

Gleann Cholm Cille

Treoirleabhar ildaithe le léarscáil
Illustrated Guide with map

Seoíd oídhreachta na hÉireann
Rich in Ireland's heritage





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Gleann Cholm Cille

TREOIRLEABHAR GUIDEBOOK

Foilsithe ag Oideas Gael
2005



Réamhrá

Tá clú ar an cheantar seo mar gheall ar an tsaibhreas dúchasach agus de bharr iarrachtaí an phobail a ndéanachtaí a shárú leis na glúnta anuas. Níorbh fhéidir le Colm Cille a ainm a thabhairt d'áit níos iargúlta ná níos áille; tá stair na háite le feiceáil ag an chuariteoir achan áit a leagann sé a shúil; ón Chlochán Mór go Port agus ó Mhín an Chearbhaigh go Teileann. Tá scéal na nua-aoise le feiceáil sna tionscadail iontach a d'fhág an tAthair Mhic Daidhir ina dhiaidh; tá iomrá domhanda orainn agus éiríonn linn na mílte duine a mhealladh 'na cheantair lenár saibhreas cultúrtha a bhlaíseadh agus a mhothú. Dúinne i nGleann Cholm Cille, tá an fhorbairt eacnamúil agus an cultúr dlúthcheangailte le chéile; ní gnáth-thurasóir a thig chugainn ach cuairteoirí ar spéis leo saibhreas sainiúil na Gaeltachta agus níl áit níos fearr le sin a fháil ná paróiste seanda an Ghleanna.

Tá an treoileabhar seo do mhuintir an cheantair, a bpáistí a chuirfeas aithne ar a gcultúr áitiúil, na cuairteoirí a thig chugainn ó achan chearn agus go speisialta d'ár muintir a d'imigh uainn le saol úr a fháil ar feadh tréimhse i bhfad ón Ghleann.

Níorbh fhéidir achan réimse a chlúdach i leabhar mar seo agus níl ann ach blas beag milis den mhéid atá ar fáil; cuirfear leis an leabhar seo in eagraín eile. Má tá moltaí agat, cuir in iúl dúinn iad.

Bain sult as an Ghleann agus a muintir; níl ár sárú le fáil!
Is mise amháin atá freagrach as aon lúb ar lár!

Liam Ó Cuinneagáin

Introduction

Gleann Cholm Cille is a remarkable locale, uniquely defined by its spectacular landscape, its storied past, and a vibrant community that is determined to promote its many resources in a manner fitting to its traditions and unique sense of self. Indeed this very guide details the impact of "the Glen" on those "visitors" who have through the centuries found their way to this far-flung parish, a roll of honour that begins with St Colm Cille himself and includes the likes of Dylan Thomas, Sir Arnold Bax, Rockwell Kent (and perhaps even Bonnie Prince Charles) among many others.

It's been over twenty years since I first saw Glen, yet I feel as if I have only just begun to discover the fabled heritage that is inextricably linked with its physical topography, its archaeological sites, its weaving, farming, fishing and fiddle traditions, never mind its rich history through the ages. In short, there is to Gleann Cholm Cille an unmistakable sense of place that goes beyond its majestic landscape, and utterly defines it both as a location and a community. Those visitors who have the time to read these pages, whilst exploring some of the treasure trove detailed herein, will quickly grasp a sense of what sets this mountainy coastal corner apart. Yet even the day-tripper who has only time to look around will be rewarded by a wealth of cliffs, shores and moors second to none. I remember a dear friend in the townland of Dún Alt, a weaver, farmer and fisherman himself, informing me years ago that Glen "had once won 1st Prize for Beauty in Ireland." I've no doubt it holds that honour still.

Anthony Glavin

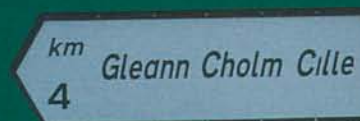
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Tucked into the rugged landscape of southwest Donegal, Gleann Cholm Cille has been a symbol of hope and success to other emigration-drained areas since the 1950s. Here, by valuing both tradition and innovation, a small community has maintained its cultural vitality.

Gleann Cholm Cille is a joy to visit at any time of the year. Both shore and hill change dramatically with the seasons, heightening the attraction for the walker. At night, some of Ireland's leading musicians play in quiet pubs, and accomplished



singers draw on an extensive repertoire of local song. Long after the bow is put away, when the dancing feet are still and the last song sung, you will remember Gleann Cholm Cille. A place apart.

Gleann Cholm Cille

Cuachta idir cnoic iardheisceart Dhún na nGall, tá Gleann Cholm Cille ina shiombail dóchais ag pobail bheaga ar fud na hÉireann ó bhí na 1950í ann. De thairbhe go bhfuil an t-úr agus an traidisiúnta fite fuaite fríd a chéile anseo, tá brí agus beatha ann nach bhfuil i mórán áiteacha eile in iarthar na tíre.

Áit bhreá lá ar bith sa bhliain is ea Gleann Cholm Cille. Tagann athrach ar an athrach le himeacht na séasúr; ní bhíonn an fharraige nó na cnoic choíche mar an gcéanna; bíonn iontas úr i gcónaí roimh an té a bhíos amuigh ag siúl. San oíche cluinfidh tú togha na bhfidléirí ag ceartú ceoil sna tithe leanna nó duine ag canadh *Lá chois cuain, Cailíní deasa Shrath Laoighill* nó *An seanduine dóite*.

I bhfad i ndiaidh don fhidléir a bhogha a ligint síos, nuair atá cosa an damhsóra socair agus an t-amhrán deireanach ráite, beidh cuimhne agat ar Ghleann Cholm Cille. Áit ar leith.



An Ghaeilge

Cuid den Ghaeltacht é Gleann Cholm Cille. Is ionann sin is a rá go bhfuil an Ghaeilge ó dhúchas ag céadatán suntasach den phobal. Go dtí tús na 1900í, ba í an Ghaeilge príomhtheanga an phobail ach anois tá an lámh in uachtar ag an Bhéarla. Neamart stáit ar eacnamaíocht an cheantair, dímhéas institiúidí ar an chultúr dúchais agus easpa Gaeilge sna meáin chumarsáide na príomhchúiseanna a bhí le meath na teanga.

Tá athrach ag teacht ar an scéal le blianta beaga anuas. Bunaíodh Oideas Gael i 1984 le stádas na Gaeilge a fheabhsú. Tá dhá chuspóir ag an eagraíocht, mar atá, labhairt na Gaeilge a chaomhnú sa Ghleann agus cuidiú le daoine ó cheantracha eile i a fhoghlaim. Bíonn cúrsaí Gaeilge, ag gach léibhéal foghlama, ar siúl faoina chúram i rith na bliana i bhForas Cultúir Uladh. Lena chois sin, eagraíonn Oideas Gael cúrsaí gníomhaíochta i ndamhsa, i siúl sléibhe, i seandálaíocht, i bpéintéireacht, i bhfíodóireacht & réimsí eile cultúrtha.

The Irish Language

Gleann Cholm Cille is a Gaeltacht community. Until the early 1900s Irish was the majority language but receded somewhat in the middle of the century. State neglect of the west's economy, the antipathy of various institutions to Gaelic culture, and the dominance of English in the Dublin-based media were key factors in this decline.

In 1984 Oideas Gael was established to halt the decline of the language. Its two main objectives are ensuring that the district remains a bilingual community and helping people from other areas to learn to speak Irish. Its cultural activities programme includes set-dancing, hill-walking, archaeology, painting, bodhrán, flute, pottery, environment and celtic art. (www.oideas-gael.com).



Archaeology

Farming people settled in Gleann Cholm Cille between 4,000 and 3,000 BC. The most significant reminders of this society are the great court tombs of *Mainnéar na Mortlaidh* and *An Clochán Mór*. There are some 400 court tombs in Ireland, most of them in the northwest. The key features of such tombs are a ceremonial court and a gallery which typically contains two burial chambers. The gallery would have originally been covered with a cairn of stones but in most cases this has since collapsed.

Mainnéar na Mortlaidh is an exceptional tomb. Its court is the largest in Ireland and it has two galleries, each containing two burial chambers. There is evidence of three or four burial chambers in the court. A trackway now runs through the tomb, making it difficult to discern the original structure. Partly reconstructed in the late 1800s, *An Clochán Mór* is in better condition. It too consists of a large court and two burial galleries. Here, however, the galleries run parallel while in *Mainnéar na Mortlaidh* they are diametrically opposed.

An tSeandálaíocht

MAINNÉAR NA MORTLAIDH & AN CLOCHÁN MÓR

Tháinig an chéad phobal talmhaíochta go Gleann Cholm Cille idir 4,000 agus 3,000 RC. Is iad Mainnéar na Mortlaidh agus An Clochán Mór na hiarsmaí is tábhachtaí ón tréimhse sin. Is tuamaí cúirte iad seo. Is iad cúirt i gcóir



deasghnátha agus gailearaí, a bhfuil cúpla ionad adhlaetha ann, na gnéithe is suntasaí den chineál seo tuama. Bhí carnáin cloch ar na gailearaithe an t-am a tógadh na tuamaí ach thit an chuid is mó acu ó shin. Tá thart fá 400 tuama cúirte in Éirinn, an tromlach acu i dtuaisceart Chonnacht agus in iarthar Uladh.

Is tuama ar leith é Mainnéar na Mortlaidh. Is í cúirt an tuama seo an chúirt is mó in Éirinn. Tá dhá ghailearaí sa tuama agus tá dhá ionad adhlaetha iontu araon. Lena chois sin, tá trí nó ceithre ionad adhlaetha sa chúirt. Ar an drochuair, cuireadh casán agus balla fríd an tuama agus tá sé deacair an chuma a bhí air a shamhailt anois. Tá bunstruchtúr an Chlocháin Mhoir níos soiléire. Tá cúirt mhór agus dhá ghailearaí ann fosta. Cibé ar bith, tá an dá ghailearaí ag taobh a chéile, i gcodarsnacht le gailearaithe Mhainnéar na Mortlaidh atá suite ar dhá cheann na cúirte.

LEABA DHIARMADA & GHRÁINNE

Tógadh tuamaí ursanacha in Éirinn thart fá 2,000 RC. Tá an cineál seo tuama níos simplí ná na tuamaí cúirte: cloch ollmhór ina luí ar thrí chloch eile atá iontu. Macasamhail na ngailearaithe sna tuamaí cúirte, bhí carnáin cloch ar na hionaid adhlaetha seo nuair a tógadh iad. Tá naoi gcinn de thuamaí ursanacha i Málainn Mhoir, sé cinn acu i líne díreach ar an taobh chlé den bhealach go Málainn Bhig. Seo an grúpa is mó tuamaí den chineál seo in Éirinn agus dá bhrí sin tá tábhacht mhór seandálaíochta ag baint leis. Measann seandálaithe gur tuama mór amháin a bhí ann.

17 18

Portal tombs are less elaborate than court tombs but many have a more striking appearance. Erected about 2,000 BC, they consist of a single burial chamber formed by placing a large cap stone on several smaller stones. Like the burial galleries of the court tombs, they were once enclosed in a cairn of stones. Interestingly, the nine portal tombs in the *Gleann Cholm Cille* area are in *Málainn Mhoir*. Of these, six lie in a straight line on the left side of the road to *Málainn Bhig*. This is the largest group of portal tombs in Ireland and it is of great archaeological importance. Researchers have suggested that the six tombs may once have formed a single massive monument.



Portal tombs are commonly referred to as *Leaba Dhiarmada agus Ghráinne*, (trans.: Diarmuid and Gráinne's Bed). In Gaelic mythology, Gráinne was the daughter of Cormac Mac Airt, king of Ireland, who arranged for her to marry Fionn Mac Cumhaill, the ageing leader of his warrior band, Na Fianna. Gráinne disliked Fionn, however, and before their marriage she eloped with Diarmuid Ó Duibhne, the most handsome of Fionn's followers. Fionn swore revenge and pursued them around Ireland. Portal tombs are pointed out as places where the lovers slept during the pursuit. The story ends on Beann Gulban, a table-shaped mountain in north Sligo, where a wild boar gored Diarmuid. Fionn refused to bring him water which would heal him, and he died.

Is é *Leaba Dhiarmada agus Ghráinne* an t-ainm is mó a thugtar ar thuamaí ursanacha. Sna seanscéalta, iníon le Cormac Mac Airt, Ard-Rí na hÉireann, a bhí i nGráinne. Gealladh í in éadan a tola le Fionn Mac Cumhaill, an ceannaire meánaosta a bhí ar na Fianna. Cibé ar bith, ní raibh dúil ar bith ag Gráinne ann agus d'éalaigh sí le Diarmuid Ó Duibhne, an fear ba dóighiúla de lucht leanúna Fhinn. Chuaigh Fionn sa tóir orthu agus lean sé ar fud na tíre iad. De réir an tseanchais, chóirigh Diarmuid leaba do Ghráinne ar cheann de na tuamaí ursanacha gach oíche den tóraíocht. Sa deireadh, ghoinn torc Diarmuid ar Bheann Gulban i dtuaisceart Shligigh. In ainneoin go raibh a fhios ag Fionn go leigheasfadh deoch uisce é, ní thabharfadh sé dó é agus fuair sé bás.

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An Portach

Thosaigh aimsir na hÉireann ag éirí níos fuaire agus níos fliche thart fá 1,000 RC. I ndiaidh tamaill, bhí cuid mhór talaimh ar maos in uisce. Níor lobhaigh plandaí i gceart sna seascáin sin agus de réir a chéile rinneadh móin den ábhar leathlofa. Tá an portach ina acmhainn thábhachtach ag muintir an Ghleanna ó shin. Baintear an mhóin gach bliain thart fá Mhí na Bealtaine, nó corrúair



níos luaithe, i ndiaidh do na caoráin triomú rud beag ach sula n-éiríonn an fód róchrúa. Caitear na bachtaí a pharáil ar dtús, is é sin, an sraith a ghearradh díobh. Ansin, baintear an mhóin le sleán. De ghnáth bíonn fear amháin ag baint agus fear eile ag cur as poll, nó ag tógáil na bhfódanna fluicha ón tsleán agus á gcaitheamh ar an chaorán. Fágтар na fódanna ina luí ansin le triomú ar feadh cúpla seachtain go mbíonn siad measartha tirim agus cróigtear ansin iad. Go minic, tugtar ar na páistí an obair seo a dhéanamh. Déanann siad staicíní beaga

The Bog

Ireland's climate began to grow colder and damper about 1,000 BC. Extensive areas became waterlogged. Plants and trees did not decompose properly in these marshes and over many centuries the semi-decayed matter formed peat bogs. These bogs are now an important asset to the community. Turf is cut every May, or earlier if the weather permits, when the bogs have begun to dry but before the sod has hardened. The *bachtaí* or turf banks must be 'pared' first by stripping the *sraith* or top sod. Then the turf is cut with a *sleán*, a special spade with a long blade. Usually, people work in pairs, one cutting and the other *ag cur as poll*, throwing the heavy wet sods onto the bank. The sods are left to dry for several weeks and then are 'footed', built into small stacks of a half-dozen or so sods to dry thoroughly. Children often do this work. Finally, at the end of summer, the turf is brought home and built into a *clamp* or large stack. Work on the bog can be tedious, not least on account of the *mioltógai* [trans.: midges], tiny insects with an irritating bite which swarm on calm evenings. That said, on a fine summer's day, there is nowhere as pleasant as the bog.

Since the 1980s, there has been a growing awareness of the environmental importance of bogs. Ireland, and particularly

Donegal, has some of the most expansive untouched bogs in Europe. These bogs support insect, animal and plant life which is not found on more fertile land. Many of the peatlands in the vicinity of *Gleann Cholm Cille* are now protected by law.



le leathdhosaen fód i ngach ceann acu. Sa deireadh, tugtar an mhóin 'na bhaile i ndeireadh an tsamhraidh agus déantar clampar mór. Is obair mhaslach i baint agus cróigeadh móna, go háirithe de thairbhe na mioltógaí, feithidí beaga bídeacha a chéasann na hoibrithe nuair nach mbíonn gaoth ann lena seoladh ar shiúl. Cibé ar bith, níl áit níos fearr ná an caorán lá breá samhraidh.

Ó bhí na 1980í ann, tuigean daoine tábhacht na bportach sa chomhshaol. Tá portaigh fhairsinge i dTír Chonaill nár baineadh móin riamh orthu, agus níl a macasamhail coitianta san Eoraip. Tá feithidí agus éanacha, luibheanna agus plandaí iontu nach bhfuil rófhluirseach ar an talamh maith. Dá thairbhe sin, tá cosc dlí ar bhaint de chuid de na portaigh i nGleann Cholm Cille.



AN GRÁGÁN

Anuas go dtí lár na 1900í, ba ghnách le daoine grágáin — giotáí crann nár lobhaigh sa phortach — a chruinniú. Théadh siad amach maidin dhriúchta le cuaille fada iarainn ar a dtugadh siad *bior maide* air. D'aithníodh siad ón driúcht cá raibh an grágán agus shádh siad an bior maide isteach sa talamh le tomhas cé chomh fada síos a bhí sé. Ansin, dá mbíodh sé cóngarach go leor, thocláíodh siad amach é. Is iomaí feidhm a fuair siad don ghrágán céanna: dhódh siad é, dhéanadh siad troscán dó agus bhruithheadh siad é le rópaí a dhéanamh.

Carachtar mór i seanchas Ghleann Cholm Cille is ea Pádaí Bhillí na Rópaí Ó Baoill, a tháinig ar an tsaoil i gCoillte Fánaid san naoú haois déag agus a thug a bheatha i dtír ag déanamh rópaí ar an dóigh sin. Phós Pádaí bean as Dún Chionn Fhaola agus chuaigh sé chun cónaithe ansin. Fidléir an-mhaith a bhí ann agus deirtear gur tháinig Mici Mór Ó Dochartaigh,

Bog Oak

Until the mid-1900s, people collected *grágán*, referred to in English as 'bog oak', fragments of trees which fell several thousand years ago and have been preserved in the bog. Walking on the bog in the morning, they could judge from the dew where the *grágán* lay. They would then drive a long metal pole, known as a *bior maide*, into the ground to establish how close it was to the surface and, if it was not too far down, they would dig it out. They burnt *grágán* as firewood, used it to make furniture and boiled and twisted it to make ropes. Pádaí Bhillí na Rópaí Ó Baoill, who made a living as a rope-maker in the 1800s, is one of the great characters in local *seanchas* [trans.: oral tradition]. An accomplished fiddler, Pádaí married a woman

'An Dúchas Lom'
Sculpture by Gordon Woods



named Bell Tully from Dún Chionn Fhaola, near Na Cealla Beaga, and went to live there. Mici Mór Ó Dochartaigh, one of the great travelling fiddlers, called to the house one day. Bell was the only one at home and Mici Mór, assuming she had no Irish, addressed her in English. In fact, Bell had very poor English and in answer to the question 'Where's Pádaí?' she translated directly from Irish and replied, 'Over in Glen making blackbirds.' The haunting air *An londubh* [trans.: The blackbird], was one of Pádaí's favourite tunes.

In 1994 Máire Ní Chochlainn TD unveiled *An Dúchas Lom*, a sculpture by Gordon Woods, beside Foras Cultúir Uladh. A *bior maide* and piece of *grágán* are incorporated into this absorbing piece.



fidléir siúil a raibh clú agus cáil air, chun an tí á chuartú lá amháin nuair nach raibh sé istigh. Tháinig a bhean chun an dorais agus labhair Mici léi i mBéarla, ag déanamh nach raibh Gaeilge ar bith aici. Fé mar a tharla sé, ní raibh Béarla ró-mhaith aici agus dúirt sí leis go raibh Pádaí 'over in Glen making blackbirds.' Is ag trácht ar *An londubh*, fonn mall a bhuaileadh Pádaí go minic, a bhí sí.

I 1994 nocht Máire Ní Chochlainn TD *An Dúchas Lom*, dealbh le Gordon Woods, in aice le Foras Cultúir Uladh. Tá bior maide agus grágán le feiceáil ansin.



Dún Alt & An Trá Bhán

Bhí na Gaeil i nGleann Cholm Cille roimh 300 RC. Is iarsmaí ón tréimhse sin an dún chinn tíre ag Dún Alt agus an caiseal os cionn na Trá Báine i Málainn Bhig. Tá an dún agus an caiseal suite in áiteacha so-chosanta. De thairbhe chomh beag is atá siad, measann seandálaithe nár baineadh úsáid astu ach amháin in am cogaidh nuair a bhí an chontúirt ann go ndéanfaí ionsaí ar an phobal. Tá iarsmaí ballaí cosanta agus ballóg bothóige le sonrú i nDún Alt agus tá dúshraith botháin fhaire taobh thoir den lios i Malainn Bhig.

An Trá Bhán

The Silver Strand, Malainn Bhig

16 21

Dún Alt & The Silver Strand

Archaeologists believe that the Celts who settled in Gleann Cholm Cille about 300 BC built the ruined promontory fort in *Dún Alt* and the stonefort above *An Trá Bhán* in *Málainn Bhig*. Situated in easily defended locations, both are comparatively small, and they were probably only used when the community was in danger of attack. The remains of defensive walls and the ruins of a small house may be seen in *Dún Alt*, and the foundations of a lookout post are easy to find east of the fort in *Málainn Bhig*.



Watch Towers

In 1798 French forces invaded Ireland to support revolutionaries committed to establishing a democratic republic, independent of Britain. Although they quickly defeated the invaders, the 'Year of the French' concentrated the British government's mind on the ease with which enemy troops could land in Ireland. They erected defenses around the coast including three signal towers at *Cionn an Charraigín*, *Málainn Bhig* and *Cionn Ghlinne*. Built between 1804 and 1806, these towers were to provide an early warning in the event of an attempted invasion. Located on headlands which commanded a good view of the sea, all signal towers are within sight of other such towers or military installations. Most were only manned in the first decade of the nineteenth century and were finally abandoned after Napoleon's defeat at Waterloo in 1815. They should not be confused with Martello Towers, heavily fortified circular castles erected near important harbours and potential landing areas to defend them against attack.

►
An Túr, Málainn Bhig
Watch Tower, Málainn Bhig

Na Túir Chomharthaíochta

I 1798 tháinig fórsaí de chuid na Fraince i dtír in Éirinn le cuidiú leis na hÉireannaigh Aontaithe poblacht dhaonlathach neamhspleách a chur ar bun. Cé gur ghread na Sasanaigh iad, léirigh 'Bliain na bhFrancach' go mb'fhurast do naimhde na Breataine Éire a ghabháil. De thairbhe sin, thóg rialtas na Breataine túir chomharthaíochta ar chinn tíre a raibh radharc maith ar an fharraige uathu. 'S í an fheidhm a bhí le foirme na dtúr ná scéala a chur chuig na húdaráis áitiúla dá bhfeicfí cabhlach coimhthíoch ag teacht. Idir 1804 agus 1806 tógadh trí thúr comharthaíochta i bparóiste Ghleann Cholm Cille, ceann ag Cionn an Charraigín, ceann ag Málainn Bhig agus ceann eile ar bharr Chionn Ghlinne. Níor baineadh úsáid astu ach ar feadh cúpla bliain agus tréigeadh ar fad iad nuair a buaileadh Bonaparte ag Briseadh Waterloo in 1815. Ní hionann na túir seo agus Túir Mhartello. Túir chosanta a bhí iontusan a raibh gunnaí móra ar a ndíon acu. Bhí déanamh ciorclach orthu agus tógadh iad in aice le poirt thábhachtacha agus

in áiteacha a dtiocfadh le naimhde teacht i dtír.



►
An Túr, Sliabh Liag
Watch Tower, Sliabh Liag

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Gleann Cholm Cille translates as the 'valley of Colm Cille'. Born in Gartán in North Donegal in 521 AD, *Colm Cille* is one of Ireland's three patron saints. His name means 'dove of the church', but oral tradition presents him as an endearingly irreverent character. It is said that when Patrick was converting the people to Christianity in the fifth century some demons sought refuge in this isolated glen.

They raised a fog around it and turned the river into a fiery stream so that no Christian could reach them. Patrick was unable to enter the glen but swore that a better man than he would finish his work. A century later, Colm Cille was preaching in southwest Donegal. One day a demon threw a holly rod out of the glen and it killed Cearc, one of Colm's assistants. This place is known as *Srath na Circe* [trans.: Cearc's swath]. Enraged, Colm fired the stick back. When it hit the ground it immediately began to grow. Terrified, the demons fled. The saint pursued them throwing stones, and even his bell, at them. He eventually drove them into the sea at *Screig na nDeamhan* [trans.: the demons' scrag], near *Cionn Ghlinne*. Some say he turned them into *dallóga caocha*, fish which local people believe to be blind in one eye, yet others say he turned them into seals which tear salmon nets in summer.

De réir an tseanchais, nuair a bhí Pádraig ag beannú na hÉireann, theith na deamhain agus na hainspioraid is measa go dtí an gleann scaite seo. Cheil siad i gceo draíochta é agus rinne siad sruthán tine den abhainn leis na Críostaithe a choinneáil ar shiúl. Ní raibh neart ag Pádraig air sin, ach dúirt sé go dtiocfadh fear níos fearr ná é féin ina dhiaidh agus go mbeannódh an fear sin an Gleann. Colm Cille ab ainm don fhear sin. Tháinig sé ar an tsaol i nGartán i dtuaisceart Thír Chonaill i 521 AD agus nuair a tháinig sé i méadaíocht thosaigh sé ag fógairt an chreidimh úir i

gCúige Uladh. Lá amháin, chaith deamhan slat amach as an Ghleann agus mharaigh sé fear de lucht leanúna Choilm a raibh Cearc air. Is uaidh sin a fuair *Srath na Circe* a ainm. Tháinig fearg ar Cholm agus chaith sé an tslat ar ais. Thosaigh sí ag fás san áit a bhuail sí an talamh agus tá crann cuilinn ann i gcónaí. Chuir sin eagla ar na deamhain agus theith siad. Lean Colm iad, ag caitheamh cloch ina ndiaidh. Deirtear gur chaith sé a chlog fiú le scanrú a chur ar na deamhain. Choinnigh sé á leanúint go ndeachaigh siad isteach san fharraige ag *Screig na nDeamhan*. Deir daoine áirithe go ndearna sé *dallóga caocha* ansin dóibh ach tá iascairí ann a deir gur cruth róin a d'fhág sé orthu agus go mbionn siad ag stróiceadh eangacha sa tsamhradh.



Colm Cille in the Glen

After driving out the demons, Colm Cille and his monks introduced Christianity to the region. The ruins of several of their churches may still be seen, including *Séipéal Cholm Cille* in *Biofán*, *Cill Fhánaid* behind the holiday village, *Teampall na Manach* in *Cill Ghólaí* and *Teampall Chaoimhín* in *Málainn Bhig*. Saint Caoimhín also built a small church in An Fhothair, in the centre of the glen, which was the site of a *scáthlán*, or make-shift chapel, until the mid-1700s.

Colm subsequently became involved in a dispute about the right to copy manuscripts. As a result of this dispute, he went into exile on Iona, an island off the coast of Scotland, in 565 AD. He died there on Sunday 9 June 597 AD. The monastic community on the island decorated a famous manuscript in his honour. Referred to in English as the *Book of Kells*, Irish-speakers call it *Leabhar Cholm Cille* [trans.: Colm Cille's Book]. A facsimile of the Book of Kells is on public display in *Foras Cultúir Uladh*. Only 1,400 facsimile copies have been printed, and this is one of only 12 on public display in Ireland.

Leaba Cholm Cille

St. Colm Cille's Bed at Biofán

COLM CILLE SA GHLEANN

I ndiaidh dó an ruaig a chur ar na deamhain, thug Colm Cille agus a chuid manach an Chríostaíocht go dtí an gleann. Tá ballógaí na dteampall a thóg na manaigh ann i gcónaí, ina measc, Séipéal Cholm Cille i mBiofán, Teampall na Manach i gCill an Ghólaí, Cill Fhánaid ar chúl an tSráidbhaile Saoire agus Teampall Chaoimhín i Málainn Bhig. Bhí an darna teampall ag Caoimhín ar an Fhothair, áit a raibh scáthlán ann go dtí lár na 1700í.



† 13

De thairbhe easaontais idir Colm agus cinnirí na hEaglaise fá athscriobh lámhscríbhinní, díbríodh an naomh as Éirinn i 565 AD. Chuaigh sé go hOileán Í na hAlban, áit ar bhunaigh sé mainistir, agus fuair sé bás ansin ar 9 Meitheamh 597 AD. Mánaigh Oileán Í á chuir Leabhar Cholm Cille – leagan maisithe de na soiscéalta – le chéile. Tá fíorchóip Stad 13 dó ar taispeáint i bhForas Cultúir Uladh. Níor cuireadh ach 1,400 cóip den eagrán seo i gcló agus níl ach 12 acu ar taispeáint go poiblí in Éirinn.

† 5



Turas Cholm Cille

† 1 → † 15

Tá páirt lárnach ag an *turas* nó an oilthreacht bheannaithe i reiligiún pobail in iarthar na hÉireann. Déantar an chuid is mó de na turais in ónóir naoimh fé leith. Deir na hoilithrigh paidreacha speisialta agus iad ag dul thart ar stáisiún nó ionaid bheannaithe a bhfuil baint acu leis na naoimh. De ghnáth, bíonn orthu pionós a dhéanamh le linn an turais, mar shampla, é a dhéanamh luath ar maidin, costamocht nó ina dtoscadh. Creideann lucht staire gur iarsmaí de dheasghnátha réamh-Chríostaí atá sna turais. Dar leo, ní raibh na mánaigh ábalta na deasghnátha sin uilig a chur fé chois ach d'éirigh leo craiceann na Críostaíochta a chur orthu.



Déantar turas i nGleann Cholm Cille ar 9 Meitheamh. Tá cúig stáisiún déag sa turas, an chuid is mó acu ar an taobh ó thuaidh den ghleann. Clocha galánta inghearrtha atá i gcuid acu ach níl sa chuid eile ach carnáin cloch. Cuireadh leacht iarainn ar gach stáisiún le cuidiú le lucht an turais. Tá an chéad stáisiún rud beag taobh thiar de Theampall Cholm Cille agus tá an ceann deireanach ar an cheann thoir den reilig. Cúig chiliméadar ar fhad, glacann sé trí huaire an chloig leis an turas a

Pilgrimage

In Gleann Cholm Cille, a *turas* in honour of the local patron is performed on 9 June. It consists of fifteen stations, almost all of which are on the northern side of the valley. Several of the stations consist of beautiful inscribed stones and they have been marked with iron plaques to facilitate the pilgrims. The *turas* begins slightly west of St. Columba's and the last station is inside the churchyard, near its east wall. Some 5 kilometres long, it takes three to four hours and pilgrims are usually barefoot. On 23 June there is another major *turas* to *Tobar na mBan-Naomh* [trans: the well of the holy women] in Teileann. In the early 1800s, the Catholic clergy attempted to suppress this *turas* as it they believed it encouraged 'excrescences of abuse, and especially drink and unseemly dancing.' People continued to perform it, however, and in the late 1800s the clergy again gave it their approval. The *turas* or pilgrimage has a central place in popular religion in the west of Ireland. In most areas, the *turas* is dedicated to a local saint. On a particular day of the year, pilgrims walk around a group of places, known as *stáisiúin*, which are associated with that saint. They are generally required to say special prayers at each *stáisiún* and most *turais* entail some form of penance such as fasting, setting out early in the morning or walking barefoot. Historians believe that *turais* are survivals of pre-Christian practices which early missionaries adapted to the new religion.

Tobar Cholm Cille
St. Colm Cille's Well



dhéanamh. Déantar turas mór eile go Tobar na mBan-Naomh i dTeileann ar 23 Meitheamh. I dtús na 1800í, rinne an chlér Chaitliceach iarracht cosc a chur ar an turas sin de bhrí go raibh *'excrescences of abuse, and especially drink and unseemly dancing'* ag dul ar aghaidh nuair a bhí daoine ag gabháil thart ar na stáisiúin. Cibé ar bith, choinnigh an pobal á dhéanamh agus, de réir a chéile, stad an chlér de chur ina éadán.

Tobar Cholm Cille
St. Colm Cille's Well



CLOCH AONACH

Tugtar Cloch Aonach, sé sin 'cloch na gcrúinnithe,' ar an chloch ard ag Stáisiún 9 de Thuras Cholm Cille. Tá sí 1.92m ar airde agus tá crosanna agus siombailí diabhara eile inghearrtha uirthi. Téann lucht an turais thart ar an chloch trí huaire is iad ag urnaí. Nuair a bhios sin déanta acu, cuireann siad a ndroim leis an chloch agus deir siad trí huaire: 'Diúltaim don Diabhal, don tSaol, agus don Cholainn'. Deirtear, má tá duine ar staid na grásta go bhfeicfidh sé na Flaithis fríd an pholl bheag ag barr na cloiche. Sa tseanam, nuair a bhí dail á déanamh sa ghleann, ba ghnách leis an lánúin seasamh ar dhá thaobh na cloiche agus a méara a shnaidhmeadh tríd an pholl i bhfianaise a gcuid cairde.



'The Meeting Stone'

The standing stone at Stáisiún 9 of *Turas Cholm Cille* is called *Cloch Aonach* [trans.: the meeting stone]. It is 1.92m high and there are crosses and other symbols inscribed on it. Pilgrims walk around it three times, praying constantly, and then they turn their backs to the stone and renounce Satan, the World, and the Body, saying 'Diúltaim don Diabhal, don tSaol, agus don Cholainn'. If a person is in a state of grace, it is said, that they will then glimpse paradise through the small hole at the top of the stone. Independent of the *turas*, couples who were getting engaged, traditionally stood on opposite sides of the stone and intertwined their fingers in the hole in the presence of their friends.



According to a local tradition, Charles Stuart, the Jacobite 'Pretender' to the throne of England, spent over a month in *Gleann Cholm Cille* after his defeat at *Cúl Odair* in 1746. Historians doubt that this tradition has any basis in fact but some researchers believe it is probable that a Jacobite gentleman sought refuge in the area. Local accounts run as follows:



During the summer of 1746 a handsome stranger accompanied by a manservant spent a few nights in the isolated mountain townland of *Gleann Locha*. They stayed in the house of Pádraig Ó Beirn, the local herd. They then spent a week in Oilibhéar Mac Suibhne's house in *Fearainn Mhic Ghiolla Bhríde* before moving again to *Málainn Mhóir* where they lodged with Aindrias Mac Giolla Bháin. The strangers passed each day on *Ros Eoghain* or *Cionn Ghlinne* staring out to sea. After several weeks, the stranger gave some gold sovereigns to the Mac Giolla Bháin family, and he and his servant left *Málainn Mhóir*. They spent that night in a house in Min na Croise. The following morning, they rose early and went to Poll an Uisce, a landing spot easily identifiable from the sea on account of its proximity to An Tor Mór, a massive sea stack

Bonny Prince Charlie

Tá sé sa tseanchas gur chaith Séarlas Óg, nó *Bonny Prince Charlie* mar is fearr aithne air, tamall ar a sheachnadh i nGleann Cholm Cille i ndiaidh d'arm na coróna a arm a bhriseadh ag Cúl Odair i 1746. Ní shíleann staraithe go bhfuil bunús ar bith leis sin ach measann taighdeoirí áirithe go bhfuil seans maith ann go raibh fear uasal Seacaibíteach eile sa cheantar ag an am. Seo leanas achoimre den tseanchas:

I samhradh 1746 tháinig stráinséar ard dóighiúil go teach Phádraig Uí Bheim, aoire Ghleann Locha. Bhí searbhónta leis agus chaith an bheirt acu cúpla oíche leis an Bheimeach sula ndeachaigh siad siar go teach Oilibhéir Mhic Shuibhne i bhFearainn Mhic Giolla Bhríde, áit ar fhan siad seachtain. Ansin, stop siad i dtigh Aindriais Mhic Giolla Bháin i Málainn Mhóir. I rith an ama seo, ba ghnách leis an stráinséar an lá a chaitheamh ar Ros Eoghain nó ar Chionn Ghlinne ag coimhead ar bhun na spéire. Oíche amháin, i ndiaidh míosa nó mar sin, thug sé giníocha óir do mhuintir Mhic Giolla Bháin, d'fhág sé féin agus a shearbhónta slán acu agus thug siad a gcúl le Málainn Mhóir. D'iarr siad lóistín an oíche sin ag teach i Min na Croise. Ní raibh mórán Gaeilge acu ná mórán Béarla ag muintir an tí, ach d'éirigh leo iad féin a chur in iúl. Nuair a thuig bean an tí iad, dúirt sí: '*Bed, bed, a dhuine uasail! Cóirfidh mé sleep duit. Tá tú i do luí anois agus níl a' oiread Béarla i mbaile Mhín na Croise a chuirfeas i do shuí arís thú!*' An lá arna mhárach, d'éirigh siad, d'fhág siad

an teach agus tharraing siad ar Shliabh Tuaidh. Chuaigh siad ar bord loinge i bPoll an Uisce, in aice leis an Tor Mór, alt ollmhór atá furasta a fheiceáil ón fharraige.

Deirtear gur chrothnaigh Séarlas Óg a bhean cuid mhór nuair a bhí sé ar a sheachnadh agus tá cur síos ar an bhuaireamh a bhí air i *Lá chois cuain*, amhrán grá de chuid Ghleann Cholm Cille:

*Lá chois cuain 'gus mé go huaigineach
tréithlag buartha i m'intinn,
'S mé ' stánadh uaim ar an spéir ó
thuidh cá ngabhfaidh sí thar sinnsrí,
Is gearr anonn go bhfacas long 's í ' teacht
leis an tsruth thart timpeall,
Faoi na rachtaí seol go barr a crann 's
bhí m'ainnir súgach innti.*

beneath *Sliabh Tuaidh*. It is said that they boarded a ship here and sailed to France.

Local people maintain that a popular love song, *Lá Chois Cuain*, details the Pretender's frustration at the long wait for the ship which would reunite him with his lover.

Málainn Bhig Harbour

25



The dorsal-fin-shaped cliff beneath *Cionn Ghlinne* is called *An Starraill*; there is a cove on the northern side of it called *Camus Binne*. During a violent storm on the night of 16 November 1870, a 1,118-ton ship, the *Sydney*, carrying a cargo of wood from Quebec to Greenock, was wrecked here. Local people maintain that the ship's captain was drunk and mistook the lights of *Árainn* and *Reachlainn Uí Bheirn* for the mouth of the Clyde. His orders sent the ship onto the rocks. Only two men managed to clamber up the cliffs. The other twenty-one crew members drowned. The corpses of several sailors were never recovered, and one of the Campbells of *Coillte Fánaid* composed a song about the grief this caused their relatives. In the last verse of the song, the singer asks his listeners to pray that the bodies of drowned sailors will be washed ashore, regardless of race or religion.

An Sydney

Tugtar an Starraill ar an aill ard fhada thíos faoi Chionn Ghlinne; tá inbhear beag taobh ó thuaidh di a dtugtar Camus Binne air. Ar 16 Samhain 1870 briseadh soitheach lasta, an *Sydney*, anseo. Long mór 1,118 tonna a bhí inti agus bhí sí ar a bealach ó *Quebec* go *Greenock* le lasta adhmaid nuair a bhuail stoirm í. Deirtear sa Ghleann go raibh an



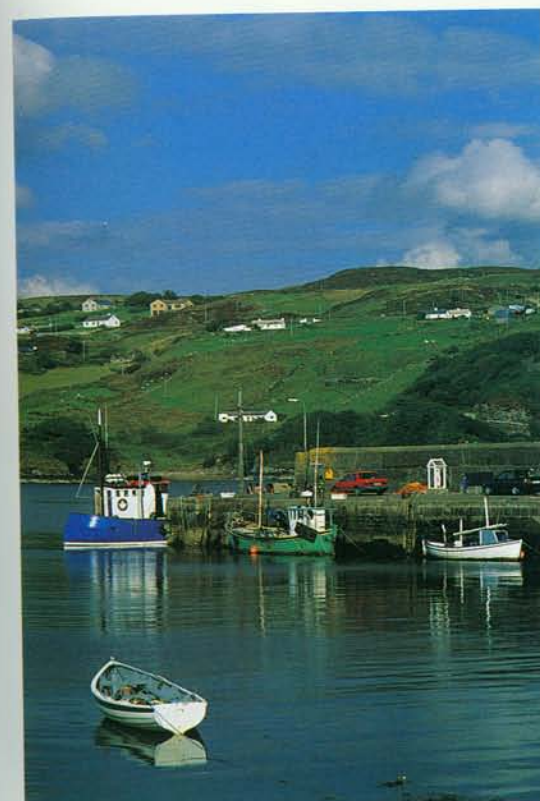
caiptín ar meisce agus ar fheiceáil shoilse Reachlainn Uí Bheirn agus Árainn dó gur shíl sé go raibh sé ag dul isteach i mBéal na Clúide in Albain. Thug sé drochordú don fhoireann agus chuaigh an long ar na creagacha. D'éirigh le beirt fhear óga barr na n-ailltreacha a bhaint amach ach cailleadh fear is fiche. Níor tháinig cuid de na coirp i dtír agus chum fear de Chathmaolaigh Choillte Fánaid amhrán fán uaigneas a d'fhág sin ar a mbunadh. Seo leanas an cheathrúin dheireanach:

*Má tchí tú tráth aon duine á bháthadh,
Guí an tArd-Rí lena thabhairt i dtír,
'Gus gheobhaidh tú pardún ó shíol Éabha
is Ádhmha,
Gaelach nó Gallda, is cuma do líon.*

Painting: 'The Shipwreck' by Rockwell Kent

Iascaireacht

Ós rud é gur leathinis é Gleann Cholm Cille, ní chuireann sé iontas ar éinne go raibh agus go bhfuil tionchar chomh mór sin ag an iascaireacht ar shaol na ndaoine. Ba seo slí mhaireachtála bhunadh Theilinn, na Málainne agus Port go dtí na seascaidí. Tá ár gcultúr agus ár dteanga suite i saol na hiascaireachta; seanchas brónach den chuid is mó atá ann faoin choimhlint fhíochmhar ar an fharraige mhór.



*"Na tonnta a bhí tréan, ag éirí tharad go hard,
Is a charaid mo chléibh, níor fhéad tú imeacht
ón bhás"* (dán de chuid Theilinn)

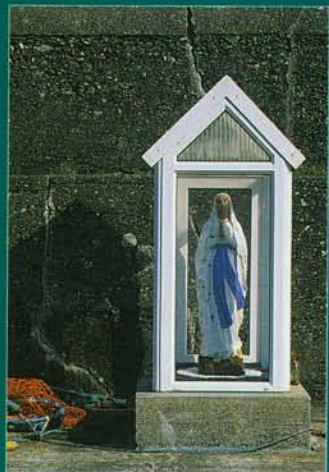
Fishing

Gleann Cholm Cille being a peninsula, it's no surprise that fishing is and has been an important influence on people's lives; this was the only means of livelihood in Teelin, Malinbeg, Malinmore and Port until the 1960's. Our language and lore is steeped in stories related to fishing - most of them sad because battling with the sea in small boats cost many lives.

The Famine did not have the same cruel impact on the area as most households had its own supply of cured fish (rusty mackerel, cured herring, dried white cod, ling, pollock, byan). That along with 'an cnuasach cladaigh' kept death from many a door during those bleak times. The fishermen couldn't venture far to sea in small boats; they waited patiently until the shoals came along the coast; each season promising its own species; Winter (cod, herring, sprat); Spring (whiting, plaice, haddock); Summer (glassin, herring, mackerel, and the precious salmon).

Fishing is viewed as a sport or pastime by our visitors. Rock fishing can be enjoyed from Glen Head to Malinbeg using rod & line for pollock, mackerel, wrasse and glassin. Alternatively, one can deep-sea fish from Teelin Harbour or hire a motor boat, and view the dramatic scenery

between Muckcross Head and Rathlin O'Birne Island. River and lake fishing is also an option with licences available locally for use on the rivers and our twelve Lakes for salmon, sea trout and brown trout.



Bhí a stóras féin éisc (murlas meirgeach, scadán saillte, trosc tirim, langa, mágach) ag achan teaghlach i rith an Ghorta Mhóir, rud a d'fhág níos lú dochair déanta an taobh seo tíre. Ní raibh sé ar chumas na n-iascairí a ghabhail rófhada amach ar an fharraige; d'fhan siad go foighdeach go dtáinig an scoil éisc gar don chósta agus gheall achan séasúr a chuid féin: an geimhreadh (trosc, murlas, sprot); an t-earrach (faoitin, leathóg, hadóg); an samhradh (glasán, scadán, murlas agus an bradán luachmhar).

Is caitheamh aimsire do chuariteoirí i an iascaireacht, ar ndóigh; is féidir suí go suaimhneach ar an chladach ó Cheann Glinne go Málainn Bhig ar thóir mágach, murlas agus glasáin. Thig a ghabhail ar bhád as Teileann nó Málainn Bhig agus súil a chaitheamh ar áilleacht an chósta ó Mhucrois go Port. Tá an bradán, an breac donn agus an breac farraige le fáil sna haibhneacha agus i suas le dosaen loch, ach ceadúnas a cheannacht go háitiúil.



"St Luke" le Diarmuid Ó Canainn, Taipéis Gael.

Weaving

Since the mid-1700s, sheep-rearing and the associated domestic industries of weaving and knitting have been an important part of *Gleann Cholm Cille's* economy. As in other peripheral areas, these industries provided an additional income to many families without which they would have been forced to emigrate. Today, local tweed and knitwear have an international reputation and many people are permanently employed in knitting and weaving factories.

In 1993, six young people established an arts group, *Táipéis Gael*, to develop traditional weaving skills in a creative new way. With the help of older weavers and knitters, they learned to dye, card, and spin and they now weave distinctive tapestries which explore the culture and environment of southwest Donegal. Their work is much sought after, and has been exhibited in Ireland, throughout Europe and in the United States.

Ag sníomh ar túirne
Spinning on a Donegal wheel

An Fhíodóireacht

27

*A chaora bheag dhílis,
fan thuas go cionn míosa,
'S ná bí thusa ag isliú an gheamhair gach lá;
Nó cuirfear 'un tí thú,
is beidh díobháil an bhí ort,
'S nach trua dhuit an ní sin
a chuirfeas thú 'un báis?
Ní chodlaím san oíche
ach ag osnail 's ag smaoitiú,
Go mbeidh tusa i bpriosún feasta faoi cháin.
'S a stóirín mo chroí, seachain an ní udáí,
'Chuirfeas an tsnaidhm ar do sceadamán bán.*

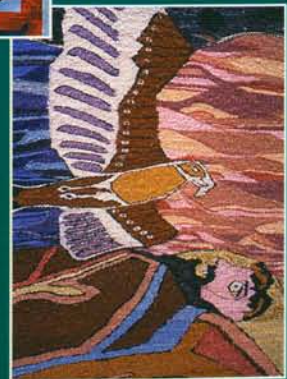
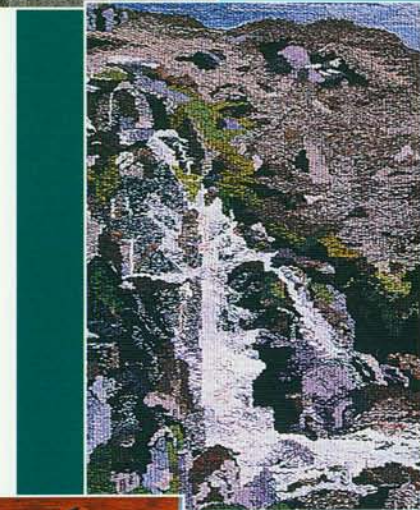
Tá an véarsa sin thuas in amhrán de chuid Éamonn Uí Ascaín, file de chuid na 1800í.



Cuireann an file comhairle ar chaora fanacht ar na hardáin gharbha agus gan bacadh leis an talamh maith ag bun na gcnoc ar eagla go ngoidfear í! Ar ndóigh, tá tógáil caorach agus na ceirdeanna a bhaineann léi – an fhíodóireacht agus an chniotáil – ina gcuid thábhachtach d'eacnamaíocht Ghleann Cholm Cille ó bhí lár na 1700í ann. Sa tseanam, ach ab é an t-airgead a bhí daoine ábalta a shaothrú ag gabháil do na ceirdeanna sin, bheadh ar léar mór acu an ceantar a fhágáil. Inniu, tá iomrá idirnáisiúnta ar bhréidín agus ar earraí cniotáilte Dhún na nGall agus tá fostaíocht lánaimseartha ag daoine i monarchana cniotála agus fíodóireachta.

I 1993 bhunaigh seisear de ghlúin óg Ghleann Cholm Cille grúpa ealaíne, *Táipéis Gael*, le cor úr a chur san fhíodóireacht. Chuir siad rompu an fhíodóireacht agus na seancheirdeanna uilig a bhain léi, mar atá, dathú, cardáil, agus sníomh, a fhoghlaim ón tseanghlúin agus táipéisí a fhi a thabharfadh léiriú ealaíonta ar thimpeallacht agus oidhreacht iardheisceart Dhún na nGall. Cuireadh saothar *Tháipéis Gael* ar taispeáint ar fud na hÉireann, ar Mhór-Roinn na hEorpa agus i Meiriceá agus tá ráchairt mhór i gcónaí air.

Séamus Mac Giolla Chearra ag Táipéis Gael
Teaching weaving at Táipéis Gael



The Glen of Music

In the early 1900s, the English composer Sir Arnold Bax (1883–1953) spent several years in Gleann Cholm Cille. He developed a deep interest in Gaelic culture and, under the pen name Dermot O'Byrne, he published several works inspired by his stay, including *Sea-foam and Firelight* (1910, a collection of poems); *Children of the Hills* (1915, a collection of short stories); and *Red Owen* (1919, a play). Bax, who was appointed Master of the King's Music in 1942, had a very high regard for the travelling fiddlers, particularly Mici Mac Conaill. Years later, he recalled how he had asked Mici, a deceptively rough-looking man, to play *An Chúilfhionn*, a well-known slow air. 'After a few bars

Gleann an Cheoil

I dtús na 1900í, chaith Sir Arnold Bax (1883–1953), cumadóir ceoil agus scribehneoir, traidhfil blianta i nGleann Cholm Cille. Chuir sé suim mhór i gcultúr an Ghleanna agus d'eascair roinnt dá shaothar liteartha – a foilsíodh faoin ainm cleite Dermot O'Byrne – ón aithne a fuair sé ar na daoine sa taobh seo tíre; ina measc, tá *Sea-foam and Firelight* (1910), duanaire filíochta; *Children of the Hills* (1915), cnuasach gearrscéalta; agus *Red Owen* (1919), dráma. Is léir óna dhirbheathaisnéis go raibh meas mór ag Bax – a ceapadh ina Mháistir Ceoil do Rí Shasana i 1942 – ar cheol na bhfidleirí siúil, go háirithe ceol Mhicí Mhic Conaill. Blianta fada i ndiaidh dó Gleann Cholm Cille a fhágáil, bhí cuimhne bheacht aige ar an lá ar iarr sé ar Mhicí, fear a raibh cuma rógaire air, *An Chúilfhionn* a bhualadh. De réir Bhax, i ndiaidh dó an chéad chúpla

nóta a bhualadh, lig sé don bhogha titim agus tháinig deora lena shúil. 'Arú,' ar seisean, 'I can't play thon tune. It's too beautiful, altogether.' In ainneoin sin, b'ar na hamhránaithe is mó a bhí meas ag Bax. Bhí Pádaí John Mac Niallais ar dhuine den mhuintir ab fhearr agus stop Bax ina theach. Ina dhirbheathaisnéis, d'fhág sé pictiúr truacánta den fhear chéanna i ruball a shaoil nuair nach raibh sé in inmhe na hamhráin a rá mar ba ghnách leis.

he let his bow fall,' wrote Bax, 'and with tears running down his dirty cheeks sobbed out, 'Arú, I can't play thon tune. It's too beautiful altogether.' Still, it was the local singers who made the deepest impression on him. He lodged with Pádaí John Mac Niallais, a publican and renowned singer. In his autobiography, he includes a touching picture of the old man, forgetting the songs that once came easily to him:

When he was nearing his end and his memory beginning to fail I once found him, with tears streaming from his rheumy light blue eyes. 'Och, it's a poor thing to be old,' he lamented. 'Sure there does be music all through my head, and it rising up to the roof of the house this minute, but I can't be minding it any more.'

Ag seinm 'Roarty's

A traditional session in Roarty's

Thomas Cunningham, John Byrne, Máiréad Ní Chuinneagáin



Fiddle Music

There is a long and vibrant fiddling tradition in southwest Donegal. It is particularly strong and rich in *Gleann Cholm Cille*. In the early 1900s, there was, it is said a fiddle in every house in the townland of *Min na Croise*! The local style is fast and attacking with little ornamentation. It may be heard throughout the year at seisiúin in private houses, pubs and *Foras Cultúir Uladh*. Every year *Cairdeas na bhFidléirí*, the Donegal fiddlers' society, holds a summer school in *Gleann Cholm Cille* to celebrate this important part of local culture. In addition, *Cairdeas na*

An Fhidléireacht

Tá traidisiún fada fidléireachta in iardheisceart Thír Chonaill, go háirithe i nGleann Cholm Cille. Deirtear go raibh fidil i ngach teach i Min na Croise ag tús na 1900í! Stíl ghasa, ionsaitheach, gan órnáidíocht a chleachtann fidléirí an Ghleanna agus bíonn siad le cloisteáil i rith na bliana ag seisiúin sna tithe leanna agus i bhForas Cultúir Uladh. Gach samhradh bíonn Scoil Fhidléireachta i nGleann Cholm Cille faoi choimirce Chairdeas na bhFidléirí le ceiliúradh a dhéanamh ar shaibhreas na fidléireachta sa cheantar. Lena chois sin, tá cartlann ceoil thraidisiúnta curtha le chéile ag Cairdeas na bhFidléirí i gcomhar le hOideas Gael a bhfuil an iliomad ábhar ann a bhaineann leis an fhidléireacht in iardheisceart Thír Chonaill. Tá an chartlann i bhForas Cultúir Uladh.

Tá iomrá idirnáisiúnta ar James Byrne, Mín na Croise, a aithnítear mar dhuine de na ceoltóirí traidisiúnta is cumasaí sa tír. Tá ceimín aonair eisithe aige, mar tá, *The Road to Glenlough* (Claddagh Records, CC52). Cloistear fosta é i gcuideachta Vincent Campbell, Con Cassidy agus Francie O'Byrne ar *The Brass Fiddle* (Claddagh Records, CC44) agus arís i gcuideachta Chon Cassidy ar *Ó Bhun Shliabh Liag* (Forge Brae, FBC 007).

bhFidléirí, in association with *Oideas Gael*, has established a traditional music archive in Foras Cultúir Uladh. The archive houses a collection of photographs and recordings of south-west Donegal fiddlers.

James Byrne of *Min na Croise* is considered to be one of the most accomplished fiddlers in the country by his fellow musicians. He has recorded a solo album *The Road to Glenlough* (Claddagh Records, CC52) and he also performs with Vincent Campbell, Con Cassidy and Francie O'Byrne on *The Brass Fiddle* (Claddagh Records, CC44) and with Con Cassidy on *Ó Bhun Shliabh Liag* (Forge Brae, FBC 007).



Con Cassidy Et James Byrne

Travelling Fiddlers

In the 1800s large groups of travelling people used to come to *Gleann Cholm Cille*. Among them, there were master tin-smiths who made and mended household goods known as *pandaís*, and highly accomplished musicians. At times over forty of them would come together and they would stay for over a month, making tin goods and playing music. Such was their love of music, that they made tin fiddles for children to practise on. These metal instruments were cheaper than the standard wooden fiddles and much easier to mend if damaged!

In the early 1900s a dispute arose between the Catholic curate and a large group of travellers camped in the glen. The priest drove them out of the area and they never came back in such numbers. Still, some families continued to come, particularly those with an interest in music, most notably the McConnells, Rourkes and Dohertys. They greatly enriched the local repertoire and also helped to spread *Gleann Cholm Cille* tunes throughout the county. As time went by, however, plastic removed the demand for tin goods and the decline of house-dances ended the centuries-old tradition of travelling musicians.

NA FIDLÉIRÍ SIÚIL

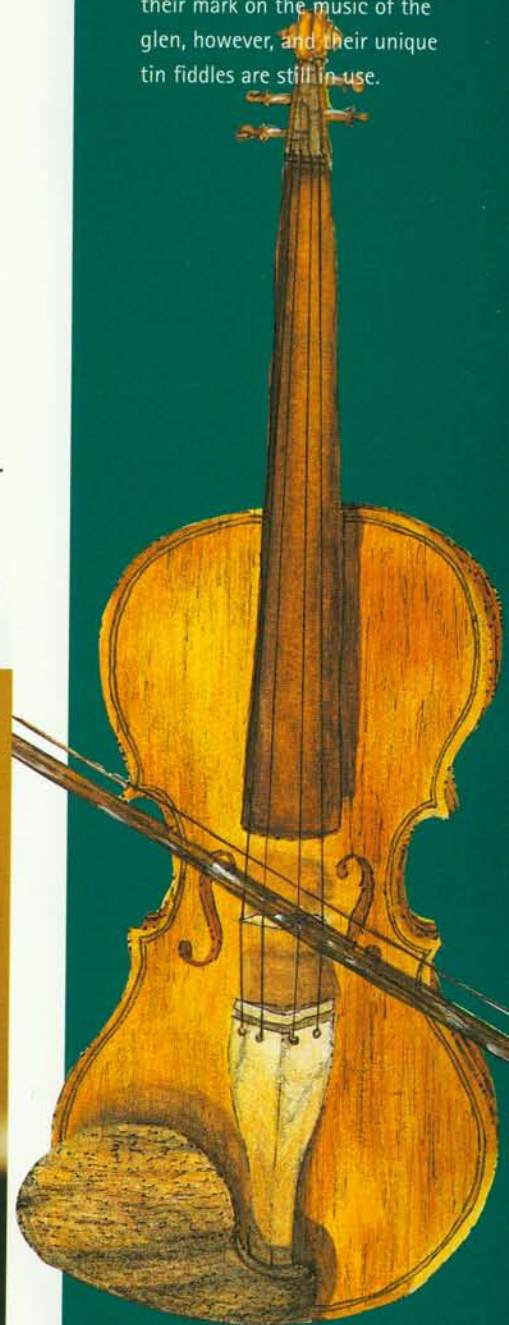
Sna 1800í ba ghnách le lucht siúil tarraingt ar Ghleann Cholm Cille. Ní raibh a sárú le fáil i gceann gaibhneoireachta stáin agus bhí scoith ceoltóirí ina measc fosta. Lena linn sin, bhí fáilte mhór ag bunadh an Ghleanna rompu i gcónaí. Stopadh siad ar feadh cúpla seachtain ag déanamh pandaithe – soithí stáin – sa lá agus ag ceartú ceoil san oíche. Bhí an oiread sin airde ar an cheol acu go mba ghnách leo fidleacha stáin a dhéanamh chun cuidiú leis an mhuintir óg an fhidléireacht a fhoghlaim go furasta. Bhí na huirlisí miotail sin ní ba shaoire ná na gnáthuirlisí adhmaid agus b'fhusa i bhfad bail a chur orthu dá mbrisfí iad!

In am amháin, thagadh baiclí móra den lucht siúil i gcuideachta ach i dtús na 1900í bhí

easaontas idir sagart an Chaisil agus grúpa den lucht siúil. Chuir an sagart an ruaig orthu agus níor tháinig an oiread de scaifte arís ní ba mhó. Cibé ar bith, choinnigh clanna áirithe a raibh féith an cheoil iontu ag teacht 'na Ghleanna.

Ina measc siúd, bhí muintir Mhic Conaill, muintir Uí Dhochartaigh agus muintir Uí Ruairc, trí dhream a chuir cuid mhór le saibhreas na fidléireachta sa cheantar agus a scaip portanna de chuid an Ghleanna ar fud Dhún na nGall. Ar an drochuair, chuir an plaisteach deireadh leis an ghaibhneoireacht stáin agus nuair a stadadh de na damhsaí tí, tháinig ré fhada na gceoltóirí siúil chun críche. Bíodh sin mar atá sé, tá a lorg ar cheol an Ghleanna agus tá na fidleacha stáin a rinne siad ann i gcónaí.

By the 1970s few travellers visited the area. They had left their mark on the music of the glen, however, and their unique tin fiddles are still in use.



Johnny Doherty

Singing

On a fair day in the early 1800s, a competition was held to establish who was the best poet in southwest Donegal. Two poets, Eoghan Óg Mac Niallais, of Ard an Rátha, and Séamas Ó Doroián, of *Cill Charthaigh*, were put into separate rooms and each was told to compose a song about a mountain in his own parish. Mac Niallais composed a song praising *An Maoineach* while Ó Doroián's song praised *Sliabh Liag*. The latter won. It is not known whether there was any prize other than pride but both songs entered the regional repertoire and local singers still perform them. Like fiddling, traditional singing declined somewhat in the mid-1900s, due largely to the cultural corrosion caused by high emigration. In recent years, however, there has been a revival in singing. To encourage this development, Oideas Gael, supported by the Arts Council, holds a *sean-nós* – 'old style' singing – workshop every summer. The leader of the workshop is Lillis Ó Laoire, the first Ulsterman to win *Corn Uí Riada*, the most prestigious prize for *sean-nós* singing in the *Oireachtas*.

An Amhránaíocht

Lá aonaigh i dtús na 1800í, eagraíodh comórtas idir an bheirt fhile is mó iomrá in iardheisceart Dhún na nGall, mar atá, Eoghan Óg Mac Niallais, Ard an Rátha, agus Séamas Ó Doroián, Cill Charthaigh. Cuireadh isteach in



Seán Mac Guibhir

dhá sheomra iad agus tugadh orthu amhrán an duine a chumadh fá chnoc ina gceantar dúchais. Chum file Ard an Rátha amhrán fán Mhaoineach agus chum file Chill Charthaigh amhrán fá Shliabh Liag. Ní fios an raibh duais ar bith ann diomaite de mhórtas baile ach thug an Doraiánach an chraobh leis. Tá an dá amhrán sin á rá i gcónaí agus ní hiad na hamhráin is sine a chantar sa cheantar. Is

comhartha maith é sin de neart na hamhránaíochta in iardheisceart Dhún na nGall. In ainneoin go ndeachaigh traidisiún na hamhránaíochta i léig rud beag i lár na 1900í de thairbhe na himirce, tá sé ag teacht chuige féin arís anois. Le tacaíocht a thabhairt don fhorbairt sin, eagraíonn Oideas Gael agus An Chomhairle Ealaíon ceardlann sean-nóis gach samhradh i bhForas Cultúir Uladh. Is é Lillis Ó Laoire, buaiteoir Chorn Uí Riada san Oireachtas i 1991 agus i 1994, a bhíos i mbun na ceardlainne.

Tá amhráin mhóra Chúige Uladh i stór amhrán an Ghleanna, mar atá, *Doimnic Ó Dónaill, Mal Dubh an ghleanna, agus An seandúine dóite*. Ceoltar amhráin eile fosta a bhfuil baint faoi leith acu le Gleann Cholm Cille. Ina measc siúd tá *Lá chois cuain, Cailíní deasa Shrath Laoighill, Soitheach an Chamuis Mhóir, agus Bhí mé thiar i Málainn*.



Yvonne Ni Churraighin

The local repertoire includes classic Ulster songs such as *Doimnic Ó Dónaill, Mal Dubh an ghleanna*, and *An Seandúine Dóite*. Among the popular songs connected with the immediate area are *Lá Chois Cuain, Cailíní deasa Shrath Laoighill, Soitheach an Chamuis Mhóir* and *Bhí Mé Thiar i Málainn*.

St. Columba's Church

St Columba's, the Church of Ireland chapel in *Gleann Cholm Cille* is built on the site where early Christian monks first established a church in the valley. In the 1600s Protestants settled in the area and chose it as their place of worship. In 1828 the congregation demolished the old church and built the present St Columba's a few metres further from the road. In 1842 some men digging a grave uncovered a chamber on the site of the old church. Local people maintain that this was a hiding place used by monks during Viking raids. It may be entered through a small hole a few metres in front of the church door. Henry Musgrave, a local landlord, paid for the erection of the tower in 1913. Although it was a Church of Ireland chapel since the seventeenth century, both Catholics and Protestants were buried in the graveyard until the late 1800s.

Charles Inglis (1734-1816), the first Anglican bishop of Nova Scotia, was born in Gleann Cholm Cille. His father, who was the local minister, died when Charles was young and his mother was unable to pay for a college education. He emigrated to America where he taught for several years. He was ordained a minister in 1758. A committed loyalist, he fled to England after the American War of Independence. He was appointed archbishop of Nova Scotia in 1787 and he spent the rest of his life there.

Teampall Cholm Cille

28

I dtús Ré na Críostaíochta bhunaigh manaigh teampall san áit a bhfuil Teampall Cholm Cille, Eaglais na hÉireann, anois ann. Tháinig Protastúnaigh chun cónaithe sa ghleann sna 1600í agus roghnaigh siad an foirgneamh sin mar ioand adhartha. In 1828 leag siad é agus thóg siad Teampall Cholm Cille rud beag níos faide ar shiúl ón bhealach mór. In 1842 tháinig fir a bhí ag oscailt uaigne ar uaimh talún san áit ab ghnách leis an tseanteampall a bheith. Mheas muintir na háite go mba ghnách leis na manaigh iad féin a cheilt anseo in aimsir na Lochlannach. Thig fáil isteach san uaimh tré pholl cúpla slat os comhair dhoras an teampaill. Cuireadh an túr leis in 1913 le hairgead a bhronn Henry Musgrave, fear de na tiarmaí talaimh, ar an phobal. In aineoinn gur teampall Protastúnach a bhí ann ó thús na 1600í, cuireadh idir Chaitlicigh agus Phrotastúnaigh sa reilig go dtí an darna leath de na 1800í.

Tháinig Charles Inglis (1734-1816), an chéad easpag den eaglais bhunaithe i Nova Scotia, ar an tsaol i nGleann Cholm Cille. Bhí a athair ina mhinistir anseo ach fuair sé bás nuair a bhí Charles óg agus ní raibh go leor airgid ag a mháthair lena chur 'na coláiste. Chuaigh Charles go Meiriceá, áit ar theagaise sé ar feadh cúpla bliain agus oiriodh ina mhinistir é i 1758. Dilseoir a bhí ann agus theith sé go Sasain i ndiaidh Chogadh na Saoirse. Bronnadh easpagacht Nova Scotia air i 1787 agus chaith sé an chuid eile dá shaol ansin.



Béaloideas

The Fairies

*Up the airy mountain,
Down the rushy glen,
We dare not go a hunting,
For fear of little men;
Wee folk, big folk,
Trooping all together;
Green jacket, red cap,
And white owl's feather!*

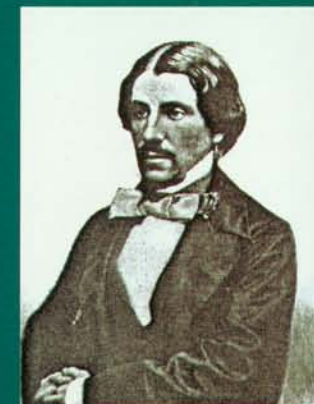
*Down along the rocky shore,
Some make their home,
They live on crispy pancakes,
Of yellow tide-foam;
Some in the reeds,
Of the black mountain lake;
With frogs for their watch dogs,
All night awake.*

*High on the hill-top,
The old king sits;
He is now so old and grey,
He's nigh lost his wits.
With a bridge of white mist,
Columbkil he crosses,
On his stately journeys,
From Slieveleague to Rosses;
Or going up with music,
On cold starry nights,
To sup with the Queen
Of the gay Northern Lights.*

Samhlaíonn daoine ar fud na hÉireann Gleann Cholm Cille le siogaí agus leipreacháin de thairbhe gur fhoghlaím siad *The Fairies* le William Allingham (1824-1889) ar an scoil.

Folklore

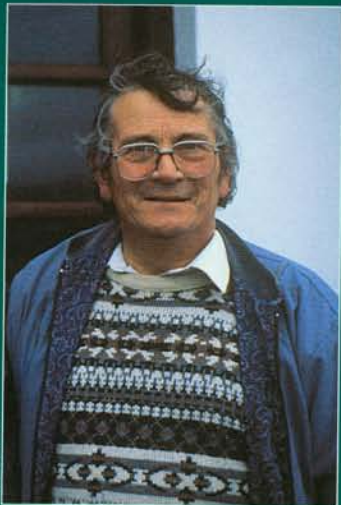
Throughout Ireland people associate *Gleann Cholm Cille* with the otherworld as *The Fairies*, a poem composed by William Allingham (1824-1889), was one of the first poems they learned at school. A native of Baile Átha Seanaigh, Allingham worked with the excise service in southwest Donegal for several years before he established his literary reputation.



A *Gleann Cholm Cille* man from *Teileann*, Seán Ó hEochaidh, made an important contribution to academic study of this aspect of Irish folklore. In the 1930s Coimisiún Béaloideas Éireann/Irish Folklore Commission employed him as a collector and for several decades he travelled throughout County Donegal recording oral traditions. Ó hEochaidh also published a popular book, *Sí-scéalta ó Thír Chonaill*, which has ensured that people far from Donegal can enjoy its fairy stories.

The art of storytelling is strong in the region with local seanchaithe prominent winners of *Oireachtais na Gaeilge* in recent years

Eoghan Ó Curraighin, Teileann



Máire Ní Eanáin

Tháinig Allingham ar an tsaol i mBaile Átha Seanaigh agus chum sé an dán cáiliúil seo nuair a bhí sé ag obair sa cheantar seo leis na fir chustaim. Tamall ina dhiaidh sin, fuair sé aitheantas idirnáisiúnta mar scríbhneoir agus chuaigh chun cónaithe i Londain.

Chuidigh fear de bhunadh Theilinn, Seán Ó hEochaidh, go mór le staidéar acadúil a dhéanamh ar an ghné seo de bhéaloideas na hÉireann. Sna 1930í d'fhostaigh Coimisiún Béaloideas Éireann é mar bhailitheoir agus chaith sé blianta fada ag taisteal ar fud Dhún na nGall ag taifeadh scéalta agus seanchais. Chuir sé cnuasach scéalta le chéile fosta a thugann an-léargas ar shí-scéalta na contae, mar atá, *Sí-scéalta Thír Chonaill*.

An Dr. Seán Ó hEochaidh



Brian Ó Baoill, Mí an Aoirí

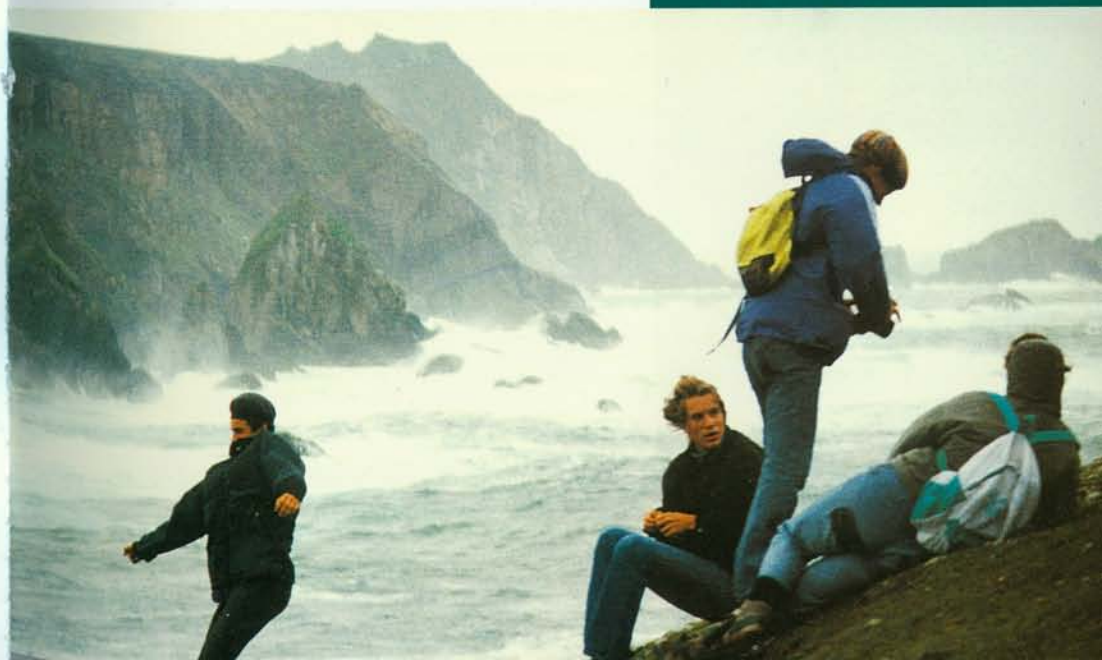


An Port

Baile beag álainn ar an taobh ó thuaidh de Ghleann Cholm Cille is ea an Port. I 1576 báitheadh Siobhán Ní Bhaoill anseo. Bhí a hathair, Tarlach Néill, ina thaoiseach ar Chlann Uí Bhaoill, ceann de na clanna is tábhachtaí i dTír Chonaill ag an am, agus luaitear bás Shiobháin in *Annála Ríoghachta Éireann*, mórshaothar staire a cuireadh i dtoll a chéile i dtús na 1600í. Deirtear ansin gur báitheadh Siobhán agus í ag foghlaim snámha in Abhainn an tSraitha Bhuí. Cibé ar bith, tá insint eile ar an scéal ag muintir na mbailte thart ar an Phort. De réir an tseanchais, gealladh Siobhán ar fhear inteacht nach raibh dúil aici ann agus theith sí go dtí an Port. Fuair an fear amach cá raibh sí; tháinig sé aniar aduaidh uirthi agus bháigh sé í.

29

An Port is an uninhabited townland in the north of *Gleann Cholm Cille*. Siobhán Ní Bhaoill drowned here in 1576. Her father, Tarlach Néill, was the head of Clann Uí Bhaoill, the Boyle Clan, one of the most powerful families in west Ulster at that time. Her death is mentioned in *Annála Ríoghachta Éireann*, historical annals compiled by a group of Franciscan scholars known as the Four Masters in the early 1600s. According to the annalists, Siobhán drowned when learning to swim in *Abhainn an tSraitha Bhuí*, the river which runs into the sea in *An Port*. *Seanchas* offers a different explanation of the drowning: Siobhán was engaged to marry a man she did not love and fled to *An Port*; he learned where she was hiding; surprised her in *An Port* and drowned her.

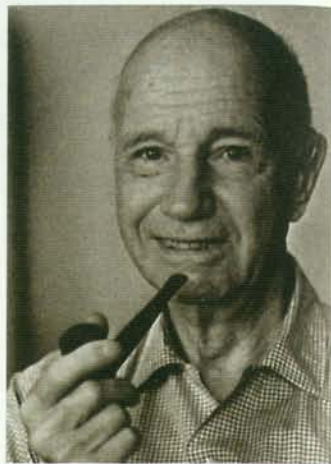


In 1926 the American landscape painter, Rockwell Kent (1882–1971), spent several months in a small house belonging to Dan and Rose Mac a' Bhaird in *Gleann Locha*, a remote townland which cannot be reached by road. He produced some of his finest work during this brief stay, including *Irish Coast*, *Shipwreck*, *Coast of Ireland* and *Dan Ward's Stack*. His most famous *Gleann Locha* painting is *Annie McGinley*, a study of a local woman sunbathing near *An Port*. In the 1950s, at the height of the Cold War, Kent decided to make his permanent home in *Gleann Locha*. The US State Department, however, refused to issue him a passport on account of a trip which he had made to the Soviet Union. The US Supreme Court overturned this decision in 1958 but by then he had abandoned the idea of settling in Ireland although he did visit. A socialist and campaigner for nuclear disarmament, he donated much of his work to the Soviet Union where he received the Lenin Prize in 1967. In his autobiography he records his admiration for the emigration-drained communities where he had worked in 1926:

*I've travelled north and south,
east and west in search of
mountain peaks but never until
now have I found peaks whose
summits reached so near to God
as do you men of Donegal.*

Gleann Locha

I 1926, tháinig an t-ealaíontóir Meiriceánach, Rockwell Kent (1882–1971) go Gleann Cholm Cille. Fuair sé teach ar cíos i nGleann Locha, baile beag scaite sna cnoic nach raibh bealach mór ar bith isteach ann, agus bhain sé faoi ansin ar feadh an tsamhraidh. Bhí an samhradh sin ina thréimhse an-bhláfar ag Kent agus tá clú ar chuid de na pictiúirí a rinne a sé an t-am sin, ina measc, *Irish Coast*, *Shipwreck*, *Coast of Ireland* agus *Dan Ward's Stack*. Is é *Annie McGinley* an pictiúr is mó clú a rinne sé i nGleann Locha. Léiríonn sé bean de bhunadh na háite ina luí amuigh faoin ghrian ar na hailltreacha os cionn an Phoirt. Sna 1950í, nuair a bhí an domhan i mbaol cogaidh núicléigh, shocraigh Kent pilleadh ar Éirinn agus cónaí buan a dhéanamh i nDún na nGall. Dhiúltaigh Roinn an Stáit i Washington DC pas a thabhairt dó de thairbhe gur thug sé cuairt ar an Aontas Sóivéadach. I 1958, thug an Chúirt Uachtarach cead dó an tír a fhágáil ach faoin am sin bhí a intinn athraithe aige fá chónaí a dhéanamh in Éirinn. Sóisialaí a bhí ann agus chaith sé cuid mhór ama ag agóid in éadan lón cogaidh núicléigh. D'fhág sé cuid mhaith dá shaothar ag an Aontas Sóivéadach, áit a bhfuair sé Duais Lenin i 1967.

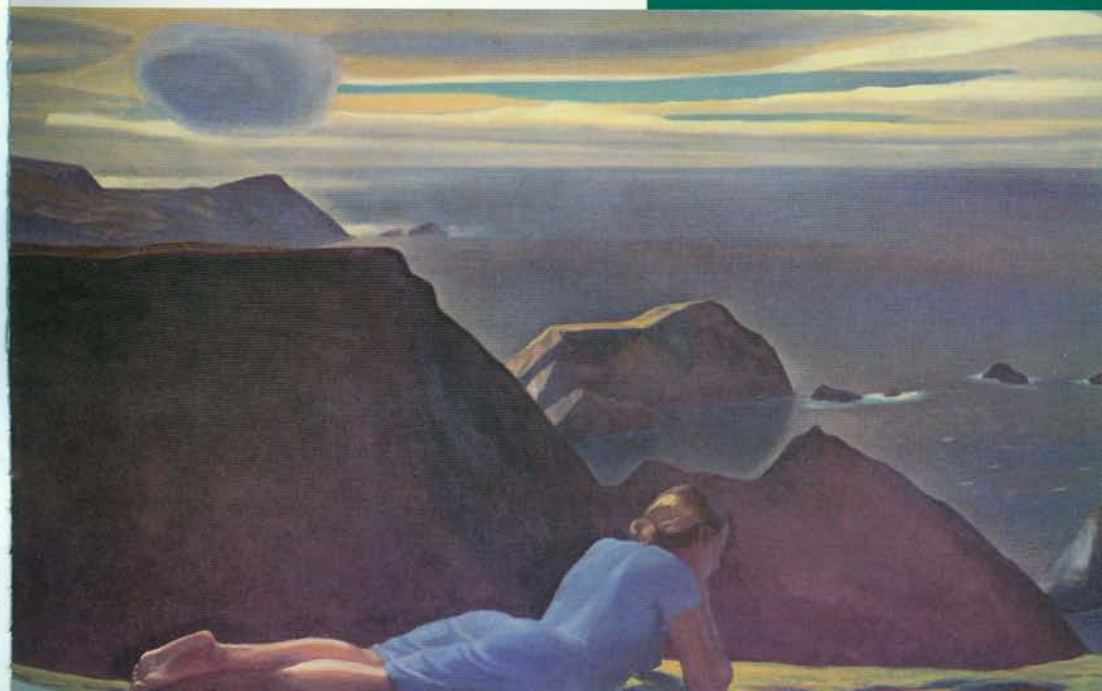


Rockwell Kent

I 1933 stop Dylan Thomas, an file Breatnach, ar feadh míosa sa teach céanna a raibh Rockwell Kent ann cúpla bliain roimhe. Dálta Kent, bhí dúil ag Thomas sa phoitín agus d'éirigh leis roinnt mhaith oibre a dhéanamh i suaimhneas Ghleann Locha. Cibé ar bith, nior thaitin an ceantar an oiread leisean is a thaitin sé leis an ealaíontóir. Thug sé '*a wild unlettered and un-French-lettered country*' air, agus mhaigh sé go raibh sé ró fhada ar shiúl ó Ard an Rátha, baile nach dtiocfadh le duine bheith fada go leor uaidh. Scriobh sé fá na daoine: '*they're superstitious or mad, whimsy or barmey, and the blood sports are blood sports*'. Muna raibh dúil ag Thomas i muintir an Ghleanna, ní raibh dúil acusan ann ach oiread, go háirithe nuair a d'fhág sé gan diol as an lóistín a fuair sé!

Painting: '*Annie McGinley*', by Rockwell Kent, Collection of Robert Peter Miller

In 1933, Dylan Thomas, the Welsh poet, spent several weeks in the same house in *Gleann Locha* which Kent had occupied some years before. Like the painter, he acquired a taste for *poitín* – illicit whiskey – and produced some well-known work while staying in *Gleann Locha*. Thomas, however, did not like the area as much as the American painter. He described it to a friend as '*a wild unlettered and un-French-lettered country, too far from Ardara, a village you can't be too far from*'. Of the people, he wrote '*they're superstitious or mad, whimsy or barmey, and the blood sports are blood sports*'. Thomas is not remembered as fondly as Kent, not least because he left suddenly without paying for his food and lodging!





An Canónach Séamas Mac Daidhir

Tháinig an Sagart Séamas Mac Daidhir (1910-1987) go Gleann Cholm Cille i 1951. Chonaic sé go raibh an pobal ar an dé deiridh. Ní raibh monarchana, leictreachas ná fiú córas uisce reatha sa Ghleann. Ní raibh aon dath roimh an mhuintir óg ach bád bán na himirce. Sóisialaí praiticiúil agus gníomhaire díograiseach, chaith Mac Daidhir tríocha bliain ag iarraidh forbairt a dhéanamh ar an Ghleann agus ag cuidiú le pobail thuaithe ar fud iarthar na hÉireann. Murab ionann agus rialtais a linne, níor chuir sé muinín ar bith in ollchomhlachtaí ilnáisiúnta ach chreid sé go dtiocfadh le pobail feabhas a chur orthu féin tré fhorbairt a dhéanamh ar a n-acmhainní dúchasacha. Faoina stiúir, bunaíodh monarcha fhiodóireacht láimhe, monarcha phróiseála glasraí agus monarcha chniotála. Lena chois sin, bunaíodh comharchumann cniotála agus comharchumann talmhaíochta, ceanglaíodh tithe an Ghleanna leis an chóras náisiúnta leictreachais agus leagadh píopai uisce. De thoradh obair Mhic Dhaidhir tá monarcha phróiseála éisc i Mín an Aoire, áit a bhfuil fostaíocht shéasúrach ag dhá chéad duine.

Tarraingt téide i Páirc na nGael
Tug-of-war at Páirc na nGael

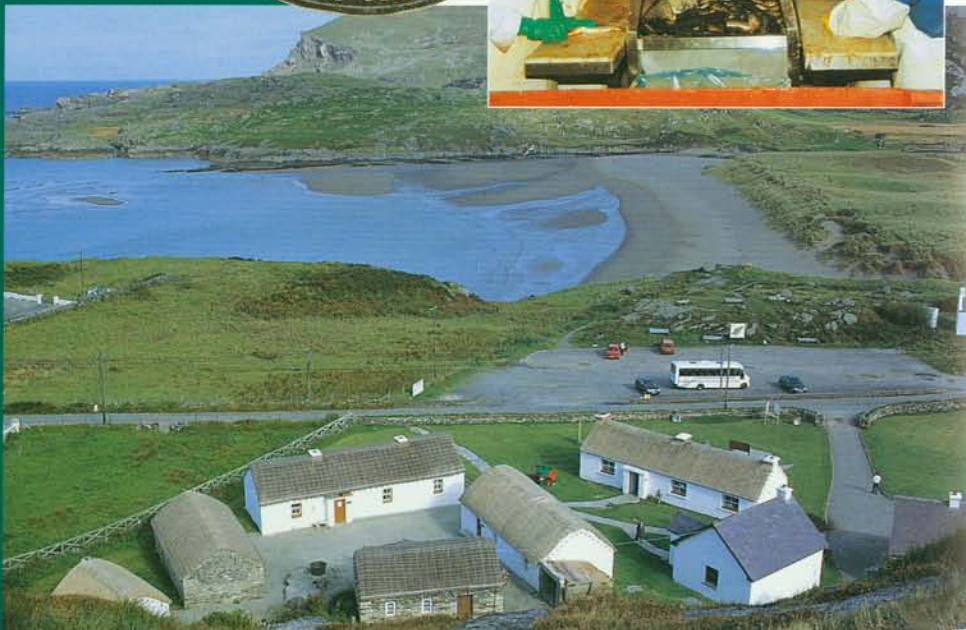


Canon James McDyer

Fr. James McDyer (1910-1987) came to *Gleann Cholm Cille* in 1951. He saw that the community was dying. Years of official disinterest and an almost complete absence of paid employment had taken their toll. There was no industry, no electricity, no public water supply and few tarred roads. Young people were emigrating when they left school. A practical socialist, over the next thirty years Fr. McDyer campaigned tirelessly against official neglect of *Gleann Cholm Cille* and similar communities throughout the west. At a time when central government saw multinational corporations as the solution to spiraling unemployment and emigration, he championed the right of rural people to forge their own destinies and emphasized the importance of small community-based industries which developed local resources and skills. He helped establish weaving, knitting and vegetable-processing factories and campaigned successfully for electricity and piped water schemes. The fish-processing factory in Mín an Aoire which provides seasonal employment to 200 people is a direct result of Fr. McDyer's work.

Folk Museum & Holiday Village

Fr. McDyer recognized that tourism could play a key role in revitalizing rural Ireland but stressed that it must be both environmentally and culturally sensitive. In 1967 he was the driving force behind *An Clachán*, a museum representing three hundred years of domestic life in southwest Donegal. A *bête noire* of Dublin bureaucrats, he received formal planning permission the day after the museum opened. The museum has proved to be highly successful: over 30,000 people visit it each year. In 1968 Fr. McDyer inspired a local co-operative to build a 'village' of traditional-style houses for visitors to rent during the summer.



AN CLACHÁN & AN SRÁIDBHAILE SAOIRE

D'aithin an Sagart Mac Daidhir go dtiocfadh leis an turasóireacht cuidiú le forbairt an cheantair ach i a bheith ag teacht leis an timpeallacht agus le cultúr an phobail. I 1967 osclaíodh An Clachán, iarsmalann dhúiche a léiríonn trí chéad bliain de shaol teaghlaigh in iardheisceart Thír Chonaill. Fear a bhí i Mac Daidhir nach raibh aird riamh aige ar an mhaorlathas agus bhí an iarsmalann oscailte sula bhfuair sé cead pleanála fána coinne! D'éirigh thar barr leis mar thionscnamh: tugann níos mó ná 30,000 duine cuairt uirthi gach bliain. I 1968 spreag Mac Daidhir grúpa pobail le tithe a thógáil a raibh déanamh traidisiúnta orthu le ligint ar cíos le cuairteoirí.



HALLA MHUIRE

Ba é Halla Mhuire an chéad tionscnamh mór ar thug an Sagart Mac Daidhir faoi i nGleann Cholm Cille. D'oibir an sagart taobh le muintir an Ghleanna – agus iad ag obair saor in aisce – agus tógadh an halla taobh istigh de dhá sheachtain déag i ngeimhreadh na bliana 1953. Roimh theacht na teilifíse sna 1970í, ba é Halla Mhuire croí an phobail agus baintear úsáid go fóill as i gcóir drámaí, céilithe agus *bingo*. Reachtáladh cuid de na comórtais ann nuair a bhí an tOireachtas sa Ghleann i 1989.

In ómós d'fhidléirí an cheantair, roghnaíodh cloch as céarta Mhósaí Mhic Fhionnlaoich, Loch Inse mar bhunchloch an halla. Tháinig Mósai ar an tsaoil i dtús na 1800í. Bhí deichniúr clainne aige agus bhí féith an cheoil iontu uilig, go háirithe Muiris, Pádaí agus John. Deirtear go raibh John Mhósaí níos fearr ná fídléir ar bith eile lena linn. Ba eisean a chum *The Glen Road to Carrick*, *Tobaca Daor* agus *The Rambling Pony*. Chaith sé blianta fada ag taisteal ar fud thuaisceart na tíre ag díol sean-éadaí agus i ndeireadh a shaoil chuaigh sé thart ar Thír Chonaill ag díol éisc. Is beag áit ar stop sé nach mbíodh sé ag gabháil don cheol agus bhí stór madruil port aige. Fuair sé bás thart fá 1920 agus cuireadh é i reilig an Ghleanna.



Parish Hall

Halla Mhuire, a large community centre, was Fr. McDyer's first major project in *Gleann Cholm Cille*. The priest worked alongside local volunteers and completed the building in twelve weeks in the winter of 1953. Before the advent of television in the 1970s, *Halla Mhuire* was the centre of social life in *Gleann Cholm Cille* and it remains a regular venue for plays, *céilithe* and bingo games. When the community hosted *An tOireachtas*, the national festival of Irish culture, in 1989, several competitions were held there.

To commemorate the area's musical heritage, the community chose a stone from Mósai Mac Fhionnlaoich's forge at *Loch Inse* as the foundation stone of Halla Mhuire. Born in the early 1800s, Mósai had ten children, many of whom became accomplished musicians; three of his sons, Muiris, Pádaí and John, were exceptionally fine fiddlers. His contemporaries considered John Mhósaí to be the best fiddler of his generation. The composer of such tunes as *The Glen Road to Carrick*, *Tobaca Daor* and *The Rambling Pony*, he spent many years travelling throughout the northern half of Ireland selling clothes and, towards the end of his life, he travelled around County Donegal selling fish and playing his fiddle. He died about 1920 and is buried in *Gleann Cholm Cille*.

The Troubles

In 1919 Irish nationalists began a guerrilla campaign to establish an independent republic. This campaign ended with the partition of Ireland in 1921. That year Black and Tans — ex-British soldiers in special units of the Royal Irish Constabulary — killed Michael Heaney in Málainn Bhig. In these troubled years, Donnchadh Mac Niallais (1897–1954), was prominent in the republican campaign. A native of Málainn Bhig, he participated in the 1916 Rising in County Cork before taking a leading role in the guerrilla war of 1919 to 1921. Opposed to partition, Mac Niallais fought against the Irish Free State Army in the Civil War of 1922 to 1923. Republicans erected a monument to him in *An Caiseal* in 1962. The inscription translates as follows: *Our word is our bond. The Gleann Cholm Cille Branch of the National Graves Association erected this monument as a lasting memorial to Commandant Donncha Mac Niallghuis, Óglaigh na hÉireann, 1914–1923, on account of his bravery in the war for independence in Cork and Donegal. He stayed steadfastly true until death to the principles of the Republic as proclaimed in 1916 with no expectation of profit, reward or honour. Born in Málainn Bhig 15.12.1897. Died in Sligo 15.12.1954. Queen of the Martyrs, pray for him!*

Na Trioblóidí

I 1919 chuir náisiúnaithe treallchogadh ar rialtas na Breataine le poblacht neamhspleách a bhunú in Éirinn. Chríochnaigh an cogadh sin i 1921 nuair a rinneadh críchdeighilt ar Chúige



Donnchadh Mac Niallais

Uladh. An bhliain sin, mharaigh na Dúchrónaigh Micheál Ó hÉanaigh i Málainn Bhig. Bhí cúpla duine de mhuintir an Ghleanna chun tosaigh sa chogadh in áiteacha eile sa tír. Ina measc siúd, bhí Donnchadh Mac Niallais (1897–1954). Fear de bhunadh na Málainne Bige a bhí ann agus ghlac sé páirt in Éirí Amach na Cásca i gContae Chorcaí sular throid sé i gCogadh na nDúbhchrónach. Chuir sé in éadán an Chonartha Angla-Éireannaigh agus chuaigh sé chun catha arís in aghaidh Arm Shaor-Stát na hÉireann i 1922–3. Tógadh leacht i gcuimhne ar Mhac Niallais ar an Chaiseal i 1962.

Peann agus Pár

Tá agus bhí a chuid scríbhneoirí féin ag an Ghleann. Ina measc bhí Pádraic Ó Beirne (1857–1927), a rugadh agus a tógadh in áilleacht na Málainne Bige. Chaith sé seal ag múineadh sna Cealla Beaga sular sheol sé go Nua-Eabhrac. Bhí sé gníomhach in achan eagraíocht Ghaelach agus is ansin a chum sé formhór dá shaothar, idir dhánta agus amhráin, ina measc ‘Mo Mháire’ agus ‘Mo Phíopa Ghoirid Donn’. Tá clú air de bharr a dhán molta faoi Ulysses S Grant, a foilsíodh sa New York Times. Ba chara leis an scoláire Eoghan Ó Gramhnaigh agus bhí teagmháil rialta aige leis ‘An Craoibhin Aoibhinn’, an Dr Dubhghlas de hÍde, céad Uachtarán na hÉireann. Chaith sé lá iomlán i gcomhlúadar Phádraig Mhic Phiarais ar a chuairt go Gleann Cholm Cille i 1907. Bhí a dheartháir Micheál ina fhile cumasach chomh maith go lá a bháis i Málainn Bhig (1912). Chum sé leithéidí ‘The Famous Biddy Bhán’ agus dán grinn, ‘The Malinbeg Water Supply’. Tháinig Patrick McGinley, úrscéalaí, ar an tsaoil i nGleann Cholm Cille i 1937. Tá ocht leabhar curtha i gcló aige, cuid acu bunaithe ar eachtraí a tharla sa cheantar. Bunaíodh scannáin ar dhá leabhar leis, mar atá, *Goosefoot* agus *Bogmail*. Baineann an leabhar deireanach acu le fear leanna a mharaigh fear a bhí ag obair aige le himleabhar den *Encyclopaedia Britannica*. Tá Brid Mhic Giolla Easbuig ag leanstan le traidisiúin filíochta an Ghleanna agus tá trí leabhair dá cuid ar fáil go dtí seo: ‘Milestones Along the Way’, ‘Memories’ agus ‘Glencolmcille’.



Writing

Gleann Cholm Cille had and has its own writers and poets, acclaimed world-wide. Pádraic Ó Beirne (1857–1927) had his native Malinbeg as his inspiration for hundreds of poems and songs such as ‘Mo Mháire’ and ‘Mo Phíopa Ghoirid Donn’. He taught in Killybegs before moving to New York where he composed most of his songs. One of his most notable achievements was the publication of his eulogy to General Ulysses S Grant in the New York Times. A life-long friend of the scholar Eoghan Ó Gramhnaigh and he had regular correspondence with ‘An Craoibhin Aoibhinn’, Dr Douglas Hyde, first President of Ireland. Pádraig Mac Piarais, on his visit to Glen (1907), spent the day in his company. His brother Micheál Ó Beirne (Micky), also a noted author, lived in Málainn Bhig up to his death in 1912. He composed ‘The Famous Biddy Bhán’ and the humorous ‘The Malinbeg Water Supply’. Patrick McGinley (b.1937). A prolific author, he has published eight novels, several of which are set in the area. Two of the novels — *Goosefoot* and *Bogmail* — have been adapted for television. The latter book concerns a publican who murders his barman with a copy of the *Encyclopaedia Britannica*. Brigid Gillespie, Dún Alt, continues the bardic tradition of the Glen and in recent years has had three books to her credit: ‘Milestones Along the Way’, ‘Memories’ and ‘Glencolmcille’.

Reachlainn Uí Bhirn

Tá Reachlainn Uí Bhirn thart fá dhá chiliméadar amach ó Mhálainn Bhig. Roghnaigh Assicus, dithreabhach de chuid thréimhse na luath-Chriostaíochta, an t-oileán beag foscailte seo mar dhíseart. Tá radharc breá ar bhallógaí an dísert seo le fáil ó Ros Eoghain. Tá an chuid is mó de na ballógaí cruinnithe thart ar dhá chlós. Tá cúpla teampall beag agus cillíní ann agus foirgnimh eile nach fios anois céan fheidhm a bhí leo. Tá go leor cloch greanta san oileán; crosannaí atá ar an chuid is mó acu.

Tógadh teach an tsolais ar Reachlainn Uí Bhirn in 1864. Bhí foireann ann go dtí 1975 nuair a rinneadh stáisiún uathoibritheach de. Tá seantithe na foirne in aice le Teampall Cholm Cille ar an Ghaineamh.

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Rathlin O'Birne Island

Reachlainn Uí Bhirn is two kilometres off the coast of Málainn Bhig. Assicus, an early Christian monk, chose this exposed little island as the site for a hermitage. A fine view of the ruined hermitage may be had from *Ros Eoghain*. Most of the buildings are clustered around two courts. They include two small churches, hermits' cells and other buildings whose function is unclear. There are many inscribed stones on the island; most of them are inscribed with crosses.

A light-house was built on the island in 1864. It became automatic in 1975. The old lightkeepers' houses are near *Teampall Cholm Cille* in *An Gaineamh*.

An tIolar

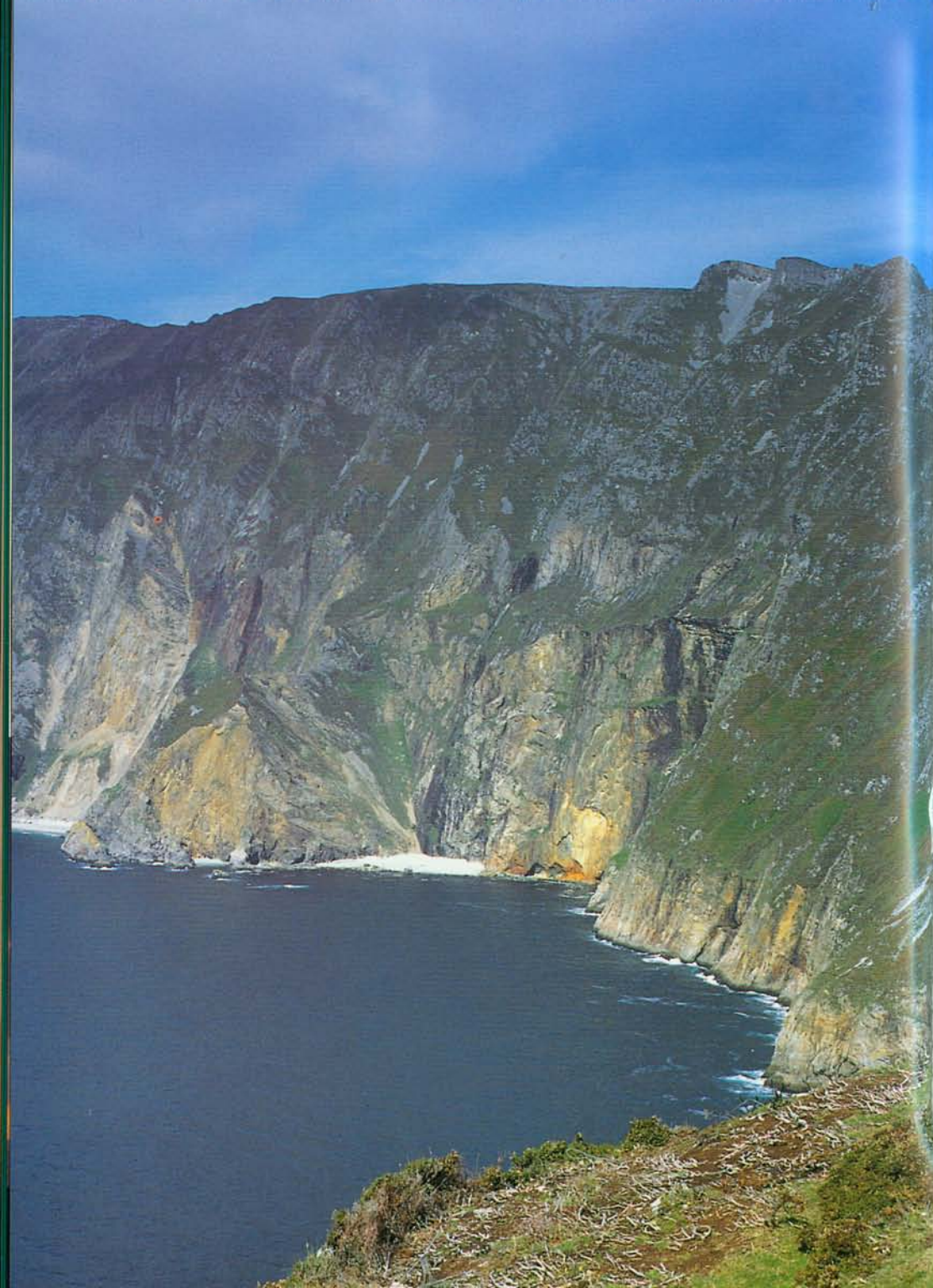
Bhí am ann a raibh iolair i nGleann Cholm Cille agus tá a rian sin ar logainmneacha an cheantair. Tá screig a dtugtar *Nead an Iolair* uirthi ar Shliabh Liag agus tugtar *Eagle's Nest* ar áit i Málainn Mhóir. Dálta daoine ar fud an domhain, mheas muintir na háite go raibh na hiolair ag déanamh slada ar a gcuid uan — rud nach raibh amhlaidh — agus sheilg siad na héin mhaorga seo. Maraíodh an t-iolar dúchais deireanach sa cheantar i dtús na 1900í. In ainneoin go dtig corr-iolar anall as Albain ó am go



chéile, níor neadaigh péire anseo ó shin. Cibé ar bith, measann éaneolaithe go dtarlóidh sin roimh i bhfad. Beidh cuid mhór fadhbanna le sárú má tá an t-iolar le pilleadh ar an cheantar, mar tá droch-chlú amach ar an éan chéanna i mbéaloides an Ghleanna. Ní hamháin go gcuirtear ina leith gur mharraigh siad cuid mhór uan ach deirtear fosta gur sciob iolar leanbh trí ráithe de chuid Mháire Nic Fhionnlaoich, An Chloigeann Mhór, thart fán bhlian 1700. Bhí an scéal sin ina ábhar ionspráide ag fíodóirí *Tháipéis Gael* a rinne taipéis mhór mar gheall air.

The Eagle

At one time, there were eagles in *Gleann Cholm Cille*. Local place-names bear this out: there is a ledge known as *Nead an Iolair* on *Sliabh Liag* and another place in *Málainn Mhóir* called Eagle's Nest. People mistakenly thought the eagles were destroying large numbers of lambs and hunted them. They killed the last native eagle in the district in the early 1900s. Occasionally, eagles fly over from Scotland and spend several weeks in the area. A pair have to yet nest here, but ornithologists expect this to happen shortly. Re-colonization will be difficult, however, as eagles have a very bad reputation in local *seanchas*. Not only do people blame them for killing sheep, they also believe that an eagle stole a nine-month old baby from Máire Nic Fhionnlaoich in *An Chloigeann Mhór* about 1700. This story inspired the *Táipéis Gael* weavers who portrayed it in a woven tapestry.



Sliabh Liag

Éiríonn Sliabh Liag chóir a bheith 600m ón Aigéan Atlantach agus tá an radharc óna bharr ar an radharc farraige is fearr in Éirinn. Is iad na hailltreacha ar an taobh ó dheas den tsliabh na hailltreacha mara is airde san Eoraip. An té nach bhfuil sé d'uchtach aige siúl go mullach an tsléibhe, gheobhaidh sé radharc chomh maith céanna ó Bhun Glas.

Díreach os cionn Loch Each, tuairim is dhá chiliméadar ón mhullach, tá ballóg Dhiseart Aoidh Mhic Bhricne, naomh a mhair ag an am chéanna le Colm Cille. Tá tobar beannaithe cóngarach don díseart agus meastar go bhfuil uisce an tobair iontach maith fá choinne piantaí na gcnámh a leigheas. Fadó shin, ba ghnách le daoine a raibh an fhadhb sin acu turas a dhéanamh go mullach an tsléibhe. Tá an scéal seo a leanas fán turas sin i mBailiúchan na Scol, cnuasach seanchais a chruinnigh Coimisiún Béaloideas Éireann i 1937-8:

Seanduine a bhí i dTeileann agus bhí muinín mhór aige as Tobar Aoidh Mhic Bhricne agus bhí sé ar thuras dhá uair go barr Shliabh Liag. Piantaí na gcnámh a bhí ag cur as dó agus bhí sé tuairim céad bliain san am. Thug sé iarraidh eile an tríú huair ar an Tobar agus nuair a bhí sé tuirseach ag guíodóireacht chraith sé a bhata leis an altóir agus arsa seisean, 'Be the livin', a Aoidh 'ac Bhricne! mura leigheasfaidh tú mé an iarraidh seo i ndiaidh chomh minic is tharraing mé ort cha dtigim 'do chóir níos mó!'

*Sliabh Liag rises some 600m above the Atlantic. Its cliffs are the highest marine cliffs in Europe and the view from the summit is one of the most dramatic. People unable to reach the top may get an equally spectacular view from *Bun Glas*.*

Above Loch Each, some two kilometres from the highest point, are the ruins of Diseart Aoidh Mhic Bhricne, the hermitage of Aodh Mac Bricne, a saint and contemporary of Colm Cille. Near the ruins, there is a tobar beannaithe [trans.: holy well], the waters of which are held to cure arthritis. People suffering from arthritis used to perform a turas to the summit. The following story about that turas was collected by Coimisiún Béaloideas Éireann/Irish Folklore Commission in the 1930s:

"There was an old man in Teileann and he had great faith in Tobar Aoidh Mhic Bricne [trans.: Aodh Mac Bricne's Well] and he did the turas to the top of Sliabh Liag twice. He was about 100 years old at the time and he had a problem with arthritis. He went a third time to the Tobar and when he was tired praying he shook his stick at the altar and said, 'Be the livin', Aoidh 'ac Bhricne! if you don't cure me this time, after me coming to you so often, I'll never come near you again!"

An Caiseal, the small village in the middle of the Glen, is a relatively new development, owing its existence to the erection of the chapel in 1834. Indeed, photographs taken in the late 1800s show only the chapel and a few scattered houses. *An tSráid* which then contained the church, the rectory, the lighthouse-keepers' accommodation, and a terrace of two storey houses appeared to have a better chance of developing into a village or town. The opposite was the case, however. *An Caiseal* grew steadily, particularly after the arrival of Canon McDyer in 1951. Today it boasts a large community hall, a number of shops, public houses, restaurants, two garages and a post office.

An Caiseal

Is baile beag nua é an Caiseal nach mbeadh ann ar chor ar bith ach ab é gur tógadh an teach pobail anseo in 1834. Leoga, i ngrianghraif a glacadh ag deireadh na 1800í níl le feiceáil ann ach an teach pobail agus cupla teach beag thall is abhus. Shilféa go raibh baile mór ag dul a bheith ar an tSráid, an áit a raibh teach an mhinistir, an teampall, tithe na bhfear solas, agus sráid bheag tithe dhá stór. Ar scor ar bith, ní mar a shiltear a bhítear. D'fhás an Caiseal de réir a chéile, go háirithe i ndiaidh theacht an Chanónaigh Mhic Dhaidhir. Sa lá atá inniu ann tá halla mór pobail, siopaí, tithe leanna, bialanna, dhá gharáiste, agus oifig an phoist ann.

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Cumann Lúthchleas Gael

Bunaíodh Cumann Lúthchleas Gael i 1884 le forbairt a dhéanamh ar chluichí dúchais na hÉireann, mar atá, an pheil, an iomáint, an chamógaíocht agus liathróid láimhe. Is é Naomh Columba an chraobh áitiúil den Chumann agus tá clú ar a chuid foirne peile. Tá Craobh na Contae bainte ag Naomh Columba cupla uair agus tá cuid dá chuid peileadóirí – idir fhir is mhná – i measc na n-imreoirí is fearr sa tír. Bhí beirt d'imreoirí an Ghleanna, Nollaig Ó hÉigearthaigh agus Seán



Seosamh Ó Dochartaigh, ar fhoireann na contae nuair a bhain Dún na nGall Craobh na hÉireann den chéad uair riamh i 1992.

Bionn scoith cluichí peile le feiceáil chóir a bheith gach tráthnóna Domhnaigh den bhliain ar Pháirc na nGael.

Gaelic Football

Cumann Lúthchleas Gael, the Gaelic Athletic Association, was established in 1884 to develop traditional field sports, including football, hurling, camogie and handball. *Naomh Columba*, the local club, has been very successful in football competitions. It has won the County Championship on a number of occasions and its teams, both men and women, include some of the best

footballers in the country. In 1992 when Donegal first won the All Ireland Championship, two Naomh Columba players – Noel Hegarty and John Joe Doherty – were on the team.

Highly competitive games may be seen at the local football field, *Páirc na nGael*, almost every Sunday afternoon.



The Spaniard's Church

On a stormy night in 1756, Fr Eoghan Mac Giolla Chearra and an assistant, were making their way from *Málainn Bhig* to *Cill Chárthaigh*. Crossing *Sliabh Liag*, they heard a groan. The priest clambered down the cliff and found a man lying on the beach. Mac Giolla Cearra had spent some time in a seminary in Salamanca and understood the man, who was speaking Spanish. Near death, he explained that he was a Spanish sailor and that his ship had been wrecked off *Sliabh Liag*. Before he died, the priest gave the sailor the last rites before he died, and as a token of his gratitude the sailor gave him a belt of gold sovereigns. At that time the Catholics celebrated Mass in a *scáthlán*, or make-shift shelter, on waste ground in *An Fhothair*. With the sailor's gift, Mac Giolla Chearra erected a small chapel on that site and another at *Bun na dTrí Sruthán* between *An Charraig* and *Cill Chartha*. Both are called *Cill an Spáinnigh* [trans.: the Spaniard's Church]. The small chapel in *An Fhothair* remained in use until 1834 when Fr Seán Mac Gairbheith built St. Colm Cille's in *An Caiseal*.

Cill an Spáinnigh

Oíche dhoinnine i 1756 bhí an Sagart Eoghan Mac Giolla Chearra agus a chléireach ar a mbealach ó *Mhálainn Bhig* go *Cill Chartha* ar an tseanbhealach thar *Shliabh Liag* nuair a chuala siad duine ag scairtigh. Chuaigh an sagart síos an aill agus tháinig sé ar fhear i mbéal an bháis ar an chladach. Bhí blianta caite ag Mac Giolla Cearra mar ábhar sagairt i Salamanca agus thuig sé caint an fhir nuair a labhair sé leis i Spáinnis. Mhinigh an fear dó gur mairméalach a bhí ann agus gur briseadh a shoitheach ag bun *Shliabh Liag*. Chuir an sagart an ola dhéanach air sula bhfuair sé bás agus, mar chomhartha buiochais, bhronn an mairméalach crios lán giníocha óir air. Ní raibh d'ionad adhartha ag Caitlicigh an Ghleana ach scáthlán beag ar an Fhothair ag an am sin ach, le bronntanas an mhairméalaigh, thóg Mac Giolla Chearra dhá theach pobail, ceann ar an láthair sin agus ceann eile ag *Bun na dTrí Sruthán* idir an *Charraig* agus *Cill Chartha*. Tugtar *Cill an Spáinnigh* ar an dá áit. Bhí an teach pobail ar an Fhothair in úsáid anuas go dtí 1834 nuair a thóg an Sagart Seán Mac Gairbheith Teach Pobail Cholm Cille ar an Chaiseal.

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An Charraig is the largest town or village in *Gleann Cholm Cille*. A single street, its growth owed much to the decision of an early nineteenth-century landlord, Col. Thomas Conolly, to keep a 'highland' summer-house in the area. A descendant of William Conolly — the son of a Ballyshannon blacksmith who became speaker of the Irish House of Commons in College Green — Conolly took a keen interest in the management of his property. He found that most of his tenants lived in clusters of houses and held numerous plots of land in different parts of their townland or neighbourhood. Referred to as *rundale*, this system was then practised throughout the west of Ireland. However, Conolly, like many other landlords, believed it to be inefficient and effectively dismantled it by demolishing the house-clusters and re-settling his tenants on squared holdings — rather than being scattered throughout the townland, a tenant's land was now in a single strip. As part of this 'improvement', Conolly encouraged the development of *An Charraig*. The new town soon

An Charraig

Is í an Charraig an baile is mó i nGleann Cholm Cille. Baile beag aonsráide atá ann agus is toradh é ar na hiarrachtaí a rinne Thomas Conolly, tiarna talaimh, le forbairt a dhéanamh ar a eastát i dtús an naoú haois déag. Ba dhuine de bhunadh William Conolly é, mar a bhí, mac gabha as Baile Seanaigh ar déanadh ceann comhairle Theach na dTeachtaí dó. Thóg



Thomas Conolly teach samhraidh san iardheisceart agus chuir sé suim mhór i mbainistíocht a eastáit. Ag an sin, bhí an chuid is mó dá chuid tionóntaí ina gcónaí i ngrúpaí beaga tithe agus bhí cúpla plota beag talaimh ag achan duine acu thall is abhus ina bhaile fearainn. Mheas Conolly go raibh an córas seo — an córas *rundale* — gan éifeacht. Leag sé na grúpaí beaga tithe, thug sé gabháltas aonphiosa do gach tionónta agus thug sé ar gach duine acu cónaí a dhéanamh ar a ghabháltas féin. Mar chuid den fhorbairt sin, thóg sé an sráidbhaile beag ar an Charraig. D'éirigh go geal leis an bhaile agus i ndiaidh tamaill bhí sé ina ionad tábhachtach tráchtála. Bhí baint

mhór ag cniotáil leis an dul chun cinn a rinne an baile sa dara leath den naoú haois déag. Ba ghnách le lucht siopa snáth a sholáthar do mhná le stocaí a dhéanamh. Ó bhí lár na 1900í ann, tá cniotáil geansaithe agus baill éadaigh den chineál sin níos tábhachtaí ná cniotáil stocaí agus bíonn éileamh mór ar éadach cniotáilte iardheisceart Dhún na nGall ar fud an domhain.

became an important commercial centre, particularly for the knitting industry. Merchants issued yarn to women to knit into socks. At its peak in the early twentieth century, women of all ages knitted socks and their income was a central part of most domestic budgets. In later years, cardigans and jumpers replaced socks as the most common products and southwest Donegal knitted clothes remain popular as both fashion items and casual-wear.

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The Pubs

Fishing and the tilling of small plots of land shaped our culture over generations. These were unpredictable ways of keeping body and soul together: a sudden storm could wreck a boat or destroy a ripening crop. Observing that a big haul and a high price rarely met together, an old fishermen once compared fishing to gambling. Still, the golden memories would remain and the result was a certain disregard for small outlays as well as for small gains: *'Is fusa scaipeadh ná cruinniú'* [trans.: it is easier to scatter than gather]; *'Nuair nach bhfuilimid ag saothrú, bímid ag caitheamh'* [trans.: when we're not earning, we're spending]; *'Cé aige a bhfuil a fhios nach dtig deireadh an tsaoil roimh mhaidin'* [trans.: who knows that the end of the world won't come before morning]. 'Old habits die hard! The craic in the pubs of southwest Donegal that is hard to beat.

Sláinte an bhradáin chugat!

Sláinte an bhradáin chugat!

Tá fréamhacha ár gcultúir san iascaireacht agus sna gabháltais bheaga sna cnoic. Sa tseanam bhí éiginnteacht mhór ag baint leis na slite beatha seo, go háirithe le saol an iascaire: ní raibh a fhios ag an té a bhí ag dul amach ar bharr na dtonn nach dtiocfadh tonn mhór a bhrisfeadh a churrach. De thairbhe sin, b'fhéidir, bhí sórt dímhéas ag na daoine ar chaitheamh airgid. Tá na seanfhocail ann i gcónaí: *'Is fusa scaipeadh ná cruinniú'*; *'Nuair nach bhfuilimid ag saothrú, bímid ag caitheamh'*;

'Cé aige a bhfuil a fhios nach dtig deireadh an tsaoil roimh mhaidin'. Más amhlaidh a bhí, is amhlaidh atá ... bíonn craic ar dóigh i dtithe leanna an Ghleanna. Ól do dheoch go cliste, is fearr duit é ná an t-uisce, agus dheamhan deoir a gheobhas tú i ndiaidh do bháis!

WINES ROARTY'S SPIRITS

Cúl a Dúin

Teach Biddy
Ól agus Ceol



Tithe Leanna

AN CAISEAL

Óstán Ghleann Cholm Cille	074-97 30003
Tigh Bhiddy	074-97 30016
Tigh Roarty	074-97 30273
Glen Head Tavern	074-97 30008

AN CHARRAIG

An Sliabh Liag	074-97 39973
Central Bar	074-97 39144
Salmon Leap	074-97 39070
Teach Tom	074-97 39028

MÍN AN AOIRE

Tigh Ruairí Uí Dhónaill	074-97 39297
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TEILEANN

Cúl a Dúin	074-97 39101
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SALMON LEAP BAR

The nearby villages of Ard an Rátha and Cill Chartha also have a number of excellent pubs providing food and music.

Head Tavern

Clen

Teach Tom
Ól agus Ceol

Central Bar

Suggested walks

1. The Tower (four hours approx.)

From Oideas Gael head east towards Cashel village past the fire station. Take the left fork at the *MacNiallais* monument, past the factory and launderette. Turn left at the junction, over the stone bridge and turn left at the next junction. Pass by Straide Gallery and follow the road for about 0.5 of a mile, crossing the river by the concrete bridge. At the junction after the bridge ignore the road off to the left and take the road to the right across the salt marsh. On your left you pass *Áit na nGlúin* (stad 3 on *turas* Cholm Cille - refer to that section of the guide). Continue on uphill up a stoney track between a house and a barn. When you turn the corner two more houses come into view. Across a field on your right is the site associated with St Colm Cille - his chapel, bed, Leac na mBonn and a ring fort with an ancient carved stone cross on top. Also, evidence of terracing for cultivation. It is believed that Colm Cille and his followers had a settlement here, although there is no written evidence of this. After visiting this site continue on up the track past the houses but then turn sharp right (leaving the track) and follow an old stone wall up the side of the hill for a couple of yards. Further up the hill, sometimes surrounded by bracken in the summer, is Colm Cille's seat (another *stad* on the *turas*). Bearing right proceed up hill

ROGHA SIÚLÓIDÍ

1. AN TÚR (thart fá cheithre huaire)

Ó Oideas Gael, téigh soir i dtreo shráidbhaile an Chaisil, thar an stáisiún tine. Tiontaigh ar dheis ag an ghabhal atá ag leacht Mhic Niallais, téigh thar an mhonarcha agus an teach níocháin. Tiontaigh ar chlé ag an chéad ghabhal eile, téigh trasna an droichid cloiche agus tiontaigh ar chlé arís ag an chéad ghabhal eile. Téigh thart le Gailearaí na Sráide agus gabh síos an bóthar thart fá leathmhíle eile, ag trasnú na habhann thar an droichead cloiche. Ag an ghabhal i ndiaidh an droichid, ná bac leis an bhóthar ar chlé ach tóg an bóthar ar dheis trasna an réisc. Rachaidh tú thart le hÁit na nGlúin (Stad 3 ar thuras Cholm Cille - féach an chuid sin den leabhrán seo) ar do chlé. Lean ort suas cosán clochach idir teach agus scioból. Chífidh tú dhá theach eile nuair a rachaidh tú thart an coirnéal. Trasna páirce, ar do chlé, tá láithreán atá luaite le Naomh Colm Cille - a shéipéal, a leaba, Leac na mBonn agus lios ar a bhfuil seanchros ghreanta cloiche os a chionn. Chomh maith leis sin, tá fianaise ann de shaothrú léibheannach. Creidtear go raibh lonnaíocht ag Colm Cille agus a lucht leanúna anseo, cé nach bhfuil fianaise scríofa ann dá leithéid.

I ndiaidh duit cuairt a thabhairt ar an láithreán seo, lean ort suas an cosán thar na tithe ach ansin tiontaigh go géar ar dheis (fág an cosán) agus lean an seanchlaí cloch suas taobh an chnoic cúpla slat. Níos faide suas an cnoc, tá stad eile de chuid an turais,

suíochán Cholm Cille (is minic a bhíonn fraoch thart air i rith an tsamhraidh).

Ag coinneáil ar dheis, lean ort suas an cnoc go sroicheann tú altán ina bhfuil carn ollmhór cloch. Seo Tobar Cholm Cille, stad eile de chuid an turais. Tá an carn i ndiaidh fás thar na céadta bliain de bharr an traidisiúin atá ag oilithrigh trí chloch a iompar leo suas go dtí an tobar.

Lean ort suas an cnoc ar chúl an tobair agus má choinníonn tú ar chlé tiocfaidh tú ar ais ar an chosán suas go dtí an túr (féach an roinn faoin túr). Is fiú siúl leat ar bharr na haille ar feadh fiche bomaite nó mar sin sa dóigh is go dtig leat féachaint síos ar an Starraill ag gobadh isteach san fharraige. Coimhead tú féin ar bharr na haille, go háirithe nuair a bhíonn sé gaofar. Thit turasóir Meiriceánach síos anseo i 1995; go hadhúil, tháinig sé anuas ar scarbh agus d'éirigh leis teacht slán. Léim an Mheiriceánaigh a thugtar ar an áit seo anois!

Téigh ar ais go Caiseal ar an chosán céanna ar ar tháinig tú. Ná bac leis an chomhartha ar a bhfuil cul de sac scríofa a fheicfidh tú in aice leis na tithe agus tú ar do bhealach síos, ach tiontaigh ar chlé anseo agus tóg an cosán clochach síos go dtí an riasc agus go hÁit na nGlúin arís agus téigh ar ais go dtí an sráid-bhaile.

2. GLEANN MHÁLANNA VIA MULLYOO

Tóg an bóthar go dtí an brú óige, a théann soir ó dheas ó charchlós thábhairne an Glen Head. I ndiaidh fiche bomaite siúil nó mar sin sroichfidh tú teach úr atá ina sheasamh leis féin ar an taobh chlé den bhóthar. Díreach i ndiaidh an tí seo, tá bóithrín féarmhar a

until you reach a gully with a huge mound of stones in it. This marks *Tobar Cholm Cille*, another *stad* on the *turas*. The mound has been made over hundreds of years by pilgrims following the tradition of carrying three stones with them to the well. Carry on uphill behind the well and bearing left you rejoin the track up to the tower. (see section on the tower). It is worth continuing along the cliff top for about 20 minutes to look down at An Starraill jutting out into the sea. Be careful on the cliff top, especially in the wind! An American visitor fell down here in 1995. Fortunately he landed on a ledge and lived to tell the tale. The spot is now known as *Léim an Mheiriceánaigh*! Return to Cashel via the track you came up. Ignore the cul de sac sign at the houses on the way down, but turn left here and take the stoney track back down to the salt marsh and *Áit na nGlúin* and return to the village.

2. GLEN MALIN VIA MULLYOO
Take the road for the hostel which runs southwest from the car park at the Glen Head Tavern. After about 20 minutes you come to a new house standing on its own on the left side of the road. Just past this there is a grassy bóithrín leading uphill (south). It

zig-zags round the summit of Mullayoo and emerges at a house in Glen Malin. Walk past the house and down the track on to the road. Turn left here and after about five minutes there is a hedge on your right with a broken black and white sign post next to it. Turn right here across a small bridge over a stream and follow a concrete path to visit the Malinmore court cairn (5,000 years old).

Retrace your steps to the road, turn left and head north west. You pass a standing stone on your left just past Rossan knitwear. After about 20 minutes you pass the old forge on your right by some houses. The forge has a thatched roof and rough stone walls and if you look through the windows you can see the old anvil, racks of horse-shoes etc.

Continue along the road until you come to the old Malinmore National School on your right. There is an old stone sign set in the wall, even though the building has been converted into a house.

Turn right immediately after this up a rough track running north east. This takes you back to Cashel. There is a portal dolmen in the bog to your right shortly after you leave the road at the school.

théann suas mala. Téann an bóthar fiarlán ar bharr Mullayoo agus tagann sé amach ag teach i nGleann Mhálanna. Siúil thart leis an teach agus síos an cosán go dtí an bóthar. Tiontaigh ar chlé anseo agus i ndiaidh cúig bhomaite nó mar sin feicfidh tú fál ar do dheis agus comhartha bóthair briste dubh agus bán in aice leis. Tiontaigh ar dheis anseo agus téigh trasna droichid bhig atá trasna srutháin agus lean cosán coincreíte go cam cúirte Mhálanna Móire atá 5,000 bliain d'aois.

Téigh ar ais an bealach a tháinig tú go dtí an bóthar, tiontaigh ar chlé agus siúil siar ó thuaidh. Chífidh tú gallán ar do chlé, díreach i ndiaidh Rossan Knitwear. I ndiaidh fiche bomaite siúil, nó mar sin, tiocfaidh tú fhad le seanchéarta, atá ar thaobh do láimhe deise in aice le roinnt tithe. Tá díon ceann tuí ar an chéarta agus ballaí garbha cloiche agus má fhéachann tú tríd na fuinneoga feicfidh tú an tseaninneoin, racaí crúite capall, etc.

Lean ort ar an bhóthar go dtiocfaidh tú chomh fada le seanscoil náisiúnta Mhálanna Móire ar thaobh na láimhe deise. Tá seanchomhartha cloiche istigh sa bhalla, cé gur teach cónaithe atá san fhoirgneamh anois.

Tiontaigh ar dheis díreach ina dhiaidh seo agus téigh suas cosán garbh atá ag dul soir ó thuaidh. Tabharfaidh sé seo ar ais go Caiseal tú. Feicfidh tú dolmain ursanach sa phortach ar do dheis, tamall i ndiaidh duit an bóthar a fhágáil ag an scoil.

SIÚLÓIDÍ GAIRIDE

1. DÚN ALT

(idir 1-2 uair)

Lean an bóthar a théann siar amach as sráidbhaile an Chaisil, téigh thar Oideas Gael, an Clachán, etc. I ndiaidh fiche bomaite siúil nó mar sin tiontaíonn sé go géar ar chlé agus tá cosán ar do dheis a théann síos go Log na dTroideann - an áit a dtagann bádaí iascaireachta na háite i dtír. Siúil síos go dtí an seid atá ag an ché, téigh thar an fhál sreinge agus siúil suas an cnoc go dtí an dún cinn tíre Ceilteach, Dún Alt. Is féidir leat siúl tharais go himeall an haille (Coimhead tú féin, go háirithe má bhíonn sé gaofar). Is féidir leat dul ar ais go Caiseal an bealach céanna a tháinig tú nó thig leat siúl ar an chósta carraigeach go dtí an trá fhada atá os comhair an Chlacháin.

2. AN TRÁ

(uair an chloig)

Siúil síos an cosán go dtí an pháirc pheile - tá an tslí isteach go dtí an pháirc in aice leis an stáisiún tine. Tá dreapa thar fhál sreinge ar an taobh eile den pháirc. Téigh thairis seo agus beidh tú ar an trá agus feicfidh tú Abhainn an Mhuirlín romhat. Tiontaigh ar chlé agus siúil ar an trá (feicfidh tú dumhaigh ar do chlé agus an abhainn ar do dheis). Tiocfaidh tú fhad leis an fharraige sa deireadh. Tiontaigh ar chlé agus siúil ar an trá go dtiocfaidh tú go dtí cosán thar na clocha a thabharfaidh amach ag an charchlós atá os comhair an Chlacháin tú. Tiontaigh ar chlé agus siúil ar ais go dtí an sráidbhaile.

SHORT WALKS

1. Dún Alt (1 to 2 hours).

Follow the road running west out of Cashel village past Oideas Gael, the Folk Village etc. It takes a sharp left turn after about 20 minutes and there is a track to your right running down to *Log na dTroideann* - the landing place for local fishing boats. Walk down to the shed at the quay, climb over the fence and walk uphill to visit the Celtic promontory fort (*Dún Alt*). You can walk on past it to the cliff edge (Take care, especially in the wind). You can retrace your steps to Cashel or follow the rocky coastline to eventually emerge on the long strand opposite the Folk Village.

2. An Trá. (1 hour).

Walk down the track to the football ground, the entrance to which is next to the fire station. There is a stile over a fence at the far side of the pitch. Climb over this and you are on the beach, with the River Muirlín in front of you. Turn left and walk along the beach (sand dunes on your left, the river on your right). You eventually reach the sea. Turn left and walk along the beach to a path over the rocks which brings you out at the car park opposite the Folk Village. Turn left and you arrive back at the village.

LÓISTÍN / Accommodation

- **Brú an Dumhaigh**
074 97 30130
Scenically located hostel, budget prices
- **Suanlios, Foras Cultúir Uladh**
074 97 30248
Ensuite self-catering accommodation for groups & individuals.
- **Roarty's Bar**
074 97 30273
Ensuite rooms, self-catering.
- **Óstán Gleann Cholm Cille**
074 97 30003
45 bedrooms en suite, TV, phone, Golf course, open all year.
- **Áras Ghleann Cholm Cille**
074 97 30077
Holiday Activity Centre with group accommodation, meals or selfcatering.
- **Brú na Málainne Bige**
074 97 30006
Ensuite self-catering accommodation at hostel prices, adjacent to Silver Strand Beach.

BIA / Food

- **An Chistin**
074 97 30213
A wide range of food, catering for individuals and groups. (9.30am-9.30pm)
- **Óstán Gleann Cholm Cille**
074 97 30003
Bar food & full restaurant menu.
- **An Clachán - Fr McDyer Folk Museum**
074 97 30017
Tea rooms serving home-made scones, soup teas & coffees. (10am-6pm)
- **Bialann na Sean Scoile**
074 97 39477
Good value restaurant, open all year.
- **Silver Strand Restaurant**
074 97 30220
Seafood a speciality.

IONAID SPÉISE / Attractions

- **An Clachán - Fr McDyer Folk Museum**
074 97 30017
*Saol sóisialta an Ghleanna in aoiseanna difriúla le siopa ceardaíochta.
Cluster of houses representing various periods of family-living in SW Donegal;
Guided tours every hour. Tea-rooms. Craft shop & visitor facilities.*
- **Foras Cultúir Uladh**
074 97 30248
*Cúrsaí Oideas Gael. Leabharlann Léinn. Siopa Leabhar & téipeanna. Bialann.
Oideas Gael language & cultural courses. Book of Kells facsimile on view.
Book shop, cards & traditional music. An Chistin restaurant.*
- **Táipeis Gael**
074 97 30078
*Taipeis Gael is circle of tapestry artists who capture the rugged beauty of the natural environment in which they live by creating beautiful imaginative works of art that evoke nostalgia and emotion.
Tapestries on display in their studio. Courses also provided. Céad míle fáilte theacht ar chuairt chugainn.*
- **Stiúideo na Sráide**
074 97 30126
*Stiúideo-ghailearaí Kenneth King, ealaíontóir mara.
Studio gallery of Kenneth King, well-known marine artist.*
- **Cniotáil Rossan**
074 97 30069
Siopa geansaithe i Málainn Mhóir. Factory knitwear outlet.
- **Cniotáil & Gloine**
074 97 30065
Knitwear and glass engraving. Liam & Breid McGinley.
- **Cniotáil / Knitwear**
074 97 30282
John Molloy factory shop.
- **Cniotáil Uí Cheallaigh**
074 97 30555
Siopa geansaithe agus earraí eile. Factory knitwear outlet.
- **Potadóireacht an Phréacháin / Crow Pottery**
074 97 30344
Unique & original hand-made Pottery, Dún Alt.

- **Báinín / Tweeds**
074 97 30041
Conall Ó Gadhra, weaver on traditional loom.
- **Teach an Gheaftha / The Gate House**
074 9739366
Seomraí Toe agus Siopa Ceardaíochta Tea Rooms and Craft Shop at Carrick Lodge.

SEIRBHISÍ / Services

- **Gluaisteáin / Car Repairs**
An Garáiste, Cill Chartha 074 97 38071
L. Byrne, An Caiseal 074 97 30018
- **Rothair / Bicycles**
Biddy's Crossroads Bar 086 8277957
- **Níochán Éadaí / Laundrette**
Yvonne McGinley 074 97 30014
- **Busanna / Buses**
Bus Éireann 074 97 21101
McGeehan's 074 95 46150
- **Míonbhus / Mini Bus**
Conal Gillespie 074 97 30029
Seosamh Ó hEochaidh 074 97 39145
Brendán Ó hEochaidh 074 97 39158
Curran Travel 074 97 39141
- **Bád ar Cíos / Boat Hire**
'The Nuala Star', Teileann 087 6284688 nó
074 97 39365
- **Seirbhís Dochtúra / Doctor**
Dr. Hegarty 074 97 38065
NowDoc (Out of hours Medical Service) 1850 400 911
Daily 6pm - 8 am & weekends (Fri 6pm - Mon 8am)
- **Garda Síochána**
074 97 30002
- **Aerfort Dhún na nGall / Donegal Airport**
Carraig Fhinne 074 95 48232
- **Sagart / Priest**
Gleann Cholm Cille 074 97 30025
An Charraig 074 97 39008

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An tSeandálaíocht / Archaeology

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Mapaí / Maps

Ordnance Survey of Ireland, *uimh. 10*
Donegal (South): Scale 1:50,000

Tá Cill Chartha agus Ard an Rátha gar go maith do Ghleann Cholm Cille agus tá cáil dhomhanda orthu mar ionaid fhíodóireachta agus chnótála. Tá tithe tábhairne den scoth iontu leis an chuid is fearr de dheoch, bhia agus cheol.

The nearby villages of Cill Chartha (9km) and Ard an Rátha (18km) offer excellent attractions for visitors. Both are centres of high quality tweed & knitwear. Excellent pubs with good food & music.

BUÍOCHAS

Gabhann Oideas Gael buíochas le áchan duine a chuidigh go fial leis an leabhar seo a ullmhú

Téacs: Breandán Mac Suibhne
Grianghraif: Christine Bond
Léaráidí: Claire Kavanagh

Meitheal Forbartha na Gaeltachta
a chuidigh le maoiniú
faoin gClár Leader.

Logainmneacha / Place Names

Gleann Cholm Cille - (glann khollum 'kyill-yeh) - *Glencolmcille* - Colm Cille's valley

An Caiseal (uh 'kashul) - *Cashel* - The circular stone fortress

An Scáthlán (uh 'skah-lahn) - The Mass hut

Bráid (brahj) - *Braade* - A Gorge

An Droim Rua (uh drim 'roo-uh) - *Drimroe* - The rusty coloured slope

Fearann Mhic Giolla Bhríde (farunn vikyulluh 'vree-jeh) - *McBride's land*

An Baile Ard (uh bal 'ahrd) - *Ballard* - The high townland

Bíofán ('beefann) - *Beefan* - Slope of the birch

Sceilp Úna (shkyelp 'oonuh) - *Una's crevice*

Cill Fhanaid (kyill 'annij) - *Kilanad* - St Athnad's Church

Málainn Mhóir (mallin 'vohr) - *Malinmore* - The big brae/brow

Málainn Bhig (mallin 'vig) - *Malinbeg* - Little brae/brow

An tráigh Bhán (uh trah 'wahn) - *The Silver Strand* - The white strand

An Dumhaigh (uh 'doo-ee) - *Dooey* - The sandbank

Dún Alt (doon 'alt) - *Doonalt* - Cliff fort

Loch Inseach (lokh 'inshakh) - *Lake of the water meadow*

Mín na bhFiann (mee nuh 'vee-un) - *Meenavean* - Mountain meadow of the Fianna/warriors

An Clochar (uh 'klokhur) - *The stony place*

Sliabh Liag (shlee-oo 'lyee-ug) - *Mountain of flagstones*

Teileann ('chell-un) - *Teelin* - A dish (from the Middle Irish word *tellend*, a dish)

An Charraig (uh 'kharig) - *Carrick* - The rock

Srath Laoighill (srah 'lee-ul) - *Straleel* - Lyle's holm

Mín an Aoirí (mee nuh 'neerie) - *Meenaneary* - Mountain meadow of the shepherd

Cruach an Chuilinn (kroo-ukh uh 'khillin) - *Croaghacullion* - The stack of the holly tree

Lochaire Thoirce (lokhruh 'hirk) - *Lougheraherk* - Boar's lakeland/lake grove

Mín an Chearrbhaigh (mee nuh 'hyarruh-wee) - *Meenacharvey* - The mountain meadow of the gamester

Coillte Fánaid (kilchuh 'fah-nij) - *Kiltyfannad* - Woods of the slope

An Port (uh 'purt) - *The port/landing place*

Gleann Locha (glann'lokhu) - *Glenlough* - Lake valley

Gaeilge**Fraincis****Spáinnis****Gearmáinis**

Dia duit.	Bonjour.	Buenos días.	Guten tag.
Dia's Muire duit.	Bonjour.	Buenos días.	Guten tag.
C'ainm atá ort?	Comment t'appelles-tu?	¿Cómo te llamas?	Wie heißt du?
Mise ...	Je m'appelle ...	Me llamo ...	Ich heiße ...
Cad é mar atá tú?	Ça va?	¿Qué tal estás?	Wie geht's?
Tá mé go maith.	Ça va bien.	Estoy bien.	Gut.
Tá mé ceart go leor.	Ça va.	Estoy bastante bien.	Ganz gut.
Tá mé go dona.	Ça ne va pas bien.	Estoy mal.	Nicht so gut.
Ta póit orm.	J'ai la gueule de bois!	Tengo resaca.	Ich habe einen Kater!
Pionta Guinness le do thoil!	Une Guinness s'il vous plaît.	¡Una pinta de Guinness por favor!	Ein Guinness, bitte!
Go raibh maith agat.	Merci.	Gracias.	Danke.
Oíche mhaith.	Bonne nuit!	Buenas noches.	Gute Nacht!
Codladh sámh.	Dors bien!	¡Qué duermas bien!	Schlaf gut!
Cá bhfuil an trá?	Où est la plage?	¿Dónde está la playa?	Wo ist hier wohl der Strand?
Tá an ceol go hiontach!	La musique est formidable!	¡La música es estupenda!	Die Musik ist echt super!
Go n-éirí an bóthar leat!	Bon voyage!	¡Buen viaje!	Gute Reise!
Slán go fóill!	À toute à l'heure!	¡Hasta luego!	Tschüß!
Slán!	Au revoir!	¡Adiós!	Auf Wiedersehen!
A stór!	Mon trésor!	¡Tesoro mio!	Mein Liebling!
A ghrá!	Mon amour!	¡Cariño!	Mein Lieber!
Is tú mo ghrá!	Ma chouette!	¡Eres mi amorcito!	Du bist meine Leibe!
Mo chara!	Mon ami!	¡Amigo mio!	Mein Freund!
Go hlfreann leat!	Aux enfers!	¡Véte al infierno!	Fahr zur Hölle!

Iodáilis**Seapáinis****Béarla**

Buon giorno.	こんにちわ。(Konnichiwa)	Hello.
Ciao.	こんにちわ。(Konnichiwa)	Hello.
Come ti chiami?	お名前は何ですか。(Onamae wa nan desu ka)	What's your name?
Mi chiamo	名前は.....です。(Namae wa ... desu.)	I'm ...
Come stai?	お元気ですか。(Ogenki desu ka.)	How are you?
Bene.	はい、元気です。(Hai, genki desu.)	I am well.
Non c'è male.	まあまあ、元気です。(Ma, ma, genki desu.)	I am OK.
Male.	いいえ、元気ではありません。(Iie, genki de wa arimasen)	I am not well.
Ho mal di testa!	二日酔いだ。(Futsukayoi da.)	I have a hangover.
Un bicchiere di Guinness, per favore	ギネスを下さい。(Ginesu o kudasai.)	Guinness please.
Grazie.	ありがとうございます。(Arigato gozaimasu.)	Thank you.
Buona notte.	おやすみなさい。(Oyasuminasai.)	Good night.
Dormi bene.	ぐっすり眠ってね。(Gussuri nemutte ne.)	Sleep well.
Dov' è la spiaggia?	海はどこですか。(Umi wa doko desu ka.)	Where is the sea?
La musica è molto buona.	いい音楽ですね。(Ii ongaku desu ne.)	The music is great!
Buon viaggio!	良い旅を。(Yoi tabi o.)	Have a good journey.
Ci vediamo!	また後でね。(Mata, ato de ne.)	Goodbye for now.
Arrivederci!	さようなら。(Sayonara.)	Goodbye.
Tesoro mio.	あなた。(Anata.)	My darling!
Amore!	あなた。(Anata.)	My love!
Cocco mio!	愛しているよ。(Aishiteiru yo.)	You are my love!
Amico mio!	お友達。(Otomodachi.)	My friend!
All 'inferno!	あっちいけ! (Acchi ike!)	To hell with you!



Roads

Paths

Rivers

Mountains/Hills

Lakes

Secondary Roads

Primary Roads

● 26 Points of Interest

✚ 1 ✚ 15 Pilgrimage Crosses

No. 1-15 on map match 'Station' numbers



1 kilometre



Sliabh Bhíofáin & Gharbhrois
Beefan & Garveross Mountain

Cionn Ghlinne
Glen Head

Sceilp Úna

Bíofán

An Clochán

An Droim

Cionn na Coilleadh

An Port
Gleann Locha

Cill Ghólaí

Bráid

Min an Aoirí
Ard a'Ratha

Murlin River

An Caiseal
Cashel

Foras Cultúir Uladh

An Clachán
Folk Village

Brú
Hostel

Cill Fhanaid

An Dumhaigh

Leahan

An Charraig
Teileann
Cill Chartha
Cealla Beaga

Gleann Cholm Cille
Glencolmcille

Óstán Gleann Cholm Cille
Málainn Mhoir
Málainn Bhig

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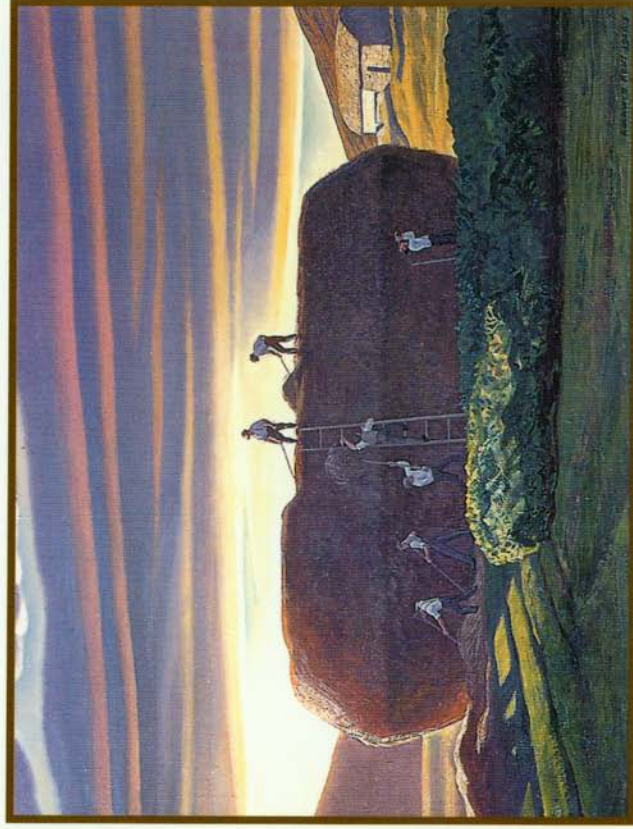
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Dan Ward's Stack by Rockwell Kent
The Hermitage

Tá clú ar an cheantar seo mar gheall ar an tsaibhreas dúchasach agus de bharr iarrachtaí an phobail a ndeacrachtaí a shárú leis na glúnta anuas. Níorbh fhéidir le Colm Cille a ainm a thabhairt d'áit níos iargúlta ná níos áille; tá stair na háite le feiceáil ag an chuairteoir ach an áit a leagann sé a shúil; ón Chlochán Mór go Port agus ó Mhín an Chearbhaigh go Teileann.

Glenn Chohm Cille is a remarkable locale, uniquely defined by its spectacular landscape, its storied past, and a vibrant community that is determined to promote its many resources in a manner fitting to its traditions and unique sense of self.

Bain suíte as an Ghleann agus a mhuintir; níl ár sárú le Fáil!

