

An Naidheachd Againne

The Newsletter of An Comunn Gàidhealach Ameireaganach / The American Gaelic Society

Am Foghar 2016, Leabhar XXXII, Àireamh 3
Fall 2016, Volume XXXII, No. 3

Tha an seinneadair Fiona NicCoinnich air a bhith na tasglannaiche agus na manaidsear aig Taigh Chanaidh o chionn Cèitean, 2015. Dh'fhuirich na h-eòlaichean-beul-aithris Iain Latharna Caimbeul agus Mairead Fay Sheathach aig an taigh sin eadar 1938 agus 1981, agus chruinnich iad barrachd na naoi ceud leabhraichean-làimhe, òrain, dealbhan, litrichean agus làmh-sgrìobhaidean a thaobh Gàidhlig. Anns an alt seo, innsidh Fiona dhuinn mu dheidhinn nam peathraichean NicRath a bha nan com-pàirtichean cudromach ann an glèidheadh dualchas Nan Eilean Siar.

In May of 2015, Gaelic singer Fiona Mackenzie was named archivist and manager of Canna House, the former home of folklorists John Lorne Campbell and Margaret Fay Shaw on Canna. The archives contain more than 900 diaries, songs, photographs, original letters and manuscripts. Here Fiona tells us a bit about the MacRae sisters, Peigi and Mairi, who were important contributors to the work of preserving the heritage of the Hebrides.

Na Peathraichean NicRath, Uibhist a Deas, agus an obair aca le Iain agus Mairead Chaimbeul le Fiona J. NicCoinnich

Tha fios aig a h-uile duine gun do dh'fhuirich Mairead Fay Sheathach còmhla ris na peathraichean Peigi is Màiri NicRath, ann an Taigh Màiri Anndra, taigh gu math beag, airson còrr is sia bliadhna eadar 1928 agus 1935, ag ionnsachadh Gàidhlig agus a' comharrachadh òrain Ghàidhlig. Ach dè as aithne dhuinn mu na peathraichean fhèin?

The MacRae Sisters of South Uist and Their Work with John and Margaret Campbell by Fiona J. Mackenzie

Everyone knows that Margaret Fay Shaw lived with sisters Peigi and Mairi MacRae in a tiny cottage for more than six years in South Uist from 1928–1935, learning and notating Gaelic songs, but what do we know about those sisters?

*'S ann le Urras Nàiseanta na h-Alba a tha a h-uile dealbh san artaigil seo.
All photographs in this article are the property of the National Trust for Scotland.*



Màiri agus Peigi Anndra

In This Issue

Litir bho'n Cheann-Suidhe/Letter from the President	4
Tha Mi Sgìth Dhen Fhàgairt Seo/I Am Tired of This Exile	5
Scary Things About Gaelic (STAG)	8
A' Togail Coimhearsnachd	10
A Website to Watch: The Carmichael Watson Project	12
Dè Do Naidheachd?	13
The On-Line Faces of ACGA	13
Book Review: <i>Gu Leòr/Galore</i>	14
Gaelic on (and off) the Go: Gaelic Gaining on Apple	15
Citrus Cornmeal Cake (Bilingual Recipe)	17
A Bharrachd	18
Regional Mòd Results	18
Dè Tha Dol?	19

Go to <http://www.acgamerica.org> for more information on upcoming ACGA events and other Gaelic-related activities



Mairead Fay Sheathach aig Taigh Màiri Anndra



Màiri agus Mairead

Cò iad? Dè seòrsa beatha a bh' aca? Carson a bha iad a' faireachdainn gun robh rudeigin sònraichte aig Mairead agus dè seòrsa buaidh a bh' acasan air a beatha agus a cuid obrach? A bheil sinn ag ionnsachadh càil eile mu Mhairiad – agus an duine aice, Iain Latharna Caimbeul – ma tha barrachd tuigs' againn mu dheidhinn nam peathraichean NicRath? Dè seòrsa stòiridh a th' ann?

Dh'obraich Peigi gu math dlùth ri Iain Latharna, ag aithris nan stòiridhean mun leanabachd aca. Feumaidh cuimhn' a bhith againn gur ann anns na 1880an a bha sin. Rugadh Peigi ann an 1874 agus Màiri ann an 1872. Tha làmh-sgrìobhainn nan stòiridhean ann an Taigh Chanaidh agus tha mise ag obair air tàr-sgrìobhadh a dhèanamh dhiubh an-dràsta. Rugadh Anndra MacRath, an athair, ann an Gleann Eilge air an tìr-mhòr ann an 1838 agus bhàsaich e ann an 1918. Phòs e Mòr NicCuis, ann am Beàrnaraigh, aig aois 25 agus fhuair e obair mar chìobair ann an Uibhist. Dh'fhuirich iad ri taobh Loch na Madadh.

B' i Peigi an ceathramh pàiste san teaghlach ach cha robh fiù 's fios aice cia mheud de chloinn a bha san teaghlach! Bha i dhen bharail gun do rugadh 11 ann an Uibhist a Tuath agus tuilleadh ann an Uibhist a Deas. 'S e beatha duilich a bh' ann. Dh'innis i sgeulachd mu dhruideagan a ghlacadh airson biadh, mu dheidhinn leanabh beag a thuit chun an làir agus a bhàsaich, mu na beathaichean air a' chroit, ag obair air an talamh, ag obair leis a' chas-chrom, mu gheamaichean Uibhist agus na fèilltean. Cuideachd, dh'innis i mu na làithean aice mar thè de "chlann-nighean an sgadain" ann an Sealtainn, agus a' bhuaidh a bh' aig sin air a beatha agus air Màiri. Bha pàiste, taobh a-muigh a' phòsaidh, aig Màiri. Dh'innis i stòiridhean mun t-sagart ainmeil à Èirisgeigh, Maighstir Ailein agus an dòigh a chleachd iad toit, gus innse do mhuintir Èirisgeigh nuair a bha Maighstir Ailein ann an Taobh Tuath Ghleann Dail agus air an t-slighe dhachaigh.

Who were they? What sort of life did they have? Why did they feel there was something special about this rather strange young American woman and how did they affect her life and work? Do we learn anything about Margaret, and her husband John Lorne Campbell, if we know more about the MacRae sisters? What is the story?

Peggy worked closely with John Lorne, telling stories of when they were young. We should remember that this was in the 1880s. Peigi was born in 1874 and Mairi in 1872. We have the manuscripts of these stories now in Canna House and I am working on transcriptions just now. Andrew MacRae, their father, was born in Glenelg on the mainland in 1838 and he died in 1918. He married Morag MacCuish of Berneray at age 25, and he went to Uist to be a shepherd. They lived near Lochmaddy.

Peigi was their 4th child but even Peigi wasn't sure how many siblings she had! She thinks eleven were born in North Uist and more in South Uist. Their life was hard. She tells of catching starlings to eat, of a baby brother who was dropped on the floor and died, of animals on the croft, of working on the land, working with the *cas chrom*,* of the Uist games and the cattle fairs. She also tells of her days as a herring girl in Shetland and the effects of that on her life and

that of Mairi, who had an illegitimate son. She tells us of stories of well-known Eriskay priest Father Allan McDonald and how they used smoky fires to indicate to the Eriskay folk when Father Allan was in North Glendale and on his way home.



Màiri, Dòmhnall Beag, agus Peigi

* Foot plough.

Tha cinnteachd agus dearbhachd air leth cudromach ann am beul-aithris. Chunnaic Peigi is Màiri sin agus bha fios aca gur iadsan a bha a’ làimhseachadh cinnteachd agus fiosrachadh airson nan ginealaichean ri thighinn, le bhith ag innse nan stòiridhean acasan do Mhairead is do dh’Iain. Dh’aithnich iad na tàlant an aig na Caimbeulaich, aig an robh sgilean airson dualchas a chumail is a leasachadh, ann an dòighean nach robh aca fhèin. Bha misneachd gu leòr acasan am fiosrachadh a bh’ aca a thoirt seachad, le fùghantachd. Chì sinn dòigh-beatha, a tha a-nis air a dhol à bith, sna dealbhan àraid aig Mairead. Cluinnidh sinn na guthan air clàr. Thathar a’ tuigsinn, fhad ’s a bha Mairead a’ fuireach ann an Taigh Màiri Anndra (agus a’ pàigheadh màl), gun deach Peigi dhachaigh bhon sgadan airson coimhead às dèidh Màiri agus an leanabh.



Iain Latharna agus Mairead air Mios nam Pòg

Air sgàth ’s gu robh Mairead a’ fuireach san taigh, bha cothrom aice a bhith fuireach anns an dualchas ann an dòigh nach do rinn neach-cruinneachaidh beul-aithris riamh. Chunnaic Iain agus Mairead gun robh cothrom sònraichte aca airson obrachadh agus fuireach am measg nan daoine as cudromaiche a thaobh beul-aithris. Bha fios aig Mairead cuideachd gun robh feum aice fuireach am measg nan daoine airson na faclan ceart, agus na fuaimean is an ceòl ceart fhaighinn. Fhuair Iain cuideachd eòlas air na modhan àiteachais aca agus chleachd e sin aig a’ cheann thall, air Canaidh.

Mar sin, ma tha tuigse cheart gu bhith againn air na cùisean air a bheil sinn ag obair a thaobh beul-aithris, bhiodh e math cuimhn’ a bhith againn gum bu chòir dhuinn a bhith ag èisteachd ris na guthan bho na linntean a dh’fhalbh, a’ coimhead air an dealbhan, a’ leughadh an cuid fhaclan agus a’ smaoinneachadh air na daoine air beulaibh a’ chamara, agus air beulaibh nan innealan-clàraidh. Ach cuideachd, a’ cheart cho cudromach, na daoine air cùl a’ chamara agus nan innealan-clàraidh.

Tha iad uile beò fhathast...

Accuracy and provenance are of utmost importance in folklore matters. Peigi and Mairi knew this and by telling Margaret and John their stories, they were contributing accuracy and information for future generations. They recognised the talent of the Campbells, who could preserve and develop their heritage in ways they could not do themselves. They were confident enough in themselves to be able to pass it on in a generous fashion. We see in Margaret’s unique pictures a way of life that has disappeared forever. Hear their voices in John’s recordings. We realise that Margaret’s going to live in Taigh Mairi Anndra (and paying rent) meant that Peigi could give up the herring and go home to look after Mairi and the baby.

Opening their poor home to Margaret meant that Margaret had the opportunity to live the culture in a way no folklore collector had ever done before. Both Margaret and John recognised they had an incredible opportunity to work and live amongst the most important people of the community in terms of oral transmission. Margaret also recognised she had to live amongst the people to transcribe accurately in terms of language as well as of music. For John, living amongst them meant he was able to observe farming methods and traditions he would later use on his Canna farm.



Màiri agus Peigi

So, if we are to properly understand “modern” folklore, we should remember that we should listen to the voices of the centuries gone by, look at the pictures, read the words and think of the people in front of the camera, in front of the recording machine. Also, just as important, the people behind the camera and the voice recorders.

They are all alive still...

Litir bho'n Cheann-Suidhe

le Mìcheal MacAoidh



a Chàirdean chòire,

Tha sinn a-nist ann am meadhon na bliadhna – agus meadhon bliadhna ACGA cuideachd. Tha an t-seachdain ann am Banner Elk agus Beinn Seanar seachad, agus gu soirbheachail cuideachd, agus tha sin a-nis gar fàgail coimhead air adhart ris a' Mhòd agus mìosan ann am buidhnean sgrùdaidh na Gàidhlig nuair a thig am foghar.

Ma 'se 's gu bheil sibh cho fortanach agus gu bheil buidheann sgrùdaidh anns a' bhaile anns a bheil sibh a' fuireach, no air an eadar-lion le taic bho ghoireasan mar Skype, faodaidh sibh cur ris na dh'ionnsaich sibh rè an t-samhraidh, aig Banner Elk, no ris an ionnsaich sibh aig àm a' Mhòid. Ach feumaidh sibh dhol chun nan iomairtean sin airson na deagh rudan a tha An Comunn a' tabhainn!

Tha fhios a'm – chan urrainn dha a h-uile duine a dhol gu fiù 's aon rud a tha ACGA air cur air bhonn. Tha ceistean airgid ann, agus ùine a chur ma seach, agus rudan eile a nochdas nar beatha. Sin aon de na h-adhbharan a chuir sinn tomhas-beatha a-mach o chionn ghoirid. Tha sinn air a' Bhòrd airson faighinn a-mach dè tha sibhse a' sireadh bho'n Chomunn. Agus dh'inns sibh dhuinn! Tha sinn an-dràsda a' dol thairis air na freagairtean, agus bidh sinn a' tilleadh air ais le barrachd iomairtean a bhios a' feuchainn ri cothroman a bharrachd a thoirt dhuibh airson beagan no mòran dhe'n Ghàidhlig a thogail.

Aon rud a tha soilleir dhuinn air a' Bhòrd, ged tha – tha sinn feumach air coimhearsnachd a bhith againn mar chomunn. Bidh sibh a' faicinn sgrìobhadairean anns an iris seo fhèin aig a bheil beachdan mu dheidhinn dè tha coimhearsnachd a' ciallachadh agus dè cho cudthromach 's a tha i dhuinn. Sin rud a bhios An Comunn a' dol a bhith a' dèanamh oidhirp gus a thoirt gu buil 'san àm ri teachd.

'S an eadar-àma, nach feuch sibh ri dhol dhan fhòram againn, a' cur ceistean agus còmhradh ann, agus bidh sinn a' dol ann cuideachd airson pàirt a ghabhail sa chonaltradh. Agus ma bhios beagan ùine agaibh, carson nach tèid sibh ann dhan a' Mhòd airson spòrs agus ceòl?

Le meas,

Mìcheal MacAoidh
Ceann-suidhe, ACGA

Letter from the President

by Mike Mackay

Dear friends,

We are now at the middle of the year – and the middle of ACGA's year as well. The Gaelic Language and Song Workshop at Banner Elk is done, successfully, we might add, and that leaves us looking forward to the Mòd and months of Gaelic study groups when fall arrives.

If you are lucky enough to have a study group in the town in which you live, or online with the help of programs like Skype, you can add to what you've learned this summer in Banner Elk – or with what you will learn at the Mòd. But of course you must first go to those events to get the good support that ACGA offers!

I know, not everyone can go to even one of the ACGA events. There's a question of money, and setting time aside to be able to go, as well as life intruding on our plans. This is one of the reasons we sent out a questionnaire a little while ago. We on the Board want to find out what you, the members, want from the organization. And you told us! We are now looking through the answers you provided, and we'll be back with more to try to give you all more opportunities to get a little or a lot more Gaelic. You'll be hearing from us!

One thing that is clear to us on the Board, though – we need a community. You'll see writers in this very issue who strongly believe that this is important, and are thinking about what "community" means. This is one thing that the ACGA is going to try to create in the coming year.

In the meantime, why not head over to the ACGA forum, ask questions, and start or join conversations. We'll be there too, taking part in the discussion. And, if you have a little time, why not go to the Mòd for a little fun and music?

Respectfully,

Michael Mackay
President, ACGA



Dh'imrich Iain MacMhurchaidh, bàrd Gàidhlig, bho Chinn t-Sàile gu Carolina a Tuath anns na 1770an. Aig àm na Rèabhlaid Aimeireaganach, bha e air a ghlacadh le feachdan Aimeireaganach aig Blàr Drochaid Allt Mhoraich agus bhàsaich e anns a' phrìosan.

Anns an sgeulachd seo, a' cleachdadh abairtean bho "Tha Mi Sgìth dhen Fhògairt Seo," fear de na dàin a sgrìobh MacMhurchaidh nuair a bha e ann an Carolina a Tuath, tha Seumas Dòmhnallach a' saoil sinn dè bha ann an inntinn MhicMhurchaidh aig àm a ghlacaidh.

Iain MacMhurchaidh, also known as John MacRae, was a Gaelic poet who emigrated to North Carolina from Kintail in the 1770s. During the Revolutionary War, he was captured by American troops at the Battle of Moore's Creek Bridge and died in prison.

In this story, making use of phrases from "Tha Mi Sgìth dhen Fhògairt Seo" / "I am Tired of This Exile," one of MacMhurchaidh's poems written while he was in North Carolina, Jamie MacDonald imagines what was going through MacMhurchaidh's mind just before his capture.

Tha Mi Sgìth Dhen Fhògairt Seo

le Seumas R. MacDhòmhnail

An rud as miosa? 'S e a' mheanbh-chuileag nam bheachdsa. Agus chan eil iad cho meanbh is a tha iad san t-seann dùthaich – tha iad fada nas motha agus gu tur nas buirbe. Nuair a bhios mi nam laighe air an oidhche cluinnidh mi gam chuirteachadh iad, a' cur romhpa na h-ath ionnsaigh aca. Sa mhadainn bidh mi air mo chòmhdachadh le guireanan dearga. Abair teas an seo cuideachd! Aig amannan tha mi a' smaoinichadh gum bi mi a' leaghadh agus an teas cho bruthainneach is a dh'fhairich mi riamh. Cha robh e mar sin ann an Cinn t-Sàile nam bò – mar bu trice bha i gu math cofhurtail, fiù 's an teis-meadhan an t-samhraidh. Tha e furasta gu leòr còta no plaide eile a chur ort nuair a bhios tu fuar, ach nuair a bhios tu eagalach teth, chan urrainn dhut a chur dhìot ach na tha ort, agus mar is trice bidh thu fhathast a' bàsachadh leis an teas.

Carson a dh'fhàg mi Gleann Seile? Chan eil mi buileach cinnteach an-dràsta. Nach mi a bha socrach gu leòr an sin? Ged a bha an geamhradh seo chaidh gu math sgriosail dhomh, cha robh mi cho bochd sin. Bha mi cuimseach ainmeil san dùthaich mar bhàrd cuideachd – nach robh tòrr dhaoine a' toirt urram dhomh? Agus nach bu tric a bha mi nam shuidhe aig bòrd còmhla ri mo chuideachd shòlasach ag òl is ag aithris stòiridhean? Bha a h-uile duine ach na h-uachdarain coibhneil is càirdeil dhomh. Na h-uachdarain – bha mi seachd searbh sgìth dhe na h-uachdarain! 'S e gadaiche a th' ann an gach fear dhiubh! Is coma leotha seann ghnàthan nan Gàidheal – càirdeas, cinnidheachd, is aoigheachd. Sna làithean a dh'fhalbh, bha na cinn-chinnidh gu math dàimheil. A-nis, tha iad dìreach airson brath a ghabhail air muinntir na dùthcha. Mura bi thu comasach air a' mhàl agad a phàigheadh, thèid do shadadh a-mach às an taigh agad mus seall thu riut fhèin. Ach na truaghain – feumaidh iad na taighean spaideil aca ann an Dùn Èideann a chumail suas – agus a' phrìs air spìosraidhean, fion dearg, is tì mar a tha i san latha an-diugh! Ciamar a thèid aca air mairsinn?

I Am Tired of This Exile

By Dr. Jamie MacDonald

The worst thing? It's the mosquitos in my opinion. And they are nowhere as little as the midges in the old country – they are much bigger and entirely more savage. When I lie awake at night I hear them circling overhead, planning their next attack. Then in the morning I will be covered in red spots. The bloody heat here as well! At times I think that I will melt with the hottest and most humid air I have ever experienced. It was not so in Kintail of the cattle – usually it was pretty comfortable, even in the heat of mid-summer. It is easy enough to put on another coat or blanket when you are cold, but when you are terribly hot, you can only take off so much, and you may still be dying of the heat.



Reproduction of a Scottish Highlander Soldier at Moores Creek Battlefield
Billy Hathorn [GFDL (<http://www.gnu.org/copyleft/fdl.html>)],
via Wikimedia Commons

Why did I leave Glen Shiel? I'm not completely sure now. Wasn't I a bloody fool then? While the last winter was very devastating to me, I was not so poor there. I was fairly well known in the country as a poet as well – didn't many people respect me? And wasn't I often to be found sitting at a table with my merry friends drinking and telling stories? Wasn't everyone kind and friendly to me except for the lairds? The lairds – I was sick and tired of the lairds! Each one of them is a thief! And they don't care anymore for the ways of the Gael – friendship, kinship, and hospitality. In the past, the chiefs were very caring. Now, they just want to take advantage of people. If you are unable to pay your rent, you will be thrown out of your house before you know it. But the poor wretches - they have to maintain their fine houses in Edinburgh – and the price of spices, red wine, and tea today! How do they manage to survive?

Mus do ràinig mi seo? Leis an fhirinn innse cha robh fios agam gum biodh gnothaichean cho dona an seo mus do ràinig mi – 's ann a thaobh nan reubalach agus an cuid mèirle is murt a tha mi a' ciallachadh. Mura bi thu a' toirt taic dha na ceannaircich bhreugach ann am Baile nan Cnoc, bidh iad a' goid an taighe agad, do chuid sprèidh, fiù is do chuid aodaich far do dhroma! O, nach mi a bha gòrach nuair a chuir mi m' aghaidh air Carolìna. 'S e Iain Peutan as coireach! Sgrìobh e litir thugam ag innse dhomh cho àlainn is a bha an dùthaich, cho torrach is a bha an talamh, agus cho pailt is a bha bric sna h-aibhnichean agus fèidh sna coilltean. Agus an rud a b' fheàrr – thuirt e nach b' fheudar dhomh màl a phàigheadh do dhuine sam bith! Nach mi a bha a' smaoinichadh gum fàsainn gu math beartach nan tìgin an seo!

Ach thàinig dà latha air fear na mòintich. A-nis tha mi a' fuireach ann am bothan beag barraich sa choille is mi nam aonar. Ged a tha mi fon choille, chan eil coire ri còmhach orm ach a bhith seasamh gu dìleas leis an Rìgh. Agus carson nach seasainn – 's ann aigesan a tha a' chòir. Tha cuimhne mhath agam air an uair a dh'fhaighnich Cinnseaborg dhìom an rachainn a chogadh an aghaidh nan reubalach. 'S mi a dh'aontaich, gun dàil a chur sa ghnothach!

Dè mo bheachd air Cinnseaborg? 'S e sàr dhuine-uasal a th' ann – chan fhaigh thu duine nas fheàrr. Thàinig Ailean agus a bhean Flòraidh a Charolìna mu thimcheall an ama is a thàinig mise. Agus tha ceist agam dhut – an robh duine sam bith eile cho dìleas is cho deònach a dhol a shàbaid airson còraichean an rìgh nuair a thòisich an aimhreit seo? Tha cuimhne agad mar a chaidh Ailean dhan riaghladair agus mar a gheall e dha Màrtainn arm a thogail. Agus nach do gheall Màrtainn dhasan gum biodh trì longan cogaidh làn shaighdearan tighinn a Charolìna airson ar cuideachadh? Cha b' e Ailean a bu choireach gum b' fheudar dhuinn a dhol fad na slighe a Wilmington airson an coinneachadh!

Agus rud eile – chan eil mi a' tuigsinn carson a tha na reubalach a' smaoinichadh gum biodh cùisean na b' fheàrr nam faigheadh iad neo-eisimeileachd. 'S e an rìoghachd Bhreatannach an rìoghachd as cumhachdaiche san t-saoghal! Carson a tha iad cho mì-thoilichte agus mì-thaingeil – agus cuid dhiubh nan Gàidheil cuideachd? 'S dòcha gu bheil iad air a bhith a' fuireach an seo ro fhada agus dhìochuimhnich iad gur e Rìgh Deòrs an rìgh dligheach againn.

Agus a bheil cuimhne agad air an latha a chaidh sinn dhan mhustar air Cnoc na Croise? O, bha tòrr dhe mo luchd-eòlais ann air an latha sin – Clann MhicRath, Clann MhicCoinnich, Clann MhicLeòid, agus gu h-àraidh na Dòmhnallaich. Bha Dòmhnallaich sa h-uile àite a shealladh tu. Nach ann làn misneachd, spionnaidh, is dùile a bha sinn? Ach bha sin mus deach ar sgriosadh aig Allt na Bantraich. Allt na Bantraich – cha tèid an latha sin às mo chuimhne cho fad agus is beò mi. Nach sinne a bha gòrach? 'S e seann chleas a bh' ann – a' fàgail

Before I got here? To tell the truth I did not know that things would be so bad here before I arrived – I am referring to those murdering and thieving terrorists in Hillsborough. They will steal your house, your livestock, even the clothes off your back! Oh wasn't I a fool when I decided to come to Carolina? John Beaton is to blame! He wrote me a letter telling me how beautiful the country was, how fertile the soil was, and how plentiful the trout were in the streams and deer in the woods. And the best thing – he said that I had to pay rent to no man! I thought that I would grow very wealthy if I would come here.

But these are changed days. Now I live alone in a little brush hut in the forest. Though I am exiled and in hiding, I am guilty of nothing except standing faithfully by my king. And why shouldn't I? He is our God-given king. I remember well the time Kingsburgh asked me to go to fight the blasted rebels. I agreed without hesitation!

What is my opinion on Kingsburgh? He is a fine gentleman – you will not find any better. Allan and his wife Flora came to Carolina around the same time that I came. Now I have a question for you – was there anyone else as loyal and so willing to go to fight for the rights of our king when this conflict started? I remember how

Allan went to the governor and he promised Martin that he would raise an army. And Martin promised him that there would be three warships full of soldiers sailing to Carolina to help us. It was not Allan's fault that we had to go all the way to Wilmington to meet them!

And another thing – I do not understand why the rebels think that the situation would be better if they got their independence. Great Britain is the most powerful nation in the world! Why are they so unhappy and ungrateful – and some of them Gaels as well? Perhaps they have lived here too long and they have forgotten that King George is their rightful king.

And do you remember the day we went to muster at Cross Hill? Oh, there were so many of my friends there that day – MacRaes, MacKenzies, MacLeods, and especially the MacDonalds. MacDonalds in every place you looked. Weren't we full of confidence, energy, and hope that day?

**Ach mi sheasamh gu dìleas
Leis an Rìgh, bhon bha chòir aige.**

**But I am standing faithfully
With the King because he is in the right.**

From *Tha mi Sgìth dhen Fhògairt Seo*, Iain MacMhurchaidh.

nan teintean-campa aca a' losgadh agus a' toirt oirnn smaoineachadh gun robh iad air teicheadh romhainn. Agus nach deach ar mealladh cuideachd! Cha b' e ruith ach leum a rinn sinn thairis air an drochaid sin an tòir orra. 'S beag a bha fios againn gun robh iad aig ceann thall na drochaid am falach – dìreach a' feitheamh oirnn – agus gun bhall-airm sam bith aig mòran dhe na seòid againn ach claidheamh. Cha mhòr nach deach mi à cochall mo chridhe nuair a thòisich na cuilbhearain is na canain a' spreadhadh. Agus cha tug e fada gus an robh sinn uile marbh no sgapte, agus mise a' ruith mar mo bheatha. Bha mi fortanach gu leòr gun d' fhuair mi air falbh, ach cha robh feadhainn eile cho sealbhach. Còirneal MacLeòid bochd! Chaidh a mharbhadh sa chiad dol-a-mach, còmhla ri Caiptean Caimbeul. Agus ged a fhuair Cinnseaborg air falbh an toiseach, chuala mi gun d' rug iad air is gun do rinn iad prìosanach dheth.

Às dèidh an latha eagalaich sin, tha mi air a bhith air allaban sa choille, a' togail thaighean gun cheò annta. Chan urrainn dhomh tilleadh dhachaigh, a chionn is gur ann leis na reubalaich a tha an taigh agam a-nis. Mar sin, tha mi air fògradh sa choille, air mo dhìtheadh ann am prìosan droch bheò-shlàinte. O nach robh mi thall ann an tìr m' eòlais! Ach innsidh mi seo dhut – nan tigeadh Cornwallis agus a chòtaichean dearga, is mise a leanadh gu deònach e. Nach ann leam a bu thoil sgrios a dhèanamh air na bèistean a thug an t-èideadh 's an stòras bhuam!

Nise – thoir an aire – feumaidh sinn a bhith gu math faiceallach a chionn is gu bheil tòrr shaighdearan reubalach mun cuairt. Nam faigheadh iad grèim ormsa, tha eagal orm gun cuireadh iad às dhìom ann an làrach nam bonn. Chunnaic mi cuideachd dhiubh dìreach an-dè a' lorg Ghàidheal a tha am falach sa choille.

Gu dè bha sin? Èist! A bheil cuideigin ann? Cò th' ann? O, mo chreach!

But that was before our destruction at the Widow's Burn. The Widow's Burn – I will remember that day as long as I live. Were we not stupid? It was an old trick – leaving their camp-fires burning to make us think that they had fled before us. And weren't we fooled! We charged over that bridge in hot pursuit. Little did we know that they were on the other side of the bridge hiding with guns at the ready – just waiting for us – and many of our heroes had no weapon on them except their broadsword. I almost jumped out of my skin when their muskets and exploding cannons began to go off. And it was not long until we were all either dead or scattered, and I was running for my life. I was fortunate enough to get away, but others were not so lucky. Poor Colonel MacLeod! He was killed right off, along with Captain Campbell. And although Kingsburgh escaped at first, I heard that they caught him later and made him a prisoner.

Since that terrible day I have been wandering in the woods, building huts without fires in them. I cannot return home because the rebels have my house now. Therefore, I am in exile in the forest, condemned to a prison of poverty. Oh if I had only stayed in the land of my birth! But I will tell you this – if Cornwallis and his redcoats would come, I would follow him gladly. Wouldn't I like to destroy the beasts who took my clothing and my other possessions from me!

Now – watch out – we must be very careful because there are a lot of rebel soldiers around. If they caught me, I fear that they would kill me on the spot. I saw a detachment of them just yesterday searching for Gaels like me who are hiding in the forest.

**'S mi air fòghar bhon fhoghar
Togail thaighean gun cheò annta.**

I've been exiled since the autumn
Making houses without smoke in them.

From *Tha mi Sgìth dhen Fhògair Seo*, Iain MacMhurchaidh.

Click the link below to hear “Tha Mi Sgìth Dhen Fhògair Seo” sung by Stephanie Johnston and Cucanandy on their 2001 CD “Contented Minds.” “Tha Mi Sgìth Dhen Fhògair Seo” is used by permission of Milky Way Music. Heard on this track: Stephanie Johnston, lead vocals; Mike Casey, guitar and vocals; Jason Case, fiddle and vocals; Malke Rosenfeld, whistle and vocals; Peter Sutherland, vocals; Jamie MacDonald, vocals; Robbie Link, vocals.

http://download.acgamerica.org/ANA/ANA_2016_09_MacMh_Sgith.m4a

Oisean a' Ghràmair

by Wayne Harbert



Scary Things About Gaelic (STAG): The charms of Gaelic spelling

Gaelic has some peculiarities of spelling that take some getting used to, but once you recover from the initial shock, the quirks of its orthography have a certain logic and elegance whose virtues become more evident with time.

We expect, for example, that in alphabetically written languages, vowel letters should stand for vowel sounds, and consonant letters should stand for consonant sounds. That is true in Gaelic to a lesser extent than in some others. For example, Gaelic systematically uses vowel letters in places where they are not to be pronounced as vowels, but to provide information about the pronunciation of neighboring consonants.

Before we look at this in detail, a note on typography. Since we're talking about both sounds and spellings, we need a way of making clear which one is meant. In this essay, I have used slashes, //, to indicate sounds, like /s/, and angled brackets, <>, to indicate spellings.



Janice Chan

'Slender' vowel letters, <i,e>, indicate that a neighboring consonant is to be pronounced with a 'slender' sound, and 'broad' vowels, <a,o,u>, are used to indicate that a neighboring consonant letter is to be given a 'broad' pronunciation. So for example, in the word *pìos* 'piece', the <s> is pronounced as a plain, 'broad' /s/ sound, like the /s/ of English, while the <s> in *piseag* 'kitten' is to be pronounced as a slender sound, like English <sh>.

It is the neighboring vowel letters in these words that tell you how to pronounce them. 'Slender' corresponds to what linguistics call 'palatalized'; when we make the /sh/ sound of English *she*, the tip of the tongue reaches further back, toward the domed part of the roof of the mouth that we call the palate, than it does when we make the /s/ sound of *sea*, so the <sh> of *she* is a palatal consonant. In Gaelic, the vowel letters surrounding the consonant are what tell you how to pronounce the consonant.

In addition to providing information about the neighboring consonants, sometimes the vowels themselves are pronounced. So, for example, in *cis* 'tax', the vowel <i> is pronounced as a vowel, while at the same time telling you that the <s> is in fact the palatal sound /sh/. Sometimes, however, vowel letters are not pronounced at all, but are just written as indicators of the quality of the neighboring consonant.

This isn't really all that exotic to us speakers of English. After all, what does the <i> in *nation* do, except to tell us that <t> doesn't have its usual pronunciation here? For example, the <o> in *pìos* and the <e> in *piseag* in fact have no other purpose than to tell you about the way in which the <s> sound is to be pronounced.

But wait a minute – doesn't the <i> of *piseag* already tell you that the following <s> is slender? Why do we need to put a slender vowel after it as well?

This is because Gaelic has a spelling rule that reduces uncertainty in such cases to an absolute minimum. Slender consonants can only have slender vowels as neighbors, and broad consonants can only have broad vowels as neighbors. So, in Gaelic, if a consonant letter has vowel letters on either side, they must both be broad or both slender.

A spelling rule for Gaelic – *Caol ri caol, is leathann ri leathann* (‘slender to slender, and broad to broad’) insists on this. This means that in words like *piseag*, you have to throw in a slender vowel letter after the slender <s>, even though it isn’t pronounced, to balance the slender vowel in front.

Just as vowel letters are sometimes used in Gaelic as ‘diacritics’ in this way (not to be pronounced in their own right but to tell us that a neighboring consonant letter doesn’t have its usual pronunciation) consonant letters are also sometimes intended not to be pronounced as consonants in their own right, but to provide information about the pronunciation of neighboring consonant letters. Most particularly, <h> is added to other consonants to signal a change in their pronunciation.

Now, again, we do this very thing in English, in words like *show* and *philosophy*. In English, though, we aren’t very consistent when it comes to what the <h> is telling us. In *philosophy*, the <h> is there to tell us that the <p> doesn’t stand for the stop consonant /p/, but for the fricative consonant /f/. The contribution of the letter <h> in *shirt*, on the other hand, is to tell us something else.

Gaelic is more consistent here. When the <h> is added after another consonant, it always means that the consonant it is attached to (b, c, d, g, m, p, t) is not pronounced as a stop consonant (with momentary stoppage of the flow of air out of the mouth), but as a continuous, fricative consonant; that is, for example, as /f/, rather than /p/, and so on.

But it tells us more than that. Words that have an /f/ in their dictionary form are spelled with <f>, as in *fiar*. Only words that have a /p/ in their dictionary form, which has been changed for grammatical purposes into an /f/ are spelled with <ph>. So, for example, *Pòs* ‘marry!’ ~ *Phòs mi* ‘I married’. The use of <ph> spelling here tells us not only that the consonant is pronounced as an /f/, but that it is really a /p/ (and that’s where you’ll find it in the dictionary), and that here it has been changed into an /f/ for grammatical reasons – a lot of information packed into a simple, consistent convention.

Finally – and here things get a bit tricky - sometimes a <t> appears out of nowhere between the definite article *an* and a noun which begins with an <s>. This happens, for example, with the feminine noun *an t-sràid* ‘the street’, and the masculine noun *seòmar* when it occurs in the possessive case: *doras an t-seòmair* ‘the door of the room’.

What’s going on here?

Well, the <t> used to be a part of the definite article, way back in early Celtic. It hung around in these cases, replacing the <s>. But the inventors of this spelling system still wanted you to know that these are really nouns that begin with <s>, even though it is pronounced as /t/ here, so again they pack two bits of information into the spelling: “pronounce me here as /t/, but look me up under <s>.” It doesn’t get more user-friendly than that!

Seanfhacal na Ràithe – Pictured Proverb

Do you know what familiar Gaelic
proverb is illustrated here?

Check page 19 to see if you’re right.



Photo by Photoboel,
Pixabay.com, CCO Public Domain, photo number 715546

A' Togail Coimhearsnachd

In this issue we have four accounts of Gaelic events that ACGA members attended this summer. When the editors approached these writers to give a short account of their experiences, we had no idea that a theme would emerge: coimhearsnachd / community. We hope that you enjoy these very personal thoughts of what it is like to belong to a Gaelic language learning community.

Cùrsa Bogaidh aig Taigh Aonghais

le Jennifer Gardner

Cha mhòr gun d' fhuair sinn ann. Bha cus peatral san itealan, thuirt am paidhleat ann an Virginia, fhad 's a bha sinn nar suidhe air an tarmac – cus peatral! An cuala sibh riamh a leithid? Agus b'è gun do ràinig sinn Halafags cho uabhasach fhèin fadalach a dh'adhbhraich gun robh iad air an càr air mhàl againn a thoirt do chuideigin eile. Cha robh càr eile aca. Gu dearbh, cha robh ach aon chàr air mhàl sam bith ann an Alba Nuadh – agus ged a bha e glè dhaor, sinne a bha toilichte gun do lorg sinn e!

Abair cùrsa-bogaidh a bhiomaid air a chall! Bha dithis thidsearan air leth ann, Aonghas MacLeòid agus Fionnghal Nic a' Ghobhainn. Fhad 's a bha mise 's mo charaid Breandan MacSuibhne a' coiseachd suas an cnoc gu taigh Aonghais a' chiad latha, bha mo chridhe a' bualadh gu làidir – bha mi cho nearbhasach! Ach aig mullach a' chnuic, bha Fey, cù Aonghais, a' comhartaich fàilte chridheil dhuinn.

Bha an t-seachdain làn Gàidhlig is spòrs. Fad an latha, gach latha, bhiomaid ag ionnsachadh, a' cleachdadh, ag eadar-theangachadh agus a' seinn a' chànan ann an dòighean feumail agus gu tric, èibhinn cuideachd. Uair, thilg sinn rudan mu thimcheall an t-seòmair fhad 's a bha sinn a' cleachdadh sìos, shìos, a-nìos, suas, shuas, a-nuas. Tha e gu math soilleir a-nis! Bha luadh ann cuideachd agus thàinig Mairead Nic a' Phì, aig a bheil Gàidhlig bhon ghlùin, agus bha cothrom agam bruidhinn rithe! 'S e Caroline Bennett a rinn an clò brèagha, agus ghabh Dominique Dodge, le guth cho binn, òran luaidh a rinn feadhainn a bha mu bhòrd Aonghais madainn Diluain. Gu pearsanta, 's ann prìseil a bha sin, a bhith nam phàirt de dhualchas a tha daoine air a bhith a' dèanamh thar nam bliadhnaichean! Aig ceann seachdaine, bha e doirbh dhomh àite cho àlainn 's cho coibhneil 's cho brosnachail fhàgail. Bu deònach leam tilleadh!



Immersed in Beinn Seanair

by Traci Kennebeck

This July, I had the privilege to attend ACGA's Gaelic Song and Language Immersion Week for the first time. Making the 10 hour drive by myself to Lees-McRae College in Banner Elk, North Carolina was a leap of faith. Being relatively new to the Gaelic language and to ACGA, I had no idea what to expect.

It was much more than I could have ever anticipated. I spent a week nestled among breathtaking mountains on a lovely campus. I enjoyed a week off from cooking, as the price of the program includes three meals a day cooked fresh in the campus cafeteria. I had the opportunity to learn step dancing, to attend the Grandfather Mountain games, to watch a charming Independence Day parade and even to sample mountain moonshine. I spent my days learning more about the most beautiful language in the world through lessons and music, and my evenings were filled with entertaining stories and songs. Most importantly, I met around 30 delightful fellow students and three amazing teachers.

When asked to write about what this week meant to me, even my native language fails me. The experience of spending time with other Gaelic enthusiasts and native speakers for the first time was indescribable. After learning in isolation for months, to finally meet others who share a love for the language and culture was incredibly validating. And, of course, my fellow students weren't just enjoyable for their Gaelic passion; each of them brought with them unique personalities, rich histories and wonderful talents that were a joy to experience.

How fortunate we are to have a magnificent organization like ACGA provide us with such a marvelous opportunity. Everyone, from fluent speakers to those even just thinking about learning Gaelic, can find value in ACGA's Gaelic Song and Language Immersion Week. Please consider attending a future event. I know I am certainly looking forward to attending again!

Language Hunters

le Hilary NicPhàidein

Chaidh mi gu seisean nan Language Hunters ann an Alexandria, Virginia, air an 30mh latha den Iuchar. Cha chuala mi mu Language Hunters roimhe sin, ach 's e cothrom a bh' ann mu dheireadh a bhith còmhla ri luchd-ionnsachaidh eile ann an àite nach robh ro fhada bhon taigh agam ann an Springfield, VA. Seo dòigh ionnsachaidh a tha a' moladh fileantas agus lorg na cainnte seach litearrachd aig an toiseach. 'S urrainn do dhuine bruidhinn ri duine eile aghaidh ri aghaidh. Mar sin, 's urrainn dhut comas còmhraidh ann an Gàidhlig, no ann an cànan eile, a leasachadh.

Bha mu fhichead duine ann. Bha feadhainn dhiubh nan luchd-ionnsachaidh agus bha feadhainn eile na b' fhileanta. B' e Seumas Gagne à Siatail an tidsear. Aig an toiseach thug e mìneachadh air dè bh' ann an Language Hunters. Bha Language Hunters air a bhith glè shoibheachail ann an coimhearsnachd Ghàidhlig Shiatail. Tha Language Hunters a' cleachdadh gheamannan agus choimhearsnachdan airson cànan ionnsachadh.

Shuidh a' chiad bhuidheann timcheall a' bhùird. 'S e fìor luchd-ionnsachaidh a bh' annta. Bha a h-uile duine eile nan seasamh timcheall a' bhùird cuideachd, a' coimhead dè bha a' tachairt. Thòisich Seumas le bhith a' faighneachd ceist do chuideigin. Mar eisimpleir: "Ciamar a tha thu?" "Tha mi gu math." "A bheil thu gu math?" "Tha. Tha mi gu math." An uairsin thuirt Seumas ris an duine, "Mise thusa," agus dh'fhaighnich an duine sin an aon cheist don ath dhuine. An ath thuras dh'fheumadh na h-oileanaich freagairt diùltach a thoirt. "A bheil thu sgìth?" "Chan eil. Chan eil mi sgìth." "Ciamar a tha thu?" "Tha mi tinn." Oh, dh'òchuimhnich mi rudeigin! Bha na h-oileanaich a' cleachdadh cainnt-sanais fhad 's a bha iad a' bruidhinn. A rèir coltais tha cainnt-sanais a' cuideachadh le ionnsachadh cainnte.

A bharrachd air na geamannan, dh'ionnsaich sinn dà òran agus bha cèilidh bheag ann aig deireadh an latha. Ghabh daoine òrain agus sheinn Seumas 's duine eile air a' chlàrsaich. Dh'aithris mi dàn le Ruaraidh MacThòmais a bha mi air ionnsachadh airson a' mhòid ann an Akron. Agus mar a tha iad ag ràdh ann am Beurla, "A good time was had by all."

Mar a dh'ainmich mi, bidh Language Hunters a' cleachdadh gheamannan agus choimhearsnachdan

agus cànan ionnsachadh. Uill, choinnich mi ri dithis bhoireannach aig an tachartas a tha a' fuireach faisg air a' bhaile agam. Tha coimhearsnachd agam a-nis agus tha fios againn ciamar a chluicheas sinn an geama.

Thoughts about Mòdan in the United States

by Anne Alexander

At the end of June, Mòd nan Lochan Mòra (the Great Lakes Mòd) held its 13th annual competition of Gaelic language and song. When asked to write a short piece about our mòd in Ohio, I began thinking about mòdan in North America. Right now I can think of three mòdan left in the United States: Grandfather Mountain, Mòd nan Lochan Mòra, and The U.S. National Mòd. I certainly don't hesitate to say that I may well be wrong about that, but from what I've heard, the others have converted to a concert/festival style format. I understand that this has occurred in Canada as well. Are there any mòdan left in Canada I wonder? I understand that there is much more to Gaelic culture and heritage than competition, but I began thinking of what I get out of a mòd. What's so important about a competition?

I can answer that in one word: focus. I must focus intensely to learn prescribed pieces that I myself would never in one hundred years choose to perform. Some of these pieces I grow to love and they become my favorites to my great surprise. I must focus my learning efforts because this experience will be difficult and uncomfortable and almost certainly embarrassing. I must focus on what is strong about my singing/language and focus even harder on my weaknesses. I am forced to focus like crazy on those pesky weaknesses. They just don't go away on their own. I must focus for an extended period of time because I can't simply learn this stuff overnight. I need to focus on it as if it's the most important thing in the world. I must also find people who will focus with me by kindly and patiently offering corrections of my pronunciation or by simply listening to me sing over and over again. This can be a great incentive to learn. For me, in contrast, preparation for a concert means I select pieces that are already ready to perform and with which I feel comfortable and know I can deliver well. In a mòd setting, anyone can enter and participate. In a concert setting, a few people are chosen to perform by those putting on the event.

While thankfully in the U.S. there is a hardy group of people who will go to great lengths and personal expense to attend mòdan, unfortunately there aren't terribly many people who have the time to help run them. This can make putting on a mòd a burden for a few as well as extremely expensive. This year we were lucky to have a total of two people on the Ohio mòd committee. With a mòd like Mòd nan Lochan Mòra, we also can't pass on to the participants the expense of bringing someone in to adjudicate and teach in the entry fee. It's simply too staggering an amount. Entry fees would be something in the range of \$250.00 or \$300.00 instead of about \$20.00. Many people may not know this. The only way we have been able to hold the mòd in Ohio the past two years is due to one incredibly generous anonymous donor and by grants both years from ACGA. In Ohio, we have been considering taking better advantage of our North Americans who are well qualified to adjudicate in language or music. There are North Americans who have already adjudicated. We would like to encourage those people who are qualified but haven't adjudicated to make the step to being an adjudicator. This could only benefit us all. Mòdan are a huge investment in time and resources but one that can be worth every minute and every dollar. If you feel the same way maybe we can get together and figure out a way to keep these precious experiences from disappearing. Maybe we can figure out a way to offer a few more of these experiences in the U.S. and Canada.

I think of learning that I achieved due to the Ohio mòd this year, and I think of the inspiration and community that we experienced in those three short days in Ohio, and I know beyond a doubt that it was worth it. And when I received an email from a participant weeks after the mòd telling me it was the "highlight" of her summer, I know I'm not the only one.

A Website to Watch



The Carmichael Watson Project

You're probably familiar with the name Alexander Carmichael as the folklorist collector and editor of *Carmina Gadelica*, the six-volume collection of Gaelic charms, blessings, proverbs, and other lore gathered in the late 19th century. Carmichael's papers are contained in the Carmichael Watson collection housed in the Edinburgh University Library.

Pròiseact MhicGilleMhicheil MhicBhatair / The Carmichael Watson Project now offers on-line access to many aspects of this valuable collection, including scans of Carmichael's notebooks and photographs of many of the artifacts he collected. There's just too much for us to list here. Why not go take a look for yourself?

<http://www.carmichaelwatson.lib.ed.ac.uk/cwatson/>



The 29th U.S. National Mòd

September 23rd - 25th, 2016
Ligonier, PA

Adjudicator: Anne Lorne Gillies

Information and Competitor
Application may be found
at <http://usmod.wordpress.com/>

Dè Do Naidheachd?

le An Phillips

“Beinn an Stalla,” sgeulachd neònach o Charolina a Tuath anns na 1800an

Cha chuala mi an sgeul seo roimhe. Aon fheasgar bha an duine agam a’ coimhead prògram air an telebhisean agus chuala mi sgeul inntinneach air beinn ann an Carolina a Tuath.

Anns an sgeul seo bha duine a’ fuireach aig bun Beinn an Stalla. ’S e Perkins an t-ainm a bha air.

Latha bha seo, chaidh Perkins suas do mhullach Beinn an Stalla. Nuair a bha e ann, chunnaic e rudeigin dona no uabhasach. Às dèidh sin, ruith e sìos a’ bheinn aig peilear a bheatha! Nuair a ràinig e dhachaigh ghabh e dhan leabaidh.

Dh’fhaighnich mòran dhaoine dè dh’èirich dha. Chan abradh e ach, “Innsidh mi dhuibh às dèidh naoi latha.”

Ach bhàsaich e às dèidh ochd latha agus chan eil fios aig duine sam bith dè thachair dha nuair a bha e air mullach Beinn an Stalla.



The On-Line Faces of ACGA

Like most organizations in the modern world, ACGA has several on-line faces, including more than one website, a Facebook page, a conversational forum, a YouTube page, and even a Twitter account.

Our main website (www.acgamerica.org) includes a blog for announcements, tips, articles, etc. It also contains an archive of newsletters, detailed information about our major events, information about ACGA and how to join, learning resources, and more.

Our forum site (<http://forum.acgamerica.org/>) is collection of conversational forums, some public, some for members only, and some for ACGA’s internal organizational functions.

Our Facebook page (www.facebook.com/ACGAGaelic) is a public face of ACGA. Because this page is integrated into a social network, it has a very different feel from our website, and likely attracts a different crowd.

Our YouTube channel (www.youtube.com/user/ACGAMerica) doesn’t have very much video content yet – we’re looking for more – but what we do have is interesting and ACGA-relevant.

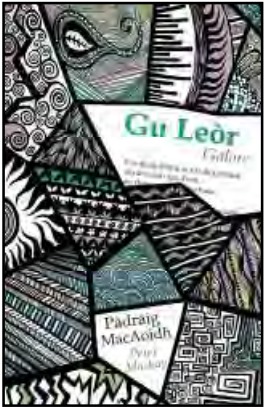
Our Twitter account (www.twitter.com/ACGAGaelic) is used for ACGA announcements.

Some of our events have their own web presence, too. The ACGA Mòd website (<http://usmod.wordpress.com/>) contains a lot of information about past, present, and future Mòds. And our Gaelic Song and Language Week at Grandfather Mountain has its own Facebook page (www.facebook.com/groups/1463155417230179/).

ACGA has an ongoing relationship with the *Guth nan Gàidheal* webradio channel, which has its own website (www.guthnangaidheal.com/). There you can learn all about our Gaelic and Gaelic-related radio content, and find out how to listen. GnG also has its own Facebook page (www.facebook.com/GuthNanGaidheal) and Twitter feed (www.twitter.com/guthnangaidheal). ACGA helped create this channel, and ACGA folks continue to provide a significant amount of the content.

Book Review:
Gu Leòr/Galore,
Pàdraig MacAoidh (Peter Mackay),
Published by Acair (Stornoway), 2015

Review by Heather Sparling



Science tells us that bilingual speakers have no difficulty keeping languages separate in their brains. But this ability to differentiate between languages masks how those languages interact in our minds and in our lives. Pàdraig MacAoidh's poetry collection, *Gu Leòr (Galore)*, acknowledges the reality that there is no such thing as a monolingual Gaelic speaker. Given that Gaelic is a

minority language spoken by as many learners as by native speakers, translations are necessary. But translations are also themselves something that the poet can manipulate to provoke the reader's thinking on a subject. A delicate balance is required as the translation cannot stray too far from the original, but I, for one, am excited to see poets like Mackay exploring their possibilities. Although the translations in this collection are generally fair and reasonable (although an exception is "Pàrras"/"Eden," whose English translation strays quite far from the Gaelic), they are sometimes deliberately inexact, as when, in the English translations, Gaelic words are reversed, English words occurring in the Gaelic version are omitted, or when Gaelic words are left intact. In the same way that poetry invites us to consider why the author uses particular images, we are invited to consider why the author translates his poems in particular ways. Those willing to read both the Gaelic and English in this collection - rather than one or the other - will have the richest experience.

Poetry is almost always and inevitably about language, since it quite self-consciously uses language to evoke new ideas and perspectives. Language is certainly a dominant theme in this collection, evident not simply in translations, but also in the appearance of occasional phrases in other languages, such as Latin or French. I love how the occasional Gaelic word remains in the English

version, evoking the image of the Gael transitioning to an English-dominant world, as in "Ecsodus à Hiort / Exodus from Hiort":

Le tide, thèid ar rèiteachadh.
 Thèid sinn gu màirnealach air ar cuthach,
 marbhar maraiche airson rum,
 's air ar n-itheadh le fever-air-choreigin
 thèid sinn fodha ann an *Dialeinn* slum.

Time will reconcile us.
 We will slowly lose our senses,
 kill a sailor over uisge-beath' or rum
 and, eaten by a' chaitheamh,
 die in some *Dialeinn* slum.

This poem – and the collection as a whole – speaks not just to language but to the juxtaposition of a rural, traditional Hebridean life versus an urban, capitalist, cosmopolitan life. But Mackay does not romanticize one over the other; rather, he reveals the attractions and frustrations of both, as well as the costs of inevitably and irrevocably moving towards a modern (ized) life.

Another prominent theme is the physical world, with bodies described at several points. Earlier in the collection, corpses appear, as in "From Another Island" and "Grod" ("Grot"). Later, they're the subjects and objects of lust, love, and sex, as in "Pornography" and "An Sgrìobhadair" ("The Writer"):

Mus do chaidil sinn còmhla a' chiad trup
 dh'òl sinn ar slighe a-steach dhan oidhch',
 agus leth rùisgte an dèidh *strip poker* a chluich
 thòisich sinn a' sgrìobhadh air ar dromannan,
 gob na biro geur air ar cneas.

Before we slept together that first time
 we drank our way into the night
 and – half-naked after playing strip poker –
 you had us write upon each other's backs,
 the biro's nib sharp on our skins.

These poems are definitely not for the faint of heart! And in the (Gaelic) poet's world, where there is lust, there must also be religion. Adam and Eve appear in "Pàrras" ("Eden"), Moses appears in "Curach" ("Wicker"), and temptation in "An Nathair" ("The Snake"). Other themes include wildlife, water and boats, and the impermanence of buildings, especially homes, which leak, deteriorate, and eventually disappear with hardly a trace.

There are a number of culturally-specific references that may require North American readers to conduct a little research to grasp their significance. Those unfamiliar with the (in)famous film, *Whisky Galore* - or with the names of whiskies such as Haig's Pinch or Old Curio - will need to review the film's plotline to understand the collection's title poem. The poem "A' Chnò-Spuinge" ("Nicker-Nut") refers to tropical seeds that drift long distances and have been found in Ireland and Scotland. It is about the desire to experience foreign cultures only to wind up in an Anglophone world singing "ho ro" songs, forever heartsick for Gaelic. In "Nuair a smaoinichas mi air

na tha do-thuigsinneach" ("When I think of the incommunicable"), we encounter The Coffee Pot, a coffee shop and institution in Stornoway that closed earlier this year. I will admit that I never did work out the significance of some references, such as the reference to Yedi Göller in "Pàrras."

The poems are pithy: only one is a few lines longer than a page and most are under 20 lines. As with most poetry, the vocabulary used is designed to evoke particular images or feelings so it is not always common. However, the translations ensure that the collection is accessible to most Gaelic learners. I would encourage Gaelic learners to read collections of Gaelic poetry such as this one. Aside from the fact that short poems offer bite-sized access to the language, poetry has always been the most fundamental and persistent form of Gaelic literature. There are 41 poems altogether and this compact book comes in under 100 pages. The cost of the paperback book is £12 (approx. US\$13.25 or Cdn\$17.50) although shipping costs can, of course, add to the cost considerably.



It's been a while since we published any articles in our "Gaelic on the Go" series, which has up to now dealt only with Gaelic-related mobile apps. We're going to slightly stretch a point to publish a review by Jeff Justice that deals not only with Gaelic in the Apple iOS mobile operating system - iPhones and iPads - but also deals with Gaelic on the Mac. That's presumably a bit less mobile, so we'll call the series "Gaelic on (and off) the Go" this time around. ☺



Gaelic on (and off) the Go: Gaelic Gaining on Apple (iPhone, iPad, Mac)

by Jeff W. Justice

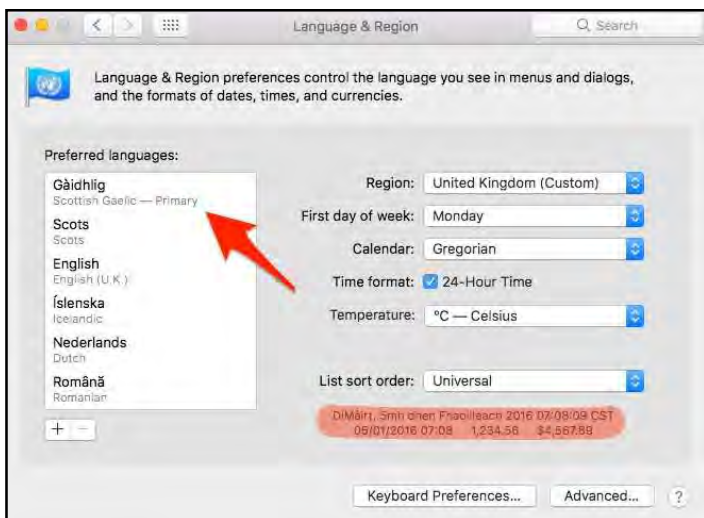
You could say that Scottish Gaelic finally entered the 21st Century when Microsoft Windows 8 made it available as a graphical user interface language option. Much of the operating system was translated, and Microsoft Office also became available in the language. Apple, for all its dominance in mobile devices and the popularity of its laptops among students, has barely paid lip service to it.

This is not to say that Mac users have no access to apps in (Scottish) Gaelic. Michael Bauer's website www.iGaidhlig.net lists 32 apps that can be used in Gaelic on a Mac. Many are games, but some much meatier apps are on the list as well, such as Open

Office and the arguably superior LibreOffice, both of which are free Microsoft-Office-compatible systems. I'm not sure whether or not all of the apps are Michael's work, but he's made a huge contribution in this area. That said, there's clearly more power in language extensions that start at the operating system level.

Thus, Gaelic speakers will be disappointed to learn that Gaelic is still not a primary interface language in the forthcoming macOS 10.12 Sierra or iOS 10, but it *is* getting more respect. Software developers are taking notice. All six living Celtic languages - plus Scots! - will become available in macOS

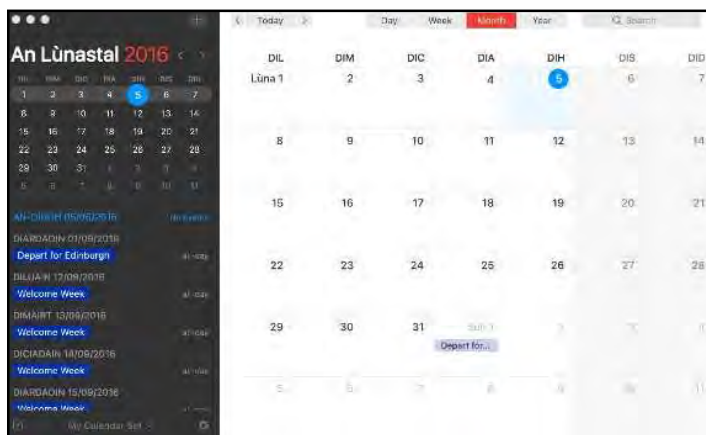
10.12 as formatting options in the Language & Region panel of the Systems Preferences app. When selected, those few apps where Gaelic is available will appear in it, as will websites that select their initial display language based on these system preferences. Dates and time, and a few other units of measure, are immediately available in Gaelic in all apps.



As was the case with earlier versions of OS X, macOS 10.12's spellchecking is controlled from a centralized set of dictionaries. While Gaelic is not a language made available with the system, there is a Gaelic-English dictionary with spellchecker available through the Dictionaries app, available at www.Dictionaries.io. The app has a large number of language options available, including a high number of lesser-spoken tongues. Currently, the Gaelic dictionary has over 21,000 entries available, and it is constantly updated. So far, my own experience with the spellchecker has been quite positive. It handles mutations and cases quite well, and it has a surprisingly good selection of terms available when I use the translation function. You can download the software to test it, but to unlock full functionality, you will need to purchase a license for \$5.99. In my mind, this is a very good bargain for a language whose software is not easy to find for any operating system.

Gaelic is receiving similar treatment in iOS 10, but given the full-screen approach to using an iPhone or iPad, its presence is more obvious. Like macOS 10.12, the general system language is not available in Gaelic, but dates and times display prominently in it. There are a number of apps that do have it available on an individual basis, and they will display in Gaelic when that language is selected as the primary preference.

Typing in Gaelic on an iPhone or an iPad can cause migraines, with the auto-(in)correction software certain that you meant to type something else! Fortunately, there is an available solution. The Adaptxt (www.adaptxt.com) third-party keyboard app does have Scottish Gaelic available as one of its language options. While this is not my go-to swipe keyboard for other languages I use, the fact that it is just about the only one that has Gaelic prediction and spellchecking available makes it invaluable. There is a bit of a learning curve when using it for the first time, but once the user becomes comfortable with it, it does a splendid job of anticipating words chosen whether using the swipe function or typing normally.



Scottish Gaelic is still not available in the tvOS or watchOS betas now undergoing testing. The new iOS 10 update became available on September 13th, and the macOS Sierra update is available on September 20th.



Tha a' chèic bhlasta seo freagarrach do dhaoine leis an dòigh-ithe vegan. Leasaich Kerrie Kennedy bho Chomunn Luchd-Ionnsachaidh Toronto an reasabaidh bho reasabaidh aig Martha Stewart (faic *A Bharrachd*). Nì i a' chèic seo gu tric airson nan clasaichean ann an Toronto.

This delicious vegan adaptation of Martha Stewart's recipe (See *A Bharrachd*) was created by Kerrie Kennedy, Comunn Luchd-Ionnsachaidh Toronto. She often makes this moist cake as a treat for Toronto's Gaelic group.

Cèic Fhlùr Coirce Milis Siotrais

Grìtheidean tioram:

- 1 1/4 chupa min-fhlùir
- 1/2 chupa flùr coirce milis buidhe (min bhuidhe)
- 2 spàin-tì pùdar-fuine
- 1 spàin-tì salainn
- 1 spàin-bhùird rùsg seadaige, sgrìobte (no oraindsear)

Grìtheidean fliuch:

- 1/2 chupa ola-chroinn-ola (na cleachd "extra virgin")
- 1/2 chupa sabhs ubhail
- 1 chupa siùcair
- 1/2 cupa sùgh-seadaige (no sùgh-oraindseir)

Tuilleadh siùcair gus a chrathadh air oir na cèice

Stiùireadh:

1. Ro-theasaich an àmhainn gu 375°F (190°C).
2. Lìnig tiona-fuine cearclach 8 òirlich le pàipear-fuine agus geir am pana.
3. Buail na grìtheidean tioram agus an rùsg seadaige le chèile ann am bobhla meadhanach mòr.
4. Ann am bobhla nas motha, measgaich na grìtheidean fliuch agus an siùcair le chèile gus an tèid am measgachadh mìn agus aotrom.
5. Cuir na grìtheidean tioram còmhla ris na grìtheidean fliuch agus measgaich iad le chèile gu h-aotrom gus am bi am measgachadh mìn.
6. Dòirt an taois dhan phana. Crath siùcar air oir na cèice.
7. Bruich fad 35 gu 40 mionaid anns an àmhainn gus am bi oirean na cèice a' tighinn air falbh bho thaobh a' phana.
8. Fuaraidh i anns a' phana mu 20 mionaid.
9. Tionndaidh a' chèic a-mach air racais-uèir agus leig leatha fuarachadh gu tur.



Citrus Cornmeal Cake

Dry ingredients:

- 1 1/4 cups flour
- 1/2 cup yellow cornmeal
- 2 tsp. baking powder
- 1 tsp. salt
- 1 tbsp. grated zest of grapefruit (or orange)

Wet ingredients:

- 1/2 cup olive oil (not extra virgin)
- 1/2 cup applesauce
- 1 cup sugar
- 1/2 cup grapefruit juice (or orange juice)

Extra sugar for edges of cake

Method:

1. Preheat oven to 375°F (190°C).
2. Line bottom of 8 inch round pan with parchment paper and grease the pan.
3. Whisk together dry ingredients and zest.
4. In a larger bowl whisk together wet ingredients and sugar until smooth.
5. Add flour mix to wet and whisk gently until smooth.
6. Pour batter in pan. Sprinkle edges of cake with sugar (so crust caramelizes).
7. Bake 35–40 minutes until edges pull away from side of pan.
8. Cool in pan 20 minutes.
9. Remove from pan and cool on wire rack completely.



Do you have a favorite recipe that you'd like to share with other ACGA members? Submit it in a bilingual format to one of our editors and we'll publish it in future issues of *An Naidheachd Againne*. Na gabhaibh dragh – we'll pass the Gaelic by a native speaker to be sure your recipe is delicious in both languages!

A Bharrachd

Let them eat cake!

The delicious citrus cornmeal cake recipe in this issue is an adaptation from a Martha Stewart recipe that uses dry white wine and eggs in place of the grapefruit juice and apple sauce in the vegan version. To see a video of Martha's Orange Cornmeal Cake being made, along with the recipe, click here:

<http://www.marthastewart.com/246844/orange-cornmeal-cake>

A' Togail Coimhearsnachd with Language Hunters

In the Winter 2015 issue of *An Naidheachd Againne* (Volume XXXI, No. 4), Seumas Gagne of Slighe nan Gàidheal in Seattle wrote about an innovative method of teaching language called Language Hunters. In July of this year, a group of ACGA members in Alexandria, Virginia, invited Seumas to host a Language Hunters session, as described by Hilary Rosado in "A' Togail Coimhearsnachd" in this issue. At the event, about 20 people of mixed Scottish Gaelic fluency levels were able to participate in this unique language game. To learn more about Language Hunters, see <http://www.languagehunters.org>

Outstanding Women of Scotland

Comann Crann na h-Alba / The Saltire Society has recognised Magdalena Sagarzazu as one of its ten "Outstanding Women of Scotland" inductees for 2016. This is the second year that the Saltire Society has bestowed this honour, inviting the general public to nominate women for their outstanding achievements and contributions to the country. Ms. Sagarzazu was nominated following her recent retirement as the full-time Canna Archivist for the National Trust of Scotland. Originally from Spain's Basque Country, she had visited Canna frequently from a young age and as an adult worked annually with John and Margaret Campbell on their collections. After John Campbell's death in 1996 she moved to Canna permanently. She helped to record and preserve Scotland's Gaelic culture, along with cultural heritage relating to nature and folklore. Canna House is well known in the Gaelic community for its remarkable and irreplaceable Gaelic heritage collections.

For more about the "Outstanding Women of Scotland" awards, see

http://www.saltiresociety.org.uk/Downloads/IWD/OWS_Pamphlet_small.pdf

Regional Mòd Results

North Carolina Gaelic Mòd

Grandfather Mountain, NC

July 9, 2016

Adjudicators: Màiri Macinnes and Catrìona Parsons

First Place Overall: James Ruff

Second: Caroline Bennett

Third: Cathleen MacKay

First Place Women: Caroline Bennett

Second Place Women: Cathleen MacKay

Third Place Women: Rachel Will

First Place Men: James Ruff

Second Place Men: James Acken

Third Place Men: Iain Grimaldi

Mòd nan Lochan Mòra

Wellington, OH

June 25, 2016

Adjudicator: Lodaidh MacFhionghain

Open Competition Advanced

First Place: Cathleen MacKay

Second Place: Anne Alexander



North Carolina Mòd
adjudicators and
winners

Dè Tha Dol? Gaelic Events

An t-Sultain 2016 / September 2016

Piognag anns a' Phàirc / Picnic in the Park, Orillia ON, September 17, 2016

Toronto Gaelic Society picnic in Couchiching Park, Orillia ON, from 2 pm onward. Open to all ages and free of charge. The location has good swimming and is wheelchair accessible. There will be races, and prizes, and Gàidhlig singing. Bring your own BBQs, and food. Guides in Gaelic shirts will be there to guide you in. Contact Oighrig (1-ok1@sympatico.ca) with any questions or to arrange carpooling.

Grèis-bhrat an Diaspora / Scottish Diaspora Tapestry, St. Andrew's Presbyterian Church, 115 St. Andrew's Rd., Scarborough ON, September 19 – October 1, 2016

The story of Scots around the world portrayed in over 300 panels created by volunteers in 34 countries. Weekdays: 12 pm – 8 pm; Sat. Sept 24: 10 am – 6 pm; Sun. Sept. 25: 2 pm – 6 pm; Sat. Oct 1: 10 am – 4 pm. Admission is free. <http://www.scottishdiasporatapestry.org>

29mh Mòd Nàiseanta Aimearagaidh / 29th U.S. Mòd, Idlewild Park, Ligonier PA, September 23–25, 2016

Anne Lorne Gillies will adjudicate this year's Mòd. For more information see <https://usmod.wordpress.com/2016/05/22/us-mod-registration-opens-online/>

Oidhche Shamhna Gàidhealach / Hallowe'en Gaelic Weekend, Gaelic College of Arts and Crafts, St. Ann's NS Canada, September 30–October 2, 2016

See <http://www.gaeliccollege.edu/events/2016-10/> for details.

An Dàmhair 2016 / October 2016

Celtic Colours International Festival, throughout Cape Breton NS, October 7–15, 2016

Forty-nine concerts as well as more than 250 community cultural events, including milling frolics, Gaelic language workshops and traditional cèilidhs will be held in venues across the island to celebrate the 20th anniversary of Celtic Colours. For a full schedule and ticketing information see <http://celtic-colours.com/schedule/>

Mòd nan Eilean Siar / Royal National Mòd in the Western Isles, October 14–22, 2016

This eight day celebration of Gaelic music, dance, drama, arts and literature will take place in Stornoway, Lewis, and other locations throughout the Western Isles. <http://www.ancomunn.co.uk/nationalmod>

An t-Samhain 2016 / November 2016

An Nollaig Gàidhealach / Christmas at the Gaelic College, Gaelic College of Arts and Crafts, St. Ann's NS Canada, November 25–27, 2016

See <http://www.gaeliccollege.edu/events/2016-11/> for details.



Photo by Photoboel,
Pixabay.com, CCO Public Domain,
photo number 715546

Answer to Seanfhacal na Ràithe, p. 9

Is fheàrr teine beag a gharas na teine mòr a loisgeas.
The little fire that warms is better than the big fire that burns.
[You *can* have too much of a good thing.]

Directory of Gaelic Classes & Study Groups

Arizona

Flagstaff

Study Group
Richard Ferguson
fergusdubh@yahoo.com

Phoenix

Classes
Richard Smith
coindubh@yahoo.com

Tucson

Classes
Muriel Fisher
<http://www.murielofskye.com>

California

Sacramento Area

Classes
Donnie MacDonald
minchmusic@comcast.net

North Hollywood

Study Group
Eva Gordon
celt@celticartscenter.com

Colorado

Boulder

Study Group
Sue Hendrix
susan.hendrix@colorado.edu

Denver

Lessons
Glenn Wrightson
thegaelicguy@hotmail.com

Denver

Study Group
Reese McKay
reese-mckay25@gmail.com

San Luis Valley

Phone and Online lessons
Caroline Root
www.gaidhliggachlatha.com

Connecticut

Hartford area

Classes
Thomas Leigh
tleigh.piper@gmail.com

Gaelic Song Classes
Maggie Carchrie
860-748-7549

Florida

Jensen Beach

Treasure Coast Scots-Gaelic
Study Group
sryan1812@mylincoln.edu

Illinois

Springfield

Study Group
Bill McClain
217-854-7918
<https://www.facebook.com/groups/SpringfieldILScottishGaelic/>

Maryland

Baltimore

Study Group
<http://tinyurl.com/Maryland-Baltimore>
Rick Gwynallen
Rgwynallen@yahoo.com
301-928-9026

Chevy Chase

Song Group
Joan Weiss
sweiss@american.edu

Missouri

St. Louis

Missouri Scottish Gaelic Learning
Group
Virtual meet-up group for those in the
Bi-State area:
<https://www.facebook.com/groups/STLMOScottishGaelic/>

New York

New York

Classes
New York Caledonian Club
www.nycaledonian.org/studies.php

Newfield / Ithaca

Conversation groups
Wayne Harbert
weh2@cornell.edu

North Carolina

Guilford

Classes (advanced beginner)
An Phillips
fiongeal@gmail.com

Triangle / Raleigh area

Classes (beginner)
An Phillips
fiongeal@yahoo.com

Chapel Hill

Classes
Michael Newton
gaelicmichael@gmail.com

Ohio

Cincinnati

Study Group
Andrew MacAoidh Jergens
macaoidh@eos.net

Oklahoma

Midwest City

Study Group
Barry Acker
bearachanseo@yahoo.com

Texas

Hurst

Classes
David Gressett
jdgressett@hotmail.com

Fort Worth

Study Group
Jonquele Jones
jonquele@flash.net

Virginia

Alexandria

Classes
Nick Freer
neacalban1@aol.com

Catlett

Local in person and via
Skype
Michael Mackay
mackay@progeny.net

Tidewater

Classes

Jason Wilson

wilsonsoxford@gmail.com

Washington

Seattle

Classes & Study Groups

Slighe nan Gàidheal

<http://www.slighe.com>

Canada

Ontario

Ottawa

Classes

Randaidh Waugh

comunnghaidhligottawa@rogers.com

Toronto

Classes

CLUINN

www.torontogaelic.ca

Québec

Montréal

Study Group

Linda Morrison

linda@lindamorrison.com

FOR MORE information about these resources and for information on long-distance courses, short courses, and private instruction, see our web page at <http://www.acgamerica.org/learn/classes>

For additions and corrections, contact Janice Chan, ruadh@idirect.com



ACGA Officers

President

Mike Mackay

mackay@progeny.net

Recording Secretary

Joyce Campbell

jyccmpbll@aol.com

Vice-President

Jeff Justice

jw_justice@me.com

Membership Secretary

Janice Chan

ruadh@idirect.com

Treasurer

Jeanne Pendergast

jeanep99@yahoo.com

Online Technologies

Steaphanaidh Carlyle

steaphanaidh.carlyle@gmail.com

Bookkeeper

Nickie Polson

nickiepolson@shaw.ca

Naidheachd Editor

Suzanne McDougal

somcdougal@gmail.com

AN NAIDHEACHD AGAINNE

An Naidheachd Againne is the quarterly newsletter of *An Comunn Gàidhealach Ameireaganach (ACGA)*. The newsletter is published in the Spring, Summer, Fall, and Winter. It is produced by the Publications Committee of ACGA.

Content Editor: Cam MacRae,

cam.macrae70@gmail.com

Layout Editor: Suzanne McDougal,

somcdougal@gmail.com

Assistant Content Editors:

Janice Chan, ruadh@idirect.com

Rudy Ramsey, rudy@ramsisle.com

Contributing Editor:

Jeanne Pendergast, jeanep99@yahoo.com

Additional assistance provided for this issue by:

Barbara Rice, Gina McClure, and Steaphanaidh Carlyle

An Naidheachd Againne welcomes submissions. Contact the editors for more information.