

# Travellers

## *Nomads of Ireland*



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PAVEE POINT PUBLICATIONS



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## Contents

Foreword	4
Preface	6
Introduction for Teachers	7
Profile of Lena Collins	11
Nomadism Now and Then	12
Moving Then	13
Accommodation Then	17
Eviction	20
Horses	22
Work Then	25
Moving Now	29
Accommodation Now	34
The Van	37
Work Now	39
Family and Friends	42
The Future	45
Fun Pages	49

# Foreword

The racist reaction of many Irish people during the summer of 1997 to discovering that our booming economy had attracted hundreds of non-Irish citizens to our country has reminded many of us in the Education world of our duty to educate against racism. Those public representatives who were loudest in their demands only 4 years ago for a better deal for illegal Irish emigrants in the United States were strangely silent about the identical problems of our foreign immigrants. Pluralism applies to more than religion. The pluralist society must create space for those in the community who are different in other ways also. But it does not end merely with creating space and being inclusive. A truly pluralist society requires a lot more than simply ensuring that each different group may have its own pigeon-hole. The real test is in our openness to each other's cultural experiences and most importantly of all the quality of the interaction between the different groups.

I welcome this excellent publication which explores the culture and life experiences of Travellers in an attractive manner, for use with primary school pupils in senior classes.

The introductory chapter for teachers, spells out clearly that even though Travellers are the largest indigenous ethnic group in this country with a distinct history and culture, they have suffered from an inordinate amount of prejudice, discrimination and hostility.

Intercultural education can counteract racism, discrimination and intolerance and teachers as educators have an important and crucial role to play here. Teachers through the education process can create a greater awareness of the rich cultural heritage of Travellers, which in turn will lead to the development of values and behaviours, stemming from a greater understanding and respect for what is different.

Knowledge empowers and it eliminates myth. Therefore if the issues highlighted in this very child-friendly publication are explored in the context of the classroom setting, there is indeed hope that future generations will be enabled to think critically in order to be competent to

challenge unsubstantiated opinions. As teachers our role in developing a tolerant and caring new generation can be pivotal. Understanding that the Traveller culture is part and parcel of our Irish identity, heritage and history is a step in that direction.

*Senator Joe O'Toole, General Secretary  
Irish National Teachers' Organisation*

Many people in Ireland when they talk about discrimination start off by talking about someone else, somewhere else. It might be the history in South Africa of discrimination against Black and minority ethnic group people. They might talk about discrimination against Mexican people who travel across the border to find work in the United States. Then they might go on to talk of human rights or the United Nations Convention on the Rights of the Child.

But hold on, Ireland is one of the countries which has signed the UN Convention on the Rights of the Child. One of the things that the Convention says is that the thoughts and beliefs of every child should be respected. It says that if you belong to a minority you have the right to your own culture, your own religion and your own language.

Maybe we should start off by talking about our country and examine our own behaviour. We need to ask ourselves whether there is prejudice in our own community, our own family or our own school.

This book, and what it tells us about the lives of Travellers should help us all, young and old, settled or Travellers, to think about different ways of life. Each of us has a responsibility to help build families, schools and communities where everyone is respected for being the way they are, not the way someone else wants them to be.

This is not about someone else, this is about you and me. Each of us, from small child to great grandparent has a responsibility to make all members of our community feel valued and welcome.

*Fionnuala Kilfeather, National Coordinator  
National Parents council-primary*



## Preface

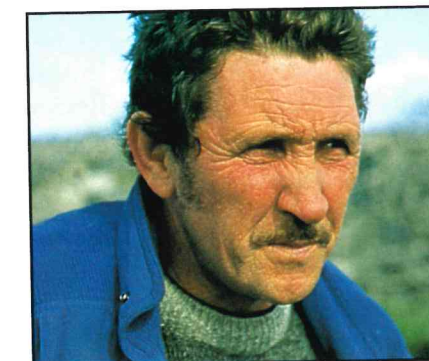
Pavee Point is a voluntary or non-government organisation which is committed to human rights for Irish Travellers. The organisation comprises Travellers and members of the majority population working together in partnership to address the needs of Travellers as a minority group which experiences exclusion and marginalisation.

Pavee Point works at many levels and with many sectors, including the education sector. This sector has a vital role to play in breaking down barriers and in the achievement of human rights for Travellers. For some years now we have been meeting the requests of schools by providing guest speakers, information, workshops and other resources.

There is a growing demand for texts for use in classrooms to continue this awareness-building process. *"Travellers - Nomads of Ireland"*, hopes to go some way in meeting this demand.

*"Travellers - Nomads of Ireland"* is suitable for use with pupils in the senior classes of primary schools. Its subject matter is a small selection of aspects of Traveller life as it used to be and as it is today. The first part of the book concentrates on the past and contains the following topics: moving then, accommodation then, evictions then and work then. The latter half of the book contains information about Traveller life as it is today under the headings: moving now, accommodation now, work now, and family and friends. At the end of each section there are discussion topics and written questions for the pupils to answer. There are also some fun pages with a crossword, some anagrams, suggested art ideas and finally a project topic is suggested.

The names of sites used are fictitious.



## Introduction for Teachers

### Traveller Identity

Who are the Travellers? This is a question settled people are quick to answer - perhaps without giving it the thought it deserves. It is an important question, for the answer will determine how the majority community relates to the Travellers and responds to the problems of the Travellers. The accuracy of the answer will determine the quality of the response.

Irish Travellers are a people with a separate identity, culture and history although they are as fully Irish as the majority population. In other words Travellers are a distinct ethnic minority group in Irish society. Given the widespread assumption that being Irish means belonging to a monocultural society and belonging to the same ethnic group many people find it hard to accept Travellers as distinct.

An ethnic group has been defined in British law as a group that sees itself, and is seen by others, as being distinct as a result of:

**a) A long shared history.**  
The Travellers' history remains largely unre-

searched but research into their language and into the law as recorded dates their origins to before the 12th century.

**b) A shared set of customs and traditions.**  
The customs and traditions of Travellers are largely related to nomadism. But nomadism can take a variety of forms, such as constant travel throughout the year, travel in one period of the year, or sporadic travel while remaining mostly in one place. It is important to recognise that nomadism is not the same as migration or just physical movement from place to place. It also refers to a particular way of looking at life and attitude towards place and accommodation.

Nomadism alone does not define Travellers' culture however. Culture is something more intangible, encompassing the beliefs and values of a people.

Other characteristics of a minority ethnic group identified in the same source are:

**c) Common ancestry.**

One is born a Traveller. It is not simply open to anyone to decide to be a Traveller.



**d) Language**

The Travellers have their own language called the Cant, Gammon or Shelta. The study of this language has provided proof of the long history of the Travellers from an examination of words borrowed from other contemporary languages.

**e) A minority group subject to oppression and discrimination.**

The marginalised position of Travellers is visible to all.

The Travellers' right to have their culture and identity resourced is the central implication of this understanding of Traveller identity. This is denied Travellers by any other answer to the question - Who are the Travellers?

It is all too common for Travellers to be defined as drop-outs, deviants or misfits. A more liberal interpretation of this analysis accepts that Travellers have a culture but deems it to be a culture determined by their poverty that will disappear once the poverty is dealt with.

The response of people with such an analysis is to seek to rehabilitate the Travellers through education and training and to assimilate them into the majority community by housing them. This defines the Travellers as the problem and does violence to the culture and identity of Travellers. Difference is all too quickly dismissed as deviance.

It is also an analysis that does not explain the existence of wealthy Travellers. There are Travellers economically independent on their own terms. Interestingly, they are usually those who are most nomadic - trading from town to town and in other countries.

Another understanding that does not respect the Traveller identity is one that defines them as being just the same as us. If difference is not respected it inevitably results in the values and culture of the majority being imposed on the minority. Travellers have the same rights as members of the majority population and this must include the right to have their culture resourced in appropriate ways.

Romantic notions about the Travellers also per-

sist. These over-emphasise the sense of freedom in the Traveller life and detail magnificent qualities inherent in the Travellers. These notions are too divorced from the harsh realities of life for Travellers to be real or relevant.

**Harsh Realities**

Report after report after report has documented the marginalisation and oppression experienced by the Travellers.

In February 1983, the Travelling People Review Body presented their report. They wrote that:

*"in October 1980 there were 1149 families on the roadside, virtually the same number as twenty years ago."*

*"local authorities tended to accept responsibility only for families who spend the greater part of the year in their area. They did not provide even basic sanitary facilities for families passing through, notwithstanding pressure from successive Ministers in recent years to establish halting places for transient families."*

*"it is estimated however that the attendance figures represent only about half the Traveller children of school-going age, and of those who attend regularly very few remain after reaching the age of 12 years."*

*"many of those Travellers who are self-employed are profitably engaged in trading and in door to door sales but there is anxiety that their freedom to trade may be hampered by the over restrictive application of the Casual Trading Act 1980."*

*"the vast majority of Travelling People are untrained, unskilled and unemployed."*

In 1986 The Economic and Social Research Institute produced the results of a census. They revealed that:-

*"The circumstances of the Irish Travelling People are intolerable. No humane and decent society, once made aware of such circumstances, could permit them to persist."*

*40% of Travellers still live by the side of the road on unofficial sites subject to the constant fear of eviction.*

*48% of Travellers have no access to piped water.*

*50% of Travellers have no access to a toilet.*

*55% of Travellers have no access to electricity supply."*

In 1986 the Health Research Board produced the first part of the Travellers' Health Status Study and in 1987 they produced the second part. They found that:

*"Male Travellers have over twice the risk of dying in a given year than settled males whereas for female Travellers the risk is increased more than threefold."*

*"Travellers are only now reaching the life expectancy that settled Irish people achieved in the 1940s."*

*"The infant mortality rate for Travellers in 1987 was 18.1 per 1000 live births, compared to the national figure of 7.4."*

There are approximately 4,083 Traveller families (Department of the Environment 1994) or an estimated 22,000 Travellers in Ireland. This constitutes approximately 0.5% of the total national population.

50% of all Travellers live in four counties with 8% in Cork, 23% in Dublin, 11% in Galway and 7% in Limerick. It is estimated that 15,000 Irish Travellers live in Britain with a further 10,000 Travellers of Irish descent living in the United States of America.

The median age of the Traveller community is 14 years while the national figure is 27 years. Only 4.4% of Travellers are over the age of 55 (HRB '86).

30% of Travellers are under 25. Only 5% of Travellers live to be 50 years old and a mere 2% of Travellers live to be 65 (ESRI'86).

There is a high natural increase in the Traveller population with the last official records showing an average of 8 children per family (E.S.R.I. '86). There is some indication that there has been a decrease in the average family size in recent years but it is still much higher than that of the majority population.

The Dublin Accommodation Coalition with

Travellers (DACT) Survey for Dublin City and County, found the following in March 1994. This excludes families in standard housing:

Total number of families	652	
Without flush toilets	231	36%
Without toilets	180	28%
Without electricity	345	53%
Without bath or showers	345	53%
Without refuse collection of any kind	60	10%
Cold water only	345	53%
No water supply	101	16%
No public phone on the site	652	100%
Fire precautions on site in working order	66	10%
No fire precautions	367	58%
Space set aside for scrap trading	33	5%

In 1995 the government Task Force on the Travelling Community reported, confirming the persistence of the crisis.

*"The Traveller community in Ireland today is experiencing high levels of social exclusion and disadvantage. This requires an urgent and planned response."*

*The principal features of the serious difficulties being faced by Travellers include:*

◆ *insufficient accommodation with 1,085 Traveller households residing on the roadside and another 257 households on temporary sites many of which are without the basic services such as toilets, electricity and proper washing facilities, services which are taken for granted by the vast majority of the 'Settled' population;*

◆ *infant and adult mortality rates which are over twice those of the 'Settled' community and a general health status which is much lower than for members of the 'Settled' community;*

◆ *extremely low education participation rates among Traveller children particularly at second-level. For example, it has been estimated that eighty per cent of Traveller children in the twelve to fifteen year old age group do not attend any school;*

◆ *high levels of illiteracy which present a major*



barrier to full Traveller participation in society and to Traveller participation in adult education programmes;

◆ the disappearance of the traditional economic activities of Travellers and difficulties faced in pursuing new economic initiatives;

◆ a very low rate of participation in the mainstream labour force with high levels of unemployment and reliance on social welfare payments;

◆ direct and indirect discrimination against Travellers, which is experienced, at many levels.”  
(Report of the Task Force on the Travelling Community 1995)

The problems have been known for years. They continue to be researched and documented. However it is the lack of action, and the absence of a coherent response developed out of a respect for the ethnic identity of the Travellers, that points to the root of the problem.

## Racism

Racism is broadly understood as discrimination against black and minority ethnic groups. While skin colour is usually associated with racism this is not always necessary. Racism is essentially about false notions and generalisations of superiority and inferiority and negative stereotypes are then built on this.

Travellers' experience of racism is as a result of the practice of the dominant majority group, in this case the settled community, using its power to block the minority group, the Travellers, from practising their ethnicity, from living their culture as equals in society, or ultimately, from being Travellers. This is a practice that labels the culture of the Travellers as deviant and seeks to impose the values of the dominant group on the Travellers. It is a practice that creates negative stereotypes of the Travellers and seeks to interpret the Travellers' way of life on the basis of such stereotypes.

The racism of the majority community contributes to the economic, political and cultural exclusion of the Travellers. Unless this problem is dealt with there can be no just and lasting

solution to the problems of the Travellers.

Racism can operate at the individual or institutional level. It is at the individual level that racism is the more easily recognizable. Racism at the individual level is evident when settled people march on or attack Travellers' sites, when Travellers are harassed out of housing estates, or refused service in shops or pubs, when anti-Traveller literature is printed or distributed.

It is easy enough for most people of goodwill to reject these activities. However it is racism at the institutional level that does the greater damage. This is more hidden, often unconscious, and in varying ways it involves all members of the dominant group.

Racism at the institutional level can be found in our laws, in the ethos, practices and values of our institutions and of respected forces in our society. This includes the education system.

Examples abound. We have an educational system that has traditionally been monocultural and denominational, that is based on the values of the dominant group, and that makes little or no provision in content or form for the culture of the Travellers and other minority ethnic groups. Our social welfare system until 1994 segregated unemployed Travellers from the rest of the unemployed. Our media frequently reinforces negative stereotypes. Our laws and the practices of our local authorities actively discourage nomadism.

*We are all active in the various organisations and institutions that by their ethos and practice exclude the Travellers. Unless we take a stand, we too are implicated in this process...often unconsciously.*

Racism is a specific form of discrimination and is wrong. While it is recognised as existing in other countries it is all too rarely acknowledged as existing in Ireland. Education must play its part in the process of challenging racism. It is only in this way that a relevant response can be made to the harsh realities of the Traveller life experience and that reparation can be made for the generations of oppression and exclusion.



## Lena Collins

“Hello my name is Lena Collins, I am 12 years old and I am a Traveller.

I was born in Ailsbury Hospital in Manchester, England. I lived there for two years before I moved to St. Malachy's Road, Caravan Site. That's where I live now.

I have six sisters, Marie (19yrs), Catriona (18yrs), Sandra (16yrs), Bridgie (14yrs), Julie (13yrs) and my younger sister Nancy (6yrs). I wouldn't like any brothers.

We have no pets now because our dog Trixie ran away about three weeks ago and hasn't come back.

I go to St. Marys school. My favourite subjects are reading and writing, I don't like Maths or Irish. Most of my friends in school are from around here.

My favourite place is Ballymoney in

Wexford, we went there on school trips a few times.

I like playing outside when I'm not in school, we play football. All the girls play together.

I sometimes do jobs at home like sweeping the floor or washing a few cups but I don't really like doing that.

I love watching T.V.. My sister Nancy says that “Barney” is my favourite programme but it definitely isn't. I like “Home and Away”, “Beverly Hills 90210” and “California Dreams”.

I like listening to music, pop music especially.

My favourite food is spuds and chips and I don't like carrots or brussels sprouts.

Not getting my own way is the thing most likely to get me annoyed but I don't really get angry all that much. The thing that puts me in good humour is going off on trips . . . but that's enough about me . . .”





## Nomads



“Did you know that Gypsies, Masai and Bedouins are some of the nomads of the world? Some move to find pasture for their animals, like the Masai in Africa. They’re called pastoral nomads. Others move to buy and sell and go to markets and fairs. They’re called commercial nomads. Us Travellers are traditionally commercial nomads. So are the Gypsies in England and around Europe. Some nomads are on the move all the time. Others might stay in the same place for years and years, depending on how they are getting on there. When a lot of settled people think of nomads they think that they are people who lead an exciting, carefree lifestyle, somewhere to the east, and far away from Ireland.

This very rosy picture of how nomads live could hardly be farther from the truth. The nomadic, or travelling way of life, has been misunderstood almost everywhere. But as well as being misunderstood, attempts have been made to put an end to it. Over the

centuries there have been several attempts to literally kill us all off. An estimated 250,000 Gypsies were killed in the Nazi camps of World War II. Even today nomads continue to suffer - more of them die in childhood, those who survive don’t live to be as old as settled people. This is because our nomadic way of life is not accepted by society and living circumstances tend to be very harsh with very few facilities or services.

This includes Irish Travellers. Our way of life has been pushed to the edge of Irish life. People have also caused a lot of hardship for Travellers by simply ignoring us, by doing nothing, by denying us our identity, and by giving us little or no space to be ourselves, Travellers, nomads of Ireland. So let’s look at what this means in Ireland . . . now . . . and then. Let’s listen to some older Travellers talk about what life was like when they were young.”

## Moving Then



*Chrissy*

*‘We used to travel in the country. And the roads were narrower but the verges on the road were wider at that time. And we’d just pull in and out along the road because we wouldn’t need that big of a space for a camp and the roads weren’t so busy.*

*There was no busy traffic on the roads so we’d always kinda take the back roads and pick a nice dry spot for the tent and put the tent against the ditch.’*



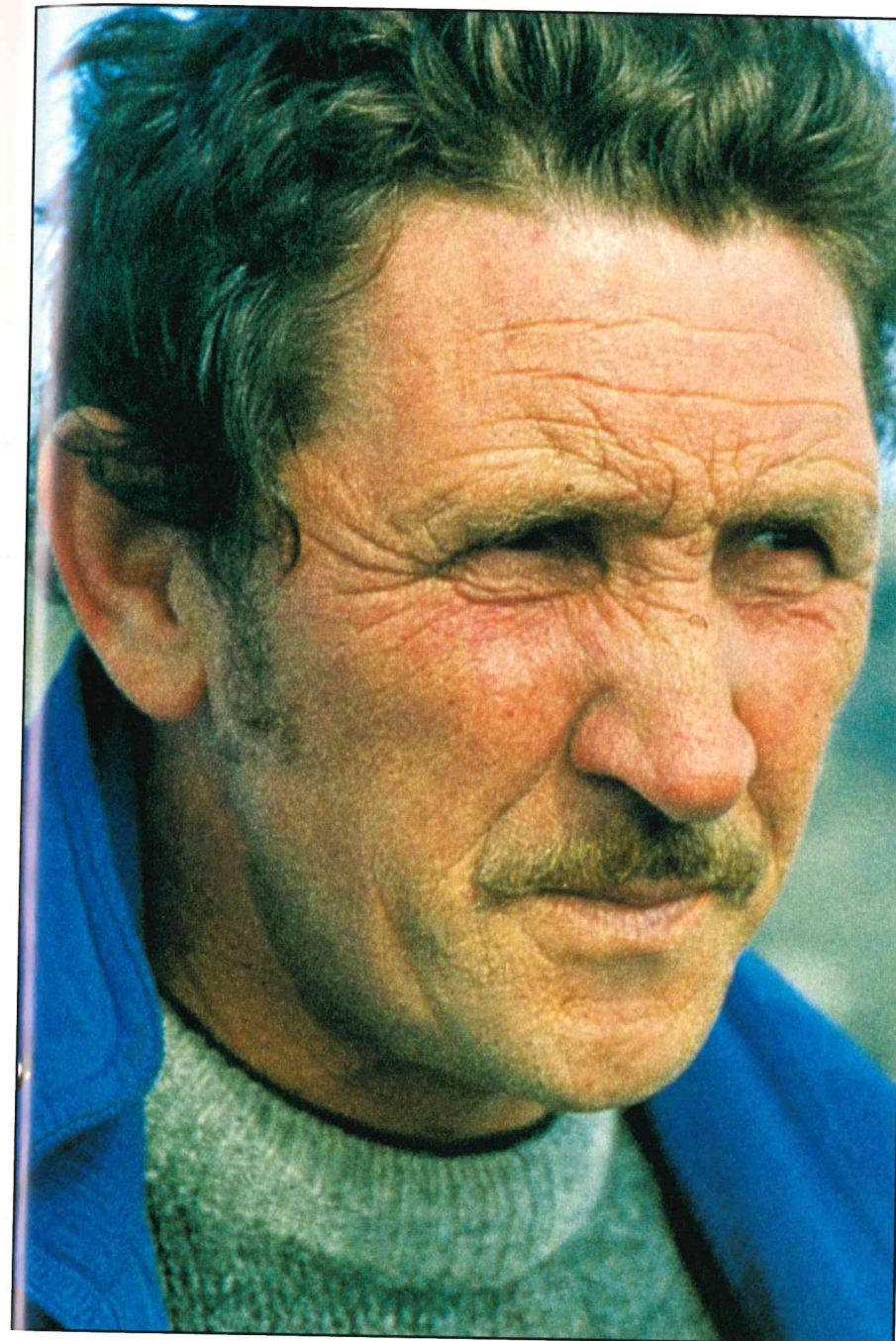




Paddy

*'My people were travelling since they were born. They used move down around Galway country. My father was in the war, the 1914 war, the Lord have mercy on him. And he came back and we were down around Carrick-on-Shannon and Sligo.*

*So we moved out of that back up to Mullingar, Co. Westmeath. I was born up there and we left that after years and we came up around Offaly and County Kildare. We never went back ever since.'*



Johnny

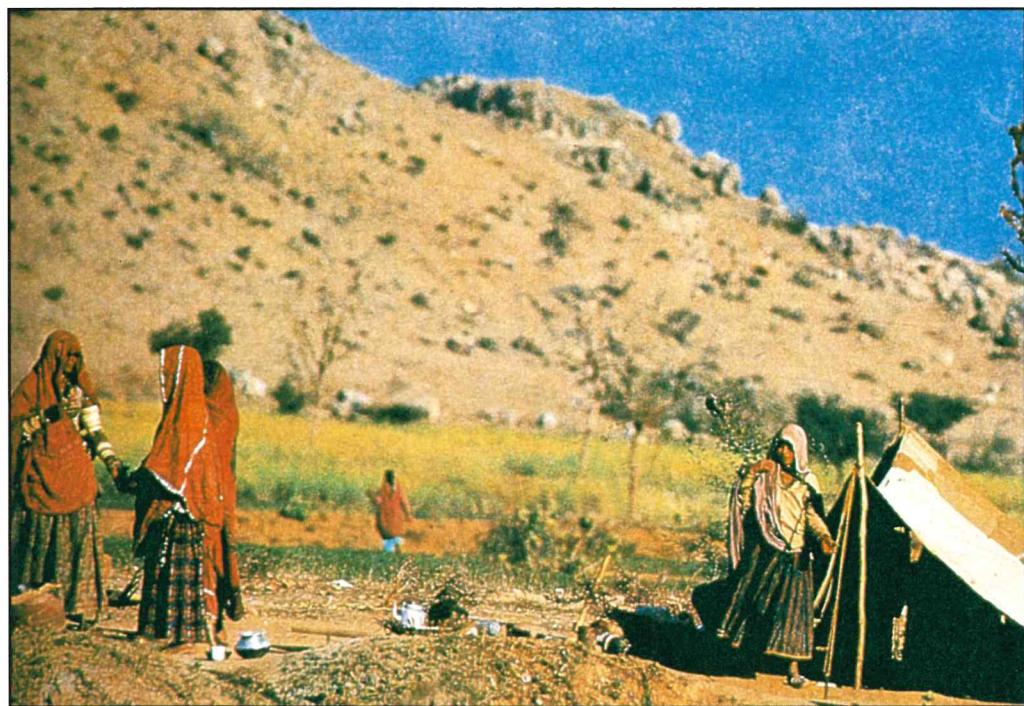
**'The earliest memories I**

**have are when I was six or seven years old. I remember all the camps down around there, Offaly and Meath and Westmeath and parts of Kildare.**

The best camps were around the towns. At that time children used to love the towns. We used to call the camps in the country bad camps because you had to go a certain length for water or maybe there'd be no sticks around.'







### Pupil work

Discuss:

1. What is a nomad?
2. Can you name any nomadic groups of people?
3. Do we have nomads living in Ireland?
4. Look up an encyclopaedia to find out more about nomadic people e.g. The Bedouins, The Gypsies, The Masai, Atacama Native Americans, African Bushpeople, Mongols.

### Written work:

1. Write an account of the life of one of the above nomadic groups.
2. Why did Traveller children prefer to camp near towns or villages?

## Accommodation Then



“Up until the 1960’s the tent was used by many Travellers because it suited their way of life at that time”

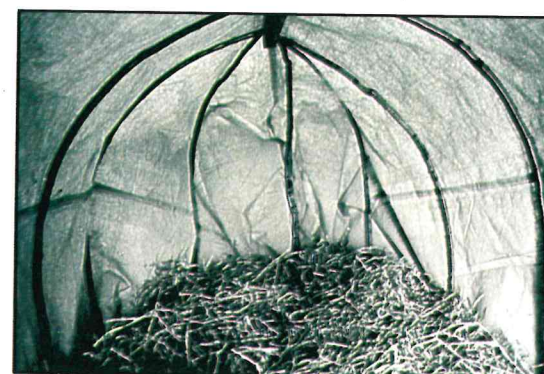


*Molly*

‘I was reared up in a tent. It was made

out of hazel wattles, a rigging pole and a canvas cover. They’d redden the bar that used to hang over the fire and make holes in a long piece of timber with it. That was how the rigging pole was made. It was called a bender tent.

They’d cut the wattles and bend them for a few days so that they would take the shape. Then they’d stick one end of the wattles into the ground and the other into the holes in the rigging pole to make a frame. They’d throw the cover over that, then.’



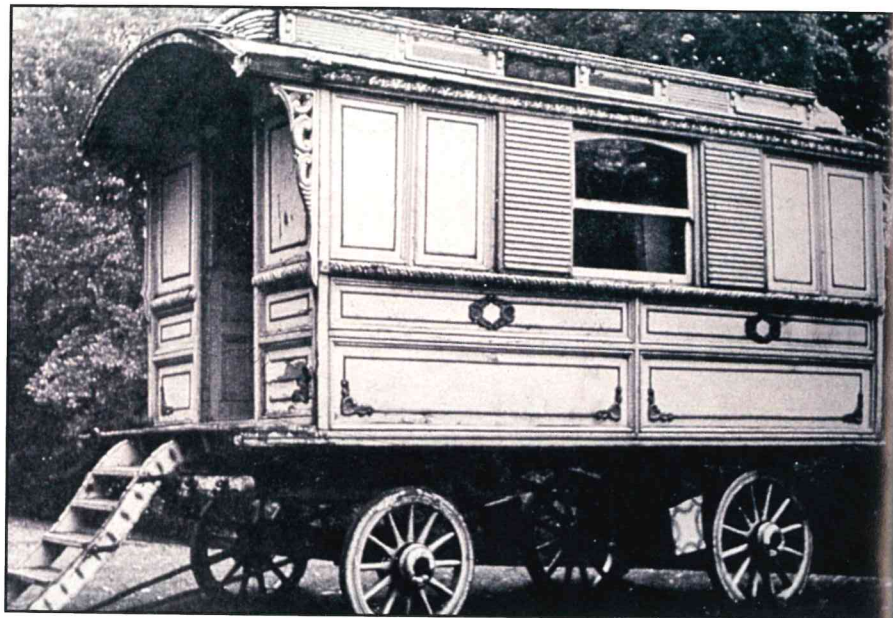




Paddy

*'There was a lot of old Gypsy wagons years ago. Old square-tops. Built up in a square with windows in the side. Then they all got into the barrel-top wagons.'*

*I'd sooner have them. They were better for the road and travelling. They were lighter and more comfortable too than the square ones. They wouldn't catch as much wind along the road.'*



Chrissy

*'We'd always carry a very light load*

*because you may be going up mountains and hills and you couldn't bring extra clothes or anything like that. You had to just bring the bare enough that you got around the country with.'*



### Pupil Work

Discuss:

1. Have you ever stayed in a tent or a caravan?
2. What did you most like about it?
3. What did you least like about it?
4. When Travellers moved on they could not keep a lot of possessions, or clothes. Can you suggest why this happened?

### Written work:

1. How did the Travellers make their tents?
2. a) As well as tents, what other types of accommodation did Travellers use?  
b) What advantages did barrel-tops have over square tops?



# Horses

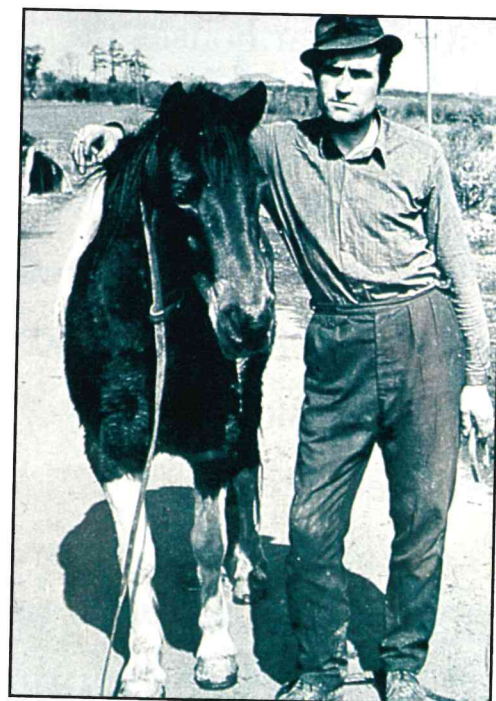


"Travel those days depended mainly on horses, and horses had to eat. And at that time grazing the horses was often the cause of trouble with the settled people."



*Biddy*

'The men would move when the horses would have the grass well eaten up all along the roads. They'd be always looking for the good grass for the horses.'



*Chrissy*



*'You see ponies were valuable to the men because money was hard to be got. So they looked after them well. But they'd put them into the farmers' field late in the night time, I swear to God almighty! And they'd have them out at six o'clock in the morning and the farmers'd be coming down along the road and they'd see the ponies in the field and they'd be having a fit over the ponies. Police and all would be down and we'd be evicted.'*





## Pupil Work

Discuss:

1. Why did Travellers move about from place to place?
2. How did Travellers view private property e.g. land? What were the consequences of this?

## Work Then



"The main reason for moving, if you weren't being evicted, was for work - making the few bob."

*Winifred*

*In the morning when the breakfast would be over my father would go and get the pony and put it under the cart.*

*My mother would go off out in the country on it and maybe me with her, maybe a brother with her, out from house to house selling and begging. So that's how the day went. And what we got that day had to do for eating and drinking.'*







### Pupil Work

Discuss:

Tinsmithing died out as a craft because of plastic. What did Travellers do to replace tinsmithing? What do you know about other crafts that died out because of changes in our world?

### Written work:

1. Travellers had various ways of making money,
  - a) Name three items Traveller women sold.
  - b) Name three types of work the Traveller men did.
2. Name one particular craft at which Travellers excelled.
3. Why did tinsmithing die out?

## Moving Now



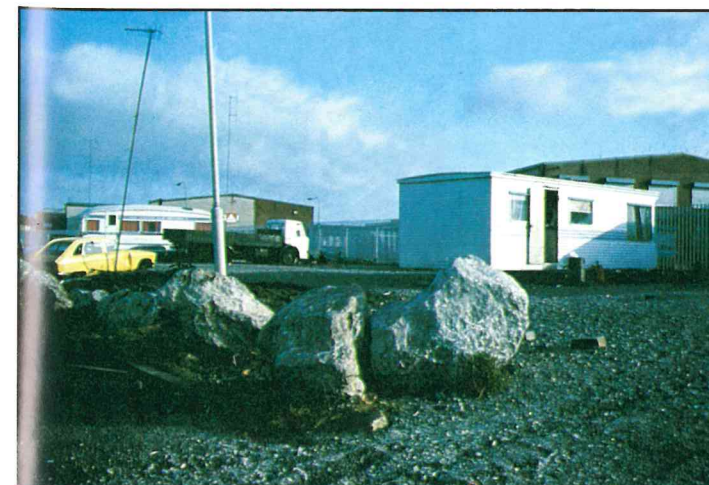
“Travellers don’t seem to move that much nowadays. Many of them have been living in the same place for many years. This is mainly because it has been made much more difficult for Travellers to travel and set up camp.”

*Missy*

*‘We’re living in Lourdes*

*Park for the last fifteen years, I’d say. When I was smaller we used to travel but not much now because it’s too hard because Travellers are getting too much hassle when they stay on the sides of the roads and in fields.*

*There are boulders put all around the place so that’s why it’s harder now than what it used to be.’*







Gerry

**'I lived in the one place nearly all my life. We used to go out camping every summer but then we started dropping back. We used to go out every second year, maybe every third year.'**

My mother and father got sick of getting put out of camps and things like that and having no right facilities and maybe they missed their warm huts.'



Missy

**'Well, the dole came in and the plastic came in. The plastic meant that the tin buckets and the cans the Travellers used to make went out. So that stopped the Travellers from making a few pounds a week.'**

As regards the dole, you'd have to have a settled address to get it. So the Travellers had to move out of the country nearer to towns.'







"But even though it has been made difficult we still manage to move when we really have to and something else that's changed is we can now travel quicker and further."



**Martina**

*'We moved over to England. We were five years there and we travelled all around it.'*

*We did some travelling around Cork and Limerick. We also stayed out around Clondalkin for a good while.'*



### Pupil Work

Discuss/write about:

Why do you think Travellers do not travel as much as they used to? Think about the following:

- a) laws and decisions by government
- b) opposition from settled people
- c) the dole
- d) modern transport



## Accommodation Now

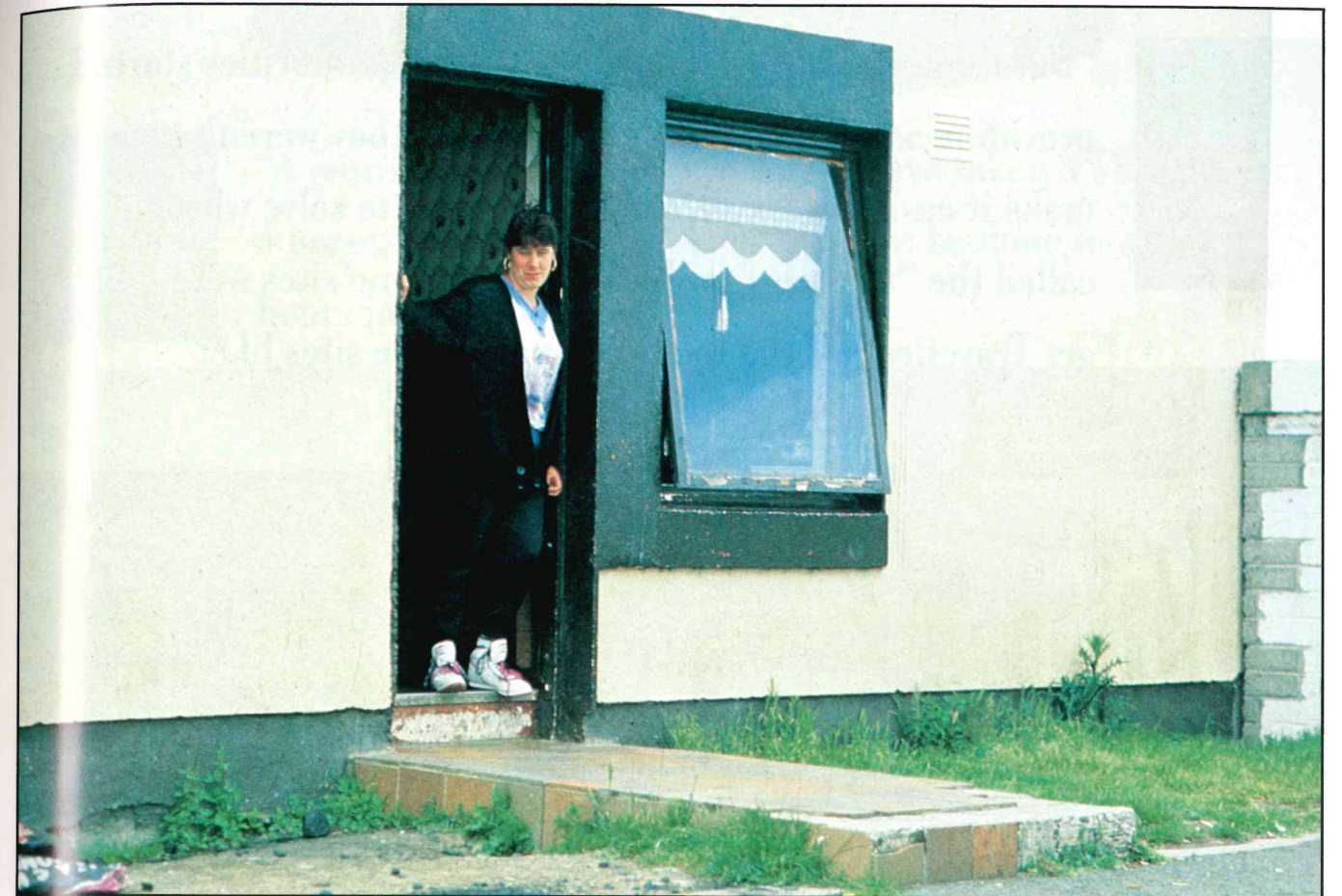


"For many Travellers the trailer and the house have taken over from the wagon and the tent. Some settled people think that when Travellers live in a house they are not Travellers any-more, or that they are only half Travellers, they call us "Settled Travellers". But whether we are living in a trailer, a house, a tent or anything else we are still Travellers."



*Micky*

'The trailer would be much more comfortable to live in because it's much brighter, there's loads of windows in it, the gas cooker would be beside you. Maybe some Travellers would have fridges in them and they're more comfortable.'



*Missy*

*'Well, I'm living in a chalet. I call it a chalet but the County Council calls it a house.'*

*Now it's not in very good condition because they were very badly built. But there's three bedrooms in it, a kitchen, a bathroom and a bit of a hall.'*







“But when the government and the local authorities started providing accommodation for Travellers they weren’t trying to make it easier to travel, they were trying to solve what they called the “itinerant problem” and so some sites were built to get Travellers off the road. What are these sites like?”



Martina

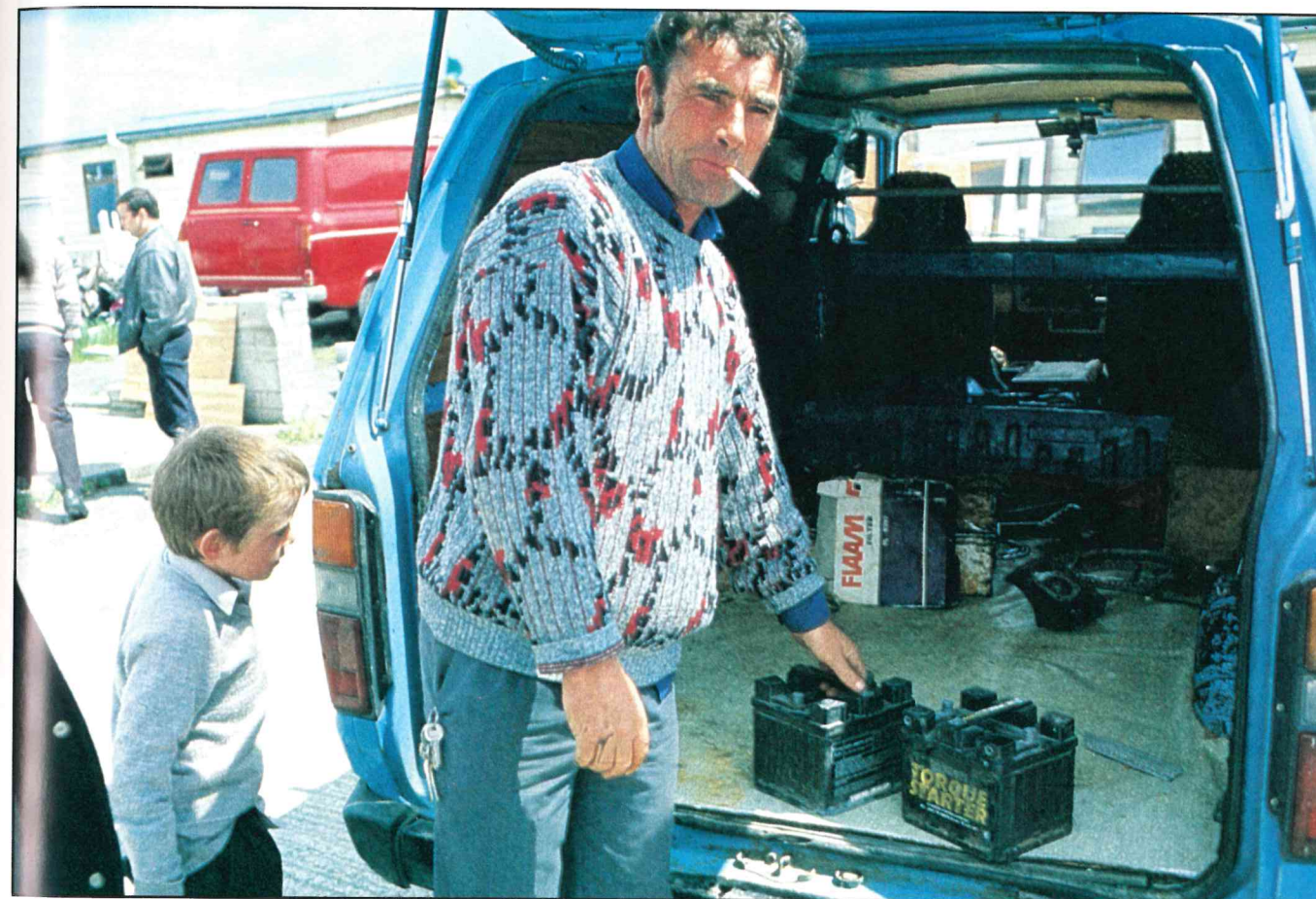


*‘It’s like a big square tarmac and there’s about fifteen to eighteen bays in it - all little squares with little small walls around them. And there’s one tap on it. There’s the skip. There’s supposed to be a toilet in every bay but there isn’t really. There’s the watchman’s shed and he has a phone in it but that’s only open until 4.30pm. And then it’s locked up and that’s really all that’s in it. There’s a load of more Travellers all around it. There’s an unofficial site across the road. And then there’s more out behind the hill and there’s a dump no length away.’*

## The Van



“A journey which in the past might have taken a fortnight with a horse, involving many stops, can now be done in a matter of hours in a van or a car.”



Gerry

*‘Travellers use the vans for getting water when they’re out camping, and for going to funerals and weddings. They go in the vans for collecting scrap and things.’*







### Pupil Work

Discuss:

True or False?

If a Traveller decides to live in a house, instead of moving from place to place, then he/she is no longer a Traveller.

Draw a plan of a site as described by Martina.

Can you make up a design for a site which might be better?

### Work Now



“Many Travellers now try to use wherever they’ve stopped as a base from which they travel out to markets or to collect scrap.”



### Gerry



‘They use the site for cleaning and storing the scrap until it’s time to sell it. They use the sites as well for selling parts off scrap cars, for storing carpets, bikes and tools. Then they take the stuff from the site and go to the markets.’







Martina

*'I hope by the time*

*next year comes I'm out of the site that I'm in and that I can come back to it in the winter time and I can go out travelling in the summer. That's what I'd like to do.'*



Gerry

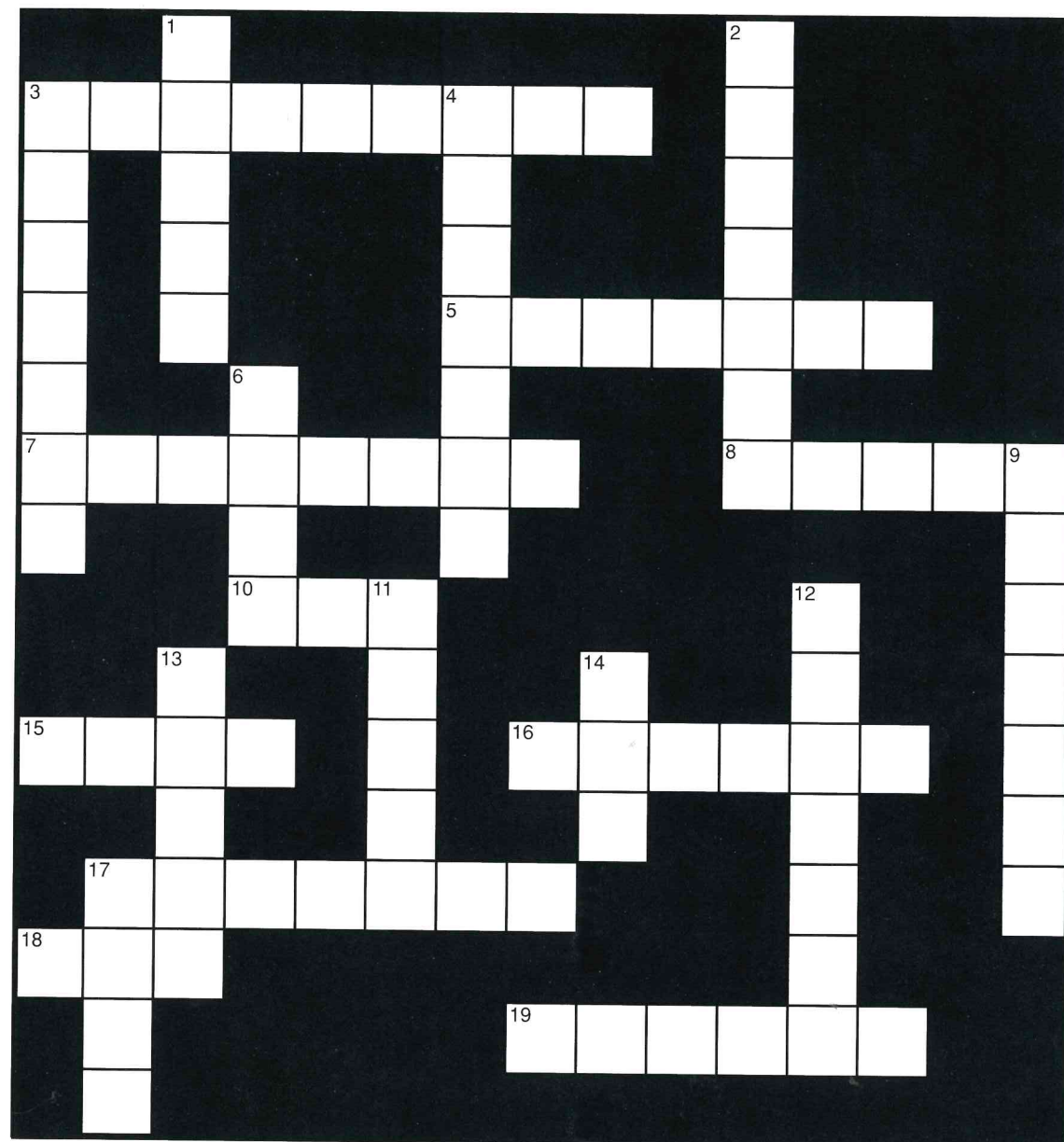
*'I'd like to be out camping if you had the right facilities. If you were in a halting site with a little hut built in it with a bath and a toilet and a little yoke to boil things in. It'd be good.'*



*"Over recent years, then, Travellers have gone through a period of huge change. A lot of the changes have been outside our control and it's surely to our credit that we have managed to make some of them suit us and survive."*







### Clues Across

- 3 An Irish nomad (9)  
 5 . . . . . site: a serviced place for Travellers (7)  
 7 Type of family where grandparents, parents, children and other relatives all live near each other (8)  
 8 A name for various used metals collected and sold by Travellers (5)  
 10 A metal traditionally used by Travellers (3)  
 15 Travellers spend a lot of time on the . . . (4)  
 16 A name for the Travellers language (6)  
 17 An object placed on the roadside to prevent Travellers from camping there (7)  
 18 A product of a tin-smith (3)  
 19 Where one ethnic group holds a set of beliefs that they are superior to another ethnic group (6)

### Clues Down

- 1 An African nomadic tribe (5)  
 2 Another nomadic group in Europe (7)  
 3 Home of a Traveller (7)  
 4 Paddy preferred a barrel-top wagon to a square-top because it was . . . . . (7)  
 6 Wattles and canvas structure (4)  
 9 A new product which caused the Travellers craft of tin-smithing to die out (7)  
 11 A person whose way of life involves moving home (5)  
 12 Traveller women traditionally made and sold paper . . . . . (7)  
 13 A home with a barrel shaped top (5)  
 14 Modern method of transport favoured by Travellers (3)  
 17 A site is divided into . . . (4)

## Publications and Resources Information

Available from

PAVEE POINT *Travellers Centre*

North Great Charles St. Dublin 1

Tel: 3531 8780255 Fax: 353 1 8742626

email: pavee@iol.ie

### PUBLICATIONS

**Pavee Point Strategic Plan 1995-1999:** A Programme of activities. Price £2.

**DTEDG File: Irish Travellers: New Analysis and New Initiatives:** A selection of papers given by DTEDG at seminars and conferences in Ireland and abroad. Price £3. ISBN: 1-897598-01-7

**Pavee Pictures:** A book version of the photographic essay including some additional text and photographs. Price £8. ISBN: 1-897598-02-5

**Traveller Accommodation And The Law-Action For Change Through The Courts:** The current legal position of Traveller: An ITM publication. Price; £2. ISBN: 0-9520155-1-X

**Traveller Ways, Traveller Words:** A book on Traveller lifestyle, customs, cures and beliefs, in the words of seventeen Travellers. Price; £5. ISBN: 1-897598-00-9

**Travellers And Education:** Principles and recommendations, with useful appendix: An ITM publication. Price £2. ISBN 0-9520155-2-8

**The President Robinson Awards For The Design Of Traveller Accommodation:** A selection of designs with analysis of issues, and guide lines for accommodation. Price £5. ISBN: 1-897598-04-1

**Recycling and the Traveller Economy-Income, jobs and Wealth Creation:** A study of the importance of recycling to the Traveller Economy and of the importance of Travellers to recycling in Ireland. Price £5. ISBN: 1-897598-05-X

**Are You Scheming? A Guide for Traveller Groups.** This publication informs groups of the employment and training schemes that are available. Price £3.00. ISBN 1897598 068

**Travellers Health and Accommodation Status:** This publication is a case-study of Travellers health in the Coolock Area: It clearly establishes the link between poor living conditions and poor health. It also reflects Travellers own health priorities and perceptions of health care. Published by Northside Travellers Support Group. Price £5.00 ISBN 0 9525 419 0 4

**Words For Power - A Literacy Manual for Adult Travellers:** This book is designed as an aid for Adult Travellers and particularly Traveller Women participating in courses. The materials used are based on Travellers' writings and topics of interest and relevance to Traveller Women. Price £3.00. ISBN 1 897598 08 4

**Starting Out:** This manual provides a set of practical modules for use on courses for Traveller women. Price £3.00. ISBN 1 897598 11 4

**Still No Place To Go:** This is a survey on the Traveller accommodation situation in





*"Travellers - Nomads of Ireland"* is suitable for use with pupils in the senior classes of primary schools. Its subject matter is a small selection of aspects of Traveller life as it used to be and as it is today. The first part of the book concentrates on the past. The latter half of the book contains information about Traveller life as it is today. At the end of each section there are discussion topics and written questions for the pupils to answer.