of grammar. Some experts might be tempted to call this new entity a Pidgin. Although the term has negative connotations, there is some justification for it. A Pidgin is a relatively unstable language with simplified pronunciation and grammar, created on the fly for purposes of practical communication. By definition, it has no native speakers. Should the Pidgin persist into another generation and further, it gains native speakers, becomes known as a Creole, and develops the hallmarks of an independent language, including a stable grammar.

The number of Irish speakers in Ireland is increasing, according to all census and survey data, and yet the number of Gaeltacht speakers is falling. However, the city dialect of Irish seems not yet to have progressed beyond the level of a second language spoken mostly outside the home by activists, while Gaeltacht Irish is, at least for its broadcasters, a medium through which they are working and thinking for most of the day without the undue influence of other languages.

Language purists may claim this as more evidence that Irish is dying, but it must be most vigorously noted that this small study shows quite the opposite. The

language is being spoken in all corners of the country (and abroad), and while it might be changing radically, particularly in this current generation, there is no evidence of it dying out. The good news is that there are urban Irish-language radio stations, and that they broadcast a wide variety of programmes directed primarily at young people. There were no such media 20 years ago, and this suggests that Ireland's towns and cities are reaching a critical mass of second-language Irish speakers who want their own media.

If their language is to move beyond its current unstable stage, however, they will have to consider making the decision to raise their children through Irish.

Some, such as my Limerick friend, are already doing so, and we can only wait to see what sort of Irish the next generation of urban speakers will have. Will the urban variety become its own dialect of Irish, or grow further apart from its Gaeltacht cousin, becoming a Creole or new language?

Le caoinhead ó *The Irish Times*.