

An Naidheachd Againne

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Rugadh Liam Alastair ann an Eilean Rhode anns na Stàitean Aonaichte. Thòisich e air Gàidhlig ionnsachadh aig Oilthigh Dhùn Èideann far an do cheumnaich e bho Sgoil Eòlais na h-Alba le ceum ann an Ceiltis agus Arc-eòlas. Tha e a-nis fileanta sa Ghàidhlig agus tha e na Oifigear Leasachaidh Gàidhlig airson Ceòlas.

Liam Alastair was born on Rhode Island in the United 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.

Na Gillean Cullaig à 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 còmhla ann an cidsean 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 fhaicear an Alba iad ach ann an dhà no trì bhailtean.

The Hogmanay Boys of South Uist

by 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...*

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, once widespread throughout the Highlands and Islands and amongst emigrant communities, is now only observed in a handful of townships in Uist.



Chaidh an dealbh a thogail ann an Loidse Ghròigearraidh, far an robh bean-an-taighe a' toirt beannachadh na Bliadh' Ùire leis a' chaisean. Bithear a' lasadh a' chaisein agus ga chur mun chuairt air a' cheann trì turais gu beannachadh.
/ This photo was taken in Grogarry Lodge, where the bean-an-taighe is bestowing blessings of the New Year with the caisean. The caisean is lit and passed around the head three times.
Liam Alastair Crouse

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

B' àbhaist gur e sgonaichean is measan a fhuairleadh; 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 làthair – bean-an-taighe an toiseach – mar bheannachadh airson na bliadhna ùire.

Ach a' cuairteachadh a' chleachdaidh san linn ùir seo, tha dùbhlán 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 challaigean? 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 bheil mi ag obair, Fèis Chullaig ann an 2015 – fèis a tha a' ruith eadar an Nollaig agus Oidhche na Bliadhn' Ùire. Mar phàirt den fhèis seo, bhathar airson cleachdanan 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 ionadail 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. Air a' chiad bhliadhna, chleachd sinn coinneal (mar a bhios cuid a' dèanamh). Bhon uair sin, tha mi air dà sheòrsa caisein fhaighinn – caisean à Èirisgeidh (a chuireas oillsgean gu feum) agus caisean tomadach à Smercleit, dà àite far an tathaich na gillean fhathast. Gheibh sinn greim air caisean an uchd-caora fhathast.

Ge-tà, bha dà dhùbhlán 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, chuir sinn romhainn an tachartasan againn a chur ann an cois cèilidh san taigh-òsta feasgar (thoir an aire air lasair mhòr a' chaisein ge-tà!). Dh'obraich seo le bhith toirt cothrom don choimhearsnachd gu lèir an cleachdadh fhiosrachadh ann an àite poblach.

Where the boys once received scones and fruit, they now receive sweets 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.



Dà eisimpleir 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

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.

Tha an dùbhlán eile na adhbhar-deasbaid daonnan: am bu chòir do chaileagan a bhith falbh mun cuairt cho math ris na gillean? Nochdaidh an deasbad gach bliadhna agus mar as trice 's e boireannaich agus caileagan fhèin a chanas nach biodh e ceart (no nach eil iad son a dhèanamh). Creididh mi gur e sin nàdar an deasbaid an cois ùrachadh nan seann chleachdanan. Ach dh'fhaoidte gum faicear na caileagan Cullaig am-bliadhna fhathast!

Fo-sgrìobhadh

'S e fèill geamhraidh a th' ann am Fèis Chullaig, air a ruith le Ceòlas Uibhist ann an Uibhist eadar an Nollaig 's a' Bhliadhn' ùr. A thuilleadh air cleachdanan dualchasach na sgìre a bhrosnachadh, bidh an fhèis a' toirt cothrom do dhaoine tighinn cruinn còmhla ann am meadhan na dùdlachd. Am-bliadhna (2018), tha coltach gun deach aon nighean a-mach còmhla ris na gillean eile ann an aon de na bailtean far a bheil na gillean fhathast a' tadhal air na taighean.

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.

Criomagan / Bits of This and That

The Gaelic Books Council and Scottish Book Trust Gaelic New Writers Awards 2019

Liam Alastair Crouse, who wrote the lead article in this issue of *An Naidheachd Againne*, "Na Gillean Cullaig à Uibhist a Deas," and is Gaelic Development Officer for Ceòlas based in South Uist, and June Graham, a part-time tutor at Lews Castle College in Stornoway, have been announced as recipients of this year's New Gaelic Writers Awards. They follow in the footsteps of Gaelic authors such as Calum L. MacLeod, Morag Ann MacNeil and Marion F. Morrison, all of whom have gone on to see their work in print after participating in the Awards programme.

Further information about the 2019 Gaelic New Writers Awardees, and samples of their work, can be found here: https://gaelicbooks.org/index.php?route=information/information&cat=2&information_id=80

Sheòl an Iolaire / The Iolaire Sailed

If you'd like to learn more about "Am Bàta Laiste / The Lighted Ship," the subject of Donald Meek's poem on page 11 of this issue, click on the link below to the Stornoway Port Authority's website where they describe Sheòl an Iolaire, the touching tribute to the men who died when the Iolaire sank just outside Stornoway harbor on January 1, 1919. You'll find more photos of the installation on Sheòl an Iolaire's Facebook page.

<http://www.stornowayportauthority.com/lights-iolaire-installation-stornoway-harbour/>

Disasta no Blasta?

Do you like to cook? Maybe you prefer watching cooking videos. Check out this YouTube channel with Gaelic videos of children cooking. You decide: Disasta no blasta?

<https://www.youtube.com/channel/UCZxWXpddKyNsCAIkULb9qMQ>

Do you Instagram?

Earlier this year Sabhal Mòr Ostaig began posting Gaelic cartoons and captioned drawings on Instagram at [insta_comais](https://www.instagram.com/insta_comais/). You'll find them at https://www.instagram.com/insta_comais/ The school's main Instagram page is https://instagram.com/sabhal_mor_ostaig



Sabhal Mòr Ostaig – [insta_comais](https://www.instagram.com/insta_comais/)

Litir bho'n Cheann-Suidhe

le Mìcheal MacAoidh



Letter from the President

by Mike Mackay

A Chàirdean Ionmhainn,

A bheil sibh sgìth dhe'n gheamhradh fhathast? Tha coltas ann nach tig làithean grianach blàth an t-samhraidh a-chaidh aig an àm seo dhe'n bhliadhna, ach tha fhios nach bi e fada a-nist – ge b' e dè a chunnaic a' Chailleach a' chiad latha dhe'n Ghearran, chì sinne an t-earrach mu dheireadh thall, luaithe no maille.

Tha iad ag ràdh gur e seo an t-àm cuideachd a bhios na tuathanaich agus daoine a bhios ri gàirneilearachd gu math trang – 's dòcha, nas trainge na àm sam bith eile dhe'n bhliadhna, seach àm a' chuir agus àm na buaine. Ciamar a tha sin? Uill, seo an t-àm nuair a bhios sinn ri planaigeadh agus bruidh (s dòcha) mu na liosan agus gàrraidhean a bhios againn 'san t-samhradh. On a tha am fearran fada ro chruaidh-reòite airson rud sam bith eile, chan eil dad ri dhèanamh ach bruidh!

Mar an ceudna, seo an t-àm a bhios mòran againn a' dèanamh planaichean agus a' bruidh mu na tachartasan dhan tèid sinn as t-earrach, as t-samhradh, agus as t-fhoghar. Cumaidh ACGA tachartasan ceart gu leòr, agus tha sinn an dòchas gun smaoinich sibh-se mun fheadhainn sin! Bidh sibh a' feitheamh airson fios fhaighinn mu Bheinn Seanair, agus canaidh mi dìreach gu bheil comataidh na h-iomairt sin fhathast trang a' cur cùisean an òrdugh, agus iad an dòchas fiosrachadh a sgaoileadh thugaibh ann an ùine nach bi fada.

Bu mhath leam innse dhuibh cuideachd gu bheil buidheann a bha riann ceangailte ris a' Chomunn seo – seinneadairean ann an Ohio aig a bheil còisir bheag mhath – a' dol a chèilidh air Mòd Glaschu am-bliadhna. 'S e rud mòr a th' ann a sin, agus thuir muinntir a' Mhòid a tha thall gun cuir iad fàilt' agus furan orra, agus muinntir a' Mhòid a' feuchainn ri còisirean bho gach ceàrn dhe'n t-saoghal a thional dhan a' Mhòd an turas seo. Ma bhios sibh ann 'san àm, bidh fàilt' oirbh cuideachd, agus nach tig sibh am brosnachadh, agus iad a' feuchainn ri sealltainn an cuid sgilean dhan t-saoghal Ghàidhealach aig an tachartas as Gàidhealaich a th' againn!

Le dùrachdan,

Mìcheal MacAoidh

Ceann-suidhe, ACGA

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

Tha Iain agus càch ag ullachadh na bainnse , agus tha na h-aoi ghean a’ ruigsinn a’ chaisteil, eadhan bàrd diomhair. Ach am measg na fèilleachd, tha Iain a’ faireachdainn neo-shocair.

Sgoil nan Eun neo Sgeulachd Iain Fhearchair Òig

le Liam Ó Caiside

Caibideil a Còig Deug: Aoigh gun chuireadh

“Bha Iain agus na gillean uabhasach trang ag ullachadh airson na bainnse aig àm na Bliadhn’ 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 òrdugh. Chleachd iad na leasanan nuair a bha faochadh orra, ged nach bu tric a fhuair 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’ bhalach, mar a chì sibh.

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

Thainig iad nan aonar, agus ann am buidhnean beaga. Aon latha, ràinig carbad le ministear clèireach agus sagart. Chuir e annas air Iain nuair a dh’ionnsaich e gun robh iad nan draoidhean cuideachd. “Tha draoidhean anns gach dreuchd agus obair, ’ille,” ars an Draoidh Mòr. “Nach b’ e sin an cleachdadh a chùm sinn beò, am falach, fad linntean.”

Aon latha, shiubhail duine na aonar tron gheata agus a-steach dhan chaisteal. Seann chòta mòr air agus seann aodach nach robh ro-ghlan, ad thrì-chòirnealach dhubh air a cheann agus bata-choiseachd chaorainn na làimh. Bha coltas aige mar dhuine a chaith a chuid làithean a-muigh fon spèir, ge b’ e uisge neo grian a bh’ ann. Bha paca leathair air a dhruim.

Thàinig an Draoidh Mòr na ruith agus chuir e fàilte mhòr chridheil air. Chaidh iad a-steach dhan talla, ann an achlaisean a chèile, a’ gàireachdainn agus a’ cabadaich mar sheann charaidean. “’S e bàrd ainmeil a th’ anns an duine ud, agus draoidh cuideachd, ged a tha coltas neach-ceàirde air,” thuirt Mac Dhòmhnail ri Iain. “Chaidh e air seachran as dèidh cogadh a’ Phrionnsa.”

“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 e dàn air leth airson na bainnse,” fhreagair an draoidh òg. “Chuala mi gun dèanadh e bàrdachd nuair a bhiodh e na laighe, agus clach mhòr air a bhrù, 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 na gillean gun robh an ceathrar seo nan oileanaich ann an Sgoil nan Eun nuair a bha Coibhidh na mhaighstir, bliadhnaichean air ais. Shaoil Iain, agus chan ann airson a’ chiad uair, gum b’ fheudar gun robh draoidhean a bhith na bu shine na bha an coltas.

Beag air bheag, chaidh na làithean dorcha seachad. Ged a bha i dorcha a-muigh, bha i sorch a-staigh. Àm na Nollaig a bh’ ann, agus bha an caisteal loma-làn de dhaoine, eadar na h-oileanaich agus na h-aoi ghean. 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’ oil leis an t-saoghal, agus chuimhnich iad fèilltean agus cleachdaidhean fada nas àrsaidhe cuideachd. Air Oidhche nan Seachd Suipearan, 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 riamh.



Chruinnich a h-uile duine anns an talla mhòr airson fèist a mhaireadh fad na h-oidhche. Thòisich iad le miasan beaga de bhiadh agus dh'fhàsadh na suipearan na bu mhotha tron oidhche. Fhuair iad ceòl agus òl leis an fheòil: ceòl na pìoba, na clàrsaich, agus na fìdhle, agus eachdraidh, òrain agus ùrsgeul na Fèinne, am measg “tartarach gleadhraich nan còrn.”

Ge b' e cò na daoine meadhrach, cha b' e Iain. As dèidh a' cheathramh suipeir, faisg air meadhan-oidhche, dh'fhàg e a charaidean agus chaidh e air ais dha na seòmraichean aig na h-oileanaich, far an do thog e suas leabhar. Cha robh fhios aige carson a bha e mì-shàsaichte, ach bu thoigh leis a bhith na aonar greis. Choisich e thairis an lios 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 staidhrichean cloiche, cama, caola gu mullach an tùir. Ged bha na steapaichean sleamhainn, reòite, dh'aithris Iain seun — “eòlas na ceuma-choise” a thug iad air — agus chaidh e suas cho cinnteach agus sàbhailte ri gobhar-beinne. Mu dheireadh thall, ràinig Iain an seòmar mòr cearslach anns an do dh'ionnsaich na gillean draoidheachd còmhla .

Cha robh feum aig Iain air coinne neo-lanntair.

BEINN SEAN AIR
GRANDFATHER MOUNTAIN
Gaelic Song & Language Week

Banner Elk, NC
July 7–12, 2019

More details coming soon!

www.acgamerica.org/events/grandfather-mountain/

Thuir e facal, agus nochd cruinne beag de sholas na làimh. Thomh 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-sgrìobhainn Chruithnis a bh' ann, agus dh'fheumadh e an cruinne-sholais a chumail dlùth ris na duilleagan.

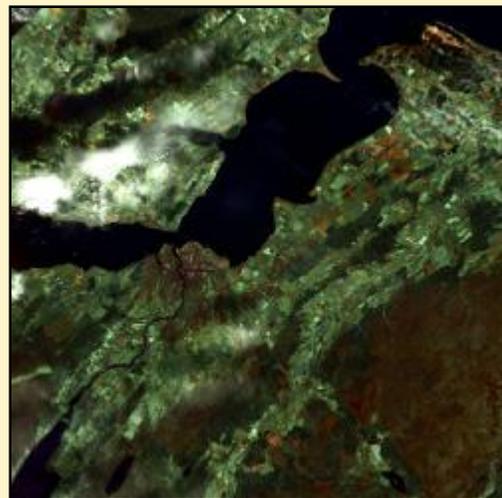
Sgrìobh draoidh dam b' ainm Trostan an leabhar ceudan air ais, cha mhòr mìle bliadhna air ais, 's dòcha, agus bha e gu math doirbh do dh'Iain a sgrìobhadh a leantainn agus a thuigsinn. Cho mòr 's a bha an ùidh aige anns na bha e leughadh, theab nach cuala Iain sgròbadh air an uinneig. Thug e sùil air agus dè a bh' ann ach calman bàn a' tachas air a' ghloinne.

Dh'fhosgail Iain 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 thoisich i a' fàs agus ag atharrachadh. Ann am pìoba na sùla, cha b' e calman a sheas air an t-sòla roimhe ach boireannach òg, agus thuit i a-nuas na achlais! Cò bh' ann ach Nighean an Sgàthain. “Shaoil mi nach fosgladh tu idir an uinneag ud!” thuir i.

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.



Litir à Dùn Èideann

by Jeff W. Justice

A Chàirdean,

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 ionnsachadh Gàidhlig, ach sgrìobhaidh mi an còrr dhen litir seo sa chànan. Tha mi a' cur romham Gàidhlig a chleachdadh gach latha oir bu chòir a h-uile latha agus a h-uile seachdain a bhith mar latha no seachdain na Gàidhlig. Tha mi 'n dòchas gun dèan sibh an aon rud. Mur eil sibhse agus mise, cò? Mur eil anis, 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



Oisean a' Ghràmair / The Grammar Nook

by Wayne Harbert

Scary Things About Gaelic (STAG):

Aghaidh ri Aghaidh / Face to Face

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 slipperier 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-Ghràmair 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' againn ri làimh* '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 doinninn* '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' fhaical* '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** (*Dè 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 / 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 ri the 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-nochd* '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 ri the* 'kind to her', *'S ann a tha truthas agam riutha* 'I pity them', *A bheil an obair a' còrdadh ri the?* 'Does she enjoy the work?', *Tha a' bhriogais ùr a tighinn riut* 'The new pants suit you', *Bha e ag eudach ri the* '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 fuighar 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 fhìn* '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".

Aran-sòda Èireannach

Gritheidean:

1 ugh
1 spàin-tì faoineig
1 1/2 chupa blàthaich neo bainne àbhaisteach
3 cupan min-fhlùir
3/4 cupa siùcair
1 spàin-tì salainn
3 spàintean-tì pùdair-fuine
1/4 spàin-tì sòda-fuine
1 chupa rèusanan

Ro-theasaich an àmhainn gu 350°F

Cuir ola agus min-fhlùir air pana cruinn meud 8 gu 9 òirlich no cuir pàipear-fuine air.

Measgaich an t-ugh, am bainne agus an fhaoineag ann am bobhla.

Measgaich an còrr dhe na gritheidean ann am bobhla eile. Cuir na gritheidean boga anns na gritheidean tioram agus measgaich iad ri chèile.

Bruich e san àmhainn aig 350°F fad uair a thìde no gus am bi e deiseil. (*S àbhaist dhomh sealltainn air an dèidh 50 mionaid gus am faic mi a bheil e deiseil.)

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.)



ponce-photography

<https://pixabay.com/en/bread-irish-soda-bread-loaf-crusty-1386753/>

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 chose 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 chanas e ris a' chunntas sin, agus sin far an cuir Dòmhnall còir a chuid smuaintean agus piosan bàrdachd an-dràs 's a-rithist, nuair a ghluaiseas a smuaintean e. 'S e duine eirmseach tàlanta a th' ann an Dòmhnall, agus cha leigeadh sibh a leas cus ùine a chur seachad air "Meek Lines" mus faigh thu rudeigin a tha fìor mhath, a bhios a' toirt oirbh smaoinachadh – no a chòrdas ribh dìreach a bhith ga leughadh.

Chunnaic mi fhìn piosan a chòrd rium a' chiad turas a thug mi sùil air na tha e air sgrìobhadh, ach tha aon phios ann nach b'urrainn dhomh aig an àm gun a bhith ga leughadh. O chionn ghoirid, chomharraich muinntir Leòdhais tubaist mara a tha fhathast a' toirt buaidh dhomhainn air an eilean agus na daoine a bh' air a bhith fuireach ann fad ghinealan. 'S e "Call an Iolaire" a chanadh cuid ris an tubaist tha seo, agus on a thachair i ceud bliadhna air ais, agus on a bha, agus tha i cho fìor chudthromach do mhuinntir an eilein, bha tachartasan ann, ann an Steòrnabhagh agus àiteachan eile, aig toiseach na bliadhna. Agus sin mar bu chòir.

Aig an àm sin, (agus seo an rud a rinn Dòmhnall, nach b'urrainn dhomh ach a dhol thuice, a leughadh) chuir e bàrdachd air dòigh airson an tachartas seo, a chaidh a chumail ann an Steòrnabhagh, a chomharrachadh. Chuir muinntir an tachartais solais, sìos san uisge, a' dealbhachadh oir-loighne an t-soithich – an Iolaire – agus, a' coimhead air an oir-loighne seo, agus a' bhàrdachd, innsidh mi gun do dh'fhairich mi goir a' dol tro mo chridhe. 'S fheudar gun do ghluais seo Mgr Meek cuideachd, agus 's e "Am Bàta Laiste" a chuir 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."



Am Bàta Laiste
le Dòmhnall E. Meek

Tha am bàta nis aig caladh,
's tha i laiste anns a' bhàgh,
cumail cuimhne air gach gaisgeach
bha a' mhadainn ud air sàil.

Tha am bàta nis aig caladh
fad' bho shad nan tonnan àrd',
is tha sìth air feadh a' bhaile
bha a' mhadainn ud fo chràdh.

Tha am bàta nis ag caladh,
's tha i labhairt rinn le gràdh
mu gach fear nach tàinig dhachaigh
anns a' mhadainn ud bha grànd'.

Tha am bàta nis aig caladh,
is gach dath a' tighinn bho clàir,
is tha lasair aig gach balach
bha sa mhadainn ud san t-sàil.

Tha am bàta nis aig caladh,
cuimhne mhaireann air an tràigh,
's anns an oidhche tha i maiseach,
reul na maidne air a bàrr.

Tha am bàta nis aig caladh,
ach bidh a naidheachd mar a bha,
's bidh a' mhadainn ud 's na thachair
a' cur smalan oirnn gu bràth.

Tha am bàta nis aig caladh,
's tha i laiste anns a' bhàgh,
cumail cuimhne air gach gaisgeach
bha a' mhadainn ud air sàil.

The Lighted Boat
by Donald E. Meek

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

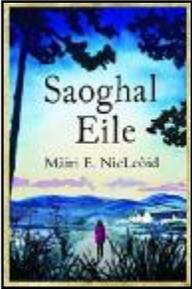
The boat is now at harbour,
But the news will be as it was,
And that morning and what happened
Will grieve us forever.

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 tùr an droch chall tha seo a ghlacadh. Ged a tha mòran de na piosan aig Dòmhnall còir aotrom, agus geur-fhaclach, seo eileimpleir a tha a' taisbeanadh cho math 's a tha e mar sgrìobhadair 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.

Book Reviews:



***Saoghal Eile* by Màiri E. NicLeòid**
Sandstone Press (Lasag Series) 2017, 74 pages
ISBN 978-1-910985-97-7



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



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

Reviewed by Ted Brian Neveln

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 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 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,

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.

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 àite sam bith eile air a’ Ghàidhealtachd. Sgrìobh Sgàire cuideachd air faclan Gàidhlig ùra anns *An Naidheachd Againne* as t-foghar 2018.

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.

Chan e sin boinneagan-uisge a tha a’ tuiteam air mo cheann

le Sgàire Uallas

Bho thàinig mi a dh’Uibhist o chionn seachd mìosan a-nist, fhuair mi iomadh cothrom a’ Ghàidhlig a chleachdadh is a chluinntinn ann an suidheachadh bha ùr dhomh. Agus an cois suidheachaidh ùir mar sin, is tric a dh’amaiseas mi air facal ùr no dualchainnteach. 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 beachd gu bheil a’ mhòr-chuid de na leanas a’ buntainn do dh’Uibhist a-mhàin, no co-dhiù nach eil iad cho cumanta ann an eileanan is dualchainntean eile. No co-dhiù co-dhiù, chan fhaca ’s cha chuala mise riamh iad gus an tàinig mi a-nall! Agus b’ fhiach a ràdh cuideachd mus tòisich 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 thèid mi air n-aghaidh. Nise. Seo iad.

Sa chiad dol a-mach, ged a tha am facal seo air bilean an t-sluaigh air feadh nan eileanan, mhothaich mi nuair a

Those aren’t raindrops falling on my head

by Zach Wallace

Since I came to Uist seven months ago now, I’ve had many opportunities to use and hear Gaelic in a situation that was new to me. In those new situations, I often come across a new and/or dialect word. For this wee article, I was asked to share some of them with you, and I’m pleased to do so!

I think that most of what follows applies to Uist only, or at least that they aren’t as common in other islands and dialects. In any case, I had never seen or heard them before coming over! And it’s worth saying as well, before I begin, that this isn’t a complete list I’m giving here, but rather the words that come to mind as I write this. But without further ado, here they are.

First off, though this word is used throughout the isles, I noticed when I arrived that *cliobhar* (clever, quick) is used more often than *luath*

ràinig mi gun tèid ‘cliobhar’ a chleachdadh mòran nas trice na luath an seo. Mar eisimplirean, ‘Fhuair mi bàta na bu chliobhaire.’ no ‘Thig am muir a-steach cho cliobhar’.

A thuilleadh air sin, ’s e còrsa a ghabhar an seo air ‘coast’ sa Bheurla. Tha mi an dùil gu bheil sin sònraichte do dh’Uibhist, is gheibhear e sa cheann a tuath agus sa cheann a deas araon. Gheibhear agus am facal ‘steam’, a dh’fhuaimnichear le T leathann, mar gum b’ e *stem* sa Bheurla. Cleachdar sin leis a’ ghnìomhair ‘dèan’, mar seo: ‘Cha do rinn mi steam air fhathast.’ – *I still haven't started it.*

’S e rud eile a chluinnear gu math tric an seo am facal ‘thoradh’, car mar a chleachdte ‘cause anns a’ Bheurla. Mar as trice, canar seo anabarrach cliobhar ro fhois bheag aig deireadh smuaine no seantans. ‘Cha tèid mi dhan a’ bhùthaidh sin tuilleadh, thoradh... uill, tha droch chuimhne agam oirre.’ Ma tha fhios aca ro làimh gu dè an t-adhbhar a tha iad gus a chur an cèill, tha na h-Uibhistich nas buailtiche air faclan eile a chleachdadh le brìgh *because*, leithid ‘a chionn ’s gu...’s mar sin air adhart.

Agus, ann an Uibhist a Deas, tha an abairt àraid ‘ghabh e blas a’ chrogain dheth’ a chleachdar mar ‘dh’fhàs e searbh dheth; dh’fhàs e sgiuth dheth’. Ach, math ’s mar a bhitheas i sin, chuala mi am facal ùr as fheàrr leam thar chàich sa cheann a tuath. Cho fad ’s is fiosrach mi, chan fhaighear e ann am faclair sam bith. Is e sgiuthairt am facal sin, agus ’s e ‘cac eòin’ as ciall dha. Mar eisimpleir dheth ann an seantans, fhuair mi ‘Chaidh sgiuthairt chianail seachad air mo cheann.’ Och, na cunnartan a

(quick, fast) here. For example, ‘I got a more cliobhar boat.’ or ‘The sea comes in so cliobhar.’

Moreover, what in English is called a ‘coast’ is referred to as *còrsa* here. I think that is particular to Uist, and it’s found both in the north and the south. The word *steam* is found in both parts as well. It’s pronounced with a broad T, much like the English word stem. It’s used with the verb *dèan*, like so: *Cha do rinn mi steam air fhathast.* – ‘I still haven’t started it.’

Another thing that’s heard quite often here is the word *thoradh*, kind of like how ‘cause would be used in English. Most of the time it’s said extremely quickly before a brief pause at the end of a thought or a sentence. ‘I won’t go to that shop anymore, thoradh... well, I have a bad memory of it.’ If they know beforehand what ‘cause’ they’re going to describe, the Uibhistich are more apt to use another word with the sense of ‘because’, such as *a chionn ’s gu...* etc.

And in South Uist there is the interesting phrase, *ghabh e blas a’ chrogain dheth*, which is used to mean ‘he grew tired of it.’ But as good as that saying is, I heard the new word I prefer over all others in the north. As far as I am aware, it’s not to be found in any dictionary. That word is *sgiuithairt*, which means a bird shit. As an example in a sentence, I was given ‘A dreadful sgiuthairt went past my head!’ Oh, the dangers that confront us on the island...

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.

What’s new at Stòrlann now? Na Meadhanan / The Media. Here, you’ll find a PDF of the stage play of *Cò Rinn E?*, Dòmhnall Iain MacIomhair’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-muigh ’s a-mach” is where we feature activities organized by local study groups, activities that we think will help build a stronger Gaelic community in the U.S. and Canada. Does your study group have anything special planned in the coming months? Let one of our editors know, and we’ll feature it in our next “a-muigh ’s a-mach.”

a-muigh ’s a-mach / out and about

Oidhche nam Bàrd

le Hilary NicPhàidein

Chuir Gàidhlig Photòmac tachartas air dòigh air an 19mh dhen Fhaoilleach. B’ e Oidhche nam Bàrd a bh’ ann agus b’ e seo an dàrna bliadhna a thachair seo. Bha cothrom ann bàird Ghàidhlig, seach dìreach Raibeart Burns, a chomharrachadh mun àm seo den bhliadhna. Chruinnich sinn a-rithist ann an Daniel O’Connell’s Irish Pub ann an Alexandria, Virginia. Bha fichead duine ann agus thàinig feadhainn à Baile New York. Taing dhuibh uile airson tighinn, gu h-àraidh sibhse a bha ann airson a’ chiad turas.

Leugh Liam Ó Caiside dàin le ceathrar bhàrd. An toiseach leugh e dàin le Màiri Nighean Alasdair Ruaidh (c. 1615-1705) air a bheil “*An talla am bu ghnàth le MacLeòid*”. ‘S e bàrd teaghlach MhicLeòid a bh’ innte agus dh’fhuirich i ann an Dùn Bheagan airson a’ mhòr-chuid de a beatha. An uairsin leugh Liam dàin le Alasdair mac Mhaighstir Alasdair

(c.1698-1770), “*Allt an t-Siùcair*”, fear de na dàin nàdair aige. An dèidh sin dh’èist sinn ri dàin le Màiri Mhòr nan Òran (1821-1898): “*Beinn Lì*”. Rinn Màiri Mhòr bàrdachd mu aramach nan croitearan. Mu dheireadh thall chuala sinn dàin le Lachlann MacMhuirich à Ceap Breatainn (1852-1924): “*Òran an Teine*”. Bha an dàin seo mu theine sgràthail anns a’ choille faisg air Baghasdal ann an Ceap Breatainn.



Tha Liam Ó Caiside a’ gabhail òran

Tòmas MacCòmhghan

An dèidh sin leugh neo dh’aithris feadhainn againn dàin agus sheinn feadhainn eile. An uairsin rinn sinn deoch slàinte nam bàrd agus dh’fhàg sinn slàn aig càch a chèile.

Taing do Liam Ó Caiside, Caitlin NicAoidh is Mairead Gérardin airson na h-obrach a rinn iad. ‘S e tachartas glè shoirbheachail a bh’ ann. Gus an àm seo an ath-bhliadhna.

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 Acar 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

year, and I have been a Gaelic learner since 2006.

We decided to use “Speaking Our Language” as our teaching tool. I managed to procure a DVD of Series 1 from Sabhal Mòr Ostaig, who told me it was their very last copy! The related books were available used, on Amazon. Since the first meeting we have lost two members. One is moving out of the area, and another is struggling with a serious illness. But we three remaining members had a very productive meeting two weeks ago. We meet just once a month, but all of us enjoy having the chance to share that experience in person with others who are likewise

interested.

That very thing, “sharing the experience”, being able to speak and listen to others in person, is what, in my experience, makes Gaelic groups so valuable, be they large or small. If you are thinking of trying to form a group in your area, I say, “Dìreach dèan e!”

If you’d like more information on the Ithaca Scottish Gaelic Society, contact Joyce at:
jyccmpbll@gmail.com.



Cuireadh bho Shlighe nan Gàidheal An Invitation from Slighe nan Gàidheal

a chàirdean còire aig ACGA,

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

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

Small groups of mixed-level learning experiences interlaced with fun immersion activities to encourage speaking Gaelic. To register: <https://www.slighe.org/events/2019/5/4/language-enrichment-day-led-2>

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-samhraidh-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 Ostag, 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:

<http://www.smo.uhi.ac.uk/en/cursaichean/cursaichean-goirid/cursaichean-samhraidh-2019/>

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 frolic, 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 Ghàidhealaich / 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)



NASA. Used with permission.

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



Image by Furkan Dere,

<https://pixabay.com/photos/sunset-gulls-ocean-460393/>

Answer to Seanfhacal na Ràithe, p. 9

Bidh iteagan bòidheach air na h-eòin a tha fad' às.

There are beautiful feathers on the distant birds.

(The grass is greener on the other side.)

Cuideachadh a dhìth

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>

California

Sacramento Area

Classes

Donnie MacDonald minchmusic@comcast.com

Colorado

Boulder

Study Group

Sue Hendrix susan.hendrix@colorado.edu
<http://moosenoodle.com/language/boulder/>

Denver

Conversation Group

Monthly at Stella's Coffee Shop

Reese McKay reese.mckay25@gmail.com

San Luis Valley

Daily Gaelic

Skype-based online private lessons and classes,
and email courses

<http://www.gaidhliggachlatha.com>

Find us on Facebook

<https://www.facebook.com/DailyGaelic/>

Illinois

Springfield

Study Group

Bill McClain

217-854-7918

<https://tinyurl.com/SpringfieldILLGaelic>

Maryland

Baltimore

Study Group

<https://tinyurl.com/BaltimoreGaelic>

Rick Gwynallen 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

<https://nycaledonian.org/scottish-studies/>

North Carolina

Triangle / Raleigh area

Study Group

An Phillips fiongeal@gmail.com

Virginia

Catlett

Local in-person and via Skype

Michael Mackay mackay@progeny.net

Northern Virginia-Washington, DC-Maryland

Gàidhlig Photomac

Gaelic Learning Community

Regular workshops and social events

Join us on www.Meetup.com

Contact Liam willbcassidy@gmail.com

Washington

Seattle

Classes & Study Groups

Slighe nan Gàidheal

<http://www.slighe.com>

Canada

British Columbia

Vancouver

Classes

Comunn Gàidhlig Bhancoubhair

Email Vancouvergaelic@gmail.com

<https://www.facebook.com/GaelicVancouver/>

Ontario

Toronto

Classes

Comann Luchd-Ionnsachaidh Thoronto

Gaelic classes & private tutoring

<http://www.torontogaelic.ca>

Québec

Montréal

Study Group & Celtic choir

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, seonaganna@gmail.com

ACGA Officers

President

Mike Mackay
mackay@progeny.net

Vice-President

Jeff Justice
jw_justice@me.com

Treasurer

Aileen MacKay
finance@acgamerica.org

Bookkeeper

Nickie Polson
finance@acgamerica.org

Recording Secretary

Joyce Campbell
jyccmpbll@aol.com

Membership Secretary

Janice Chan
seonaganna@gmail.com

Web Editor

Liam Cassidy
webmaster@acgamerica.org

Naidheachd Editor

Suzanne McDougal
somcdougal@gmail.com

ACGA Online Faces

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

- 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.
- <http://forum.acgamerica.org/>, our collection of conversational forums.
- <https://www.facebook.com/ACGAGaelic>, our Facebook page.
- www.youtube.com/user/ACGAmerica, our YouTube channel with video content.
- <https://twitter.com/ACGAGaelic>, our Twitter account, used for ACGA announcements.
- <http://usmod.wordpress.com/>, the ACGA Mòd website, containing information about past, present, and future Mòds.
- <https://www.facebook.com/groups/1463155417230179/>, a special Facebook page for our Gaelic Song and Language Week at Grandfather Mountain.

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 Editors:

Janice Chan, seonaganna@gmail.com
Cam MacRae, cam.macrae70@gmail.com
Barbara Rice, barbaralynrice@gmail.com

Layout Editor:

Suzanne McDougal, somcdougal@gmail.com

Additional assistance provided by:

Gina McClure, Rudy Ramsey

Proofreaders:

Michael McIntyre, Hilary NicPhàidein, Jeanne Pendergast,
Earl Salter, Christine Sheil, Terry Weisenfels

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

