

Borradh an rubair 1850-1920

The rubber boom 1850-1920

Tá an rubar déanta as sú laitése a bhaintear amach as crainn rubair nó as fhíniúnacha. Sula ndéantaí na plandálacha rubair a bhunú b'amhlaidh a bhailtí an rubar san fhiántas. Tháinig ardú an-mhór ar luach an rubair de dhroim na n1890dí i leith ach ar tháinig chun an tsaol sa bhliain 1906 bonn aeir an rothair agus an gluaisteán Ford den dhéantús T. An rubar ar ar tugadh an 'an t-ór dubh', b'amhlaidh luach níos luachmaire ná an t-ór féin a bheith aige. Baineadh úsáid as an rubar chomh maith do shreangú leictreach agus don uiscdhíonadh. Ar deireadh, tháinig críoch le fómhar an rubair fhiáin nuair a d'éirigh táirgeadh rubar na bplandálacha ó oirdheisceart na hÁise níos iomaíoch. B'íorónach an ní é gur goideadh na síolta do na plandálacha seo ón Amazonia i 1876.

Rubber is produced from a latex sap extracted from rubber trees or vines. Before the establishment of rubber plantations rubber was collected from the wild. Rubber prices soared from the 1890s after the invention of the pneumatic bicycle tyre and the model T Ford car in 1906. Rubber, known as 'black gold', became more valuable than gold itself. It was also used for electrical wiring and waterproofing. The harvesting of wild rubber eventually ceased when plantation rubber from south-east Asia became competitively productive. Ironically, the seeds for these plantations were stolen from Amazonia in 1876.



Ciseán cána scoilte a úsáideadh chun rubar a bhailiú, Poblacht Dhaonlathach an Chongó (© Ard-Mhúsaem na hÉireann)

Split-cane basket used to collect rubber, Democratic Republic of Congo (© National Museum of Ireland)

Dornaisc snáthíneacha a úsáideadh chun daoine a shrianadh, Poblacht Dhaonlathach an Chongó (© Ard-Mhúsaem na hÉireann)

Fibre handcuffs used to restrain people, Democratic Republic of Congo (© National Museum of Ireland)



Fir Chongólacha le ciseáin chun rubar a bhailiú (iomhá le caoinchead ó Anti-Slavery International)

Congolese men with rubber collecting baskets (image courtesy of Anti-Slavery International)



Taispeántar san íomhá tríúr fear ón gCeantar Nsongó, Saorstát an Chongó, agus an tUas. Stannard ar thaobh amháin agus an tUas. Harris ó Mhisean Balalo an Chongó ar an taobh eile. Tá greim ag beirt de na fir ar lámha bainte a gcuideadh comhoibriú na dhúnmharaigh fairtheoirí i mí Bealtaine na bliana 1904. Thóg an misinéir Alice Seeley Harris an grianghraf agus scata eile mar léiriú ar na huafáis. Baintí úsáid as a cuid íomhánna chun léachtanna le Cumann Athleasaithe an Chongó a léiriú san Eoraip agus sna Stáit Aontaithe (iomhá le caoinchead ó Anti-Slavery International)

The image shows three men from the Nsongo District, Congo Free State, flanked on either side by Mr Stannard and Mr Harris of the Congo Balalo Mission at Baringa. Two of the men are holding the severed hands of fellow rubber workers murdered by sentries in May 1904. The missionary Alice Seeley Harris took the photograph and many others as evidence of the atrocities. Her images were used to illustrate lectures by the Congo Reform Association in Europe and the United States (image courtesy of Anti-Slavery International)

Bhain an próiseas táirgthe seo le dúshaothrú na bpobal dúchasacha agus ó shin lean an dá chinedhíothú ba mheasa riamh i stair na hAfraice agus Mhericeá Theas. Tá oidhreacht na tréimhse seo fós le sonrú sna réigiúin sin inniu.

The production process involved the brutal exploitation of native peoples and produced two of the worst genocides in the history of Africa and South America. The legacy of this period is still felt in those regions today.



Beirt fhear Chongólacha ag bailiú laitése ó fhíniún rubair (iomhá le caoinchead ó Anti-Slavery International)

Two Congolese men collecting latex from a rubber vine (image courtesy of Anti-Slavery International)

Cuntas comhaimseartha ón gCongó, tugtar cur síos ann ar an bpróiseas lena ndéantaí an rubar fíáin a bhailiú agus lena ndéantaí an rúsc a ghearradh trí dhá cheann nó trí chinn de stiallacha den chruth V a dhéanamh ann. Rinneadh an sú a chócaráil ansin i bpota cré go dtí go ndearnadh cnap de. Nuair a bhí an fuineadh thart, gearradh é i gciúbanna agus cuireadh é thar an tine chun triomú. Ansin iompraíodh na ciúbanna sin i gciseáin go dtí an stáisiún le haghaidh a thuilleadh próiseála roimh dul ar bord loinge go dtí an Eoraip.

A contemporary account from the Congo describes the process of harvesting wild rubber by cutting the bark with two or three V-shaped cuts. The sap was then cooked in an earthen pot until it formed a lump. After being kneaded it was cut into cubes and dried over the fire. These cubes were then transported in baskets to the station for further processing before shipment to Europe.