

An Naidheachd Againne

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

An t-Earrach 2017, Leabhar XXXIII, Àireamh 1
Spring 2017, Volume XXXIII, No. 1

Mar a theireadh Eamag 's Seigheag, "Anns a' Ghàidhlig, nuair a ionnsaicheas sinn nì, togaidh sinn suas e, giùlainidh sinn e agus cuiridh sinn air adhart e."

As Emily and Shay would say, "In Gaelic, when we learn something, we lift it up, we carry it, and we pass it along."

A' Togail na Gàidhlig ann an Ceap Breatainn

Le Eamag ni 'n Raibeart 'ic Eachainn 'ic Eachainn Nill Lodaidh

Anns a' Ghiblean 2016, thàinig trìùir dhaoine deug còmhla gus bogadh fhaighinn fad mìos sa Ghàidhlig ann an Obar Dheathain, Ceap Breatainn, Alba Nuadh. 'S e "A' Togail na Gàidhlig / Lifting the Gaelic: A Live-In Gaelic Immersion Experience" an t-ainm a thug sinn air a' phrògram seo a mhair ceithir seachdainean ann an taigh mòr a bha a' sealltainn thairis air Loch Mór nam Barrach. 'S e mi fhìn agus mo bhana-charaid agus neach-teagaisg eile, Séigheag Nic 'Ille Mhaoil, a chuir air dòigh agus a stiùir am prògram seo air feadh a' mhìos chomharraichte ud.

Lifting the Gaelic in Cape Breton

By Emily MacDonald

In April 2016, thirteen individuals gathered together to immerse themselves in the Gaelic language and culture in Aberdeen, Cape Breton, Nova Scotia. "A' Togail na Gàidhlig / Lifting the Gaelic: A Live-In Gaelic Immersion Experience", was a four week program held in a spacious home on the Bras d'Or Lakes. This month-long program was organized and delivered by myself in partnership with friend and fellow Gaelic instructor, Shay MacMullin.



Program participants on a hike to Uisge Bàn Falls, Victoria County.
Shay MacMullin

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'S ann an Alba Nuaidh a dh'ionnsaich mi fhìn agus Seigheag ar cuid Gàidhlig. Thog sinn cainnt `s cànan eadar clasaichean oidhche, bùthan-obrach agus seachdainean-bogaidh. Dar a bha sinn air ceum car adhartach a ruigsinn, ghabh sinn pàirt ann am prògram tàilleabhachd ris an canar 'Bun is Bàrr'. Bha luchd-teagaisg agus oidean air leth againn ann agus bha sinn fortanach gu robh diofar sheòrsachan sheiseanan rin toirt seachad 'na bhroinn. Ge-tà, feumar aideachadh gur e rathad fada a th' ann gus cànan a thogail eang air eang gun a bhith bogadh cho tric 's as urrainn. Aig an ìre sin dheth, thuig sinn gu robh dian-phrògram Ghàidhlig gu mòr a dhith 'nar coimhearsnachd an Alba Nuaidh. Air a shon sin, chuir sinn romhainn prògram farsaing a chur air bhonn, stéidhichte air dualchas Gàidheil na Mór-roinn agus ceangailte ri beatha na coimhearsnachd. B' e an àrainneachd ionnsachaidh a bhiodh ann 'na suidheachadh sóisealta, càirdeal, caidreamhach.

As t-foghar 2015, theann mi fhìn is Seigheag ri prògram bogaidh a dhealbadh a bhiodh deiseil an àm an earraich. Leasaich sinn tagradh anns a robh brìgh a' phrògram agus chuir sinn sin a-staigh gu Iomairtean na Gàidhlig aig Riaghaltas na h-Albann Nuaidhe. San aon àm a bha sinn a' cur air dòigh gnothaich "A' Togail na Gàidhlig", bha sinn ag éirigh air pròiseact eile los Fionnlagh MacLeòid a thilleadh gu Alba Nuaidh a-rithist gus an toireadh e seachad trèanadh dh' ar luchd-teagaisg air Total Immersion Plus - modh-teagaisg tro mheadhan na Gàidhlig a tha air a bhith gu math soirbheachail thall agus a-bhos. Thàinig Fionnlagh gu Badaig sa Ghearran agus chuir e seachad deich latha 'gar trèanadh. Bha an t-àm seo gu sònraichte freagarrach dhuinne air sàilleabh mìos a' bhogaidh a bha a' dol a bhith air thoiseach oirnn an ceann tacain bhig an deaghaidh an trèanadh, is sinne deiseil le sgilean geur agus beachdan ùra a chuireamaid an cleachdadh.

B' e a' chiad rud gun d' fhuair sinn taigh mòr brèagha air mhàl ann an Obar Dheathain, Siorramachd Inbhir Nis gus am prògram a thoirt gu saod. 'Se Bear on the Lake ainm an àite-chòmhnaidh 'sa robh sinn a' dol a bhith fuireach: taigh-òsta trang ré an t-samhraidh, a bha air leth cothromach airson a' luchd-pàrtachaidh againn, luchd-céilidh agus sheiseanan làitheil. Chaidh sanas air a' phrògram a riarachadh 'san Fhaoilleach. Bha sinn a' lorg luchd-ionnsachaidh ùra, daoine a bha

Both Shay and I had learned our Gaelic in Nova Scotia. We took advantage of local Gaelic offerings like evening classes, workshops, immersion weeks and when we reached a more advanced language level, took part in the provincially offered Gaelic mentorship program, "Bun is Bàrr". We had wonderful mentors and teachers along the way and enjoyed the variety of programming. However, the route to fluency proved to be very long and convoluted. It was apparent a longer comprehensive immersion program was needed in Nova Scotia. We wanted to offer a jam-packed program that was rooted in the culture, connected to the community, and welcoming in tone.



Participants Connall MacKinnon (standing left) and Jennifer Allen (seated right) take part in a Total Immersion Plus activity while fellow participants look on.
Emily MacDonald

In fall of 2015, Shay and I began working toward an immersion program for the following spring. We created a proposal explaining our concept, program overview and budget and submitted it to Nova Scotia

Gaelic Affairs. While working toward the "Lifting the Gaelic" immersion program, we were also working on a project that would see Finlay MacLeod return to Nova Scotia to offer training in teaching Total Immersion Plus, a highly successful Gaelic immersion methodology of teaching. Finlay came to Baddeck in February and offered ten days of training. The timing was ideal, as we began our month-long program less than two months later, with honed skills and new ideas.

We secured a big, beautiful home in Aberdeen, Inverness County for our event. Bear on the Lake Guesthouse, a busy hostel throughout the summer season, served as an ideal location to host our thirteen guests, visitors and daily Gaelic sessions. We began advertising in January seeking new learners, those involved in other aspects of the culture that didn't have the language, those willing to try new experiences and those eager to

an sàs 'san dualchas às aonais comais air a' chànan. 'S e na bha dhith ach daoine a bha a' sireadh chothroman spòrsail ùra agus a bhitheadh èasgaidh cothrom fhaighinn fuireach ann an taigh far nach bitheadh 'ga bruidhinn ach a' Ghàidhlig fad mìos. Cha robh e fada an uair sin gus an do rinn sinn taghadh air 13 de luchd-ionnsachaidh gealltanach aig a robh toil mìos bogaidh fhaighinn còmhla ruinn.

Air Diluain, an ceathramh latha dhen Ghiblean, thòisich am prògram againn. Chuir sinn seachad a' cheud latha a' còmhradh 'sa Bheurla agus sinn a' dol thairis air plana a' phrògram: Gàidhlig a-mhàin, an cuideam agus an riatanas a th' ann air conaltradh sìochanteach, riaghailtean an taighe, is rudan eile a bha buntainneach do luchd an taighe. Air an dàrna latha, theann sinn ris a' Ghàidhlig. Beag air bheag, bha a' luchd-pàirteachaidh a' togail a' chànan agus a' deanamh còmhraidh am measg a chéile. Bha seiseanan 'nas fhoirmeile ann gach latha, eadar 9:00m agus 5:00f chleachd sinn am modh-teagaisg aig MacLeòid, 'Total Immersion Plus', 's thog sinn seanchas ionadail bhon dualchas againn fhìn. Thadhail seana Ghàidheil agus luchd-labhairt eile céilidhean oirnn air feadh a' phrògram agus neo-ar-thaing nach robh iad còir leis an fhiosrachadh agus leis an ùine aca.

Gach feasgar, an deaghaidh na suipeireach, bhiodh cur-seachad na h-ùine car mì-fhoirmeil ann do luchd-ionnsachaidh, mar a tha geumannan, órain, obair-ealain, naidheachdan agus mar sin air adhart. Thug na deireadh-seachdainean cothrom do mhuintir an taighe a dhol a-mach 'sa choimhearsnachd gus céilidh a dhèanamh air seann luchd-labhairt, air neo a dhol chun nan dannsaichean, no pàirt a ghabhail ann an tachartasan dùthchasach eile. Chuir còmhnaichean an taighe biadh air dòigh dhaibh fhéin agus rinn 'ad obair an taighe còmhla a h-uile latha mar sgiobaidhean a' leantainn clàr ama a rachadh mun cuairt. Bha sinn gu math fortanach gu robh diofar ìrean do chomas cànan am measg nan daoine a bh'ann: eadar fìor luchd-tòiseachaidh agus luchd-adhartaich. Bha seo 'na chuideachadh aig àmannan sòisealta, dar a bhiodh cuid a' teagasg agus feadhainn eile aig ionnsachadh le chéile.

Uaireannan, bidh mi 'meòrachadh air a' mhios ud agus ga fhaighinn duilich a chreidsinn gun tug mi fhìn is Seigheag gu saod prògram cho dèanadach. Dh'ionnsaich sinn an t-uamhas a thaobh iomairte mar seo a chur air dòigh: dìthean-ionnsachaidh aig

live in Gaelic for an entire month. It wasn't long before we had selected thirteen successful participants to join us for the month.



Participants Kyle MacDonald and Bradley Murphy sharing some tunes at native Gaelic speaker Mickey "John H" MacNeil's home.

Shay MacMullin

On Monday, April 4, we launched the program with an English orientation outlining program plan, the Gaelic-only environment, the importance (and necessity) of non-verbal communication, house rules and other pertinent information. Gaelic-only began on the second day, and hour by hour, day by day, participants began piecing together the language to communicate with their housemates. More formal sessions were held daily between 9:00am and 5:00pm. Shay and I used MacLeod's "Total Immersion Plus" methodology during daytime sessions and incorporated local *seanchas* material and cultural content. Native speakers and other fluent speakers visited throughout the program and generously shared their time and traditional knowledge.

Evening activities were informal and included games, songs, art, stories and more. Weekends gave participants an opportunity to engage with community, visit, attend dances and take part in other cultural events. Daily housework and food preparation was completed by housemates on a rotating schedule. We were fortunate to have different learning levels, from complete beginners up to more advanced intermediates. This model saw a lot of helping and teaching between our participants, and less reliance on the instructors during social time.

Sometimes I have moments of disbelief that Shay and I actually pulled off an event of this magnitude. We learned countless organization skills, deepened our understanding of learners' needs, and the demands of

na sgoilearan agus na h-iarrtasan a bhios air na h-uile ann an taigh cho trang. Chuir sinn crìoch air a' phrògram aig deireadh a' Ghiblein le céilidh beòthail, làn ciùil, gàire agus làn charaidean bhon choimhearsnachd. Aig deireadh a' mhìos, dh'fhàg sinn ar beannachd aig na h-uile le cridheachan làn dòchais gu robh triùir dhaoine deug an nìsd an deaghaidh a' fàs siùbhlach 'sa chànan agus eòlach air an dualchas. A thuilleadh air sin, tha sinn an dùil gun do rinn luchd-ionnsachaidh càirdeas maireannach ri chéile agus gu bheil am bàidhmheas dhan choimhearsnachd aca a' dol am meud. Nach bu mhath sin!

running such a busy household. We wrapped up our program at the end of April with a vibrant céilidh at the house, full of music, laughs and friends from the community. We said goodbye at the end of the month with hearts full of hope knowing thirteen individuals were becoming speakers of the language, deepening their cultural knowledge, and building lasting relationships with each other and with the greater Gaelic community.

Litir bho'n Cheann-Suidhe

le Mìcheal MacAoidh

A Chàirdean,

Bruidhneamaid an turas seo air “coimhearsnachd”. Thug mi iomradh air sin san litir mu dheireadh agam, nuair a bha mi a' sgrìobhadh air na h-iomairtean ùr a tha fa chomhair a' Chomuinn. Ach seo cuspair a tha airidh air barrachd smuaintean agus conaltraidh. Thàinig sin an àirde a-rithist agus sinn a' tarraing bheachdan bho na buidhnean sgrùdaidh ceangailte ri ACGA airson dèanamh a-mach dè a nì sinn airson an cuideachadh agus am brosnachadh. Sgrìobh aon duine air ais, ag ràdh gur dòcha gu bheil e nas fhasa do dhaoine cruinneachadh air-loidhne, a' cleachdadh an eadar-lìon, nan cuid dachaighean, na bhith a' tighinn còmhla le bhith a' dràibheadh air ais 's air adhart sa chàr còig mionaidean deug, no leth-uair a thìde, gu àite far a bheil daoine a' toirt seachad leasan, no far a bheil buidheann a' leughadh nobhailean, no far a stiùir duine seinneadairean tro òrain ùra.

Gu cinnteach, tha e a' cosg ùine a bhith a' dèanamh deiseil, a' cur rudan air dòigh san taigh mus fhalbh thu, a' coiseachd a-mach gu do chàr, a' dràibheadh dhan àite, agus a' tilleadh dhachaigh gach turas a thèid thu do thachartas mar sin – ùine a dh'fhaodadh tu cur gu feum air choreigin eile, agus a' bheatha againn mar-thà cho trang agus cho làn. Agus, ma tha sinn a' bruidhinn air coimhearsnachd, 's e aon dòigh èifeachdach airson coimhearsnachd a chumail – gu h-àraidh on a tha sinn uile cho sgapte bho chèile – cruinneachadh air an eadar-lìon, bho na taighean againn fhèin.



Letter from the President

by Mike Mackay

Friends,

Let's talk about “community”. I mentioned this in my last letter, when I wrote about the new initiatives that ACGA is considering. However, this is a subject that is worth more thought and discussion. The subject came up again as we were getting opinions from the study groups connected with ACGA to find out what we can do to help and encourage them. One person wrote that it was perhaps easier for people to get together on-line, using the Internet, in their own homes, than to drive back and forth, maybe 15 minutes to a half hour or more, to places where there are classes, reading groups, or singing workshops.

Certainly, we spend time getting ready, getting the house in order to leave, walking out to the car, driving to the location, and returning, each time we go to an event like that – time we could have spent doing something else useful, since our lives are so busy and full. And, if we are talking about community, one effective way to maintain a community – especially since we are so spread apart from one another – is to gather online, from our own houses.

Tha a h-uile sìon dheth sin fìor, ach aig an aon àm, tha rudeigin taitneach mu dheidhinn faighinn air falbh, a' cur nan rudan a tha a' tàladh d' aire bhon chùis dhan dàrna taobh, agus a' cumail gach ciad-fàth air aon rud. Tha companas ann cuideachd, anns na rudan a nì sinn le Skype no puist-dealain no na meadhanan-sòisealta, ach tha companas ann le bhith a' tighinn còmhla a tha, ann an dòigh, nas dlùithe, nas pearsanta, agus (nam bhàrail fhèin) a' mhaireas nad inntinn nas doimhne agus nas fhaide air a shon sin fhèin.

Mar sin, dh'fhaodadh tu a ràdh gum biodh e math an dà chuid a bhith againn. 'S urrain dhuinn an t-eadar-lìon a chleachdadh nuair a bhios sinn airson coimhearsnachd a chumail agus na buill againn sgapte bho air feadh Ameireaga a Tuath, no/agus nuair a tha an ùine againn gann ach tha sinn fhathast airson tighinn còmhla. Agus 's urrain dhuinn cruinneachadh ri chèile ga-rìreabh aghaidh ri aghaidh an uair a tha an comas againn, airson na buidhnean sin a bhith againn agus daoine eile fhaicinn sgàilean gu sgàilean. Chanainn, cho fad 's a tha sinn a' cruinneachadh, agus cho fad 's a tha goireasan agus taic aig gach buidheann airson a bhith soirbheachail, tha a h-uile seòrsa coimhearsnachd a th' againn math – math dhuinne, agus math dhan a' Ghàidhlig a tha sinn a' feuchainn ri bhrosnachadh an seo.

Le meas,

Micheal MacAoidh
Ceann-suidhe, ACGA

All of that is true, but at the same time, there's something pleasant about getting away from it all, putting the things that are distracting you to one side, and keeping your focus on just one thing. There is companionship as well, to be had when we go on Skype, or use email, or social media, but there is companionship by gathering together that is, in a way, closer, more personal, and (in my opinion) lasts longer and deeper in our minds, naturally.

So, you could say that it would be good to have both. We can use the Internet when we want to maintain a community whose members are spread out over North America, and/or when our time is limited but we still want to get together. And we can gather "IRL" – in person – when we are able to, in those groups where we can see people face to face. I'd say, as long as we can gather together, and as long as each group has the resources and help it needs to succeed, that every community we maintain is good – good for us, and good for Gaelic, which we are trying to promote here.

Respectfully,

Michael Mackay
President, ACGA

Seanfhacal na Ràithe – Pictured Proverb

Do you know what familiar Gaelic proverb is illustrated here?

Check page 21 to see if you're right.



"Farm Fresh Eggs" by LeAnne Price
("The Humble Egg" in Irish Gaelic)

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

An Dàrna Caibideil Deug (Pairt a h-Aon): Latha a' Choin Duibh

“Thig là a' choin duibh fhathast.”

– *Cù Dubh Mhic a' Phì (“The Gaelic Otherworld,” John Gregorson Campbell)*

“Agus mar sin chaidh iad air adhart, Iain agus a charaid ùr,” thuirt an sgeulaiche ruinn, “a' còmhradh anns a' chaibean agus an long fo làn-shiùil, a' pronnadh nan tonnan uaine air an t-slighe gu Èirinn. Dh'ionnsaich Iain mòran mu Nighean an Sgàthain, an nighean a chaill a màthair. Agus dh'ionnsaich ise mu a dheidhinn fhèin: ciamar a thàinig e gu Sgoil nan Eun, agus ciamar a chaill esan a athair agus dè thachair dha anns an t-sithean. Dh'innis mi dhuibh pàirt de na dh'ionnsaich i mu thràth, agus cha chan mi an còrr.

Mu dheireadh 's mu dhiù, rinn iad mar a dhèanadh càch ann an suidheachadh mar sin: thuit iad nan cadal. Sheòl am bàta tron oidhche, agus ma 's ann luath a bha i nuair a chaidh a' ghrian fodha, bha i a dhà luaithead mun do dh'èirich a' ghrian. Nuair a dhùisg iad, 's e madainn a bh' ann. An àite toirm na gaillinn, chuala iad fuaimean a' chalaigh, luchd-obrach ag èigheachd bhon chladach, seòladairean a' ruith air a' chlàr, agus faoileagan a' sgreadail san adhar. Ràinig iad Baile Atha Cliath mun d' rinn ach pàirt de na daoine èirigh.

“O 'ille,” thuirt an nighean, “is fheudar dhuinn cabhag a chur oirnn a-nise. Thig m' athair air bòrd cho luath 's as urrainn dha agus bidh e gad iarraidh agus ag èigheachd orm.”

“Dè nì sinn, ma-tà?” dh'fhaighnich Iain dhi le mèanan. “A bheil plana agad?”

Bha coltas caran neo-shocrach oirre. “Tha,” thuirt i ris, “ach 's dòcha nach bu thoil leat e. An cuir thu d' earbsa annam?” “Is mise a chuireadh,” arsa Iain, “gu h-àraid as dèidh na rinn thu air mo shon a-raoir. Dè tha thu 'g iarraidh?”

“Uill,” arsa ise, “seo mo bhàrail. Cha b' urrainn dhut falbh ... mar a tha thu. Mar bhalach. Bhiodh fhios aig m' athair cò thusa agus chuireadh e thu fo bhannaibh a-rithist ann am badaibh nam bonn. Cha tèid agam do

chuideachadh an uair sin! Agus le cinnt, rannsaichidh m' athair am bàta bho bhòrd gu bòrd gus an cuireadh e làimh ort. Feumaidh tu bhith falaichte dìreach ann an radharc a dhà rosg, a bheil thu tuigsinn?”

“Tha mi gad leantainn co-dhiù,” arsa Iain. “Ciamar a dh'fhalaicheas tu mì, ma-tà?”

“Mar seo,” thuirt i. Thog i an slacan-draoidheachd aice. Bhean i a cheann leis, agus chagair i facal. Anns a' bhad, cha robh balach ann idir, ach cù, cù dubh le cluasan biorach agus spot bàn coltach ri rionnag air a' bhroilleach. Leum e far an robh e agus leig e sgall às, gus an do mhothaich e rud air a chùlaibh — earball sguabach dubh a' beatadh an dorais!

“Sìos, 'ille!” thuirt an nighean le gàire. “Bi ciùin gus am faic sinn dè bhios a' dol shuas air a' chlàr. Lean mise.”



An dearbh uair, chuala iad gnogag air an doras. “*A Inìon Uí Chroileagáin,*” dh'èigh seòladair tron doras, “*tá d' athair ar bòrd agus tá sé thuas ag fánacht ort.*” “*Go raibh maith agat,*” fhreagair an nighean. “*Beidh mé ann i gceann cúpla nóiméad.*”

“Cum do shùilean air an doras,” thuirt i ri Iain. Rinn Iain mar a dh'ordaich, ach chuala e an nighean a' fosgladh na ciste agus a' sporghail innte. “A-nise, bheil thu deiseil?” thuirt i às dèidh mionaide neo dhà. Thionndaidh Iain, agus chunnaic e gun robh gùna agus còta ùr air a' chaileig. “Uf!” thuirt e.

A-mach a ghabh iad, agus chaidh iad suas don chlàr, an nighean an toiseach, agus an cù às a dèidh. 'S e madainn ghrianach, shoillear a bh' ann, agus bha fann-ghaoth ann, agus thog sin cridhe Iain. Chan fhaca e aiteal grèine ann an ùine nach robh goirid! Agus mar chù, bhuaill fàilidhean na cathrach a shròn ann an dòigh a bha mìorbhaileach.

“M’ fhaileasag bheag agus mo mhùirneag, tha thu ann!” ghlaodh fear beag cruinn le feusag fhada a bha na sheasamh romhpa. Ruith an nighean thuige agus chaidh iad an gàirdeannan mu chuairt air a chèile.

“Tha mi toilichte gu bheil thu air ais agus tha mi ’n dòchas nach bi fearg ort seach ’s gun do dh’fhàg mi thu ann an Glaschu mìos,” thuir an duine. “Ach, cò leis a tha an cù seo?” thuir e, a’ toirt sùil air Iain. “S ann leamsa a tha e, athair,” fhreagair an nighean. “Thàinig e à Glaschu còmhla rium, agus tha e gu math glic,” thuir i, a’ coimhead air Iain. “Af! Af!” ars Iain, a’ bogadh a earball cho làidir ’s a dh’fhaodadh. “Tha fhios agad cho uaigneach ’s a bha mi nuair a dh’fhalbh thu,” thuir an nighean ri a h-athair.

“Uill, ma ’s e cù a tha thu ag iarraidh, dh’fhaodainn cù ceart a cheannach air do shon,” thuir a h-athair, “ach bruidhnidh sinn mun chù seo an ealachd. A-nise, tha mi fantainn air Cnàmhan Dubha, mar a chanadh iad ris. Càite a bheil an t-amadan, co-dhiù?”

An uair sin, chuala iad ùpraid agus èigheachd àrd a’ tighinn fo bhòrd a’ bhàta. Thàinig cuideigin a-nìos don chlàr. B’e Cnàmhan Dubha a bh’ ann, agus a aodann cho glas ri càl Obar Dheathain.

“Fà ... Fàilte oirbh a mhaighstir,” thuir an spùinneadair ann an guth cho solta ’s gun do chuir e iongnadh air Iain. “B .. Bu chòir dhuibh tighinn còmhla rium air ball. Tha rud ann a dh’fheumas sibh fhaicinn!” Dh’fhalbh an dithist aca ann an cabhag a’ fàgail na nighinne agus a cù nan dèidh. Chrom an nighean sìos agus sgrìob i Iain mu a chluasan. “Nach tusa an deagh chù!” thuir i. Agus chagair i ris, “Tha an ceòl air feadh na fìdhle a-nise. Fhuair iad an seòladair fo gheasan anns a’ cheabain far an robh thu. Thoir an aire!”

Chuala iad tuilleadh èigheachd. Ann an tacan nach robh fada, thàinig an Draoidh Èireannach agus Cnàmhan Dubha air ais còmhla ri feadhainn de na seòladairean. Nam measg, chunnaic Iain an duine coibhneil a thug cùram dha, an duine a bha reòidhte fo gheasaibh na nighinne.

“A-nise, mo dhuine math,” thuir an draoidh ris an t-seòladair. “Innis dhomh a-rithist dè chunnaic neo dh’fhàirich thu a-raoir?”

“Uill, chuala mi am balach a’ bruidhinn, mar a dh’innis mi dhuibh,” thuir an seòladair, “agus thàinig mi a-nuas ga fhaicinn, ach nuair a dh’fhosgail mi an doras, cha robh e ann far an do dh’fhàg mi e.”

“Bha e bruidhinn? Cò ris a bha e a’ bruidhinn?” arsa Cnàmhan Dubha.

“Cha chuala mi guth eile,” fhreagair an seòladair. “Agus cho luath ’s a chuir mi cois anns a’ chaibean ud, bha mi reòidhte mar a fhuair thu mi. Chan eil fhios agam ciamar a thachair sin, neo cò a bh’ ann. Chan fhaca mi neach sam bith!”

“Agus chan fhaca tu cò dh’fhàg thu mar sin, agus cha chuimhnich thu rud sam bith?” ars an draoidh. “Tha mi duilich, ach chan fhaca agus cha chuimhnich mi càil, a mhaighstir Uí Chroileagáin,” thuir an seòladair.

“Siuthadaibh, a bhalachaibh, rannsaichibh am bàta bho thoiseach gu deireadh!” dh’èigh Cnàmhan Dubha do na seòladairean uile, agus ruith iad mar a bha an diabhal fhèin nan dèidh. “Chan fhaigh iad e idir,” arsa an draoidh le gruaim. “Feumaidh gu bheil am balach seo fada nas cumhachdaile na bha dùil agam.”

“Cò am balach?” dh’fhaighnich a nighean dha. “Carson a tha e cho cudromach?”

“Am faca tu e?” ars a h-athair. “Sgalag an Draoidh Albannaich a th’ ann. Tha fiosrachadh aige a bhios feumail dhuinn.”

“Dh’fhaodte gum faca mi e nuair a chaidh a ghiùlan air bòrd — ged nach robh fhios agam cò bh’ ann,” thuir ise. “Shaoil mi gur e seòladair eile a bh’ ann, agus gun robh e air an daoraich. Bha e ann am preathall, co-dhiù, agus bha dithist ga ghiùlan.”

“An deach a ghoirteachadh, ma-tà?” dh’fhaighnich an draoidh do Cnàmhan Dubha, agus a ghuth fuar. Dh’fhàs sùilean an spùinneadair grannda cho leathann ri miasan. “Shabaid e nar n-aghaidh!” thuir e. “Bha e cho fiadhaich ri cat ann an oisean!”

Bho thoiseach a’ chòmhradh seo, bha Iain na shuidhe ri taobh na nighinne, ag èisteachd gu ciùin. Nuair a chuala e a’ bhreug uabhasach ud, dh’èirich grùnsgal garbh na sgòrnan.

Thug Cnàmhan Dubha fa-near don chù airson a’ chiad uair. “M’ anam don diabhal!” thuir e. “Cò leis an cù seo, neo cò às a thàinig e? Chan fhaca mi riamh air bòrd e.”

“Is leamsa e,” thuir an nighean, “agus is ann à Glaschu a thàinig e.”

“Agus càite ’n robh an cuilean seo air feadh na bhòidse? Chan urrainn dhut cù a fhalach bhuam anns

a' bhàta agam fhèin!" arsa Cnàmhan Dubha gu pròiseil.

"Nach b' urrainn dhomh?" fhreagair ise, cho fuar 's a bha a h-athair mionaid neo dhà air ais. "S iomadh rud a chaidh innte neo thàinig às a' bhàta seo gun fhios neo gun aire dhut, a rèir coltais!"

"Foghnaidh na dh'fhoghnas!" dh'èigh a h-athair, agus esan a' fàs neo-fhurasach. "Dh'fhairtlich thu air an obair a thug mi dhut," thuirt e ri Cnàmhan Dubha gu cruaidh. "S e seo a' chiad uair a dh'fhairtlich thu mi. Ma dh'fhairticheas tu an dàrna h-uair, cha tig an treas uair idir, idir. Chan fhaigh thu rabhadh eile. Thalla agus beir air a' bhalach seo agus thoir air ais dhomh e!"

2017 ACGA National Mòd and Fèis A Landmark Mòd and a New Event

This year will be the 30th Anniversary of the U.S. National Mòd or Mòd Naiseanta Aimeireagaidh, an event born in Alexandria, Virginia in 1988, when An Comunn Gàidhealach Ameireaganach launched what was then called Mòd Virginia at the Virginia Scottish Games. We've come a long way since then, welcoming literally hundreds of people and dozens of guests and adjudicators from Scotland and Nova Scotia.

We've grown from small beginnings, adding competitions over the years and expanding to cover Gaelic language arts such as poetry, storytelling and drama as well as song. And we're still growing. This year we will be adding special competitions to mark our 30th anniversary. Most important, we're adding an entire new event that broadens focus on Gaelic culture beyond language arts alone and competitions: the First ACGA Fèis.

What is a Fèis, and how is it different from a Mòd? Both feature Gaelic song and music. Both provide

opportunities to develop skills in the Gaelic arts. But while mòdan or mòds feature competitions, fèisean do not. A fèis includes classes and workshops, rather than competitions. By adding a fèis to our Mòd, we can open doors to those who want to learn about Gaelic culture, learn to play a tune, or sing a song, without entering a competition.

In Scotland, the Fèis movement got its start in the 1980s. Today there are 47 local fèisean throughout Scotland, focused on local needs and providing informal education.

The First Annual ACGA Fèis will be held all day Friday, Sept. 22, at the Antiochian Village in Ligonier, Pennsylvania, which has been home to the U.S. National Mòd since 1995. That means participants will be able to arrive Thursday night, Sept. 21, for dinner and an opening event at the Village. We're still planning our day-long program for Friday, but it will certainly include presentations on Gaelic tradition, song and instrument workshops.

Having the Fèis Friday will also give us a chance to hold one or two of our competitions that day, perhaps making for a slightly less hectic Saturday! We'll have our schedule, and information about registration and costs, available soon. If you have a special interest you'd like to see featured at the Fèis (for example, instruction on a particular instrument, dancing, workshops on history, storytelling, or other topics, etc.), please let us know.

We expect to welcome more old friends, new friends, and special guests to the Mòd and Fèis in September, including last year's Gold Medal winners at the Royal National Mòd in Scotland, Eachann Mac Eachairn and Carol Maclean. We hope you will join us!



2016 ACGA Mòd winners Anne Alexander and James Ruff, with adjudicator Anne Lorne Gillies

Oisean a' Ghràmair

by Wayne Harbert



Scary Things About Gaelic (STAG): State Secrets Revealed, or how to sit on your hat in Gaelic

As we all know, of course, it's really English that's the scary language. Even a simple sentence like "He sat on his hat", for example, is pointlessly ambiguous. On the one hand, it can describe an action that he performed – the action of coming into a seated position on top of his poor chapeau, as in "He suddenly sat on his hat". On the other hand, it can describe the state or position he was in as a result of performing that action, as in "He sat on his hat through the entire meal". We have ways of fixing this – for example, by throwing in particles like 'down' to make clear which meaning we intend – but we're pretty lax about applying them. By comparison, other languages are real sticklers for clarity here. Some go so far as to use entirely different verbs. German, for example, uses *sitzen* to describe the state of sitting and *sich setzen* (literally, "to set oneself") to describe the act of sitting. Gaelic has its own way of distinguishing between actions and resulting states, but (no surprise here) it's different from everyone else's. To express the action "I am coming into a sitting position", you say:

Tha mi a' suidhe "I am sitting [down]"

but to express "I am in the state of sitting" you say, Tha mi nam shuidhe (literally "I am in my sitting").

The /s/ of *shuidhe* is lenited here because the possessive adjective *mo* that is hiding inside the obligatory combined form *nam* (ann + mo) causes the initial consonant of the word that follows it to lenite.

Ann combines with possessive adjectives (mo, do, etc.) to form single words which function in the same way as the possessives alone. The table below shows exactly how.

Ann + mo	→	nam (& lenition)
Ann + do	→	nad (& lenition)
Ann + a	→	na (& lenition, "in his, in its" masc.)
Ann + a	→	na ("in her, in its" fem.)
Ann + ar	→	nar
Ann + ur	→	nur
Ann + an/am	→	nan/nam (am or nam before b, f, m, p)

Sometimes speakers will use "na mo" etc. instead of "nam", particularly when the following word begins with a consonant, simply for ease of pronunciation.

Other verbs that describe being in a certain position (lying, standing, stretching out, and so on) follow the same pattern. But so do a few verbs that describe other states of being, such as "being asleep". So, for example,

Tha mi nam laighe/ chadal/ sheasamh means
"I am [in the state of] lying/ sleeping/ standing".

Notice that the verb words in these sentences seem to be behaving like nouns, since it is normally nouns that come after prepositions and possessive adjectives. In Gaelic grammar, verb forms like this are in fact

considered nouns, and one refers to them to as verbal nouns. And just as verbal nouns require this special construction when they describe the subject's state of being, so do ordinary nouns. The most straightforward examples involve a few nouns of state like the following:

Bha mi nam thàmh/ thost. "I was idle/ quiet" (literally, "I was in my idleness/ quietness").

More generally, though, nouns that attribute characteristics, life phases, occupations, and the like to the subject can be thought of as descriptions of a state that the subject is in, and they too require a preceding *nam/nad/na/nar/nur/nan*.

Bha mi nam bhalach. "I was a boy."

Bha i na boireannach fìor mhaiseach. "She was a truly bonnie woman."

Tha mi nam oileanach. "I am a student."

Simple as that. (Except that of course nothing's ever quite as simple as that.) There's an alternative construction that is sometimes used when the word describing the state of being is a noun. One can say, for example,

'S e oileanach a th'annam. "I am a student" (literally, "It is a student that is in me").

These two ways of saying "I am a student" are not exactly equivalent, though. The difference between them is subtle but important, and we will take it up in a future *Oisean a' Ghràmair*.

This very moving poem was written by ACGA member (and ACGA Board member) Barbara Rice in 2015, just after her father passed away. She read the poem at the 2015 ACGA National Mòd.

Còmhradh-Fòn

le B.L. Rice

Bhrudhinn sinn rè na h-oidhche,
Agus uaireannan anns a' mhadainn,
Ged nach fhaca sinn a chèile airson bliadhnaichean.
Bha e mar gun do shuidhe mi ri do thaobh.

Dh'èist thu rium cho foighidneach,
nuair a dh'innis mi sgeulachdan-siubhail dhut,
Agus dh'iarr mi, dè do chor?,
'S beag a thuirt thu gus iochd a dhèanamh rium
Bho'n chràdh, a' cluinntinn crannchur mo Mhàthar.

Thug e tlachd grad-ùineach dhut,
Fios a bhith agad, gun tigeadh brudair gu buil.

Agus aon latha gu h-obann,
Gun sanas neo gleòthan
Shiubhail thu à saoghal-strì,
Gu Nèamh agus beatha mhaireannach.

Gum biodh sìth maille riut a-nis,
Fhad's a dh'fhanas mi air an Talamh seo
Athair, bidh mi gad ionndrainn,
Mar a chuireas mi m'aghaidh ris an àm ri teachd
gu faiceallach.

Telephone Conversation

by B.L. Rice

We talked in the evenings,
And sometimes, mornings, too.
Even though we had not seen each other in years,
It was as if I were right next to you.

You listened to me so patiently,
when I told stories of adventure
[literally stories of travel] to you,
And I always asked how you were.
Little do you say, to spare me,
the pain of hearing Mother's circumstances.

It gave you a momentary pleasure,
To know dreams could come true.

Then one day suddenly,
Without notice or a fight,
You passed from a world of strife,
To Heaven and eternal life.

Peace be with you now,
While I tarry on this earth.
Father, I miss you,
As I face the future warily.

**'Gar tarraing a-staigh le
Lus na Tùise, Sàr
mhodhannan-bàrdail
Mharcais Mhic an Tuairneir
do bhàrdachd dhomhain
*Léirmheas le Lodaidh MacFhionghain***

'S e leabhar aig a bheil buaidh mhór a th' anns an leabhar, *Lus na Tùise* aig Marcas Mac an Tuairneir. Ged a bhiodh e sìmplidh gu leòr an leabhar a chomharradh mar an leabhar as ùire san là an-diugh a tha a' sònrachadh chuspairean a bhuineas do luchd na coimhearsnachd Leasbach, Géidh, Dà-ghnéitheach, Tar-ghnéitheach, Eadar-ghnéitheach (LGDTE), fad a bharrachd air a' seo, 's e na modhannan bàrdail a chuir am bàrd gu feum tha a' dèanadh cinnteach gun do shoirbhich na dàin leotha fhéin agus gun do shoirbhich iad dhan leughadair.

'S a' chiad dhàn 's an leabhar, "Triantan", tha e a' cur gu feum na bun-smuaine a théid 'fhaighinn air feadh litreachas nan Gàidheal, an àireamh a trì. Tro 'n acair chultuir seo, tha e a' fighe a-staigh trì prìomh rudan dhen bhodhaig, casan, cridhe agus ceann is a' ceangal nam ball seo ris an àm a chaidh seachad, ris an là an-diugh agus ris an àm a thig. 'S na sreathan, "Dh'innsinn – sgialachd, dìomhaireachd, brudaran – dhut", dh'fhaodadh gné, cor na Gàidhlig is cuspairean sònraichte a' chridhe a bhith 'gan riochdachadh 's an t-seadh seo.

Tha Mac An Tuairneir seòlta 's a' mhodh aige cuideachd. 'S an duan, "Crann", tha e a' cur an fhacail 'crann' gu feum 's an aon seadh 's a bhiodh am facal 'craobh', le miaran a' chruinn a' riochdachadh chànanan Innd-Eòrpach. Ged nach eil e fillte a-staigh 's an duan, tha crann a' toirt air an leughadair smaoineachadh air seadh eile an fhacail. Mar a threubhaich na cànanan Innd-Eòrpach an daonntachd anns an do dh'fhigh iad an cuid fhriamhan. Mar bhàrd, 's e sgil cruthachaidh a bhith a' toirt air leughadairean agus luchd-éisdeachd smaoineachadh air ùrlaran sònraichte bho iomadh taobh is 's an dàn seo tha an t-ùghdar a' sealltainn seo.

'S an t-sreath do dhàin, Gun Ainm – Gun Ainm VIII, tha duine géidh a' dèanadh dhàin dhan spraisean aige a tha air falbh a' sabaid 's a' Chiad Chogadh. Cha d'fhuair am fear a th'aig baile a-staigh 's an airm air sàilleabh mì-shlàinte is 's ann tro na dàin seo a tha e a' cur roinn do cheistean air ciamar a tha "A Shaighdeir, a ghràidh" a tha thall a' faighinn air adhart. Le bhith a' cur uaim gu feum gu h-eireachdail, tha am bàrd a' taisbeanadh dhuinn gu dé



**Drawing us in with
Lavender, Mark Spencer
Turner's Excellent
Composing Techniques
for Profound Poetry
*Review by Lewis MacKinnon***

Mark Spencer Turner's book, *Lavender*, packs a punch. Though it would be simple enough to mark this as the most recent contemporary book that specifically deals with themes pertaining to the Lesbian, Gay, Bi-sexual, Transgender, Intersex (LGBTI) community, far more than this, it is the poetic techniques that the poet himself uses that ensure the success of the poems by themselves and for the reader.

In the first poem of the book, "Triangle", Turner uses the concept that is found throughout Gaels' literature, the number 3. Through this cultural anchor, he weaves in three important parts of the body – legs, heart and head – and ties these to the past, present and future. In the sentence, "I could tell – a story, a secret, dreams – to you", orientation, the state of the Gaelic language, and specific matters of the heart can be represented in this sense.

Turner is subtle in his technique as well. In the poem "Tree", he uses the word *crann* (i.e. pole, mast, plough, tree) in the same sense as *craobh* (tree), with the branches of the tree representing the Indo-European languages. Though it isn't implicit in the poem, the term *crann* makes the reader consider another meaning of the word: how the Indo-European languages ploughed the humanity in which they wove their respective roots. For a poet, it is a creative skill to make readers and listeners reflect upon particular themes from many angles and in this poem the author demonstrates this effectively.

In the series of poems Anonymous – Anonymous VIII, a gay man makes poems for his boyfriend who is away fighting in the First World War. The one who is home didn't gain entrance in the army due to health reasons and, through a series of poems, he poses a number of questions as to how "Soldier, my love" is getting along. By way of exceptional use of alliteration, the poet presents for

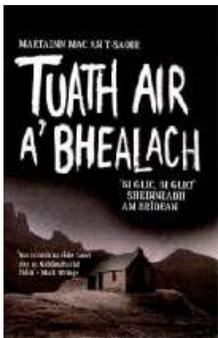
seòrsa coltais a th' air fhad 's a tha e “a' creicealaich is a' crith mar choirce-circe”, a' meamhrachadh air fadachd, an nàire a tha e a' faireachdainn agus feum a' chogaidh: “...an e do chridhe a gheibh an grèidheadh is tu 'ga fhàgail brùite bhon bhigearachd eadar bràithrean a' bhlàir?” 'S e uaim a-rithist tha a' toirt buaidh air an leughadair ann an dà sheadh: buillean nam faclan agus cuimhne. Cuide ris, tha a' mhodh-féin-labhairt seo air leth gear a chionn 's gu bheil e a' fighe a-staigh nan dàn seo air feadh an leabhair a' toirt ùine do leughadairean smaoineachadh air na h-ùrlaran domhain dhan a bheil iad a' buntainn.

Dh'fhaodte gur e am modh a bhith a' toirt iomraidh air rudan neo-bheanailteach a th' aig Mac an Tuairneir na bhios a' toirt na buaidh as motha air an leughadair. 'S e an dàn “Bogha Chlann Uisnich” fear dhiubh seo. Coltach ri ùrlar ann an dàn eile anns a leabhar, tha am bàrd a' meamhrachadh air luach a bhith is ged a tha e ag aideachadh gu bheil ceangal aige ris gach rud 's a' Chruinne-Ché: “Abair, gur mi a tha pòsta, aig gach gin àraid aca. Ann an cruinne-cé co-shinte,...” Is dh'fhaodte gur e seo cnag na cùiseadh uile gu léir a tha ri fhaighinn, fichte a-staigh air feadh an dàn seo. Ged is e iomadachd an rud as fhollaisiche a th'anns a' bheatha seo: gné, dearbh-aithne is còrr mar, 's e a' cheist a th' aig Mac an Tuairneir aig deireadh an dàn seo a chuireas ann an co-theacsa tòir bhuan-mhaireannach na daonntachd, “A bheil fleasgach ri sporadh na h-iarmaid son boillsgeadh m' aire-sa; làn dòchais is follais is ri speuradaireachd.”

us what kind of appearance the one who is composing and sickly has: “wheezing and jittering like quaking-grass”. He ruminates on longing, the shame he feels and the usefulness of war: “Or is it your heart that gets the beating, as you leave it bruised from the bickering from brothers in arms?” Alliteration again impacts the reader in two senses: the tone of the words and memory. And this monologue technique is exceptionally poignant as he weaves the series of poems throughout the book, allowing time for the reader to think upon the profound themes to which they pertain.

Perhaps it is Turner's technique of referencing intangibles that impacts the reader most. The poem “Milky Way” is an example of this. Similar to a theme in other poems in the book, the poet ruminates on the importance of his existence, though admitting that he has a connection to everything in the Universe: “They say I am married to each one in their exclusivity, in each universe laid parallel, pursuing different chances.”

Perhaps this is the overall heart of the matter found woven throughout this poem. Though diversity is the most evident aspect of this existence – orientation, identity and more – Turner's question at the end of the poem contextualizes the perpetual search of humanity: “I wonder...if there's a fellow fumbling through the firmament for the glimmer of my devoir; full of hope and openness in his stargazing.”



Book Review:
Tuath air a' Bhealach,
Martainn Mac an t-Saoir (Martin MacIntyre),
Published by Lasag (Dingwall), 2015
Review by Heather Sparling

It is so important for the Gaelic language to have a growing, contemporary range of literature aimed at readers of all ages and abilities. I was therefore quite excited to learn of the new Lasag series: short novels aimed at young, advanced Gaelic learners. While I am normally asked to review particular books, in this instance, I actually specifically requested to review Martainn Mac an t-Saoir's book in the series, *Tuath air a' Bhealach* (*North of Balloch*). Several authors are represented in the series, including the series' editor Alison Lang, an experienced author who has

long written for learners in *Cothrom* magazine, and Ruairidh MacIlleathain, author of “Litir do Luchd Ionnsachaidh” and “An Litir Bheag.” Although I have not (yet) read their books, I suspect, given their experience writing for learners, that their books are well-suited for the series' target audience. I deliberately requested Mac an t-Saoir's book because he is an experienced and award-winning author of Gaelic literature but one who has no particular history of writing specifically for learners. This is a gripping read for the advanced Gaelic reader. All the same, I

need to address its suitability both for a young audience and for Gaelic learners, and this is where I have some concerns.

I love the concept of the Lasag series. To support the language learner, these short novels have English-language summaries at the start of each chapter and translations of particularly challenging or uncommon terms at the bottom of each page to allow the reader to read without having to stop to search for words in a dictionary. The Lasag website promises that “the Gaelic used will be relatively straightforward but not without challenges for the learner” (<http://tinyurl.com/lasag-gaelic>). I was therefore surprised to find that *Tuath air a' Bhealach* contains some of the most difficult Gaelic I've read.

I'm an advanced Gaelic learner. I'm not a perfect speaker by any means: I still have much to learn. But I've been reading, writing, and speaking Gaelic for many years now. I still look up many words in the dictionary but am rarely stymied by grammar. Even so, I had to write to a fluent friend to ask about a grammatical construction that I repeatedly encountered in this book. Take, for example, this sentence:

'S e bha sa bhothan fhalamh seo dhan tug Fì i ach rud eile.

I was confused by the co-occurrence of both the “is” and “bha” verbs at the beginning of the sentence here. Shouldn't it be one or the other? My friend explained:

'S e a th' aig Màrtainn anns a' phìos seo rud coltach ri seo, “'S e duine math a bh' ann,” ach 'ga chuir mar seo: “'S e a bh' ann, duine math.” Agus chuir e “to which Fì brought her” anns a' mheadhon: “dhan tug Fì i.”

“But this empty bothy/hut, to which Fì brought her, was something else.”

Dh'fhàg e “a” a-mach a bhiodh tu a' sgrìobhadh ach nach biodh tu a' labhairt, eadar “'S e” agus “bha.”

I had to “unknot” a number of grammatical constructions, slowly working out the different parts of long sentences in order to differentiate between independent and dependent clauses and which phrases were qualifying what words. Moreover, while the glossary at the bottom of each page was certainly helpful, there were many more words on each page that I still had to look up in the dictionary. In short, the ideal reader for this book is more likely a native or fluent Gael than an advanced learner. Both in terms of

grammar and vocabulary, this is sophisticated writing.

Enough about the language; what about the story? The story is about a relatively sheltered young woman, Robyn Carruthers. Robyn is not sure what she wants but she doesn't want to turn into her boring parents. When a trip with her boyfriend winds up unexpectedly cancelled, she decides to take a short trip on her own through the Highlands, staying at B&Bs and hostels, before ending up at a friend's place in Elgol on the Isle of Skye. On the train, she meets beautiful, cosmopolitan Fì. On the spur of the moment, Robyn decides to get off the train with Fì. So begins an increasingly dark adventure, particularly when they wind up staying in a bothy with two men, one of whom is rather aggressive and the other of whom has a passion for taking horrific photographs of animal corpses.

It is difficult to say much about the story without giving it away. However, I can reveal that the story involves violence, murder, marital affairs, and an implied sexual assault on a minor. When I think back to the books that I liked to read as a teenager, I recall loving a series of horror books. I am also well aware of a current criticism that adults today tend to try to shelter young people too much from the realities, and even the horrors, of the world. So while I found myself a little anxious about the book's subject matter, knowing that the book is aimed at a young audience, I was also willing to accept that this may be my own problem rather than a problem with a dark story line aimed at teens. However, when I think back to the dark books I loved to read as a youngster, I also seem to recall that they generally came to a satisfying conclusion. They allowed me to explore dark ideas and experiences while giving me the tools to avoid similar situations in my own life, or to provide me with safe, healthy, and ethical ways of dealing with them should they arise anyway. I cannot really say the same for this book's denouement; the ending is not happy, especially for Robyn.

While I am unconvinced that this book is suitable for a young audience of Gaelic learners, I fully acknowledge its literary strengths. Màrtainn Mac an t-Saoir is, after all, a deft and experienced fiction writer. As Mark Wringe has written, there are “more sudden twists and unexpected turns than the West Highland line itself; the reader will arrive rattled and nowhere near where they thought they'd be.” This book will keep the avid Gaelic reader guessing right until the end.

Dè Do Naidheachd?

A Bhith A' Tionail Dhearcan

Le Hilary NicPhàidein

Bha mi a' leughadh 'Litir do Luchd-ionnsachaidh: ceud 's a seachd-deug' an là eile. 'S e 'Dearc-choille' an tìotal a bh' oirre, agus an dèidh dhomh an rosgrann mu dheireadh anns an dàrna paragraf a leughadh, bha cuimhne agam air dearcan-coille. Sgrìobh Ruairidh MacIllleathain: "Aig an àm seo dhen bhliadhna, dè tha nas tlachdmhòire na bhith a' falbh a-mach don choille neo don mhonadh, is a' tional is ag ithe dhearcan-coille?"

'S urrainn dhomh cuimhneachadh dìreach far an robh mi nuair a bha mi a' tional is ag ithe dhearcan-coille. Bha mi nam shuidhe anns an fhraoch thiugh air beinn am badeigin ann an Siorrachd Pheairt. Agus carson a bha mi an siud? Uill, nuair a bha mi nam oileanach ann an colaiste faisg air Dùn Èideann, bha cothrom air dhol "grouse-beating" airson dà sheachdain anns an Lùnastal aig stàid faisg air Cill Mhìcheil. Bha deichnear bhoireannach ann às a' cholaiste, agus bha againne ris na coilich-dhubha a thogail às an fhraoch is gan iomain a dh'ionnsaigh nam punnd-losgaidh. Choisich sinn suas na beanntan gach latha agus fhad 's a bha sinn a' feitheamh air na fir leis na gunnathan a bhith deiseil aig na h-àiteachan losgaidh, thionail sinn agus dh'ith sinn dearcan-coille gus an robh ar corragan is ar bilean 's ar beòil gorm.

Tha cuimhne agam cuideachd a bhith a' tional smeurain nuair a bha mi òg. Rachadh mo mhàthair, mo sheanmhair, mo phiuthar agus mo bhràthair gach Didòmhnaich anns an t-Sultain airson smeurain a thional. Bhuailleadh Granaidh an dris-choill leis a' bhata aice airson nan dearcan fhaighinn. Thionaileamaid smeurain fad na maidne, agus dhèanamaid silidh fad an fheasgair. Bhiodh silidh bhlasta againn air ar tòst bracaiste airson mòran sheachdainean.

San là an-diugh, 's urrainn dhut a dhol do dh'achaidhean tuathanais airson measan a thional.

Feumaidh tu pàigheadh air a' mheud a chaidh a thional. Gu pearsanta, b' fheàrr leam a bhith a' tional is ag ithe mheasan an Nàdair an asgaidh air beinn ann an Siorrachd Pheairt.

The Online Faces of ACGA

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

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

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

Our Facebook page, <https://www.facebook.com/ACGAGaelic>, is a public face of ACGA. Because this page is in a social network, it has a very different feel from our website, and likely attracts a different crowd.

We don't have very much video content on our ACGAmerica YouTube channel, www.youtube.com/user/ACGAmerica, yet (we're looking for more), but what we do have is interesting and ACGA-relevant.

Our Twitter account, <https://twitter.com/ACGAGaelic>, is used for ACGA announcements.

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



Litir à Dùn Èideann, An Geamhradh 2017

By Jeff W. Justice

Mo charaidean ann an Ameireaga a Tuath,

The longer I am in Scotland, the better I feel about the place of Gaelic here. We still have far to go to secure its future as the Welsh have done with their language, but my confidence grows with everything I see here. I wrote in my last letter that one has to look to find the language in the Scottish capital, but it is here. It is alive. From my own observations, it is growing.

In late November, I discovered a small Edinburgh group called Cànan is Cèic, which meets most Saturday afternoons at the Café Truva coffee shop, not far from the Grassmarket. As one would imagine, we enjoy cakes and pastries, coffee, and Gaelic conversation. Speakers range in skill from the fluent to learners like myself to those who are looking for a place – any place – where they can engage in live conversation. My own attendance has been intermittent thanks to demands of my university studies, but I find that my own skills grow with each session that I attend. The group does have a Facebook page to follow, for those who might be interested in following it or even attending if your journeys bring you to Edinburgh.

The University of Edinburgh Gaelic community continues to grow as well. Many of us take part in the Gaelic language service at the Greyfriars Kirk, with one Celtic Studies doctoral student from the U.S. leading portions of the service as well as a periodic Gaelic prayer service in the university chapel. Service attendance is growing to the point where we are about to add a communion service to its offerings, this in no small part due to support from the student community.

University support also extends to Gaelic in the secular. In December, we held an event in the School of Literatures, Languages and Cultures to celebrate the launch of *An Leabhar Liath* (see <http://www.luath.co.uk/the-light-blue-book.html>), a volume of love poetry (as it was introduced to us) edited by Peter Mackay and Iain MacPherson. “Love” poetry might be a bit too mild a description, as we quickly found when audience members took turns reading from it. Some of its more risqué works received the expected (ahem) bemused response from the assembled crowd. I wouldn’t read any of this to your wee bairn just yet, but mature audiences will, er, enjoy it.

More recently, An Comann Ceilteach, the student Celtic society, sponsored a motion before the Edinburgh University Students Association calling for a new bilingual logo and installation of bilingual signage in all EUSA facilities. Gaelic speakers and learners throughout the student community came and spoke with passion about the language, what it means to Scotland and our role in the University to promote it through everyday use. The motion received overwhelming support at the meeting, and I, for one, look forward to seeing Gaelic take its rightful place in the heart of the University with its students.

Despite the EUSA vote – plus some buildings already sporting bilingual signage – Gaelic signage is not often to be found in Edinburgh once one leaves campus – the Scottish Parliament being one outstanding exception to that. However, bilingual and Gaelic signage does appear elsewhere in the Lowlands. For instance, my studies took me to Glasgow twice over the past three months, both times travelling via train. Gaelic signage is present at Waverley Station in the heart of the capital, but if you blink, you miss it. Haymarket Station, a short four minutes away, has prominent bilingual signage on its platforms. Every platform sign between there and Glasgow



Queen Street is bilingual. The Gaidhealtachd is well north of the Central Belt between Edinburgh and Glasgow, but riding the rails and reading the platform signage at calls gives one a strong sense of the Gaelic influence over the English place names along the route, even here. Glasgow itself has a strong Gaelic-speaking community, and quite a few pubs there are fluently bilingual. Nearly all fixed signage at its train stations are in Gaelic and English.

Gaelic's situation in Scotland is far from perfect, and its support here is not unanimous. That said, I find that the country is now rediscovering its pride in its Celtic language and the heritage it brings to Scotland and the world it welcomes every day. My year-long Scottish odyssey is nearly half done, but what I have seen so far makes me yearn for even more.

Leis gach deagh dhùrachd,

Jeff

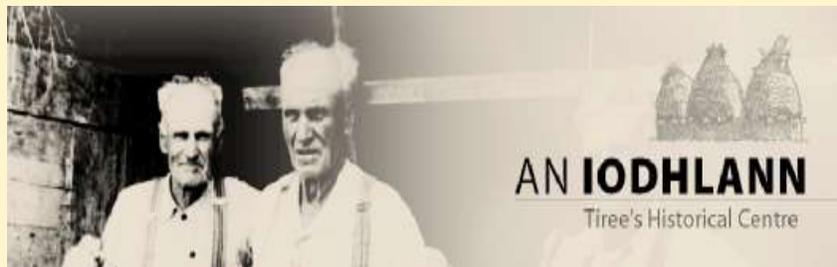
A Bharrachd

A launch party for *An Leabhar Liath* or *The Light Blue Book: 500 Years of Gaelic Love and Transgressive Verse*, winner of the 2016 Donald Meek Award, was held recently at The School of Literatures, Languages and Cultures at the University of Edinburgh. Noted Gaelic scholars Peter Mackay and Iain S. MacPherson edited the new book, which they describe as a bilingual collection of Gaelic poetry that much extant literature ignored until now, with works centred on the topic of love in all its forms, ranging from “the suggestive to the erotic to the downright rude”. Given the topic matter, it is not suitable reading for all ages, but it fills a niche in the published Gaelic literature that speaks to the beauty and colour of how the language expresses passion. *An Leabhar Liath* is available from Luath Press Limited at <http://www.luath.co.uk/the-light-blue-book.html> for UK £20.

Look for a review of this award-winning bilingual anthology in the June issue of *An Naidheachd Againne*.

A Website to Watch

An Iodhlann / The Stackyard – Tiree’s Historical Centre



Sometimes it's worth narrowing our focus. Whether or not you've been to Tiree or have ancestors from that small island, you'll find much of interest in Tiree's Historical Centre website, from their archives, to a section on family history, another on current projects, and a look at their exhibitions.

<http://www.aniodhlann.org.uk>

Get ready for Grandfather Mountain Gaelic Song and Language Week 2017



We have three experienced and wonderful teachers for this year, all returning by popular demand. They are Angus MacLeod, Alasdair Whyte and Anne Lorne Gillies.

Angus is a Gaelic speaker, singer, storyteller, artist, writer and actor. He was born to Gaelic speaking parents in a Cape Breton Gàidhealtachd. He learned Gaelic on his own through song and by speaking with local elders, augmented by classes at various institutions in Nova Scotia.

Angus began teaching in 1998. Since then he has taught Gaelic language and song at the Gaelic College of Arts and Crafts, St. Francis Xavier University and Cape Breton University, and at many venues throughout Canada and the U.S. He is a renowned story-teller and also an accomplished Gaelic singer who conducts Gaelic song workshops in Nova Scotia and online. We offer him the heartiest of welcomes back to Beinn Seanair!

Alasdair Whyte was brought up in Mull and his family home is in Salen. He developed a passion for the language and for Gaelic song at a young age and was awarded An Comunn Gàidhealach's Gold Medal at the Royal National Mòd in Dunoon in 2006 at the age of 19. He is now a regular adjudicator at the Royal National Mòd. Alasdair is a composer of verse and song and his debut album, 'Las', which includes both local traditional songs and self-penned Gaelic songs, was released in December 2012.



Dr. Anne Lorne Gillies is a singer, broadcaster, writer, public speaker and Gaelic activist. Raised on a croft in Argyll, she was immersed in Gaelic culture and in a broad range of musical styles. She won the Women's Gold Medal at the Royal National Mòd in Scotland at the age of 17 in 1962 and has since performed at numerous venues and events.

She wrote a definitive book on Gaelic song, "Songs of Gaelic Scotland," now in its third edition, and has recorded many albums, as well as producing the famous "Speaking Our Language" television series.

Dr. Gillies is also a life-long advocate for Gaelic. She is a former National Education Development Officer with Comann na Gàidhlig, and in 2009 the Scottish Government named her Tosgair na Gàidhlig, a "Gaelic language ambassador."

All three are highly experienced teachers and lovely people. This will be an exceptional week - come join us!

More information on our teachers and on the Gaelic Song and Language Week will be available soon on the ACGA website. Registration will also be open soon.

When?	July 2nd through July 7th, 2017
Where?	Lees-McRae College in Banner Elk, NC
What?	From Sunday to Friday the sounds of Gaelic, will resound in the splendid mountains of North Carolina. Songs, stories, jokes, and fun galore!
Who?	You! Absolute beginners to fluent speakers are welcomed.
Why?	Sing with us and learn some of the most beautiful songs in the world. Learn Gaelic with us, improve your language skills, or have conversations with other fluent speakers. We offer a great learning experience for all language levels. Enjoy the company of fellow Gaels and join our cèilidhs. Share a song, a poem, a joke, a story – or just listen and enjoy. Folks are friendly and will help you if you don't understand. Come and join our very welcoming community!

I first made these cookies over 50 years ago in my grade 7 home economics class. They are quick and easy to make, and have a very noticeable honey flavour. If the dough seems too sticky, knead a bit more flour into the mixture.



Janice Chan

Briosgaidean Meala

1/3 chupa blonaig
1/3 chupa siùcair ghil
1 ugh air a bhualadh
2/3 chupa meala shruthaich
1 spàin-tì faoineig
2 1/3 chupa min-fhlùir
1 spàin-tì sòda-fuine
1 spàin-tì salainn

Buail a' bhlonag agus an siùcar ann am bobhla mòr. Cuir an t-ugh air a bhualadh, a' mhill agus an fhaoineag ann agus maistrich gu math. Cuir a' mhin-fhlùir agus an sòda-fuine agus an salann anns a' bhobhla agus cuir am measgachadh mun cuairt gu math.

Leag spàintean mòra dhen taois air clàr-fuine air a linigeadh le pàipear-craicinn (no roilig an taois ann am buill bheaga). Bruich iad ann an àmhainn aig 375 F fad 10 mionaidean.

Leig leotha fuarachadh air a' chlàr-fhuine. Nuair a bhios iad fhathast blàth, cuir pìosan beaga teòclaide ann an cruth aodann cait air gach briosgaid ma thogras tu.

Black Cat Cookies

1/3 cup shortening, softened
1/3 cup white sugar
1 egg, beaten
2/3 cup liquid honey
1 tsp. vanilla
2 1/3 cups flour
1 tsp. baking soda
1 tsp. salt

Beat shortening and sugar together in a large bowl. Add beaten egg, honey and vanilla to the shortening, mixing well. Stir in the flour, baking soda and salt. Mix well with the other ingredients.

Drop large spoonfuls of dough onto cookie sheets lined with parchment paper (or make little balls). Bake 10 minutes at 375 degrees F.

Use chocolate chips, if desired, to make cat faces while cookies are still warm. Cool on cookie sheets.



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!



Criomagan

Support a Visiting Lectureship at Chapel Hill

Michael Newton and GaelicUSA are conducting a campaign to create a 2018-2019 Visiting Lectureship in Scottish Gaelic Studies at the University of North Carolina at Chapel Hill. The first phase of this campaign has succeeded: the University has agreed to the lectureship, which will be the first of its kind ever in the United States. GaelicUSA now need to raise the required funding to cover the costs of the program and are soliciting donations from the entire U.S. Gaelic and Scottish Heritage community. Gaelic learners are candidate donors, as are clan societies and any institutions interested in furthering Gaelic or Highland heritage in North America. For full details and an opportunity to donate to the cause, see <https://gaelicusa.org/2018-visiting-lectureship/>.

Study Shows Gaelic Can Delay the Onset of Dementia

Here's an interesting article in the Daily Mail about a study of the effects in elderly men and women of learning Scottish Gaelic as a second language. Not only were there clear, immediate improvements in cognitive functioning, but the results suggest that bilingualism can delay the onset of dementia by as much as five years. ACGA members of "a certain age" – or those who hope to eventually be of a certain age – should find this comforting. We might even be able to talk some family members into getting started. ☺
See <http://tinyurl.com/gaelichelps>.

Remembering Rod Clarke (1924-2017)

by Liam Ó Caiside

Roderick William Clarke, known as Rod or Ruairidh to many members of ACGA, died Feb. 8, 2017, at the age of 92. Rod was a member and supporter of ACGA for many years. Among other things, he ran Thistle and Shamrock Books, in effect an ACGA bookstore, that supplied many Scottish Gaelic learners with learning materials at a time when any books related to Gaelic were very hard if not impossible to find. Rod also faithfully attended Highland Games and other Scottish events.

Many ACGA members in the Washington area will remember Rod from the Alexandria Scottish Christmas Walk and other events in the 1980s and 1990s. He helped many people find ACGA and start their Gaelic journey, for which we should all be eternally grateful. Rod, born in Rochester, NY, in 1924, came to ACGA and Gaelic after retiring from the US Air Force in 1973, at the rank of colonel. He had a long and distinguished military career, starting in World War II. He was twice awarded the Distinguished Flying Cross.

Rod had many other interests of which most ACGA members probably were not aware. He founded a minor-league baseball team, the Alexandria Dukes. For a time in the 1970s, he was chief curator of the Museum of Traditional Jazz in Washington, D.C. He was an American Red Cross volunteer and a disaster computer operations officer on numerous occasions. The American Branch of the Clan Macpherson Society gave Rod a lifetime-achievement award in 2016. He will be buried in Arlington National Cemetery.

Fois dha anam.



Dè Tha Dol? Gaelic Events

An Giblean 2017 / April 2017

Cànan agus Òran/ Gaelic Language and Song Workshop, Toronto ON, Saturday, April 8, 2017 The guest teachers for this date are Oighrig Keogh, a long-time Gaelic educator from Benbecula, Scotland, and Rachel Redshaw, a graduate of Sabhal Mòr Ostaig, the Gaelic College on the Isle of Skye. See <http://www.gaelicsocietytoronto.com/migraveneachadh-thachartasan--details-of-events.html>

Cùrsa na Càisge / Easter Short Course, Sabhal Mòr Ostaig, Skye, April 10 – 14, 2017
Gaelic Song with Christine Primrose. For course descriptions, costs, and further information see: <http://www.smo.uhi.ac.uk/en/cursaichean/cursaichean-goirid/caisg-2017>

An t-Òg-mhios / June 2017

Mòd nan Lochan Mòra 2017 / The Great Lakes Mòd, 2017, Akron OH, June 16 – 18, 2017
This year's adjudicator is Aonghas MacLeòid / Angus MacLeod of Inverness, Scotland, winner of the men's Bonn Or a' Chomuinn / Gold Medal at the 2014 Royal National Mòd. Mòd events will include singing competitions, storytelling, poetry recitations, and a workshop. Please email Anne Alexander at tinwhistle_aa@yahoo.com for complete information.

Cùrsa bogaidh aig Sgoil Phiobaireachd is Dhrumaireachd Ontario / Immersion Course at the Ontario School of Piping and Drumming, Lakefield ON, June 25 – 30, 2017
Instructors are Angus MacLeod (NS) Intermediate / Advanced and Kerrie Kennedy (ON) beginners. Day students and boarders. For more information see <http://ospd.ca/conversational-gaelic-immersion-program/>

Gàidhlig san Eilean còmhla ri Muriel Fisher / Gaelic on the Island with Muriel Fisher, Skye, June 26 – 30, 2017
For intermediate learners, this session combines classroom and community activities. For a full description see: <http://www.smo.uhi.ac.uk/en/cursaichean/cursaichean-goirid/gaidhlig-san-eilean-2017>

An t-Iuchar / July 2017

Beinn Seanair / Grandfather Mountain Gaelic Song and Language Week, Banner Elk NC, July 2 – 7, 2017
Instructors this year are Angus MacLeod (NS), Alasdair Whyte (Mull) and Anne Lorne Gilles (Scotland). See notice in this issue on page 17 for further information.

Cùrsa Samhraidh / Summer Short Course, Sabhal Mòr Ostaig, Skye, July 17 – 21, 2017
Gaelic 1, Gaelic 2, Gaelic 3, Gaelic Conversation Course (Lower Intermediate) with Muriel Fisher, Beartais Cainnt with Iain & Muriel Urquhart, Òrain Ghàidhlig with Christine Primrose. For course descriptions, costs, and further information see: <http://www.smo.uhi.ac.uk/en/cursaichean/cursaichean-goirid/cursaichean-samhraidh-2017/>

Cùrsa bogaidh aig Taigh Aonghais / Immersion Week with Angus MacLeod and Fiona Smith, Goose Cove NS, July 31 – August 4, 2017
Cost is \$175 (course only). For more information on the immersion, directions, accommodations, etc., please email ourhouse@ns.sympatico.ca.

Cùrsa Samhraidh / Summer Short Course, Sabhal Mòr Ostaig, Skye, July 31 – August 4, 2017

Gaelic 1, Gaelic 3, Gaelic 5, Gaelic 7, Gaelic Pronunciation with Iain & Muriel Urquhart (Advanced Learners), Gaelic Conversation for Upper Intermediate Learners with Joy Dunlop. For course descriptions, costs, and further information see:

<http://www.smo.uhi.ac.uk/en/cursaichean/cursaichean-goirid/cursaichean-samhraidh-2017/>

An Lùnasdal 2017 / August 2017

Cùrsa bogaidh aig Taigh Aonghais / Immersion Week with Angus MacLeod and Fiona Smith, Goose Cove NS, August 7 – August 11, 2017

Cost is \$175 (course only). For more information on the immersion, directions, accommodations, etc., please email ourhouse@ns.sympatico.ca.

Cùrsa Samhraidh / Summer Short Course, Sabhal Mòr Ostaig, Skye, August 7 – 11, 2017

Gaelic 2, Gaelic 4, Gaelic 6, Gaelic 8, A Seascape of Gaelic Song with Margaret Stewart. For course descriptions, costs, and further information see:

<http://www.smo.uhi.ac.uk/en/cursaichean/cursaichean-goirid/cursaichean-samhraidh-2017/>

Cùrsa Samhraidh / Summer Short Course, Sabhal Mòr Ostaig, Skye, August 14 – 18, 2017

Gaelic 1, Gaelic 3, Gaelic 5, Gaelic 7, Gaelic 9, Gaelic Creative Writing with Alison Lang. For course descriptions, costs, and further information see:

<http://www.smo.uhi.ac.uk/en/cursaichean/cursaichean-goirid/cursaichean-samhraidh-2017/>

Cùrsa Samhraidh / Summer Short Course, Sabhal Mòr Ostaig, Skye, August 21 – 25, 2017

Gaelic 2, Gaelic 4, Gaelic 6, Gaelic 8, Gaelic 10, Learning through Living Culture in Flodigarry. For course descriptions, costs, and further information see:

<http://www.smo.uhi.ac.uk/en/cursaichean/cursaichean-goirid/cursaichean-samhraidh-2017/>

An t-Sultain 2017 / September 2017

Fèis ACGA / First Annual ACGA Fèis, Antiochian Village, Ligonier PA, Friday, September 22, 2017

Presentations on Gaelic tradition, as well as song and instrument workshops. More details TBA.

Mòd Nàiseanta Aimeireagaidh / 30th U.S. National Mòd, Ligonier PA, September 21 – 24, 2017

This year the Mòd will feature new events and competitions. 2016 Gold Medal winners at the Royal National Mòd in Scotland, Eachann Mac Eachairn and Carol Maclean, will also attend.



“Farm Fresh Eggs” by LeAnne Price
 (“The Humble Egg” in Irish Gaelic)

Answer to Seanfhacal na Ràithe, p. 5

Na abair big ris an eun gus an tig e às an ugh.
Don't count your chickens before they're hatched.

By the way – we're looking for a Gaelic proverb meaning,
“Don't put all your eggs in one basket.”
Do you have one?

Directory of Gaelic Classes & Study Groups

Arizona

Flagstaff

Study Group
Richard Ferguson
fergusdubh@yahoo.com

Phoenix

Classes
Richard Smith
coindubh@yahoo.com

Tucson

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

California

Sacramento Area
Classes
Donnie MacDonald
minchmusic@comcast.net

Colorado

Boulder
Study Group
Sue Hendrix
susan.hendrix@colorado.edu

Denver

Study Group
Reese McKay
reese-mckay25@gmail.com

San Luis Valley

Phone and Online lessons
Caroline Root
www.gaidhliggachlatha.com

Connecticut

Hartford area
Classes
Thomas Leigh
tleigh.piper@gmail.com

Gaelic Song Classes
Maggie Carchrie
860-748-7549

Florida

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

Illinois

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

Maryland

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

Missouri

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

New York

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

Newfield / Ithaca

Conversation groups
Wayne Harbert
weh2@cornell.edu

North Carolina

Triangle / Raleigh area
Study Group
An Phillips
fiongeal@yahoo.com

Chapel Hill

Classes
Michael Newton
gaelicmichael@gmail.com

Ohio

Cincinnati
Study Group
Andrew MacAoidh Jergens
macaoidh@eos.net

Oklahoma

Midwest City
Study Group
Barry Acker
bearachanseo@yahoo.com

Texas

Hurst
Classes
David Gressett
jdgressett@hotmail.com

Fort Worth

Study Group
Jonquele Jones
jonquele@flash.net

Virginia

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

Tidewater

Classes
Jason Wilson
wilsonsoxford@gmail.com

Washington

Seattle
Classes & Study Groups
Slighe nan Gàidheal
<http://www.slighe.com>

Canada

Ontario

Ottawa

Classes

Randaigh Waugh

comunnghaidhligottawa@rogers.com

Toronto

Classes

CLUINN

www.torontogaelic.ca

Québec

Montréal

Study Group

Linda Morrison

linda@lindamorrison.com

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

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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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