

# An Naidheachd Againne

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

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'S e duine a bhios ag obair gus taic a thoirt do leasachadh cànan, cultar agus féin-aithne nan Gàidheal an Albainn Nuaidh a th'ann an Lodaidh MacFhionghain. Deagh-aithnichte mar bhàrd agus mar sheinneadair, tha Lodaidh cuideachd na Stiùiriche-Gnìomha, Iomairtean na Gàidhlig ann an Alba Nuadh.

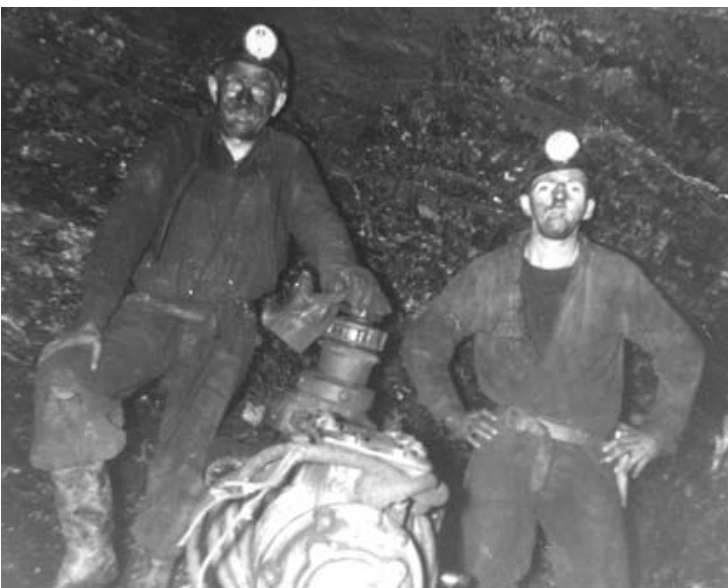
Lewis MacKinnon works to support the development of Gaels' language, culture and identity in Nova Scotia. An acclaimed poet and singer, he is also the Executive Director of Gaelic Affairs for the Province of Nova Scotia.

## Bha iad aca air Bàrr an Teangaidh: Brìgh na Bàrdachd *le Lodaidh MacFhionghain*

'S e "Brìgh na Bàrdachd" an t-ùrlar do Mhìos nan Gàidheal an 2019 agus 's e a' bhàrdachd a th'aig na Gàidheil a thig an uachdar ann an riochd òrain a tha cho follaiseach nuair a thig sinne 'nar Gàidheil cruinn còmhla. Tha na h-òrain cho cudthromach dhuinn gun do dh'ionnsaich iomadh Gàidheal faclan nan òran is iad a thug seachad iad do chàch ged nach robh guth seinn aca idir. 'S e Dùghall Dùghallach (1900-1990), bràthair mo sheanmhar fear dhiubh. Ged a rinn e iomradh air a' ghuth aige fhéin mar chat a bha 'na mheangal, bha iomadh òran aige air a theangaidh is b'ann fada is co-fhillte a bha iad.

## It Was on the Tip of Their Tongue: The Power of our Songs *by Lewis MacKinnon*

"The Power of our Songs" is the theme for Gaelic Nova Scotia Month 2019 and it is the poetry of the Gaels that emerges in the form of song that is so evident when we Gaels gather together. Songs are so important to us that many Gaels learned the words to songs and passed these on to others though they didn't have a singing voice. Dougald MacDougall (1900-1990), my grandmother's brother was one of them. Though he made reference to his own voice as that of a cat mewing, he possessed many songs on the tip of his tongue that were lengthy and complex.



Dùghall Dùghallach (air an taobh chli) agus Eòs Màiri Sheonaidh Dhùghail, athair an ùghdair / Dougald MacDougall (on the left) and Joe MacKinnon, the author's father.  
*Photo from Lewis MacKinnon*

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

# Brìgh na Bàrdachd

## The Power of our Songs

Gaelic song in Nova Scotia is descended from the medieval Bardic (poetic) tradition of Ireland and Scotland. Bards were well-educated and had high status in Gaelic society. When bardic schools were forced to close, it led to the decline of Scotland's literate Gaelic aristocracy in the 17<sup>th</sup> and 18<sup>th</sup> centuries.



This was devastating for the future of a Gaelic-centric education. However, the trained and learned elite became absorbed into the ranks of the *tuath*, or common people. Gaels put this knowledge to use during the 18<sup>th</sup> century, with song poets capturing in verse the beauty of the Highlands and the upheaval, loss and injustice experienced during this period in Gaelic history.



Gaelic poetry, which was intended to be sung, became one of the most important ways for the increasingly subjugated Gaels to record their experience, values and history. At the time of emigration, Gaels possessed one of the richest oral traditions in Western Europe.

Càit' an robh thu, neòinean-chùbhraidh,  
Nuair bu ghruamaich gnuaim a'  
gheamhraidh,  
Gas na dh'èisg thu suas mu Bhealtuinn;  
Dh' àraicheadh gun fhios dhut fhèin thu,  
Rinn thu èiridh an deàidh na gaillinn;  
Tha thu nàis fo d' thrusgan bòidheach  
Thugadh dhuit le còir gun cheannach.

Bàrd na Ceapaich, Alasdair MacDonald,  
the Keppoch Bard, who settled in  
Antigonish County, composed this  
nature poem, *Òran do Neòinean-  
chùbhraidh*, to the first mayflower  
he had ever seen. c. 1830

Och! Och! Mo speul cruaidh  
'S ann a tha sibh 's a chuan  
A Rìgh, nan tonn saine is gorm  
Gu'n bu bòidheach ur sgrìobh,  
Nuair a dh' fhalbh i bho thìr,  
Air an turas nach d' thill na seòid.

In *Òran Gillean Alasdair Mhòir*,  
Sarah (MacDonald) MacArthur  
grieves and remembers her two  
brothers and their friend, who  
were drowned off Cape Mabou,  
Inverness County. c. 1848

*M'kma'ki* (Nova Scotia) received tens of thousands of immigrants. Almost every Gaelic community in Nova Scotia had at least one bard. Gaels continued to express the life of their community through song – elegies to praise and remember, songs to celebrate the beauty and kinship of home, to express humor, satire, religious devotion, love and to chronicle events.



In addition to new compositions, Gaels in Nova Scotia continued to sing a vast *stòras* (corpus) of song-poems carried with them from Gaelic Scotland. These included historical, love and work songs, lullabies, psalm presenting, lays (hymns about warriors and heroes), sailing songs, *puirt-a-beul* (instrumental songs) and many others.



Gaels singing together during the annual *Féis an Eilein* concert series in Christmas Island, Cape Breton.



The songs would not have survived if it was not for the singers and appreciative listeners. Remarkable tradition bearers knew hundreds of songs. Through personal contact, publications and on-line collections, the songs they sang were handed down to Gaelic singers today.

Many people are attracted to learn Gaelic after being drawn to the beautiful and lively airs and the camaraderie shared during communal singing, which is how songs are often shared in Nova Scotia. Milling Frolics still take place in communities in Nova Scotia. Gaelic songs have been a staple among well-known recording artists. Community events and educational institutions offer opportunities to learn and experience Nova Scotia's Gaelic song tradition.



Nuair thigeadh an samhraidh bu  
bhòidheach 's an àm sin,  
An duilleach air chrann cur nam  
beanntan nan glòir,  
Air raointan nan gleannan, gach  
lusan 's neòinean,  
Gu gucagach, crom-cheannach,  
fanna-bhuidh 's gorm.

Bard Hugh F. MacKenzie says he  
would dearly love to return to his  
home of Christmas Island in *Bu  
Deònach Leam Tilleadh*, composed  
on Christmas Eve in 1927, when he  
was working in Northern Ontario.



#ThePowerOfOurSongs | #GaelicNS | gaelic.novascotia.ca



'S e ealantas culturach a bh'ann cinnteach dh'ar sinnsearan Gàidhealach a bhi a' cuimhneachadh air faclan nan òran is nan sgeulachdan. Le bhi a' dèanadh sin, ghléidh iad dhuinn ro'n ealan chultarach seo an cunntasan dhe na tachartasan a bh'ann an deis-meadhon nam beathannan aca mar Ghàidheil.

Nuair a ghabh Dùghall na faclan mu dheireadh anns an òran "Fuadach nan Gàidheal":

*Cha till, cha till na daoine ' bha cridheil agus aoibheil,  
Mar mhol air latha gaoithe chaidh an sgaoileadh gu bràth.*

is na deòirean a' ruith sìos a ghruaidh chan e dìreach gu robh e a' cleachdadh an ealantais a bhi ri aithris o'n chuimhne a tha cho follaiseach a-miosg Ghàidheil, bha e cuideachd a' cuimhneachadh air call, ana-ceartas agus nàire a dh'fhiosraich a shinnsearan. Air neo nuair a ghabhadh e an t-séist is an dara ceathramh dhen òran, "O 'Illean Bithibh Sunndach":

*O 'illean bithibh sunndach  
A-null air a' bhòidse,  
A' fàgail ar dùthcha  
'S gun dùil ri tighinn beo innt'.  
O 'illean bithibh sunndach  
A-null air a' bhòidse.*

*Tha sinn dol dh' Aimeireaga  
Far nach bi curam eil' oirnn'  
Cho fad's a mhaireas coille dhuinn  
An eilean Nòbha Scòtia.*

bha an guth aige na bu togarraiche, na b'aotruime a' cuimhneachadh air an sgrìob a bh'ann dh'a shinnsearan thar sàile, a' fàgail "na Seann Dùthchadh" is a' dol a dh' Aimeireaga is dhan "eilean" Nòbha Scòtia is na cothroman a bhiodh ann rompa is an saorsa a bhiodh aca o fhòirneart nan uachdaran is am màil.

Nuair a ghabhadh e an duan a rinn Am Bàrd Mac'III' eathain a thuinich ann an Abhainn Bhàrnaidh, Alba Nuadh ann an dòigh chianalaich, "A' Choille Ghruamach", dh'fhaodadh duine saòilsinn an robh e / i ann còmhla ris a' Bhàrd Mhór 's an fhàsach do choille a bh'ann an Albainn Nuaidh 's an àm?: leis an teas, na creutairean, na mathain, na cuileagan-iongach; leis a' gheamhradh, an t-sneachda agus an fhuachd a rachadh a chumail air falbh le mogaisean agus triubhsair do bheag fheum an aghaidh an t-sneachda dhomhain:

*'S nuair thig an samhradh 's mìos a' Chéitein,  
Bidh teas na gréine 'gar fagail fann*

It certainly was an art form for our Gaelic ancestors to remember the words of songs and stories. In doing so, through this cultural art form, they preserved for us their accounts of the events central to their lives as Gaels.

When Dougald sang/spoke the last words in the song "The Eviction of the Highlanders (Gaels)":

*The people who were hearty and cheerful will  
never return,  
Like chaff on a windy day, scattered forever.*

with tears running down his cheek, he wasn't simply practicing this art form of recitation from memory that is so evident in Gaelic culture, he was also remembering the loss, injustice and shame his ancestors experienced.

Or when he sang/spoke the chorus and second verse of the song "Oh, Boys Be Merry":

*Oh, boys be merry  
Over (the ocean) on the voyage,  
Leaving our country  
Without any expectation of surviving in it.  
Oh, boys be merry  
Over (the ocean) on the voyage.*

*We are going to America  
Where we won't have any other cares  
So long as forests last for us  
In the Island of Nova Scotia.*

his voice was more animated, lighter, remembering the journey of his ancestors across the ocean, leaving the "Old Country" and going to America and the "Island" of Nova Scotia, and the opportunities that awaited them and the freedom from the oppression of landlords and their rents.

When he would sing/speak in a brooding way the poem "The Gloomy Forest" that The Bard MacLean who settled in Barney's River, Nova Scotia made, a person might wonder if he / she was there along with the Great Bard in the wilderness of forest that was Nova Scotia at the time with the heat, all the wild creatures, the bears, the mosquitoes, the winter, the snow and cold that wouldn't be staved off with moccasins and trousers of little use in the face of deep snow:

*When the summer comes and May month arrives  
The sun's heat will leave us debilitated,*

*Gun cuir iad spiorad 's a h-uile creutair,  
A bhios fò euslan air feadh nam tom.  
Am mathan béisdeil do nì e éirigh,  
Air feadh an treud gur e mò a chall.  
'S a chuileag iongach gu socach puinnsean  
'Gar lota lionmhor ré-roimh na lann.*

*'S nuair thig an geamhradh 's mìos an Dùbhlachd,  
Bidh sneachda doimhte gu bàrr nan geug.  
Gu domhain dubhail 'dol far na glùinean,  
Ged 's math an triùsair cha dèan i feum.  
An stocainn dhùbailt 's a' mhogais shlaodach  
An déidh a dùnadh gu dlùth le eur  
Bho 'n 's e fàsan ùr dhuinn 'ga chosg le Fionnlagh,  
Mar choille dhùsgadh do 'm brùid an dé.*

Mios nan Gàidheal seo tha sinn a' cumail Dhùghaill agus nan Gàidheal uile aig an robh is aig a bheil guth seinn is a bha is a bhios ri aithris, a chum is a chumas suas faclan na bàrdachd a chaidh a dhèanadh sios thar nan ginealach. Gun iad, cha bhiodh na h-òrain cho prìseil againn is as cudthromaiche na sin, cha bhiodh do dh'fhios againn air an léirsinn a bh'aig ar sinnsearan Gàidhealach air na dh'fhiosraich iad thall 's an t-Seann Dùthaich is bhos a' seo an Albainn Nuaidh. Dh'fhàg iad dileab prìseil dhuinn ann am facal is òran a tha ag innseadh dhuinn mu'r féin-aithne mar Ghàidheil is sin agaibh am "brìgh" as maireannaiche a tha a' tighinn às a' bhàrdachd againn.

*Every creature will come to life  
That is dormant under the hillocks.  
The beastly bear will awaken,  
And throughout the herd he causes great loss.  
And the mosquito, poisonously coultered  
Stinging us copiously with their stingers.*

*When the winter comes and December is here,  
There will be deep snow up to the tops of the  
branches.  
Profoundly deep going up to the knees  
Though trousers be good, they're of no use.  
The doubled stockings and the untidy moccasin  
Having been secured tightly with gut  
Since it is a new fashion for us as worn by Finlay,  
As the forest had awoken to the brute (winter)  
yesterday.*

This Gaelic Nova Scotia Month, we celebrate Dougald and all Gaels who sang and recited and sing and recite, who preserved and preserve the words of poems (intended to be sung/recited) that were made down through the generations. Without these, we wouldn't have these precious songs and most importantly, we wouldn't know the perspectives our Gaelic ancestors had regarding what they experienced over in the Old Country and here in Nova Scotia (New Scotland). They left a precious legacy for us in word and song that informs our identity as Gaels and that's the lasting "power" that comes from our songs.

## Photo Quiz

Who is this hardworking young woman  
and where will you find her?

The answer is on page 19.



Cam MacRae .

## Litir bho'n Cheann-Suidhe

le Mìcheal MacAoidh



A Chàirdean,

Tha dùil agam gu bheil cha mhòr a h-uile duine a leughas seo ag ràdh aig an àm seo, “taing do shealbh gu bheil an geamhradh seachad!” Agus faodaidh sinn a bhith taingeil, oir ann an iomadach àite air feadh na dùthcha, tha na làithean a-nist blàth càilear, ach, 's dòcha, gu bheil tuilleadh 's a chòir uisge ann. “Nas fheàrr na sneachd!” tha mi cinnteach gun canadh sibh!

Ach dhomh-sa dheth, tha a' bhliadhna seo air dalladh oirre – ro luatha, agus tha e car do-chreidsinneach gu bheil an Cèitean ann mar tha. Cha bhì ach mìos eile gus am bi cuid againn a' tadhal air Ohio far a bheil mòd sgoinneil ann an Akron. Mìos eile, agus bidh daoine ann am Banner Elk airson seachdain thlachdmhor a chur seachad aig Beinn Seanair. Agus an uair sin, am Mòd ann am Pennsylvania, agus (do chuid) am Mòd Rìoghail ann an Alba – ann an Glaschu an turas seo.

Ma ghabhas sibh pàirt anns na tachartasan seo, chì sibh gu bheil luach anns a' chomunn againn, agus gu bheil sinn a' feuchainn ri taic a chumail ris a' Ghàidhlig, cho math 's is urrainn dhuinn. Ach tha tòrr a' tachairt cuideachd nach fhaic sibh “air cùl a' ghnòthaich” mar a chanas iad, agus tha mi airson innse dhuibh gu bheil daoine air a' Bhòrd ag obair air rudan an-còmhnaidh airson barrachd a dhèanamh dhuibh agus dhan chànan. Mar shamhla, tha sinn a' bruidhinn ris a' bhuidheann aig Duolingo, agus, mar a tha muinntir LearnGaelic, tha sinn a' feuchainn ri cuideachadh a thoirt dhaibh gus cùrsa Gàidhlig a stèidheachadh. Tha sinn a' feuchainn ris an aon seòrsa rud le buidhnean ionnsachaidh ann an Alba fhèin, agus na Stàitean. Agus tha sinn a' cur cùrsa ri chèile a chì sibh air YouTube, a dh'innseas dhuibh mar a dh'ionnsaicheas sibh òrain Ghàidhlig gu math, ceum air ceum.

Agus, ann am beagan mhìosan, bidh daoine ùr a' tighinn air a' bhòrd, agus tha sinn uile an dòchas gun cùm sinn a' dol leotha, a' dèanamh rudan a bhios feumail agus cuideachail. Mar a chanas daoine, cumaibh sùil air a' “spot” seo!

Le dùrachdan,

*Mìcheal MacAoidh*  
Ceann-suidhe, ACGA

## Letter from the President

by Mike Mackay

Dear Friends,

I expect that just about everyone reading this is saying right now, “Thank goodness winter is past!” And we can be thankful because in many places across the country the days are now warm and pleasant, but perhaps we have a little too much rain. “Better than snow!” I bet you would say!

But for me, this year is speeding by too quickly, and it's a bit unbelievable that it's May already. Only one more month until some of us visit Ohio for the splendid Mòd in Akron. Another month, and people will be in Banner Elk spending a pleasant week at Grandfather Mountain. And then the Mòd in Pennsylvania, and for some, the Royal Mòd, in Glasgow this time.

If you take part in these events, you can see that there is value in our Society, and that we are trying to support Gaelic as well as we can. But there is a lot happening that you don't see “behind the scenes,” as they say, and I want to tell you that the Board is always working to do more for you and the language. For example, we are speaking with the folks at Duolingo and like the LearnGaelic group, we are trying to help them set up a Gaelic course. We are trying to do the same thing with learning groups in Scotland and here in the U.S., as well. And we are putting a course together that you will be able to see on YouTube that will show you how to learn Gaelic songs step by step.

In a few months, new people will be coming to the Board, and we all hope that we can continue doing useful and helpful things. As they say, keep watching this spot!

Respectfully,

*Michael Mackay*  
President, ACGA

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

### Caibideil a Sia Deug: An Sgàthan Briste

*“Chan fhiach cuirm gun a còmhradh”*  
— Seanfhacal Gàidhealach

Thuit Iain air ais bho shòla na h-uinneige agus Nighean an Sgàthain na achlais. Dhìrich iad iad fhèin agus ghabh iad ceum air ais bho chèile. Thàinig rudhadh nan gruaidhean, agus ghabh an nighean mionaid a chur a h-aodaich an òrdugh. Bha gùn den chlà uaine agus seacaid dhonn oirre, còtan, sgòd-bràghad, ploideag, cleòc agus currac air a falt dubh.

“Tha mi toilichte gun cuala tu mi mu dheireadh thall, ’ille,” ars an nighean. “Bha m’ iteagan air reòthadh leis an fhuachd!” Bha mìle ceist aig Iain — ciamar a bha i, ciamar a fhuair i Sgoil nan Eun, carson a thàinig i — ach cha tuirt e ach, “An tusa a th’ ann an da-rìreadh?”

“Seadh, is mise a th’ ann, gu dearbh,” arsa Nighean an Sgàthain. “Agus tha mi air a bhith an seo seachdainn mu thràth a’ feitheamh gus am faighinn thu nad aonar. Tha thu an-còmhnaidh leis na balaich eile, am balach ruadh agus am balach iteagach.” Bha i bruidhinn mu dhèidhinn Mac Mhanainn agus Ceann-Cleiteig, dh’aithnich Iain.

“Ach dè thug an seo thu? Dè fon ghrèin a tha ceàrr?” thuirt e.

“Cunnart,” fhreagair a’ chaileag. “Tha sinn ann an droch chunnart, is mòr m’ eagal. Cunnart oillteil. Feumaidh mi a h-uile rud innse dhut. Ach an toiseach, tha an t-acras gam tholladh. Tri seachdainnean chaidh tharam gad lorg agus mise ann an cruth eòin, agus cha do dh’ith mi criomag rè na h-ùine sin ach sìol a ghoid mi, meanbh-fhrìdean a ghlac mi, agus boiteagan a ghlaime mi ... air an tarraing às an talamh le mo ghob fhèin!”

Chuir i beagan eagail air Iain fhèin an uair sin, feumar a ràdh, ach thuirt e rithe gun robh fèist a mhaireadh fad na h-oidhche a’ tachairt shìos anns an talla mhòr.

“Fuirich thusa an seo, agus bheir mi air ais dhut biadh na b’ fheàrr na boiteagan!” Dh’fhalbh e sìos na staidhrichean cloiche, cama, caola cho luath ’s a b’urrainn dha, agus a-steach dhan talla mhòr, far an robh iad uile fhathast ag ithe an siathamh suipeir. Chrath Mac Mhanainn làmh ris bhon bhòrd, ach chum Iain roimhe. Chaidh e dhan chidsin agus lion e poca a bh’ ann le gach im is càise is aran is feòil agus botal fiona cuideachd. Chaidh e a-mach tro dhoras a’ chidsin agus air ais dhan tùr.

Nuair a ràinig e an seòmar aig mullach an tùir, bha an nighean na suidhe, agus coltas nas ciùine oirre. “Nan robh fhios agad dè dh’èirich dhòmhsa sa mhios bhon a chunnaic mi thu anns an sgàthan agam, thuigeadh tu carson a bha mi cho tro chèile dìreach a-nise, acras ann neo às,” thuirt i ris. Shuidh iad air an ùrlar agus chuir Iain am biadh eatorra.

Ghabh iad suipear nach robh gann, agus cha b’ ann mar eun a dh’ith Nighean an Sgàthain a lòn, ach mar leòmhan. Bha càil mhath aig Iain a-rithist cuideachd, agus cridhe eutrom. Nuair a bha iad làn, agus am pathadh bàite, thòisich an còmhradh a-rithist.

“Bu chòir dhòmhsa fàilte a chur ort, rud nach do rinn mi gu ceart nuair a thàinig thu tron uinneig,” arsa Iain le fiamh-ghàire. “Fàilte gu Sgoil nan Eun. Bu chòir dhutsa a bhith an seo, oir tusa an draoidh as fheàrr ris an do thachair mi, ach a-mhàin mo mhaighstir fhèin.”

“Na leig fios neo facal dha gu bheil mise an seo,” ars an nighean. “Feumaidh mise fuireach am falach gus a bheil mi cinnteach gum bi mi ... gum bi sinn sàbhailte.”

“Ach ciamar a thig cunnart thugainn agus sinne anns a’ chaisteal seo?” ars an gille. “Chan eil fhios agam, ach innsidh mi dhut dè thachair dhòmhsa, agus



feumaidh tu co-dhùnadh,” thuirt Nighean an Sgàthain. Ghabh i balgam fiona agus leig i osna aiste.

“Bha m’athair gu math feargach nuair a thàr thu às,” thuirt an nighean. “Cha robh air fhàgail aige ach an gad air an robh an t-iasg. B’ e Cnàmhan-Dubha - spùinneadair grannda na mallachd! – a bu choireach, sin a shaoil e. Bha e air bhoil, ag èigheachd mhallachdan air Cnàmhan-Dubha a dh’fheannadh a chraiceann bhuaithe nam biodh e na làthair. Ach cha tàinig Cnàmhan-Dubha air ais, agus dh’fhàs m’ athair ciùin a-rithist. Ciùin, ach cruaidh.

“Choisich e mun cuairt an taighe a’ priomasal leis fhèin. ‘Mhill an spùinneadair cealgair each mo phlanaichean, ach gheibh mise plana eile, geallaidh mi dhut,’ thuirt e rium,” ars an nighean. “‘Bheir mi ionnsachadh dha nach dìochuimhnich e gu Latha Luain,’ agus rudan mar sin. Agus thuirt e rium gun robh ‘plana’ aige ar mo shon-sa cuideachd. ‘Tha thu air cinntinn suas, mo chruinneag, agus bu chòir dhut pòsadh. Gheibh mi òigear dhut làn beartais is cliù, agus bidh e agad cho luath ’s a tha an gnòthach agam fhìn dèanta.’”

“Cha robh mise leagte ri sin!” ars an nighean. “Ach dè nì mi? Chaidh seachdainnean seachad, co-dhiù, agus a h-uile latha bha m’ athair a’ coimhead na bu mhiosa. Bha rudeigin a’ cur dragh air, gu cinnteach, ach cha tuirt e smid rium mu dheidhinn.

“Dh’fhalbh e tràth sa mhadainn agus thàinig e air ais anmoch. Mhòthaich mi boladh smùidreach air a chuid aodaich gu tric. Agus creid e neo na creid, bha a mheuran air fàs na b’ fhaide! Chunnaic mi sin nuair a bha e na shuidhe aig a’ bhòrd agus bha a mheuran a’ druimearachd air a’ chlàr. Chan ann dhan taigh-mharsantachd a chaidh e a h-uile latha, bha fhios agam an uair sin. Bha e a’ cleachdadh seòrsa de dhraoidheachd .

“Aon oidhche, thàinig e dhachaigh, agus thilg e fosgailte doras mo sheòmar. Bha mi nam leabaidh. Thàinig e a-steach agus ball-teine cho mòr ri cneutag na làimh. ‘A bheil an sgàthan agad fhathast? An sgàthan a thug mi dhut?’ dh’fhaighnich e dhìom. ‘Tha,’ fhreagair mise, ‘cha do chaill mi e!’ Chunnaic e an sgàthan air dreasair ri taobh mo leapa. Leig e am ball-teine às le crathadh-làimh, agus dh’èirich e dhan adhar mar dhreag os a cionn.

“Rinn m’ athair gàire. ‘Na leig an sgàthan seo às d’ amharc!’ thuirt e rium. ‘Chan eil fhios agad cuine bhios mi ag èigheachd ort troimhe!’ Ruith e a

mheuran thairis an sgàthain, chuir e air ais e, agus dh’fhalbh e, cho balbhach agus luath bhon a bha siubhal-sìthe aige.

“Bhon oidhche sin, chùm mi an sgàthan rim thaobh. Ach cha robh e ag obrachadh mar a b’ àbhaist. Chan fhaca mi ach ceò air bàrr na gloine. Cha b’urrainn dhomh sealladh dhiot fhaighinn. Ach thàinig an latha nuair a chunnaic mi rud a bha dìreach sgriosail. Chunnaic mi dà spòg mhòr, liath air mo bheulaibh, mar a bha na làmhan agam fhèin. Bha na meuran fada, cama. Bha fhios agam anns a’ bhad gur e meuran m’ athar a bh’ ann!

“Dh’èirich ceò romham, ach dh’aithnich mi nach b’ e ceò a bh’ ann ach smùid. Agus chunnaic mi daoine am measg na deataich, daoine beaga ann an còtaichean uaine. Ruith feadhainn dhiubh bhuan - bho na làmhan liatha - ach sheas feadhainn eile. Mheath iad gus an do ghabh iad a’ ghaoth dhaibh fhèin! Agus ’s e m’ athair a rinn am marbhadh. Mort!

“Bha fhios agam bhon uair sin gum b’ iad na làmhan a chuir às do mo mhàthair. Dh’fhaodte gun cuireadh iad às dhòmhsa anns an àm ri teachd.

“Chuir mi romham gun teichinn cho luath ’s a ghabhadh. Dh’fhalbh mi ann an cruth eòin. Às dèidh làithean ag itealaich tro na speuran agus oidhcheannan a’ cadal fo phreasan agus air cùl chlachan, ràinig mi taigh mo mhuime faisg air Druim Allt na Muice.

“Bha i a-staigh na suidhe air ùrlar agus leanabh beag na h-uchd. ‘Mur a biodh bior na mo chois, cnàmh na mo leis, agus frionas an leanaibh seo na m’ uchd, dh’èirinn agus ghabhainn dhut le pògan,’ thuirt i rium. ‘Dè a thug a’ seo thu, m’ eudail?’ Dh’innis mi dhi na chunnaic mi agus na thachair rium. ‘Chan fhaod thu fuireach còmhla rium, a ghràidheig,’ ars a’ Chailleach. ‘Thàinig an t-àm, agus thig an duine, le cinnt. Tha d’ athair a’ dèanamh cath ris na sìthichean, ged ’s beag am buinnig a thig às. Cho fad ’s a tha thu ann, thig esan an seo gad iarraidh, agus cha tig agam dìon agus cobhair a thoirt dhut.’

‘Ach carson a rinn e seo,’ dh’fhaighnich mise dhi. ‘’S e cumhachd a tha dhìth air,’ ars a’ Chailleach. ‘Cumhachd a bheir draoidheachd àrsaidh Chloinn Danann dha. Ach brisidh an cumhachd siud neach sam bith aig a’ cheann thall. Cha dèan e càil dha.’

“Dè bu chòir dhomh a dhèanamh, a mhuime?” thuirt mi. ‘Seo mo chomhairle: Thalla a dh’Alba a lorg do charaid òg agus Sgoil nan Eun, far an do thòisich an sgeul fad air ais. Chì sinn na thachras. Ach tha d’ uair fhèin a’ tighinn, nach eil thu tuigsinn, a ghràidh? Dh’ionnsaich thu mòran bhuam. Dh’ionnsaich thu rud neo dhà bho d’ athair. Ach a-nise, feumaidh tu seasamh air do sgiathan fhèin. Tha obair ri dhèanamh agad.’

“Dh’innis i dhomh càite a bheil an sgoil, agus sheall i dhomh an t-slighe bha romham. Thug i beannachd dhomh, agus ann an cruth na faoileige, chuir mi mo ghob ri Alba. Bha eagal mo chridhe orm, feumaidh mi aideachadh, a’ tighinn thairis Sruth na Maoile, agus nuair a chunnaic mi na beanntan àrda, biorach fada fodham. Ach mu dheireadh ’s mu dheoghaidh, ràinig mi an sgoil. Agus a-nise tha an sgeul iomlan agad.”

Shuidh Iain na thost tacan. Mu dheireadh thall, thuirt e, “Mac na h-Oidhche. ’S e nighean Mac na h-Oidhche a th’ annad. Tha d’ athair a’ toirt ionnsaigh air na bruighean, a ghoid ionmhas agus eòlas bhuapa.” “Dè thuirt thu?” ars an nighean. “Dè ’n ciall a th’ agad?”

“Dh’innis mi dhut beagan mar-thà mu dheidhinn Mac na h-Oidhche, agus na thachair orm anns an t-sìthein. Thuirt na sìthichean rium nach b’urrainn dhaibh làmh a thogail an aghaidh Mac na h-Oidhche, agus bha iad a’ teicheadh bhuaithe bho bhruigh gu brugh agus a-mach às an t-saoghal gu buileach. Agus an cuid dhiubh a bha deònach seasamh na aghaidh, leagh e iad mar ìm, mheath iad. Chunnaic thu sin. Tha mi duilich.”

“Bha amharas orm nuair a chunnaic mi na crògan liath,” ars ise. “Bha mi neo-thoileach an fhìrinn aideachadh. Ach dè nì sinn a-nise?”

“A bheil an sgàthan agad an-dràsta?” dh’fhaighnich Iain dhith. “Nach tog thu e a-mach, agus feuchamaid dè chì sinn ann.” Thog an nighean an sgàthan a-mach bho phòcaid a cleòca. Cha robh rud sam bith ach ceò ri fhaicinn. Gu h-obann, chunnaic iad sradag de sholas ann am meadhan an sgàthain. Dh’fhàs an solas na bu mhotha, leig a’ chaileag ospag aiste, agus thuit an sgàthan air an ùrlar.

“Tha e teth!” thuirt i. Bha frèam an sgàthain a’ deàrsadh, agus thog iad ceum air ais bhuaithe. Gu h-obann, chaidh bàrr na gloine dorcha. An sin, dh’fhosgail sùil mhòr ann am meadhan an sgàthain, sùil cho puinnseanach ri sùil Balar na Sùla Nimhe, rìgh nam Fuamhairean cho fad air ais. Bha an t-sùil a’ sìreadh an t-seòmair gu fiadhaich gus an do stad i air a’ ghille agus an nighean. Dh’fhairich Iain fuath agus froine a’ dòrtadh às.

Ann am priobadh na sùla, bhris gloine an sgàthain le braigh mhòr. Chaidh a sgàineadh. Cha robh ach pìosan beaga air fhàgail. Thuit an nighean air a glùinean.

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Uair sa mhadainn a bh’ ann, a rèir a’ ghleoca os cionn na cagailte. Bha sinn uile nar tost. Shuidh an sgeulaiche air ais na shèithear. Cha chualas giog neo durra-bhig. Bhris Calum an t-sàmhchair. “Mac na h-Oidhche, mu dheireadh thall. Tha iad uile a’ tighinn ri chèile a-nise.” “Tha,” thuirt an sgeulaiche. “Ged bu mhòr ’s mo mhiann nach tàinig iad.”

*Synopsis: Nighean an Sgàthain reveals the reason for her journey from Dublin to Sgoil nan Eun, and the strange changes that befell her father after Iain escaped from the Irish druid. But as the two become acquainted, they uncover the identity of the villainous Mac na h-Oidhche.*

*Vocabulary on page 9*

## Seanfhacal na Ràithe – Pictured Proverb

Do you know what familiar Gaelic proverb is illustrated here?

Check page 18 to see if you’re right.



*Photo by Lubomir Šugár*



**Faclair:**

Sòla na h-uinneige	Window sill
Còtan	Petticoat
Sgòd-bràghad	Stomacher (woman's clothing item)
Ploideag	Shawl
Cnàmhan Dubha	"Blackbones," the pirate
a' priomasal	Muttering
Latha Luain	Doomsday
Cneutag	shinty ball
Dreag	a fireball, meteor often a light portending death
Siubhal-sithe	Gliding fairy walk - faster than seems possible
Bior na mo chois	thorn in my foot
Cnàmh na mo leis	Bone in my hip
Ghabhainn dhut le pògan	'Shower you with kisses'
Draoidheachd àrsaidh Chloinn Danann	The ancient magic of the Tuatha Dé Danann
Sruth na Maoile	The narrow sea between Ireland and Scotland
Brugh	Otherworld dwelling
Ospag	A gasp
Balar na Sùla Nimhe	Balar of the poisonous eye, legendary king of the Fomorians
Fuamhairean	The Fomorians, a race of giants and monsters that inhabited Ireland before the Tuatha Dé Danann
Fuath agus froine	Hatred and rage



## Criomagan / Bits of This and That

Quite a few Gaelic podcasts have appeared lately, some short, some long; take your pick.

### **Catriona NicIlleDhuibh / Christina Black**

With seven videos and counting posted on her YouTube channel, Black, artist and author of *Acair's* 2017 book *Sly Cooking: 42 Irresistible Gaelic Words*, uses her iPhone to record bits and pieces of her daily life from her home in the Netherlands.

<https://www.youtube.com/channel/UCkSIWFOYo5fOyPj5tCPthIw>

Black also posts in English on her occasional blog, "Words and Pictures."

<http://www.catrionablack.com/category/blog/>

### **A' Chrannag**

A' Chrannag / The Crannog is a growing collection of audio podcasts of short stories by Gaelic authors, some you've heard of and some you haven't, according to Ruairidh Greumach, who reads them here.

<https://www.outboard.online/a-chrannag>

### **Podcast nan Gàidheal**

The official podcast of Bòrd na Gàidhlig, there are more than a dozen episodes (audio-only) available at the time of writing. You'll hear discussions with a range of people whose work involves Gaelic in a variety of places, local and international.

<https://podcastnangaidheal.simplecast.com/episodes>

## Fichead Bliadhna fo Sgàile Beinn Seanair agus Tè Eile gu Bhith Againn

*le Iain Friseal*

Anns an Iuchar 1999, chaidh bùth-obrach Ghàidhlig a chumail aig Colaiste Lees-McRae ann am baile beag bòidheach Lon na Brataich, NC, air an t-seachdain mus do thòisich na Geamannan Gàidhealach air Beinn Seanair. B' e Seumas Ruaraidh a bha a' teagasg cànaire agus cò ach Christine Primrose a bha a' teagasg òrain. Cò aig a bhiodh fios anns an àm sin gum maireadh agus gum fàsadh an t-seachdain Ghàidhlig sin thairis air na bliadhnaichean a' toirt sheinneadairean ainmeil agus luchd-teagasg fhiosrachail às an t-Seann Dùthaich agus Ameireaga a Tuath.

As t-samhradh sa chaidh, air an 8-13mh den Iuchar bha an fhicheadamh seachdain Ghàidhlig againn. B' iad Catriona Parsons, Margaret Bennett, Andrea Kluge, agus Seumas Ruaraidh an luchd-teagaisg agus b' ann sgoinneil agus spòrsail a bha a h-uile sion. A bharrachd air na clasaichean àbhaisteach aig trì ìrean, bha cuspair sònraichte aig gach tidsear: seinn nan Salm aig Catriona, Gàidheil Sràth Codroy aig Margaret, an t-Eilean Sgitheanach aig Andrea agus na Gàidheil ann an Carolina a Tuath aig Seumas. Bha reic leabhraichean agus rùp tostach againn mar as àbhaist. Chaidh an cèilidh a chumail aig taigh nan Stiùbhartach, Amy agus HD, air mullach beinne agus bha barbecue mòr agus blasta againn. Mòran taing dhuibhse a-rithist Amy agus HD, agus is mi bha toilichte nach robh mi nam dhraibhear! Seachdain shoirbheachail gu dearbh.

Am bliadhna inntichidh sinn an treas deichead againn aig Beinn Seanair bho 7mh an t-Iuchar gu 12mh an t-Iuchar. Bidh fàilte chridheil air luchd-tòiseachaidh agus seann chàraidean, Airson tuilleadh fiosrachaidh briog air [www.acgamerica.org](http://www.acgamerica.org).

Tha sinn a' feuchainn air eachdraidh a sgrìobhadh air a' chiad fhichead bliadhna agus tha feum againn air dealbhan agus cuimhneachain bho na bliadhnaichean a dh' aom. Dè seòrsa cuimhneachain? Uill, mar eisimpleir, ag ionnsachadh camanachd le Somhairle MacDhòmhnaill ann an 2006 no a' chiad turas a chunnaic sinn riamh seinn Ghàidhlig agus caisreabhachd còmhla mar "biathlon". Is dòcha gu bheil òran sònraichte ann a dh' ionnsaich thu aig tidsear sònraichte agus a tha thu a' seinn fhathast.

## Twenty Years of Gaelic in the North Carolina Mountains: The Grandfather Mountain Gaelic Song and Language Week

*by John Fraser*

In 1999, shortly before the Grandfather Mountain Highland Games, Jamie MacDonald was preparing to teach short introductory Gaelic lessons at his Uncle Donald's Gaelic tent just outside the Games enclosure, as he had been doing for some years. That year, Christine Primrose was coming to perform at the Games, and Jamie had the idea of holding a Gaelic language and song workshop in the week leading up to the Games. Christine agreed, and with organizational help from Jana Blue, then treasurer of An Comunn Gàidhealach Ameireaganach (ACGA), the American Scottish Gaelic Society, the workshop took place at the campus of Lees-McRae College in nearby Banner Elk, NC. At this first workshop Jamie taught language and Christine taught song.

It might not have been foreseen that the workshop would become an annual event, but the Grandfather Mountain Gaelic Song and Language Week has returned to Lees-McRae each summer. As the years have passed, the number of instructors and levels of instruction have grown. While instructors may be known primarily as teachers of language or singing, many are skilled in teaching both. In 2003 the event was adopted by ACGA, now itself 35 years old.

The 20th annual Gaelic week was held July 8th through 13th, 2018, with language and song each taught at three levels. Instructors were Jamie MacDonald; Catriona Parsons, originally from Lewis and a long-time teacher at Saint Francis Xavier University and The Gaelic College in Nova Scotia; Margaret Bennett, a singer and folklorist from Skye, Glasgow, and Newfoundland; and Andrea Kluge of Germany and Skye. In addition to the classes, each instructor also offered a special interest lesson to all levels together. Jamie spoke on the Highlanders in North Carolina; Margaret described her fieldwork among the last Gaelic speakers of Newfoundland; Catriona taught a lesson on Gaelic psalm singing; and Andrea discussed Skye and Sabhal Mòr Ostaig, the Gaelic college which is part of The University of the Highlands and Islands in Scotland.

The annual cèilidh, in which everyone is encouraged to participate by singing or playing a song, telling a

Agus cò bha ann a dhìochuimhnicheas gu bràth bana-spèisearan a' Bhàird ann an 2015?

Co-dhiù, ma tha ceist no fiosrachadh sam bith agaibh cuiribh brath gu:

5106 Hunting Hills Dr.  
Roanoke, VA 24018  
[Jfras@aol.com](mailto:Jfras@aol.com)  
540-774-0274

story, or reciting a poem, was held at the spectacular mountain home of Amy and H.D. Stewart, who provided a magnificent barbecue. Less structured get-togethers with singing and stories took place all week, as they do at every Gaelic week, and a book sale and silent auction helped to raise funds for ACGA's language education efforts.

The workshop ended after lunch on Friday, but as always a group of participants stayed on in the college dorm to attend the Games, help out at the Gaelic Tent, and, for some, to compete in Gaelic singing at the North Carolina Mòd on Saturday.

This year the Grandfather Mountain Gaelic Song and Language Week enters its third decade, welcoming newcomers and returning participants from July 7th through July 12th at Lees-McRae College. For more information, watch [www.acgamerica.org](http://www.acgamerica.org).

We are trying to write a history of the first twenty years of the Grandfather Mountain week, and we need pictures and memories from past years. What kind of memories? Well, for example, learning shinty with Sorley MacDonald in 2006 or the first time that we ever saw Gaelic singing and juggling together like a biathlon. Perhaps there is a special song that you learned from a special teacher and that you still sing. And who will ever forget the female admirers of the Bàrd in 2015?

Anyway, if you have any questions or information, send a message to:

5106 Hunting Hills Dr.  
Roanoke, VA 24018  
[Jfras@aol.com](mailto:Jfras@aol.com)  
540-774-0274

Workshop with  
Joy Dunlop and  
Gillebride Mac'illeMhaoil



John Grimaldi

Dorm building, with  
ACGA banner



Eve Gordon

John Grimaldi  
playing ukulele



Eve Gordon

Shannon Duncan  
playing harp



Eve Gordon

BEINN SEAN AIR  
GRANDFATHER MOUNTAIN  
GAELIC SONG & LANGUAGE WEEK

**Banner Elk, NC  
July 7–12, 2019**

[www.acgamerica.org/events/grandfather-mountain/](http://www.acgamerica.org/events/grandfather-mountain/)



## Oisean a' Ghràmair / The Grammar Nook

by Wayne Harbert

### Scary Things About Gaelic (STAG):

“I’d like to return this verb, please; it’s defective”

Relegated to the back of the chapter on verbs in every Gaelic grammar, there will be a section on “defective” verbs. In Gaelic grammar, they are called *uireasbach* ‘needy’. So, what’s wrong with these defective, needy verbs? Nothing, really. Notwithstanding the disrespectful labels with which grammarians have saddled them, they are perfectly functional, very useful (and rather numerous) citizens of the Gaelic lexicon – easier to learn than other verbs, at least, with fewer forms to bother with. We might think of them, more charitably, as ‘special’, or ‘specialized’. *Ars(a)* is one such verb. It translates as ‘said’. Its ‘defectiveness’ lies in the fact that (a) it is only used in past meaning – it has no future, or conditional, or imperative forms – and (b) there is nothing in particular about its form that marks it as being in any particular tense. It never changes shape. All ‘defective’ verbs share the first of these properties (restriction to certain tenses and moods). Some, but not all, exhibit the second property (invariant form). The specialness of *ars*, by the way, is not limited to its tense restrictions and its lack of inflection. It is also specialized in its meaning. Unlike garden variety verbs of saying, you can deploy it only in a specific context – that of direct quotation. It can only be used if you are repeating the exact words of the original utterance. (On that account, you will run into it frequently in Gaelic stories.) English used to have such a verb, in the form of “quoth”. One can (could) say “‘I shall go forth,’ quoth the king”, repeating the king’s precise words. If you paraphrase, rather than quote him, “quoth” is no longer possible: “The king said (but not quoth) that he would go forth.” Linguists call words like *ars* and “quoth” ‘quotative’ verbs.<sup>1</sup>

Other ‘special’ verbs have their own endearing quirks; *ar* means ‘think’, but more precisely, it’s sort of like the earlier English “methinks”, since the person doing the thinking isn’t the subject, but the object of the preposition *le*: *Ar leam gu bheil iad tinn* ‘I think that they are sick’. *Theab*, another special verb, is used only in the past tense, but its closest English translation is not a verb at all, but the adverb ‘almost’. An adverb with tense? ‘Almosted’?? Just thinking about it, *theab mi a dhol às mo rian* ‘I almosted go out of my mind’.

Some verbs can be thought of as ‘situationally defective’. They look like forms of regular verbs, but in certain tenses or moods they take on special meanings, and special behaviors. *Saoil*, for example, looks like a form of *saoilsinn* ‘to think, consider’, and depending on the context, can take on a sense of the “present” with the meaning ‘I wonder’, and it signals this special use by divesting itself of the usual verb ending (*-aidh*) and leaving out the subject: *Saoil am bi e ann* ‘(I) wonder if he will be there’. Likewise, *feuch* looks like a form of the regular verb *feuchainn* ‘to try’, but, in one specific circumstance – the imperative – it takes on the special meaning ‘See to it...’: *Feuch gum bi thu ann* ‘See to it that you are there’.

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<sup>1</sup> “Quoth” was also a defective verb in the sense that it was only used in past tense. It is no longer used at all in English, but I tease my History of English students with the suggestion that colloquial English has grown new quotatives to replace it, as in: “He’s like ‘I don’t know how you do it’ ”. ‘S like is a quotative, allowed only with direct quotation. You can say “He’s like ‘I dunno how to do it!’ ”, but not “He’s like that he didn’t know how to do it.”



Particularly abundant in Gaelic are specialized verbs that occur only in commands having to do with coming and going. These include *thalla(ibh)*<sup>2</sup> ‘go (away)!’, *theirig(ibh)* ‘go!’, *thugainn(ibh)* ‘let’s go!’, *trobhad(-aibh)* ‘come!’, *siuthad(aibh)* ‘go on!’ They only occur in imperative mood. They do inflect like regular verbs, though, by taking verb endings – specifically, the second person plural imperative ending *-(a)ibh* in plural commands. From an historical perspective, this is something of a surprise. Consider *thugainn*. It means ‘let’s go’, but it is identical to another *thugainn* in Gaelic, which means ‘to us’. That is because *thugainn* ‘Let’s go’ actually comes from the inflected preposition *thugainn* ‘to us’, which already contains its own plural ending. *Thugainn* is the first person plural form *(-ainn)* of the preposition *gu* ‘to’. So, in its origins, at least, the ‘defective verb’ *thugainn* was not a verb at all, but an interjection: ‘To/with us!’ used as an elliptical command.<sup>3</sup> The fact that it is starting to allow its own verb endings suggests, though, that it has put this history behind it, and is emerging as a verb in its own right. *Thugad* ‘Look out!’, another imperative-only verb, also started out as a preposition (the same preposition as *thugainn*, in fact). It originally meant ‘to(ward) you!’, and the *-ad* at the end of it is the second person singular ending that attaches to prepositions. Once again, though, *thugad* has switched categories and been reinterpreted as a verb, so you can add the plural imperative ending *-ibh* to it as a plural command. Other ‘defective’ verbs in this group (like *trobhad*, *siuthad*) appear to have similar histories. So does *ist(ibh)* (or *uist(ibh)*) ‘be quiet!’; yet another imperative-only verb, this one started out as an interjection, meaning something like ‘shh’, which in time started to think of itself as a verb and take on verb endings. So again, letting our better angels rule, perhaps we should think of these not as defective but nascent verbs.

<sup>2</sup> There is a dispute about the shape, spelling and origin of this verb. Some sources list it as *thalla*, but others (notably Cox in his new grammar) claim that it is properly *fhalbh*, and the spelling with *th-* is due to the influence of forms with similar meanings like *theirig* and *thugainn*.

<sup>3</sup> As another step on the way to verbhood, *thugainn* has morphed into alternative shapes, *tugainn* and *tiugainn*, which look less like the prepositional form from which it sprang.

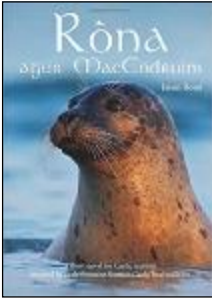
## Anna Ruadh Kickstarter Campaign

Bradán Press, a Nova Scotia-based publisher of Scottish Gaelic books, is collaborating with award-winning author Mòrag Anna NicNèill (*Granaidh Afraga*, *Eiginn Uisdein*) in a Kickstarter campaign to publish the Canadian classic, *Anne of Green Gables*, by L.M. Montgomery, in Scottish Gaelic.

This project will only be funded if it reaches its goal of \$15,000 (CDN) by Sunday, June 30, 2019 (10:59 PM EDT).

For more information or to contribute see:  
<https://tinyurl.com/Kickstarter-Anna-Ruadh>





### Book Review:

*Ròna agus MacCodruim* by Jason Bond

2018. 63 pages (including glossary).

ISBN 978-94-90824-19-8. Illustrated with black & white photos

Reviewed by Ted Brian Neveln

A few years ago there was a lot of fretting about getting Harry Potter translated into Gàidhlig. A specialist on language revival asserted that it was not worth the fuss. Instead the emphasis should be on using Gàidhlig to tell the special stories of Gàidhlig-speaking people. The tale of the Seal Woman certainly qualifies.

This tiny novel was written for learners rather than children. Children's stories can have surprisingly difficult idioms and this book is easier than a typical story for children. A core idea or word will be repeated in multiple short sentences, sometimes more so than in a children's story. By ringing these changes the learner can see that there is more than one way to express an idea. This can also help with hearing comprehension. For instance the first chapter repeats the words *sin* and *seinn* several times together. Elsewhere there are five different pronunciations of "ai" in one sentence: *Bha dachaidh aca anns an taigh faisg air an tràigh*. The language gets a bit more challenging towards the end and a beginner may need help with infinitives and nominal inversion.

The story is in Gàidhlig with a painstaking glossary in the back. The glossary even tackles phrases. Another attractive touch is the use of words that describe emotions. The book takes well to being read aloud.

A seal woman story invites thought about honesty in marriage and power relationships between men and women. *Ròna agus MacCodruim* takes a different tack than some other versions. This MacCodrum is less of a cad and more clueless. He barely understands what he has done; mostly he is just lonely. There is also a short story within the story and aspects of Hebridean folkways are touched on.

There are a couple of typos but who frets about typos anymore? There is even a typo in the April issue of *National Geographic* of all places. Still, the lead reader may want to tell others to check the glossary and alert them that **fhìn: mi-fhìn** does not mean "got, received", and there is a spot in the text where *duilch* needs to be changed to *duilich*.

The glossary frequently includes phrases which are presented in strict alphabetical order. For example under the letter "A" there is a **bhith**, a **dhèanamh**, and so on. I don't care for that approach but I see why it might be useful for beginners. Think about skimming the glossary first, just to get an idea of its structure.

There are seven short chapters and the proficiency of the learner will determine how quickly the story goes, and of course the reader may linger to study grammar and vocabulary or practice pronunciation and listening. Physically it is a cute little book with evocative black and white photos, beautiful layout and design, and great choices of typeface.

If readers want to make a production out of this, they can look for music. For example there are songs like *An Ròn* and *Ann an Caolas Od Odrum*. Julie Fowlis sings an easy-to-find version that can be found on YouTube.

Members of our Seattle community made a musical Crankie version:

[https://www.youtube.com/watch?v=JLwWM\\_sUCms](https://www.youtube.com/watch?v=JLwWM_sUCms)

Or there is the Wikipedia discussion of Selkies:

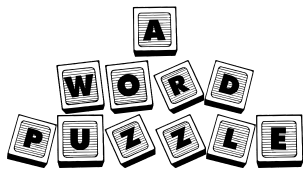
[https://en.wikipedia.org/wiki/Selkie#Theories\\_of\\_origins](https://en.wikipedia.org/wiki/Selkie#Theories_of_origins)

which mentions a couple of interesting theories such as a possible folk-memory of brides from the Far North who dressed in seal skins. Personally I can concoct even more obvious ideas: perhaps envious fishermen slandered the MacCodrum family with this story, or perhaps the MacCodrums themselves claimed a seal connection to divert rivals away from trying to discover their fishing secrets. Most obvious of all to my mind, seals can have soulful eyes and sometimes human-like voices. In the silvery ripples of the Hebridean seas it may not be easy to distinguish human from seal.

The tale of MacCodrum and the seal woman is a good choice for demonstrating the value of the Gàidhlig language in the context of its environment. There are many versions of this story and many opportunities to compare, contrast, and elaborate. Tales of this sort occur all across Eurasia and so it reflects widespread motifs but is also very local to Gàidhlig culture.

**Editor's Note:** You can hear the author, Jason Bond, reading the first page of *Ròna agus MacCodruim* here:

<https://www.youtube.com/watch?v=SzLNa-vzKdo&feature=youtu.be>



by Hilary NicPhàidein

I have always enjoyed doing word puzzles. I grew up doing both the quick and cryptic crosswords in the *Daily Telegraph* in the United Kingdom. A personal favourite and a much simpler puzzle, although no less challenging, is the one in which you see how many words you can make from a given word.

Here's a challenge: see how many words of two or more letters you can make from the word DÌOCHUIMHNEACHADH. Use only the available letters. Note that there is only one accented vowel. Plurals are acceptable as well as any case and any tense, but hyphens are not permitted. You can use any Gaelic dictionary.

At the time of writing, I have 89 words. Submit your word list to [naidheachd@acgamerica.org](mailto:naidheachd@acgamerica.org) and we'll publish the winner's name and word list in the September newsletter.

BUAIDH LEAT!

## A Website to Watch

Akerbeltz



If you've ever used *Am Faclair Beag* or downloaded Gaelic-language software from iGàidhlig or read *Pippi Fhad-stocainneach*, Michael Bauer and Gillebride MacMillan's Gaelic translation of Astrid Lindgren's classic children's book *Pippi Longstocking*, you've already sampled Akerbeltz. Simply put, Akerbeltz is the umbrella name for Michael Bauer's Gaelic resources.

Clicking on [www.Akerbeltz.org](http://www.Akerbeltz.org) will take you to the first page of the website. The links at the bottom of the page take you on a wide-ranging tour of what's on offer, including a section on the sounds of Gaelic, another on Gaelic grammar, and another labeled "Beagan Gàidhlig," which is a collection of Gaelic tongue-twisters, riddles, blessings, and much more. My favorite? The sounds that animals make in Gaelic.

Seo agaibh reasabaidh eile bho Shorcha NicDhòmhnaill, a bhuineas do dh'Uibhist a Deas ach a tha a-nis a' fuireach ann am baile-mòr New York. An turas seo, 's e Cèic Ghearmailteach le Ùbhlan is Uachdar Goirt a th' ann. Tha deagh chuimhne aig tè dhe na deasaichean, Barbara Rice, air a' chèic seo bho a h-òige fhèin ann an Cincinnati, Ohio, far an robh mòran Ghearmailtich air gluasad.

Here's another recipe from Sarah MacDonald, a native of South Uist now living in New York City – this time, a lovely German Sour Cream Apple Cake. One of our editors, Barbara Rice, fondly remembers this from her childhood in Cincinnati, Ohio, where many Germans settled.

## Cèic Ghearmailteach le Ùbhlan 's Uachdar Goirt

### Am Barradh:

Measgaich ann am bobhla beag:

½ chupa gall-chnòthan air an gearradh

2 spàin-tì caineil

½ chupa siùcair

### A' Chèic:

½ chupa ime

2 ugh

1 spàin-tì faoineig

1 chupa siùcair

1 chupa min-fhlùir

1 spàin-tì pùdar-fuine

1 spàin-tì sòda-fuine

½ spàin-tì salainn

1 chupa uachdar goirt

1 ubhal meadhanach



Nid Goloti, [www.Shutterstock.com](http://www.Shutterstock.com)

Ro-theasaich an àmhainn gu 375° F.

Cuir ola agus min-fhlùir air pana cruinn meud 9 gu 10 òirlich no cuir pàipear-fuine air.

Buail an t-ìm, a' cur ann an t-siùcair beag air bheag agus nan uighean, fear mu seach. Cuir ann an fhaoineag, a' bualadh gus am bi e air a mheasgachadh.

Criathraich ri chèile a' mhin, am pùdar-fuine, an sòda-fuine, agus an salann, agus cuir sin ann mu seach leis an uachdar ghoirt, a' measgachadh aig astar ìseal.

Cuir leth dhen taois anns a' phana. Cuir ann ubhal a tha air a shliseadh gu tana air a' mhullach. Cuir 1/2 a' bharraidh ann, agus an uair sin an taois a tha air fhàgail air uachdar sin. Air a' mhullach, cuir am barradh a tha air fhàgail.

Bruich aig 375° F fad 35 gu 40 mionaidean a thide.

Faodar ithe còmhla ri uachdar a tha air a bhualadh, ma thogras tu.



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!

## German Sour Cream Apple Cake

### Topping:

Mix in small bowl:

½ cup chopped walnuts

2 teaspoons cinnamon

½ cup white sugar

### Cake:

½ cup sweet butter

2 eggs

1 teaspoon vanilla

1 cup sugar

1 cup flour

1 teaspoon baking powder

1 teaspoon baking soda

½ teaspoon salt

1 cup sour cream

1 medium apple

Preheat oven to 375° F.

Use 9" or 10" cake tin, grease and flour, or line with wax paper.

Cream butter, gradually add sugar and eggs, one-by-one; add vanilla, beating until blended.

Sift flour with baking powder, baking soda, and salt, and add alternately with sour cream at low speed.

Put 1/2 batter in cake tin, top with thinly sliced apple, top with 1/2 topping and remaining cake batter, and top with the remaining topping.

Bake at 375° for 40 minutes - check at 35 minutes to see if baked.

Can be served with whipped cream.





## Litir à Dùn

### Èideann

by Jeff W. Justice

A charaidean còire,

Thill mi a dh'Alba anns a'

Mhàrt airson co-labhairt Comann Oileanaich na Ceiltis aig Oilthigh Dhùn Èideann. Bha e uabhasach math a bhith anns a' bhaile a-rithist airson a' chiad turas ann am bliadhna. Chan eil mòran air atharrachadh ach togalach an siud 's an seo. Thog mi orm far an robh mi air fàgail. Bha mi a' faireachdainn glè mhath!

Nuair a ràinig mi an togalach far an robh na seiseanan air an cumail, chunnaic mi "THA GÀIDHLIG BEÒ" sgrìobhte air balla an togalaich. Tha mi air sgrìobhadh ann an Litrichean roimhe seo mu shuidheachadh na Gàidhlig ann am prìomh-bhaile na h-Alba agus bha mi glè thòilichte seo fhaicinn air a' bhalla sin. Abair tòiseachadh snog! Bha na pàipearan a bhathar a' libhrigeadh air dìofar chuspairean co-cheangailte ri Eòlas nan Ceilteach: an cultar, an ceòl, an litreachas, agus na cànanan fhèin. Bha na taisbeanaidhean ann an còig de na sia cànanan Ceilteach a tha fhathast beò (agus ann am Beurla cuideachd) agus cha robh ach Còrnais a dhith.

A rèir an luchd-eagrachaidh, b' e co-labhairt a' Chomainn am-bliadhna a bu mhotha a bh' ann. Thug sin dòchas dhomh. Tha barrachd oileanaich ann a-nis a' dèanamh Eòlas nan Ceilteach ann an Eòrpa agus ann an Ameireaga a Tuath. Tha iad a' cur ris an eòlas agus ris an tuigse againn mun t-saoghal Cheilteach agus na cànanan aige. Tha sin a' toirt dòchas dhan t-soidhne "THA GÀIDHLIG BEÒ" a bha sgrìobhte air taobh a-muigh an togalaich. Ach cha b' e deagh naidheachdan a bh' anns a h-uile pàipear agus taisbeanadh a bh' ann. Bha aon pàipear ann le fiosrachadh cudromach mu dheidhinn àite na Gàidhlig agus an àm ri teachd; chan eil na ginealaichean as sine fhathast a' toirt seachad an cànan don cuid chloinne. Sheall an t-oileanach clàr dhuinn agus bha e ag ràdh "This is what language failure looks like."

Ach bha pàipearan ann cuideachd a thug dhuinn dòchas gum mair na cànanan Ceilteach. Ach is soilleir cuideachd an teachdaireachd a th' ann: Tha obair chruaidh againn ri dhèanamh.

Bidh a' cho-labhairt ann an 2020 ann am Baile Àtha Cliath, agus tha mi a' dèanamh fiughar ri bhith an làthair. Tha Gàidhlig beò gu dearbh.

Le meas,

*Goiridh | Jeff*

Dear friends,

I returned to Scotland in March for the Association of Celtic Students conference at the University of Edinburgh. It was awfully nice to be in the city again after a year. Not much had changed, so I picked up right where I left off. I felt very good!

When I arrived at the building where the conference was held, I saw a sign written on the building wall which read "THA GÀIDHLIG BEÒ!" (GAELIC LIVES!). I have written before in previous editions of these *Litrichean* about the state of Gaelic in the Scottish capital, and it was great to see this on the wall. What a nice beginning! The papers presented covered many topics under Celtic Studies: the culture, the music, the literature, and the languages themselves. The presentations were in five of the six living

Celtic languages (plus English); only Cornish was missing.

According to the conference organizers, this was the largest conference the association has held to date. This gives me hope. There are more students now in Celtic studies in Europe and in North America. They are adding to our knowledge and understanding of the Celtic world and its languages. They are giving hope to the "THA GÀIDHLIG



BEÒ" sign scribbled on the building wall. But not all the papers had good news. I recall one with weighty news about the state of Gaelic and its future. Older generations are still not passing along the language to their children. The student showed us a chart of this, saying, "This is what language failure looks like."

But there were also papers which give us hope that the Celtic languages will survive somehow. The message was also clear: We have a lot of difficult work ahead of us.

The 2020 conference will be held in Dublin, and I look forward to being there. Gaelic lives indeed.

Until next time,

*Jeff | Goiridh*



Photo by Lubomír Šugár

## Answer to Seanfhacal na Ràithe, p. 8

Cha dèan aon smeòrach samhradh.  
One thrush makes not a summer.

## Meek Lines

Professor Donald Meek, academic, editor, writer, and poet shares his poetry on a Facebook page called “Meek Lines,” explaining that he uses Facebook “in the same way our ancestors used the oral airwaves of their own day. Songs were sung and recited far beyond the composer’s original locality.” And as Meek reminds us, “Poems and songs are for sharing, and that is what gives them life.” In that spirit of sharing (and with Professor Meek’s permission) in this issue of *An Naidheachd Againne* we have again asked one of our friends to pick a poem from Meek Lines and tell us about it.

Here, teacher, poet, and ACGA member Michael McIntyre has chosen one of Donald Meek’s satirical poems.

### Òran (Ùr) an Eich *le Dòmhnall E. Meek*

An cuala sibh mun chapall  
bh’ aig an Leadaidh air a’ Bhac’?  
Fhuair e aoidheachd mhaiseach  
an taigh-comhairle a bh’ aic’.

Bha cùirtearan is rugaichean  
is cushions fo gach cas,  
is gheibheadh e a’ Weetabix  
le bainne anns a’ phrais.

San oidhche bhiodh e cadal  
ann an leabaidh ceithir chas,  
le currac-oidhch’ ’s pyjamas  
is botall teth le snas.

Ach bha Chomhairle den bharail  
nach robh sin idir gasd’,  
’s gun robh an t-each a’ fulang  
le acras is cion blas.

Is thug iad e air aoidheachd  
do Shanndabhaig le cairt,  
is fhuair iad B an’ B dha  
aig dà cheud not - nach pailt.

Cha chualas riamh air thalamh  
naidheachd bha cho math;  
thuir Airbnb air sanas -  
‘We got a kick from that.’

Ach mo chreach mar thachair,  
cha d’fhàg e sgillinn phrais,  
oir dh’ith an t-each gach tasdan -  
’s tha Chomhairle sa chlais.



Caleb Wilson

Air a' mhìos seo leugh mi an dàn "Òran (Ùr) an Eich" le Donald Meek air an duilleag Facebook aige. Ged a tha an duanag seo air a suidheachadh air tachartas fìor, tha i mìorbhaileach, èibhinn, gòrach. Chuir am bàrd ceangal ri duilleag air an "Hebrides News" far an urrainn dhut an sgeul a leughadh 's an dealbh dhen "Leadaidh air a' Bhac" agus an t-each fhaicinn – <http://tinyurl.com/oran-ur-an-eich>.

Ach faodaidh sinn faighneachd, dè nì an duanag seo cho èibhinn? Gu dearbh, tha an cuspair fhèin faoin: boireannach a bha a' cumail each anns an taigh aice, mar an t-each a thàinig gu dhinnèir agus a bha a' fuireach ag ithe "Weetabix" 's a chuir "currac-oidhch" 's pyjamas" air 's aig a bheil "cushions fo gach cas".

Cuideachd tha ruitheam an dàin ga dhèanamh èibhinn, airson chan eil an ruitheam – trì casan ann an gach loidhne – trom-chùiseach; chan eil fhios 'm carson ... 's dòcha gu bheilear a' leughadh nam faclan ann an dòigh turt, turt – no anns a' Bheurla – "clippity cloppity" – mar an t-each fhèin air trot!

Cuideachd – na faclan sa Bheurla: a bheil Beurla èibhinn? 'S dòcha ... gu sònraichte nuair a tha am facal a' tachairt gu h-obann gun fhios gun fhaireachadh – mar a tha "cushions" anns an dàrna rann (an àite an fhacail Ghàidhlig "cuiseanan"). Chan e "boireannach" a th' innte ... ach "Leadaidh" (le litir mhòr). Feumar a ràdh gur e facal èibhinn a th' ann an "Weetabix" leis fhèin!

Agus mar a tha an saoghal bun os cionn aig deireadh an latha! Dh'fheuch a' Chomhairle an suidheachadh a dhèanamh nas fheàrr nuair a thug iad an t-each a-mach às an "taigh comhairle" aig an Leadaidh air sgàth 's nach robh e freagarrach no math gu leòr. Ach tha iad air am fàgail "sa chlais" agus bha an t-each ann am "B an' B." Cuiridh sin nar cuimhne firinn an t-seanfhaicail: "Cha tèid deagh-ghnìomh sam bith gun pheanas."

This month I read the poem "A (New) Song of the Horse" – by Donald Meek on his Facebook page. Though the ditty is based on a true event, it is marvelously funny, silly even. The poet inserted a link to the original story in the Hebrides News" where you can read it and see a picture of the "Leadaidh air a' Bhac" and the horse – <http://tinyurl.com/oran-ur-an-eich>

But, we might ask, what makes the poem so funny? Indeed, the subject is itself silly: a woman who keeps a horse in her house – like the horse that came to dinner and stayed eating "Weetabix" and wore a nightcap and pyjamas and got cushions for its feet.

Also, the rhythm makes it funny, because the rhythm – three feet in each line – is not serious; I don't know why – perhaps because the words are read in a "clippity-cloppity" fashion – like the horse itself trotting.

And the English words: Is English funny? Well, perhaps – especially when the word pops up suddenly without warning – as "cushions" in the second stanza (in place of the perfectly good Gaelic word "cuiseanan"). She isn't a "woman" but rather a "Lady" (with a capital letter). It goes without saying that "Weetabix" is a funny word all by itself!

And how the world is topsy-turvy at the end! The Council tries to make the situation better when they take the horse out of the "Lady's" council house because the arrangement is not suitable or good enough. But they are left up in the ditch and the horse in a "B an' B." Which reminds us of the old saying: No good deed goes unpunished!



Cam MacRae.

## Answer to Photo Quiz, p. 4

This bronze statue known as The Herring Girl is located near the ferry terminal in the South Beach Car Park, Stornoway. The inscription on the statue reads, "In recognition of all the herring girls who laboured here during the late 19th and early 20th century." Designed by Charles S. Engebretsen and Ginny Hutchison, it was erected in 2003.

# Dè Tha Dol?

## Gaelic Events

### An t-Òg-mhios 2019 / June 2019

#### **Conversational Gaelic Immersion, Ontario School of Piping and Drumming, Lakefield College, Lakefield, ON, June 23–28, 2019**

Lakefield is located 90 km NE of Toronto. Instruction will be offered at the Intermediate (Nathaniel Harrington, Boston ) 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 Ostag, 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 & Language Week, Banner Elk, NC, July 7–12, 2019**

Join us for a fantastic week of singing and Gaelic language classes, followed by the Grandfather Mountain Highland Games and North Carolina Mòd. Instructors: James Graham (Scotland). Tiber Falzett (PEI) and Jamie MacDonald (N. Carolina).

See <http://www.acgamerica.org/2019-grandfather-mountain-gaelic-song-and-language-week/>

#### **Ceòlas Summer School, South Uist, Scotland, July 7–12, 2019**

Summer School information <http://www.ceolas.co.uk/events/summer-school/>

#### **Ceòlas Gaelic Immersion Week, South Uist, Scotland, July 7–12 / July 21–24, 2019**

Gaelic Immersion information <http://www.ceolas.co.uk/events/immersion-courses/>

### 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.

See <https://gaeliccollege.edu/session/youth-gaelic-immersion/>

### An t-Sultain 2019 / September 2019

#### **ACGA Mòd, Ligonier, PA, September 13–15, 2019**

Ceitidh Campbell and Ruairidh Cormack, winners of the 2018 Buinn Òir a' Chomuinn at ACG's Royal National Mòd in Dunoon, will be our special guests representing ACGA's sister organization in Scotland, An Comunn Gàidhealach. For more information check

<http://www.acgamerica.org/events/2017-u-s-national-mod/> closer to the dates.



### **An Dàmhair / October 2019**

#### **Celtic Colours International Festival, venues throughout Cape Breton Island, NS, October 11–19, 2019**

The full schedule of events and performers will be released on Friday, June 21, 2019. Tickets will go on sale Tuesday, July 9, 2019, at 10 am Atlantic Daylight Time (1 hour ahead of Eastern Daylight Time).

<https://celtic-colours.com/schedule/>

#### **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 Fowles in Concert, Beaches Presbyterian Church, 65 Glen Manor Dr., Toronto, ON, Wednesday, October 23, 2019, 8 pm**

For tickets see <https://downtowntoronto.snapd.com/events/view/1232782>

#### **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 / 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](mailto: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)

# 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](mailto: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](mailto:minchmusic@comcast.com)

## Colorado

### Boulder

Study Group

Sue Hendrix [susan.hendrix@colorado.edu](mailto:susan.hendrix@colorado.edu)  
<http://moosenoodle.com/language/boulder/>

### 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>

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](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/>

## North Carolina

### Triangle / Raleigh area

Study Group

An Phillips [fiongeal@gmail.com](mailto:fiongeal@gmail.com)

## Virginia

### Warrenton

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>

## Canada

### British Columbia

#### Vancouver

Classes

Comunn Gàidhlig Bhancoubhair

Email [Vancouvergaelic@gmail.com](mailto: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](mailto: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](mailto:seonaganna@gmail.com)

## ACGA Officers

### President

Mike Mackay

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### Naidheachd Editor

Suzanne McDougal

[somcdougal@gmail.com](mailto:somcdougal@gmail.com)



## 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.
- <http://forum.acgamerica.org/>, our collection of conversational forums.
- <https://www.facebook.com/ACGAGaelic>, our Facebook page.
- [www.youtube.com/user/ACGAmerica](http://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.

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### Additional assistance provided by:

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Jeff Justice, Hilary NicPhàidein, Jeanne Pendergast, Earl Salter

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