Na Gillean Cullaig a’ Uibhist a Deas

le Liam Alastair Crouse

Tha mis’ a-nochd a’ dol air Chullag,
A dh’ùrachadh dhuibh na Callainn;
Cha ruig mi leas a bhith ga inns’
Bha i ann bho linn mo sheanair...

Duan àrsaidh ga aithris le cunntas beag de ghillean,
cruinn cómhla ann an cìdean air Oidhche Chullaig –
no Challain – ann an Uibhist a Deas. Bha uair ann
nuair a chunnacas na gillean air feadh na
Gàidhealtachd – an Alba agus an Albainn Nuaidh.
Nise, chan fhaicinn ann an Alba iad ach ann an dhà no tri
bhàiltean.

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States. He began to study Gaelic at Edinburgh University
where he graduated from the School of Scottish Studies with
a degree in Celtic and Archaeology. He is now a fluent
speaker and is the Gaelic Development Officer for Ceòlas.

The Hogmanay Boys of South Uist

by Liam Alastair Crouse

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A dh’ùrachadh dhuibh na Callainn;
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So a cluster of boys in a household kitchen recites
this centuries-old Gaelic lay on a South Uist
Hogmanay. The custom of the Hogmanay boys,
ownce widespread throughout the Highlands and
Islands and amongst emigrant communities, is
now only observed in a handful of townships in
Uist.

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Go to http://www.acgamerica.org for more on upcoming
ACGA events and other Gaelic-related activities.
Where the boys once received scones and fruit, they now receive sweeties and money. The caisean, decades ago a dried sheep’s skin rolled into a torch, is now a candle. It is still lit and passed sunwise three times around the heads of those present during the ceremony, as a blessing for the coming year.

But the advances of modernity are threatening this custom. How can we ensure the boys go out each year collecting gifts and reciting the Duan? And if we do adapt the tradition for the future, what degree of change is appropriate or right to allow it to remain authentic?

Ceòlas Uibhist, the arts, culture and heritage organisation I work for, started Fèis Chullaig (Hogmanay Festival) in 2015 which runs between Christmas and New Year’s Eve. As part of this festival, we wanted to encourage Hogmanay traditions, including those of the Hogmanay boys, within the community.

The first thing the tradition requires is the Duan. I had collected several versions of ‘Duan na Callainn’ within Uist and went into the primary schools to teach it to the children. Not all of them knew what it was, but some did. Others had even gone out themselves on Hogmanay.

The second thing we needed was a caisean. The first year we held the festival, we used a candle, which was known in certain areas. Since then, I’ve obtained two types of caisean – an Eriskay one (which uses oilskins) and a hefty example from Smercleit, two places where the boys are still seen. We’ll get an old sheepskin one yet.

We faced two challenges. Firstly, the event tends to happen in people’s homes, with boys being driven around in cars. Because we didn’t want to clash with the actual tradition which takes place in the evening, we incorporated it into an afternoon cèilidh in a hotel (watch out for how big the caisean flame grows though!). This worked as the wider community got to experience the tradition within a public space.

Dà eispìldeir de chaisean - fear mòr liath à Smercleit agus fear buidhe à Èirisgeidh. / Two examples of a caisean - a large grey one from Smercleit and a yellow one from Eriskay.

Liam Alastair Crouse

B’ àbhaist gur e sgonaichean is measan a fhuaireadh; an-diugh ’s e suitis is airgead. An caisean-Callaig a bha uair ga dhèanamh à uchd-caora, a-nise na choinneal. Lasar e fhathast, ga chur trì tursan deiseil mu cheann gach neach a tha an lathair – bean-an-taighe an toiseach – mar bheannachadh airson na bliadhna ùire.

Ach a’ cuairteachadh a’ chleachdaidh san linn ùir seo, tha dùbhlan na ceiste: ciamar a nì sinn cinnteach gun cum na gillean orra, gach bliadhna, a’ dol timcheall lem pòcannan geala ag aithris an Duain ‘s a’ togail chaallaigean? Agus, ma thèid “ùrachadh” a dhèanamh air gus a dhèanamh “freagarrach” dhan linn ùr, gu dè an ìre ’s a tha sin iomchaidh, no ceart, no dualchasach?

Thòisich Ceòlas Uibhist, a’ chompanaidh ealain, cultair agus dualchais dha beil mi ag obair, Fèis Chullaig ann an 2015 – fèis a tha a’ ruith eadar an Nollaig agus Oidhche na Bliadh’ Ùire. Mar phàirt den fhèis seo, bhathar airson cleachdannan na Cullaig, a’ gabhail a-steach nan gillean Cullaig, a bhrosnachadh sa choimhearsnachd.

’S e an Duan a’ chiad rud a dh’fheumas tu an cois a’ chleachdaidh seo. Bha mi air diofar thionndaidhean dheth a chruinneachadh san sgìre agus rachainn a-steach do na bun-sgoiltean airson an tionndadh iomadaidh a theagasg dhan chloinn. Ged nach robh a’ chlann uile eòlach air a’ chleachdadh, bha cuid. Bha an Duan eadhon air teangaidh nam feadhainn a rachadh a-mach air Chullaig iad fhèin.

’S e an caisean an dàrna rud a dh’fheumas tu an cois a’ chleachdaidh seo. Bha mi air diofar thionndaidhean dheth a chrhuinneachadh san sgìre agus rachainn a-steach do na bun-sgoiltean airson an tionndadh iomadaidh a theagasg dhan chloinn.

Ge-tà, bha dà dhùbhlan romhainn. ’S àbhaist dhan chleachdadh tachairt ann an taighean dhaoine agus na gillean a’ falbh timcheall ann an càraichean. Leis nach robh sinn airson farpais leis a chleachdadh mar a tha, chuirt sinn romhainn an tachartasan againn a chur ann an cois cèilidh san taigh-òsta feasgar (thoir an aire air lasair mhor a’ chaisein ge-tà!). Dh’obraich seo le bhith toirt cothrom don choimhearsnachd gu lèir an cleachdadh fhiosrachadh ann ann a’ite poblach.

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The other challenge is an ongoing discussion: should girls be allowed to accompany the boys? I’ve heard both sides of the argument (and it’s not my decision, as an outsider, anyway). Most women and girls do tend to favour a boys-only approach, however, and the dispute is part and parcel of the debate regarding “updating” old customs. But maybe we’ll see a few Hogmanay girls this year yet!

Postscript

Fèis Chullaig is a winter festival that is run by Ceòlas Uibhist in Uist between Christmas and the New Year. In addition to encouraging traditional customs of the district, the festival gives people the opportunity to gather together amidst the depth of winter. This year (2018) it seems that one girl went out along with the other boys in one of the villages where the lads still frequent the houses.
Dear Friends,

Are you tired of winter yet? It seems that the warm, sunny days of summer will never come at this time of the year, though we know that it won’t be long. Whatever the Cailleach saw on the first of February, we will see spring come, finally, sooner or later.

They say, also, that this is the time of year when farmers and gardeners are quite busy – busier, maybe, than any other time of the year except planting and harvesting seasons. How is that? Well, this is the time when we make plans and, perhaps, dream about the gardens we’ll have in the summer. Since the ground is too hard-frozen for anything else, there’s nothing to do but dream!

In the same sort of way, this is the time of year that many of us make plans and dream of the events that we’ll go to, spring, summer, and fall. ACGA holds events, for sure, and we do hope that you will think of attending those! We know that you are waiting for information about Grandfather Mountain, and I’ll just say that the committee is still busy putting those details together, and they hope to spread the word about the event in a short while.

I’d also like to tell you that there’s a group that’s been connected to ACGA for a long time – singers in Ohio who have a small but great choir – who are going to Mòd Glaschu this year. This is a big thing, and the folks at the Royal Mòd have said that they will welcome them happily, as they are trying to gather choirs from all over the world to come to the Mòd this year. If you go to the Mòd, you’ll be welcome also, and won’t you come support the Ohio choir as they show off their talents to the Gaelic world at the most Gaelic event of the world!

Respectfully,

Michael Mackay
President, ACGA

Letter from the President
by Mike Mackay
Tha Iain agus càch ag ullachadh na bainnse, agus tha na h-aoidhean a’ ruigsinn a’ chaisteil, eadhan bàrd diomhair. Aich am measg na fèilleachd, tha Iain a’ faireachdainn neo-shocair.

Sgoil nan Eun neo Sgeulachd Iain Fhearchair Òig  
le Liam Ó Caiside

Caibdeil a Còig Deug: Aoigh gun chuireadh

“Bha Iain agus na gilean uabhasach trang ag ullachadh airson na bainnse aig am na Bliadh’ Ùire,” thuirt an sgeulaiche ruinn. “Cha do ghabh iad anail eadar beul an latha agus beul na h-oidhche, a’ glanadh a h-uile rud agus a’ cur a’ chaisteil an ördugh. Chleachd iad na leasanan nuair a bha faochadh orra, ged nach bu tric a fhuaire iad faochadh neo fois idir.

“Dè ’n seòrsa banais a bhiodh aig na draoidhean, co-dhiù?” dh’fhaighnich Ceann Cleiteig do dh’Iain latha, nuair a bha iad ag obair còmhla. “Saoil am biodh bòidean sònraichte aca?” “Chan eil fhios agamsa idir,” thuirt Iain ris, “ach ’s e an t-amharas a th’ orm nach biodh i mar aon bhanais eile a chunnaic neo a chì tu.” Agus bha an ceart aig a bhalaich, mar a chì sibh.

Dh’fhàs na làithean na bu ghiorrach agus na h-oidhcheannan na b’ fhaide agus na b’ fhuaire. Bha an Dùdlachd a’ dùthachadh, ach bha an Nollaig a’ teannadh cuideachd. Fear mu seach, ràinig aoigh agus a fhuaire cuireadh chun na bainnse. Càirdean agus dilsean Mhic Dhòmhnaill a’ chuid bu mhotha dhiubh. Ach ràinig feadhainn eile a bha na b’ annasaiche ar fad. Na draoidhean.


Aon latha, shiubhal duine na aonar tron gheata agus a-steach dhan chaisteal. Seann chòta mòr air agus seann aodach nach robh ro-ghlann, ad thri-chòirneachal dhubh air a cheann agus bata-choiseachadh charainn na làimh. Bha coltas aige mar dhuine a chaiht a chuid làithean a-muigh fon spèir, ge b’e uisge neo grian a bh’ ann. Bha pacach leathair air a dhruim.

Às a bheil thu eòlach air a’ bhàrd?” dh’fhaighnich Iain dha. “Thug an Draoidh Mòr òrdugh dhomh gun ainm a ràdh ri duine sam bith, ach is mòr mo dhòchas gun dèan dàin air dàn airson na bainnse,” fhreagair an draoidh òg. “Chuala mi gun dèanadh e bòrdadh nuair a bhihosth e na laighis, agus clach mhòr air a bhù, mar a rinn na seann bhàird againn fad air ais.”

Clach ann neo às, bha am bàrd, an sagart, agus am ministear gu tric ann an cuideachd an Draoidh Mhòir. Dh’ionnsaich an gilean gun robh an ceathrar seo nan oileanaich ann an Sgoil nan Eun nuair a bha Colbhidh na maighstir, bliadhnaichean air ais. Shaoil Iain, agus chan ann airson a’ chìd uair, gun b’e fheudar gun robh draoidhean a bhithe na bu shine na bha an coltas.

Beag air bheag, chaidh na làithean dorcha seachad. Ged a bha i dorcha a-muigh, bha i sorcha a-staigh. Àm na Nollaig a bh’ ann, agus bha an caisteal loma-làin de dhaoine, eadar na h-oileanaich agus na h-aoidhean. Anns an linn sin, cha robh craobhan Nollaig neo rudan nua-fhasanta ann, agus cha robh iad a’ comharrachadh Nollaig idir ann an àiteachan.

Ach ghlèidh na draoidhean Nollaig anns an dòigh aca fhèin ge b’ oile leis an t-saoghal, agus chumhnhich iad fèilltean agus cleachdaithean fada nas àrsaide cuideachd. Air Òidhche nan Seachd Suidhean aig grian-stad a’ gheamhraidh, las an Draoidh Mòr coinnlean ann an uinneagan air feadh a’ chaisteil nach deach a mhùchadh agus nach do loisg duine riabh.

Duilleag 5
Chruinnich a h-uile duine anns an tala mhòr airson fèist a mhaireadh fad na h-oidhche. Thòisich iad le miasan beaga de bhiaadh agus dh’fhásad na suipearan na bu mhotha tron oidhche. Fhuair iad ceòl agus ól leis an fheòil: ceòl na pioba, na clàrsaich, agus na fìdhle, agus eachdraidh, òrain agus ùrsgeul na Fèinne, am measg “tartarach gleadhraich nan còrn.”

Ge b’e cò na daoine meadhraich, cha b’e Iain. As dèidh a’ cheathramh suipeir, faisg air meadhanaidhche, dh’fhág e a charaidean agus chaidh e air ais dha na seòmraichean aig na h-oileanaich, far an do thog e suas e suas leabhar. Cha robh fhios aige carson a bha e mi-shàsaichte, ach bu thoigh leis a bhith na aonar greis. Choisich e thairis an lìos gu bun an tùir. Ged a bha an oidhche fuar, bha na reultan agus “lòchran geal nam bochd” a deàrrsadh os àrd.

Chaidh e suas na staidhricean cloiche, cama, caola gu mullach an tùir. Ged bha na steapaichean sleamhainn, reòite, dh’adhiris lain seun — “òlas na ceuma-choise” a thug iad air — agus chaidh e suas cho cinnteach agus sàbhailte ri gobhar-beinne. Mu dheireadh thall, ràimh Iain an sèomar mòr ceàrsach anns an do dh’ionnsaich na gilean draoidheachd còmhla.

Thuirt e facal, agus nochd cruinne beag de sholas na làimh. Thonnh e mheur agus leum lasair às na teinntean. Shuidh Iain fon uinneig faisg air an teine, agus dh’fhosgail e an leabhar aige. Seann làmh-sgriobhainn Chruithnis a bh’ ann, agus dh’fhéumadh e an cruinne-sholais a chumail dlùth ris na duilleagan.

Sgriobh draoidh dam b’ ainm Trostan an leabhar ceudan air ais, cha mhòr mile bliadhna air ais, ’s dòcha, agus bha e gu math doirbh do dh’lain a sgriobhadh a leantainn agus a thuigseinn. Cho mòr ’s a bha an úidh aige anns na bha e leughadh, theab nach cuala lain sgròbadh air an uinneig. Thug e sùil air agus dè a bh’ ann ach calman bànn a’ tachas air a’ ghloinne.

Dh’fhosgail lain an uinneag, agus thug e ceum air ais. Leum an t-eun beag seo a-steach air an t-sòla, chrath i i fhèin, agus thosich i a’ fàs agus ag atharrachadh. Ann am prioba na sùla, cha b’e calman a sheas air an t-sòla roimhe ach boireannach òg, agus thuít i a-nuas na achiach! Cô bh’ ann ach Nighean an Sgàthain. “Shaoil mi nach fosgladh tu idir an uinneag ud!” thuirt i.

Cha robh feum aig Iain air coinnle neo laonnat.

Photo Quiz

Can you guess which Scottish city is shown in this spectacular NASA photo?

The answer is on page 21.

NASA. Used with permission.
Whenever I moved to a new community, one of the very first things I did was find a place to attend church. I remember attending a congregation on one such occasion, and I was impressed enough that I approached the minister after services to ask how to join. He gave me a form to complete, and I returned it having deliberately left blank my birthdate. I was very ambivalent toward my birthday at the time, but that’s another story and I’ve since resumed celebrating it with friends and family. The minister asked me whether I cared about my birthday and celebrating being alive. I replied that I am grateful for every day that I have, not just one out of the year. Why do I raise this? I’ll come back to it shortly.

I’ve lost count of the number of articles in _An Naidheachd Againne_ which comment on the fact that Gaelic generally lost its place as a language of daily community use (other than in the Hebrides). I certainly have written on that several times myself, including in my last Litir à Dùn Èideann. Since then, I began expanding that Litir into a full-length academic treatment of the subject of using official institutions as one measuring stick on how strong or healthy a language really is, again comparing the place of Gaelic with Irish and Welsh.

While working on this project, I viewed a video on YouTube of Dáil Éireann, Ireland’s lower house of parliament, from their Lá na Gaeilge. All members are encouraged to speak in Irish that day, but on this occasion one member who did not speak it refused to don his headset so that he could hear the translation to English of then-Taoiseach (prime minister) Enda Kenny who was addressing the Dáil. Kenny replied dismissively that he was celebrating the “national language” and that the non-Irish-speaking member should put on his headset.

Edinburgh celebrates Seachdain na Gàidhlig in November, and this celebration of the beautiful language grows every year. In the nearly two years that I lived in the Scottish capital, I very much enjoyed the wide variety of programming from its organizers, ranging from showcases for the city’s Gaelic education programs for all ages, book fairs, conversation circles, film screenings and concerts, and an all-Gaelic language tour of the Scottish Parliament. I returned to the US feeling that the language is in a good position to grow in the capital. I also saw its continuing struggles, including delays in implementing Gaelic language plans in city institutions plus a well-attended protest against its not being used in a major Highlands exhibit at the National Museum of Scotland.

Irish is Ireland’s first national language, yet its parliament dedicates only one day of the year to celebrating it, and it does not even follow its own constitution in translating laws written in English to Irish. Edinburgh, not even in the Scottish Gàidhealtachd, does one better by giving a whole week to a language which does not have official status under Scots law. And yes, my birthday is important to me again, but I’m still grateful for every day that I have alive, and that’s even more important.

Why shouldn’t every day be Lá na Gaeilge? Why shouldn’t every week be Seachdain na Gàidhlig?

Tha mi fhathast ag ionnachadh Gàidhlig, ach sgrìobhaidh mi an còrr dhen litir seo sa chànan. Tha mi a’ cur romham Gàidhlig a chleachadh gach latha oir bu chóir a h-uile latha agus a h-uile seachdain a bhith mar latha no seachdain na Gàidhlig. Tha mi “n dòchas gun deành sibh an aon rud. Mur eil sibhse agus mise, cò? Mur eil an-nis, cuine?

I am still learning Gaelic, but I will write the rest of this Litir in the language. I am committing myself to use Gaelic every day because every day and every week should be the day or week of Gaelic. I hope that you will do the same. If not you and me, then who? If not now, then when?

Le meas,

Jeff Justice
If *aghaidh ri aghaidh* is face to face, does *ri* mean ‘to’? But then what about *Thàinig e aghaidh ri aghaidh ri duine eile* ‘He came face to face with another man’? So does *ri* mean ‘with’? Defining one preposition in terms of another is a slippery slope, since for one thing, languages slice up and label relationships in physical and metaphorical space in different ways, and for another, all prepositions tend to suffer from the same vexed polysemy. They are all hard to pin down, and *ri* is perhaps slippier than most. I should have known that before I promised one of my students, in a moment of hubris, to write up a short clarification of its meanings and uses.

A short way down that rabbit-hole, I decided to turn for a bit of guidance to a new treasure that had recently fallen into my lap — a volume with the nicely alliterative title *Geàrr-Ghràmar na Gàidhlig* (“Brief / Concise Grammar of Gaelic”). At just shy of 500 pages, the title is something of an understatement. It is, to the best of my knowledge, the first truly comprehensive grammar of Gaelic in modern times. As Professor Cox, its author, makes clear in the preface, it is not intended primarily as a book for learners, but as a scholarly work. Indeed, the fact that it is written in rather technical Gaelic limits its utility for most learners, though the author thoughtfully provides an extensive Gaelic-to-English glossary of grammatical terminology.

The hoped-for generalizations were not, alas, to be found in *GGnG*. Favoring comprehensiveness over concision, Cox lists no fewer than eighteen meanings, each with its own section number, and often stated in terms of another preposition (*aig, air, do…*). Dwelly’s august dictionary likewise lists nineteen meanings. Colin Mark, after giving example after example, concludes that “…*ri* may have a variety of meanings. Only a small selection is given here…”

Can it be that *ri* can simply mean whatever it wants, depending on its context? Perhaps, but our sense of order makes it hard to let go of the hopeful idea that there is some shared kernel among all of its uses that allows us to imagine them as points on a single cognitive map. In its most concrete meaning, *ri*, like English *against*, signals contact between two physical objects. *Chuir iad bùird ri uinneagan an t-seann taighe* ‘They put tables against the windows of the old house’, *Nach cuir thu peann ri pàipear*? ‘Won’t you put pen to paper?’, *suathadh ri* ‘contact, graze, touch, wipe’. And this same idea of proximity is there in *aghaidh ri aghaidh*, and in *na th’ againgn ri láimh* ‘that which we have at hand / at our disposal’ and *làimh riutha* ‘near to them’.

It is this ‘face-to-face-ness’ or ‘side-by-sideness’ that is at the heart of *ri*, I think. *Ri* is used in cases where people or objects come into close connection with each other by virtue of proximity, confrontation, dependence, perceptual or emotional interaction. Other more or less concrete examples include its use in compound prepositions like *ri taobh* ‘beside’, *còmhla ri / cuide ri* ‘together with’, *Chùm iad ris an doininn* ‘They stood up against / withstood the weather.’

From these, it is a small metaphorical leap to cases in which the relation involves not physical proximity but another sort of connection, including **possession** (*ris am buineadh iad* ‘to whom they belonged’),
commitment (Cùm ri d’fhacal ‘Stick to your word’, gabh ri ‘to accept’), relation (gabh ri cloinn to adopt ‘take as child’), Bha e pòsta ri caileag à Glaschu ‘He was married to a girl from Glasgow’, immersion or engagement in (Dé bha thu ris? ‘What were you up to/doing?’), or dependency (croch ri ‘hang from’). In the curious case of an urra ri ‘dependent on’ OR ‘responsible for’ or in charge of”, the dependency can work in either direction (Tha e an urra ruinn ‘It’s up to us’, Bha mi an urra ri Oifis a’ Phuist ‘I was responsible for the Post Office’).

Just a bit farther afield, when we find ourselves face-to-face with other entities, we interact with them through various sensory channels (‘looking at, listening to, speaking to / scolding / yelling at, contacting’). In all of these cases, too, ri is the preposition of the moment: còmhradh ri ‘converse with’, bruidhinn ri ‘speak to’, seall ri ‘look at’, èist ri ‘listen to’, Chrath i ris ‘She waved to him’, Na bi a’ trod ris ‘Don’t scold him’, Rinn i gàire rithe fhèin ‘She laughed to herself’. Sometimes ri doesn’t even need a verb to help it convey face-to-faceness: Bidh mo mhàthair riut ‘My mother will be at / after you! (telling you off)’, Tha a’ ghealach ris a-nnochd ‘The moon is out (visible) tonight’.

And we connect with people and things emotionally. We like them (or not), they please us (or not), they suit us (or not): càirdeil rium ‘friendly to me’, coibhneil rithe ‘kind to her’, S ann a tha truthas agam riutha ‘I pity them’, A bheil an obair a’ còrdadh rithe? ‘Does she enjoy the work?’, Tha a’ bhiogais ur a tighinn riut ‘The new pants suit you’, Bha e ag eudach rithe ‘He was jealous of her’, aig a bheil bàidh ris a’ Ghàidhlig ‘who are favorably disposed toward Gaelic’, Sguir a bhith cho feargach rium ‘Don’t be so angry with me’.

We also use ri to point to the future (san àm ri teachd ‘in the future’), and it pops up in a whole palette of expressions that help us map the future in all its modalities - prospective events that can, or might, or should, or must occur (Tha agam ri dhol dhan a’ bhaile ‘I have to go to town’, Tha mòran agam ri dhèanamh ‘I have a lot to do’, Tha thu ri bhith ann ‘You are to be there’). Ri is the preposition used when we wait for things to happen (feitheamh ri, fuireach ri), when we try to make things happen (feuchainn ri), and when we expect for things to happen (Tha dùil ri stoirm ‘A storm is expected’, Tha fiughar agam ris ‘I am expecting him’). Why ri? Could it be because we imagine the future as looming before our eyes?

Finally, ri is used in comparisons (an taca ri / an coimeas ri ‘compared with’), and specifically in comparison of equality. (cho math ri / cho daor ri ‘as well as, as expensive as’, Chan eil a leithid rud ri... ‘There’s no such thing as...’, Cha do ghabh thu uimhir ri mise ‘You didn’t get as much as me’, Bha e a’ fuireach air an aon rathad rium fhin ‘He lived on the same street as me’). But of course, when we make such comparisons, we are setting two objects or quantities side-by-side conceptually and making note of the properties that unite them. So perhaps these cases, too, can be squeezed into our metaphor.

But if ri is all about connectedness, then why should it show up in dealachadh ri ‘divorce from’? And what about the cases where ri seems to mean rè (ri linn mo sheanair ‘in my grandfather’s generation’)? Well, in matters of language, there are few seamless stories.

Seanfhacal na Ràithe – Pictured Proverb

Do you know what familiar Gaelic proverb is illustrated here?

Check page 21 to see if you’re right.

Image by Furkan Dere, https://pixabay.com/photos/sunset-gulls-ocean-460393/
Just in time for St. Patrick’s Day, Sarah MacDonald, a native of South Uist now living in New York City, has sent us her recipe for Irish soda bread. Sarah was given the recipe many years ago by a colleague, who in turn got it from her grandmother in Ireland. “I clearly remember her saying when she gave it to me, ‘this recipe never fails,’” says Sarah, “and having made it numerous times over the years, it never has”.

Irish Soda Bread

**Ingredients:**
- 1 egg
- 1 teaspoon vanilla
- 1 1/2 cups buttermilk or regular milk
- 3 cups flour
- 3/4 cup sugar
- 1 teaspoon salt
- 3 teaspoons baking powder
- 1/4 teaspoon baking soda
- 1 cup raisins

**Preheat oven to 350°F**

Grease and flour one 8 to 9-inch round baking pan or line with parchment paper.

Mix egg, buttermilk, and vanilla together in a bowl.

Combine all other ingredients in a second bowl. Add wet ingredients to the dry and mix.

Bake at 350°F for one hour or until done. (I usually check at 50 minutes to see if fully baked.)

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 a future issue 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!
Meek Lines

We asked Michael Mackay, President of An Comunn Gàidhealach Ameireaganach, to choose one of Professor Donald Meek’s poems and tell us what it means to him. We think you’ll agree that “Am Bàta Laiste” is a fitting tribute to the men who were lost when the Iolaire sank in Stornoway harbor one hundred years ago.

Here’s what Mike wrote to us:

A bheil sibh eòlach air làrach Facebook a chuir an duine uasal, Dòmhnall Meek, air bhonn? ’S e “Meek Lines” a chaith e ris a’ chunntas sin, agus sin far an cuir Dòmhnall còir a chuid smuaintean agus piosan bàrdachd an-dràsd ’s a-rithist, nuair a ghluaiseadh a smuaintean a’ chalma. ’S e duine eirmseach tàlanta a th’ ann an Dòmhnall, ach agaisteach air a tha fior mhath, a bhios a’ toirt oirbh smaoinneachadh – no a chòrdas ribh dìreach a bhith ga leughadh.

Chunnaic mi fhìn pìosan a chòrd rium a’ chaid turas a thug mi sùil air na tha e air sgrìobhadh, ach tha aon phìosan ann nach b’urrainn dhomh aig an às gun a bhith ga leughadh. O chionn ghoirid, chomharraich muinntir Leòdhais mar a tha fhathast a’ toirt buaidh domhainn air an eilean agus na daoine a bh’ air a bhith fuireach na bliadhna. ’S e “Call an Iolaire” a chanadh cuid ris an tubaist tha seo, agus on a thachaire i ceud bliadhna air ais, agus on a bha, agus tha i cho fior chudthromach do mhuintir an eilein, bhà tachartasan ann, ann an Steòrnabhagh agus àiteachan eile, aig toiseach na bliadhna. Agus sin mar bu choir.

Aig an às sin, (agus seo an rud a rinn Dòmhnall, nach b’urrainn dhomh ach a thchuid thuice, a leughadh) chuair e bàrdachd air dòigh airson an tachartas seo, a chaidh a chumail ann an Steòrnabhagh, a chomharraich. Chuair muintir an tachartais solais, sios san uisge, a’ dealbhachadh oir-loighne a’ t-soithich – an Iolaire – agus, a’ coimhead air an oir-loighne seo, agus a’ bhàrdachd, innnisg mi guin do dh’huairich mi goirt a’ dol tro mo chrìdh. ’S fheudar gun do ghluais seo Mgr Meek cuideachd, agus ’s e “Am Bàta Laiste” a chuair e air a’ bhàrdachd aige.

Are you familiar with the Facebook page that Donald Meek set up? He calls it “Meek Lines”, and that’s where Donald writes down his thoughts and poetry occasionally, when they move him. Donald is a witty, talented man, and you needn’t spend a lot of time on “Meek Lines” to find something truly good, that really makes you think – or that would really please you to read.

I myself found articles that I liked the first time I looked at his writings, but there’s one piece that I couldn’t help but read the time I went. A little while ago, people in Lewis commemorated a sea tragedy that still has a profound effect on the island and the people who have lived there for generations. “The Iolaire Disaster” is what some call it, and, since it happened one hundred years ago, and since it was and is still so very important to the people of the island, there were events, in Stornoway and other places, at the start of the year. And that’s as it should be.

At that time (and this is what Donald did that drew me to the piece, to read it) he composed a poem to commemorate this event, which was held in Stornoway. The townspeople put lights into the water, creating an outline of the ship – the Iolaire – and, looking at the outline, and reading the poem, I can tell you that I felt a shiver go through my heart. The lights must have moved Mr. Meek as well, and he named his poem “The lighted boat.”
The boat is now at harbour,
And it’s shining in the bay
Keeping the memory of every hero
That was sailing on that morning

The boat is now at harbour,
Far from the tossing of the high waves,
And there is peace throughout the village
That was, on that morning, in pain.

The boat is now at harbour,
And she speaks to us with love
About each man that never came home
On that morning, that was terrible.

The boat is now at harbour,
With every colour coming from her deck
And every boy has a light
Who was sailing her that morning.

The boat is now at harbour,
A lasting memory on the shore,
And in the beautiful evening,
The morning star on her top

The boat is now at harbour,
But the news will be as it was,
And that morning and what happened
Will grieve us forever.

The boat is now at harbour,
And she is shining in the bay
Keeping the memory of every hero
That was sailing on that morning.

Bàrdachd chumhachdach, air call uamhasach, agus cha chanainn gum faca mi smuaintean na bu fhreagarraiche airson faireachdainean agus tür an droch chall tha seo a ghlacadh. Ged a tha mòran de na pìosan aig Dòmhnall còir aotrom, agus geur-fhaclach, seo eileimplear a tha a’ taisbeanadh cho math ’s a tha e mar sgríobhadair agus bàrd. Bu mhòr a mholainn gun tèid sibh a Facebook airson sùil a thoirt air “Meek Lines”.

A powerful poem for a horrible tragedy, and I can’t say I’ve seen a more appropriate tribute to capture this terrible loss. Although many of Donald’s pieces are light-hearted and witty, this poem is an example that showcases his skills as a writer and poet. I highly recommend you go and look up “Meek Lines” on Facebook the next time you’re on.
I think I have spotted an interesting approach to developing literature for the upcoming generation of native speakers and learners. If I am not mistaken, publishers started with large numbers of children’s books. Now, as the cohort grows older, they are getting served with books for teenagers and more recently, for young adults. These three books cater especially to people whose language skills are still shaky. The actual formatting details differ slightly but all three have brief English-language summaries at the start of each short chapter, as well as little glossaries to help with less common words.

*Saoghal Eile* by Màiri E. NicLeòid
Sandstone Press (Lasag Series) 2017, 74 pages

*Saoghal Eile* is the sweetest, simplest, and most accessible of the three books. Eilidh lives near a loch that flooded out the town of Baile Dearg when a hydroelectric project was built. She has just had a fight with her fiancé and still boiling, she walks over a bridge. Her anger turns to panic when she discovers that she has somehow walked back to 1962 and into the still unflooded town. She is suddenly homeless and broke (her pocket change is from the 21st Century) and desperate to find people she can trust to believe her story and perhaps even help her to get back to her own time. She discovers that even in the Gàidhealtachd life styles and customs have changed dramatically over the decades, sometimes for the worse and sometimes for the better. She discovers that she journeyed through time because someone needs her help, but she must discern who that is and how to help before she can return to her own time.

*Cleasan a’ Bhaile Mhòir* by Catriona Lexy Caimbeul
Sandstone Press (Meanmnach Series) 2009, 93 pages
ISBN 978-1-905207-29-9

*Cleasan a’ Bhaile Mhòir* also features a good-hearted, plucky, but not always sweet heroine. Jessie had a successful stage career in her school years in the Gàidhealtachd and is confident that she will do nicely in London. After years of waiting on tables and with her acting career as distant as when she arrived, she is ready to slink back home. She is commiserating with the cook, an ex-con of Ugandan descent, when they devise an alternative way of making some extra money that also utilizes her acting skills. She will help people with difficult personal problems (mostly romantic) by setting up little scenes that will help them get resolutions.

*Banais na Bliadhna* by Maureen NicLeòid
Sandstone Press (Lasag Series) 2006, 74 pages
ISBN 978-1-910124-84-0

*Banais na Bliadhna* is a sequel to *Saoghal Eile* and continues the story of Eilidh. She has returned to her own time and is trying to adapt to the 21st Century. She meets some old friends and discovers that some things haven’t changed much, but others have. She also meets some new friends who help her adjust to modern life.

Reviewed by Ted Brian Neveln
someone like an undercover Dear Abby who plunges right into the middle of the action, or an Amélie for pay in gritty London. Gritty indeed, featuring brushes with thugs, obnoxious rich Englishmen who are contemptuous of Scots and especially Gaels, urban paranoia, Jessie throwing up in an alley after too much drinking, and an unusual romance. She turns out to be reasonably skilled at her “cleasan” (stratagems) while navigating the “cleasan a’ bhaile” (city ways), but is also lucky.

_Banais na Bliadhna_ is less gritty but the most wicked by far. I found the Gaelic to be more challenging than in the other two books, and there are also many pop culture references, some of which are international but others presuppose a familiarity with the UK pop scene. Anna and Dòmhnall are sitting drearily at the singles table at still another overwrought wedding for which they have had to provide obscenely overpriced presents. Imagine yourself in their place, disgusted at the crassness and at your singlehood. What would you do? Well, of course, you would plan a fake courtship leading up to a loveless marriage that commences with a ridiculous wedding to which you invite as many people as possible so you can max out on pricey presents. This will be followed by the usual divorce and an equitable division of the loot. Will sweetness and light triumph somehow? Will true love make a surprise entrance? I’m not saying.

All three of these books are enjoyable and highly recommended. My wife and I really enjoy reading about snarky young Gaelic women who are not sitting around brooding about Culloden and the Clearances, but rather are wisecracking their way through the modern world, while at the same time, being confident members of the Gàidhealtachd wherever they live. These are all good books for a reading group.

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**Zach Wallace**, from Waterloo, Ontario, has been working in the film department at Taigh Chearsabhagh, North Uist, since last year. We asked him if he has heard vocabulary on the island that he hasn’t heard elsewhere in the Highlands. Zach also wrote an article on new Gaelic words in ANA in the fall of 2018.

**Tha Sgàire Uallas à Waterloo, Ontario, air a bhith ag obair anns an roinn film aig Taigh Chearsabhagh, Uibhist a Tuath, on uiridh. Dh’iarr sinn air nan cuala e faclan san eilean nach cuala e aite sam bith eile air a’ Ghàidhealtachd. Sgriobh Sgàire cuideachd alt air faclan Gàidhlig ùra anns _An Naidheachd Againne_ as t-foghar 2018.**

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**Chan e sin boinneagan-uisge a tha a’ tuiteam air mo cheann le Sgàire Uallas**

Bho thàinig mi a dh’Ubhivist o chionn seachd miosan a-nist, fhuaire mi omadh cothrom a’ Ghàidhlig a chleachdadh is a chluinnitinn ann an suidheachadh bha úr dhomh. Agus an cois suidheachaidh úir mar sin, is tric a dh’amaiseas mi air facal úr no dualchainteach. Airson an uilt bhig seo, dh’iarradh orm beagan dhiubh sin a chur air shùilean dhuibh, agus tha mi toilichte gu leòr sin a dhèanamh!

Tha mi am beadhach gu bheil a’ mhòr-chuid de na leanas a’ buntainn do dh’Ubhivist a mhàin, no co-dhiù nach eil iad cho cumanta ann an eileanan is dualchainteann eile. No co-dhiù co-dhiù, chan fhaca ’s cha chuala mise riabh iad gus an tàinig mi a-nall! Agus b’ fhiach a ràdh cuideachd mus tòisch mi nach e liosta coileanta a bheir mi seachad an seo, ach a-mhàin na faclan a thig am bàrr m’ inntinne fhad ’s a theid mi air n-aghaidh. Nise. Seo iad.

Sa chlad dol a-mach, ged a tha am facal seo air bilean an t-sluagh air feadh nan eileanan, mhothaich mi nuair a
We’ve featured Stòrlann before, but it’s always worth returning to a website which keeps adding great resources for Gaelic learners and teachers.

What’s new at Stòrlann now? Na Meadhanan / The Media. Here, you’ll find a PDF of the stage play of Cô Rinn E?, Dùmhnall Iain MacLomhair’s 1993 Gaelic murder mystery. Or you can watch the first three episodes of Bannan and download floor scripts and accompanying teachers’ notes.

For Na Meadhanan, click: https://www.storlann.co.uk/fileanta/na-meadhanan/

For Stòrlann’s homepage, click: https://www.storlann.co.uk

A Website to Watch

We’ve featured Stòrlann before, but it’s always worth returning to a website which keeps adding great resources for Gaelic learners and teachers.

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For Stòrlann’s homepage, click: https://www.storlann.co.uk
How We Formed a (Very) Small Gaelic Learner’s Group

by Joyce Campbell

About three years ago I was a fortunate member of the Saturday Morning Gaelic Breakfast Club in Ithaca, NY, founded and led by Wayne Harbert, Cornell University Linguistics professor and fluent Gaelic speaker—and current contributor to this newsletter via his ‘Oisean a' Ghràmair’ column. We learned Gaelic while sampling delicious homemade treats. Some of us also participated in Professor Harbert’s student reading group at Cornell on weekdays. What splendid opportunities for Gaelic learners in a small, geographically isolated area! But all good things come to an end, and when Professor Harbert retired, he needed to prioritize his time in other directions.

I continued studying Gaelic via Skype with Cam MacRae, my current teacher. And then Sandy Buckles came to town. She had been studying with Frances Acran on Skype and suggested that we form a Gaelic study group. After a little prodding, I agreed to give it a try. I talked about it with Cam and with Wayne, both of whom were very supportive and generous with advice and suggestions on how to proceed.

We posted flyers around town, emailed our lists of contacts, and talked to friends and neighbors. Sandy publicized our new group on Facebook. We decided on a name: “The Ithaca Scottish Gaelic Society”. We reserved a small conference room for free at our local library. At our much anticipated first meeting in November 2018, we had five attendees! We shared our motivations for studying Gaelic: one man led tour groups in Scotland, another had studied Gaelic in the early 1990s and kept up with it via internet sites. One woman had sampled a bit of Gaelic on a long-ago trip to Scotland. Sandy had studied Gaelic for about a...
An Invitation from Slighe nan Gàidheal

The Board of Directors of Slighe nan Gàidheal in Seattle invites you to attend Féis Seattle 2019 this coming August in Olympia, Washington.

From August 13-18, Evergreen College will be filled with piping, singing, fiddling, clàrsach music, and the sounds of Scottish Gaelic. Please join us for the classes, céilidhs, concerts, and “craic”.

Information about our stellar faculty and accommodation can be found at www.slighe.org or on the Féis Seattle Facebook page.

We would be overjoyed to forge new bonds of friendship with the members and leaders of ACGA!

Sincerely yours agus le meas,

Richard Hill
President Emeritus
Slighe nan Gàidheal

→ See more information about the Féis on the following page! ←
Fèis Seattle brings together leading tradition-bearers from Scotland and Cape Breton with eager students in a thriving community for an unforgettable event. Whether you are interested in piping, fiddle, harp, Gaelic Song or language, there is something for everyone. This is a one-of-a-kind event highlighting the music, language and culture of Scotland and Cape Breton.

Evening ceilidhs, walks on the beach, visiting with old friends and making new ones. . . .it’s the Highland way!

Presenters
Kathleen MacInnes – Gaelic song
Rona Lightfoot – piping & canntaireachd
Ingrid Henderson – harp
Ewen Henderson – fiddle
Gary Innes – accordion & shinty
Catriona Parsons – Gaelic language
Frances Acar – Gaelic language
Archie Campbell – Gaelic language
Rachel McPherson – Gaelic language

Location
Our new location, Evergreen State College, 2700 Evergreen Pkwy NW, Olympia, WA 98505, offers apartment-style housing and is easily accessible from SeaTac airport or by highway.

Pricing
Your holiday is all-inclusive; that means room, board, daily classes, workshops, and nightly ceilidhs for one low price.

Early bird full registration (before 6/1/19) $795
Regular full registration (after 6/1/19) $825

OR 2 payments of $405 Total of $810
OR 3 payments of $275 Total of $825

Foreign travel discount: 20%

Early bird full registration without lodging (before 6/1/19) $595
Full registration without lodging (after 6/1/19) $625
Weekend only $450

Please note that there is no onsite accommodation for sleeping in campers/cars, etc.

To register see https://www.slighe.org/feis-seattle-2019
Dè Tha Dol?
Gaelic Events

An Giblean 2019 / April 2019
Slighe nan Gàidheal, Gaelic Intensive Day, Lake City Presbyterian Church, Seattle, WA, April 6, 2019
Slighe nan Gàidheal offers three levels of progressive instruction, plus a Ceum Suas group for ongoing and advanced learners, with immersion activities throughout the levels. For more information or to register, see: https://www.slighe.org/events/2019/4/6/gaelic-intensive-day-6

Easter Break Gaelic Courses, Sabhal Mòr Ostaig, Isle of Skye, April 1–12, 2019
The Gaelic college on Skye offers a number of one-week courses in Gaelic language, instrumental music and song over the Easter break. For a list of courses and prerequisites, see: http://www.smo.uhi.ac.uk/en/cursaichean/cursaichean-goirid/caisg-2019/

An Cèitean 2019 / May 2019
Slighe nan Gàidheal, Language Enrichment Day, Lake City Presbyterian Church, Seattle, WA, May 4, 2019

Gàidhlig as t-Earrach / Spring Gaelic Weekend, Gaelic College of Arts and Crafts, St. Ann’s, NS, May 17–19, 2019
This adult-only session will include all things spring, perhaps learning how to garden in Gaelic, getting outside for a hike and, of course, songs and tunes. The weekend offers instruction in the Gàidhlig Aig Baile (GAB) style of teaching, which allows students to be fully immersed, even at the most beginner level. Classes are available in a variety of topics and skill levels (Beginner, Intermediate, and Advanced) with evening activities. See https://gaeliccollege.edu/session/gaidhlig-as-t-earrach-spring-gaelic-weekend-for-adults/

Gàidhlig san Taigh-sholais / Gaelic in the Lighthouse Immersion Weekend, Cove Point Lighthouse, Lusby, MD, May 31–June 2, 2019
Beginner and Intermediate levels. Instructors: Scott Morrison and William Cassidy. Tuition is $80 and includes lodging, all study materials, Friday night light fare, Saturday breakfast, lunch, and dinner and Sunday breakfast. Space is limited. See https://tinyurl.com/gaidhlig-san-taigh-sholais

An t-Òg-mhios 2019 / June 2019
Mòd nan Lochan Mòra / Great Lakes Mòd, Akron, OH, June 7–9, 2019
Rachel Walker will adjudicate. For more information, email Anne Alexander at tinwhistle_aa@yahoo.com

Ontario School of Piping and Drumming Conversational Gaelic Immersion, Lakefield College, Lakefield, ON, June 23–June 28, 2019
Lakefield is located 90 km NE of Toronto. Instruction will be offered at the Intermediate (Kerrie Kennedy, Toronto) and Advanced (Angus MacLeod, Cape Breton) levels. Day student fees ($550 CDN) include lunch, dinner and evening programming. Boarding student fees also include breakfast and accommodation ($1000 CDN). Registration closes June 1. For more information or to register, see http://ospd.ca/conversational-gaelic-immersion-program/

An t-Iuchar 2019 / July 2019
Summer Gaelic Courses, Sabhal Mòr Ostaig, Isle of Skye, July 1–29, 2019
The Gaelic college on Skye offers a number of one-week courses in Gaelic language, instrumental music and song over the summer. For a list of courses and prerequisites, see: http://www.smo.uhi.ac.uk/en/cursaichean/cursaichean-goirid/cursaichean-samhradh-2019/
Beinn Seanair / Grandfather Mountain Gaelic Song and Language Week, Banner Elk, NC, July 7–12, 2019
More details coming soon: http://www.acgamerica.org/events/grandfather-mountain/

An Lùnasdal 2019 / August 2019
Fèis Seattle, Evergreen State College, Northwest Olympia, WA, August 13–18, 2019
Fèis Seattle moves to a new date and location for 2019. Confirmed participants, to date, include Kathleen MacInnes, Rona Lightfoot, Ewen Henderson and Catriona Parsons. Registration now open.
https://www.slighe.org

Summer Gaelic Courses, Sabhal Mòr Ostaig, Isle of Skye, August 5–23, 2019
The Gaelic college on Skye offers a number of one-week courses in Gaelic language, instrumental music and song over the summer. For a list of courses and prerequisites, see:

Summer Youth Gaelic Immersion, Gaelic College of Arts and Crafts, St. Ann’s, NS, August 19–22, 2019
This four-day Gaelic immersion is designed for youth, ages 10 - 17, who express a keen interest in increasing their knowledge of Gaelic language and culture. No prior experience is needed to attend. New Beginner, Intermediate, or Advanced. Classes will focus on activity-based learning, and will incorporate Gaelic song, storytelling, drama, cultural lessons and games. Other fun activities will include a bonfire, jam session, square dance, ghost walk, milling frollic, and Capture the Flag in Gaelic. Parents are invited to attend the Closing Cèilidh at 2 pm on the Thursday.
See https://gaeliccollege.edu/session/youth-gaelic-immersion/

An Dàmhair 2019 / October 2019
Mòd Nàiseanta Rìoghail a’ Chomuinn Ghàidhealach / An Comunn Gàidhealach’s Royal National Mòd, Glasgow, Scotland, October 11–19, 2019
Celebrating Gaelic linguistic and cultural heritage, the Mòd provides opportunities for people of all ages to perform across a range of competitive disciplines including Gaelic music and song, Highland dancing, instrumental music, drama, sport and literature.
See https://modghlaschu2019.com

Julie Fowlis in concert, Beaches Presbyterian Church, 65 Glen Manor Road, Toronto, ON, October 23, 2019
8 pm. See https://www.juliefowlis.com for ticket information when it becomes available.

Oidhche Shamhna Gàidhealach | Halloween Gaelic Weekend, Gaelic College of Arts and Crafts, St. Ann’s, NS, October 25–27, 2019
This weekend will blend spooky fun and traditional Gaelic Halloween practices, with time set aside just for ghost stories, old-fashioned fuarag, and a masquerade square-dance. The weekend offers instruction in the Gàidhlig Aig Baile (GAB) style of teaching, which allows students to be fully immersed, even at the most beginner level. Classes are available in a variety of topics and skill levels (Beginner, Intermediate, and Advanced) with evening activities.
See https://gaeliccollege.edu/session/oidhche-shamhna-gaidhealach-halloween-gaelic-weekend/

An t-Samhain 2019 / November 2019
An Nollaig Ghàidhealach | A Gaelic College Christmas, Gaelic College of Arts and Crafts, St. Ann’s, NS, November 29–December 1, 2019
Kick off the holiday season with a Gaelic immersion weekend that includes a turkey dinner with all the trimmings, Christmas carols and decorating, and a chance to relax by the fireside with friends new and old. The weekend offers instruction in the Gàidhlig Aig Baile (GAB) style of teaching, which allows students to be fully immersed, even at the most beginner level. Classes are available in a variety of topics and skill levels (Beginner, Intermediate, and Advanced) with evening activities.
See https://gaeliccollege.edu/session/an-nollaig-ghaidhealach-christmas-at-the-gaelic-college/
Is your Gaelic class or study group planning an event, or are you aware of an event with substantial Scottish Gaelic content that you’d like your fellow ACGA members to know about? You can make submissions to ‘Dè Tha Dol?’ by sending the following information to naidheachd@acgamerica.org

- Name of event
- Date
- City
- Address of venue
- A short description, or web link and / or contact person’s email address

Please keep in mind the following deadlines:

- Spring – February 15 (published March 15)
- Summer – May 15 (published June 15)
- Fall – August 15 (published September 15)
- Winter – November 15 (published December 15)

Answer to Photo Quiz, p. 6

The city is Inverness. For another view of the area with landmarks labeled, click this link.
https://eoimages.gsfc.nasa.gov/images/imagerecords/39000/39760/Inverness_560.jpg

Answer to Seanfhacal na Ràithe, p. 9

Bidh iteagan bòidheach air na h-còin a tha fad’ às.
There are beautiful feathers on the distant birds.
(The grass is greener on the other side.)
Help Wanted

One of the benefits of membership in ACGA is our quarterly bilingual e-zine, *An Naidheachd Againne*. It is often the only connection that geographically isolated members have with ACGA and Scottish Gaelic. We hope that you enjoy reading it as much as the editorial team enjoys putting it together for you.

If *An Naidheachd Againne* is something that you consider to be worthwhile, we wonder if you would consider joining our volunteer editorial team. Gaelic is not a requirement in order for you to volunteer your help.

We are looking to fill the following positions to supplement the current editorial team. Please note that we work cooperatively so that no one person is left with too much of the work.

**English Proofreaders**
Must be:
- Able to work carefully according to our guidelines to proofread content for spelling, typographical and formatting errors. No particular computer skills required beyond a general ability with Word, Apache OpenOffice or Pages.
- Willing to join the ACGA forum where discussion about the current issue takes place
- Available in the two weeks before publication (not necessarily for every issue). Publication dates are March 15, June 15, September 15 and December 15.

**Content Editor**
Must be:
- Willing to shadow the current content editors for the next few issues to acquaint themselves with our process, and be ready to take on the job of content editor for one issue per year. We currently have three editors who take turns being content editor. Work on a particular issue begins approximately a month after the publication of the previous issue (March 15, June 15, September 15, December 15).
- Willing to join the ACGA forum where discussion about the current issue takes place.
- One of the “shepherds” who coordinate an issue by:
  - Deciding with the other editors on a lead article and contacting potential authors.
  - Contributing ideas for other articles / content of a particular issue and contacting authors.
  - Keeping track of article submissions and deadlines.
  - Coordinating the proofreading schedule.

**Layout Editor**
Must:
- Be experienced with Microsoft Word and Publisher, especially with creating and using styles.
- Have a sense of *An Naidheachd Againne* design.
- Expect to do one issue per year and take over at some point.
- Be available at least 2 weeks prior to publication (March 15, June 15, September 15, December 15).

If you are interested in any of these positions, please email membership@acgamerica.org

leis gach deagh dhùrachd,

An Sgioba Deasachaidh ANA
~Barbara
~Cam
~Janice
~Suzanne
## Directory of Gaelic Classes & Study Groups

### Arizona
**Tucson**
Classes  
Muriel Fisher [http://www.murielofskye.com](http://www.murielofskye.com)

### California
**Sacramento Area**
Classes  
Donnie MacDonald [minchmusic@comcast.com](mailto:minchmusic@comcast.com)

### Colorado
**Boulder**
Study Group  
Sue Hendrix [susan.hendrix@colorado.edu](mailto:susan.hendrix@colorado.edu)  

### Denver
Conversation Group  
Monthly at Stella's Coffee Shop  
Reese McKay [reese.mckay25@gmail.com](mailto:reese.mckay25@gmail.com)

### San Luis Valley
Daily Gaelic  
Skype-based online private lessons and classes, and email courses  
[http://www.gaidhliggachlatha.com](http://www.gaidhliggachlatha.com)  
Find us on Facebook  

### Illinois
**Springfield**
Study Group  
Bill McClain  
217-854-7918  
[https://tinyurl.com/SpringfieldILLGaelic](https://tinyurl.com/SpringfieldILLGaelic)

### Maryland
**Baltimore**
Study Group  
[https://tinyurl.com/BaltimoreGaelic](https://tinyurl.com/BaltimoreGaelic)  
Rick Gwynallen [rgwynallen@yahoo.com](mailto:rgwynallen@yahoo.com)  
301-928-9026

### New York
**New York**
Classes  
New York Caledonian Club  
Contact Barbara L. Rice, Chair, Scottish Studies  
[Barbara.Rice@nycaledonian.org](mailto:Barbara.Rice@nycaledonian.org)  
[https://nycaledonian.org/scottish-studies/](https://nycaledonian.org/scottish-studies/)

### North Carolina
**Triangle / Raleigh area**
Study Group  
An Phillips [fiongeal@gmail.com](mailto:fiongeal@gmail.com)

### Virginia
**Catlett**
Local in-person and via Skype  
Michael Mackay [mackay@progeny.net](mailto:mackay@progeny.net)

### Northern Virginia-Washington, DC-Maryland
**Gàidhlig Photomac**  
Gaelic Learning Community  
Regular workshops and social events  
Join us on [www.Meetup.com](http://www.Meetup.com)  
Contact Liam [willbcassidy@gmail.com](mailto:willbcassidy@gmail.com)

### Washington
**Seattle**
Classes & Study Groups  
Slighe nan Gàidheal  
[http://www.slighe.com](http://www.slighe.com)

### Canada
**British Columbia**
**Vancouver**
Classes  
Comunn Gàidhlig Bhancoubhair  
Email [Vancouvergaelic@gmail.com](mailto:Vancouvergaelic@gmail.com)  
[https://www.facebook.com/GaelicVancouver/](https://www.facebook.com/GaelicVancouver/)

### Ontario
**Toronto**
Classes  
Comann Luchd-Ionnsachaidh Thoronto  
Gaelic classes & private tutoring  
[http://www.torontogaelic.ca](http://www.torontogaelic.ca)

### Québec
**Montréal**
Study Group & Celtic choir  
Linda Morrison [linda@lindamorrison.com](mailto:linda@lindamorrison.com)

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### 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](http://www.acgamerica.org/learn/classes)

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ACGA Online Faces

Like most organizations in the modern world, ACGA has several online faces, including:

- [www.acgamerica.org](http://www.acgamerica.org), our main website, containing a blog for announcements, tips, articles, etc.; an archive of newsletters; detailed information about our major events; information about ACGA and how to join; learning resources; and more.


- [https://www.facebook.com/ACGAGaelic](https://www.facebook.com/ACGAGaelic), our Facebook page.

- [www.youtube.com/user/ACGAmerica](https://www.youtube.com/user/ACGAmerica), our YouTube channel with video content.

- [https://twitter.com/ACGAGaelic](https://twitter.com/ACGAGaelic), our Twitter account, used for ACGA announcements.

- [http://usmod.wordpress.com/](http://usmod.wordpress.com/), the ACGA Mòd website, containing information about past, present, and future Mòds.

- [https://www.facebook.com/groups/1463155417230179/](https://www.facebook.com/groups/1463155417230179/), a special Facebook page for our Gaelic Song and Language Week at Grandfather Mountain.

An Naidheachd Againne

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