

An Naidheachd Againne

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

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Rugadh Caitlín Reddy ann an Suidni, Alba Nuadh, le buinteanasan làidir do Cheap Breatainn. Thug i a-mach teisteanas mar theagasgair Gàidhlig aig Oilthigh Shrath Chluaidh, agus tha i air a bhith a' teagasg na Gàidhlig ann an Uibhist, Halafags, agus Oilthigh Naomh Fransaidh ann an Antaiginis.

Kathleen Reddy was born in Sydney, Nova Scotia, and has strong family connections to Cape Breton. She qualified as a Gaelic teacher at Strathclyde University, and she has taught Gaelic in Uist, Halifax, and at St. Francis Xavier University in Antigonish.

A' Rannsachadh Ùrnaighean nan Gàidheal aig Oilthigh Ghlaschu

le Kathleen Reddy

Anns an t-Sultain an-uiridh, thàinig mi a Ghlaschu airson a bhith nam oileanach. 'S e ceum maighstireachd fad bliadhna ann an Ceiltis agus Gàidhlig air a bheil mi ag obair. Anns na beagan bhliadhnaichean mu dheireadh, tha mi air a bhith nas cleachdte ri bhith ag obair mar neach-teagasg aig oilthigh an àite a bhith a' frithealadh chlasaichean. A dh'aindeoin sin, tha e a' còrdadh rium gu mòr a bhith "aig an sgoil" a-rithist aig Oilthigh Ghlaschu. Bu toigh leam taing mhòr a thoirt don Chomunn Gàidhealach Ameireaganach airson na sgoilearachd a thug iad dhomh gus an ceum seo a dhèanamh. Tha mi fada nur comain.



Tha an dà chuid clasaichean agus rannsachadh ri dhèanamh air a' chùrsa agam. Air a' chiad teirm, rinn mi cùrsa air beul-aithris nan Gàidheal a bha uabhasach fhèin inntinneach. Air an dàrna teirm, lean mi orm a bhith ag ionnsachadh na Seana-Ghàidhlig, agus rinn mi cùrsa sònraichte còmhla ri Gillebrìde Mac'IlleMhaoil air beul-aithris mu chreideamh ann an Uibhist agus Barraigh. Bidh cuimhne aig feadhainn de luchd-leughaidh *An Naidheachd Againne* gun robh mi fhìn, Gillebrìde, agus Joy Dunlop a' teagasg aig Beinn Seanair ann an 2015. Tha Joy ag obair aig Oilthigh Ghlaschu cuideachd, a' cumail chlasaichean do luchd-ionnsachaidh. Sin agaibh saoghal beag nan Gàidheal!

Researching Gaelic Prayers at the University of Glasgow

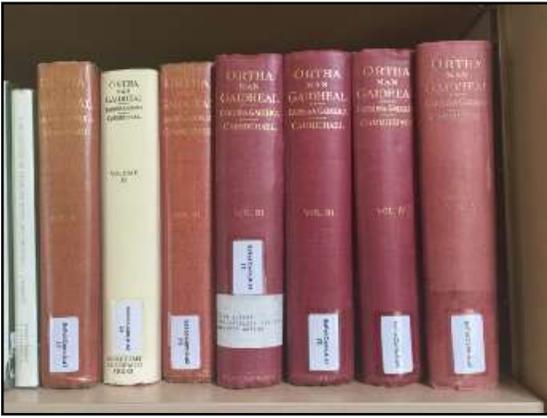
by Kathleen Reddy

In September of last year, I arrived in Glasgow as a student. I am working on a year-long Master's degree in Celtic and Gaelic. In the past few years, I have been more accustomed to working as a university instructor than attending classes. However, I am thoroughly enjoying being "back at school" at the University of Glasgow. I would like to thank An Comunn Gàidhealach Ameireaganach for the scholarship I received to undertake this degree. I am greatly indebted to you.

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



Ortha nan Gàidheal / Carmina Gadelica Kathleen Reddy

An-dràsta, tha mi ag obair gu trang air an tràchdas maighstireachd agam. 'S e an cuspair rannsachaidh agam ùrnaighean beul-aithriseach nan Gàidheal ann an coimhearsnachdan Caitligeach. Tha mi air mòran ùrnaighean fhaighinn a bha am beul an t-sluaigh ann an Uibhist a Deas, Èirisgeidh, agus Barraigh eadar deireadh na naoidheamh linn deug agus meadhan na ficheadamh linn. Chaidh cuid de na h-ùrnaighean seo a chruinneachadh le Alasdair MacGilleMhicheil ann an Uibhist aig deireadh na naoidheamh linn deug agus chaidh am foillseachadh anns an sreath leabhraichean *Carmina Gadelica*. Bha Maighstir Ailein Dòmhnallach cuideachd a' chruinneachadh ùrnaighean muinntir Uibhist agus Èirisgeidh mun aon àm. Bha Maighstir Ailein na shagart ann an Dalabrog, Uibhist a Deas, agus ann an Èirisgeidh eadar 1884 agus 1905. Fear de na leabhraichean ùrnaigh Gàidhlig aig Maighstir Ailein, *Iul a' Chrìostaidh*, tha a-nis aig Roinn na Ceiltis is na Gàidhlig aig Oilthigh Ghlaschu.

Ann am meadhan na ficheadamh linn, thàinig luchd Sgoil Eòlais na h-Alba dha na h-Eileanan Siar gus beul-aithris nan Gàidheal a chlàradh. Gheibhear mòran de na chaidh a chruinneachadh air an làrach-lìn Tobar an Dualchais: <http://www.tobarandualchais.co.uk/>. Ach airson coimhead air h-uile rud aig Sgoil Eòlais na h-Alba, feumar cèilidh a dhèanamh air an tasglann aca aig Oilthigh Dhùn Èideann.

Seo "Duan an Dòmhnach," laoidh a chaidh a chruinneachadh le Calum Iain MacGilleathain, bràthair a' bhàird, Somhairle MacGilleathain, airson Sgoil Eòlais na h-Alba, aig Peigi Dhòmhnallach, à Loch Aoinart, Uibhist a Deas, ann an 1958. Faodar

My course involves both classes and research. During the first term, I completed an interesting course on Gaelic folklore. In the second term, I continued to learn Old Gaelic, and undertook a specialized course with Gillebrìde Mac'IlleMhaoil on religious folklore in Uist and Barra. Some readers of *An Naidheachd Againne* will remember that Gillebrìde, Joy Dunlop and I taught at Grandfather Mountain in 2015. Joy also works at the University of Glasgow, teaching learners' classes. That's the small Gaelic world for you!

Currently, I'm busy working on my Master's dissertation. My research topic is Gaelic folk prayers in Catholic communities. I have found a number of prayers that were collected from the people of South Uist, Eriskay, and Barra between the end of the nineteenth century and the middle of the twentieth century. Many of these prayers were collected by Alexander Carmichael in Uist at the end of the nineteenth century and were published in the series of books, *Carmina Gadelica*. Around the same time, Fr. Allan MacDonald was also collecting prayers from the people of South Uist and Eriskay. Fr. Allan was the parish priest in Daliburgh, South Uist, and in Eriskay, between 1884 and 1905. One of Fr. Allan's Gaelic prayer books, *Iul a' Chrìostaidh*, is now held by the Celtic and Gaelic Department at the University of Glasgow.



Uaigh Mhaighstir Ailein / Father Allan's Grave Kathleen Reddy

In the mid-twentieth century, collectors from the School of Scottish Studies came to the Western Isles to undertake Gaelic folklore recordings. Much of what was collected can be found on the website Tobar an Dualchais: <http://www.tobarandualchais.co.uk/>. However, in order to access all of the holdings of the School of Scottish Studies, you have to visit their archive at the University of Edinburgh.

Here is "Duan an Dòmhnach," a hymn that was collected by Calum Iain MacLean, brother of the bard, Sorley MacLean, for the School of Scottish Studies, from Peggy MacDonald, Loch Aoinart, South Uist, in 1958. You can

èisteachd ri Peigi Dhòmhnallach ga aithris air Tobar an Dualchais: <http://www.tobarandualchais.co.uk/en/fullrecord/40338/2>

Tha e sùimeil gun deach tionndaidhean dhen aon laoidh a chruinneachadh le Alasdair MacGilleMhicheil agus le Maighstir Ailein Dòmhnallach ann an Uibhist o chionn còrr is 60 bliadhna roimhe seo.

Gu h-ìseal, chithear an tar-sgrìobhadh a rinn Calum Iain MacGilleathain, a tha a-nis ann an tasglann Sgoil Eòlais na h-Alba aig Oilthigh Dhùn Èideann. Chuir mise Beurla ris, stèidhte air an eadar-theangachadh a bha air an tionndadh aig Alasdair MacGilleMhicheil ann an *Carmina Gadelica*, Leabhar 1. Tha tionndaidhean sgrìobhte Gàidhlig eile rim faighinn ann an *Transactions of the Gaelic Society of Inverness*, Leabhar XVIII, agus anns an iris *An Ròsarnach*, Leabhar a Ceithir.



Gilbert Scott Building, University of Glasgow
Kathleen Reddy

listen to Peggy MacDonald reciting it on Tobar an Dualchais: <http://www.tobarandualchais.co.uk/en/fullrecord/40338/2>

It's interesting that versions of the same hymn were collected by Alexander Carmichael and Fr. Allan MacDonald in Uist over 60 years prior to this.

Below is the transcript made by Calum Iain MacLean that is now held in the School of Scottish Studies archives at the University of Edinburgh. I added the English translation, based on Alexander Carmichael's translation of the version found in *Carmina Gadelica*, Volume 1. Other written Gaelic versions can be found in *Transactions of the Gaelic Society of Inverness*, Volume XVIII, and in the periodical *An Ròsarnach*, Volume 4.

Duan an Dòmhnach

Duan an Dòmhnach, Dhia ghil
Firinn fo neart 's Criost an-còmhnaidh
Didòmhnach a rugadh Moire
Mathair Rìgh an òr-fhuilte bhuidhe
Didòmhnach a rugadh Criosta an onair
dhaoine
Didòmhnach an t-seachdamh latha
Dh'òrdaich Criosta dha fhèin
Gun rachadh bheatha h-uile an anmhainn
Ge b' e a chumadh an Dòmhnach
Bu chòmhnard dhasan 's bu bhuan
O rachadh fodha griann Disathairne
Gus an èireadh i Diluain
Gheibheadh e fiach dha chiùin
Toradh an dèidh nan crann
Iasg air abhainn, fiorghlan sàile
Uisge an Dòmhnach blàth mar mhill
Ged bu dh'òladh e mar ghil
Gheibheadh e slàinte anns gach cron
Anns gach galair a bhiodh air
Gal an Dòmhnach gun robh bhuath
Bean ga dhèanamh ri an-uair
Guileamaid gu moch Diluain
Ach na guileamaid idir Didòmhnach

The Lord's Day Hymn

The Lord's Day hymn, O bright God
Truth under strength and Christ always
It was on the Lord's Day that Mary was born
Mother of the king of the golden hair
It was on the Lord's Day that Christ was born
in the honour of men
The Lord's Day, the seventh day
That Christ ordained for himself
That all life would obey
Whoever would keep the Lord's Day
It would be even for him and lasting
From the setting of the sun on Saturday
Until it would rise on Monday
He would get his debt of rest
Fruitfulness after the ploughs
Fish in the river of pure salt water
The water of the Lord's Day warm like honey
Whoever would drink of its brightness
He would have health in every misfortune
In each disease that would befall him
To weep on a Sunday is unseemly
A woman doing it is unfavourable
Let us weep until early Monday
But let us not weep on the Lord's Day

Litir bho'n Cheann-Suidhe

le Micheal MacAoidh



Letter from the President

by Mike Mackay

A Chàirdean,

A bheil an samhradh air tighinn thugaibh? Aig an àm seo dhe'n bhliadhna, tha còir againn aimsir bhlàth a bhith mu'n cuairt oirnn, ach aig an àm seo, ann an Virginia, tha i fluich nas motha na bhith blàth. Bidh sin math do dh'fhàs nam flùraichean agus planntaichean, agus cinnteach gu leòr, thig teas an t-samhraidh ann an ùine nach bi fada idir. Cho cinnteach 's a tha an t-uisge 's t-earrach a-bhos a seo, thig teas agus aimsir bhruthainneach 's t-samhradh!

Tha an t-uisge riatanach airson fàs nan lusan, agus, ma nì sinn samhla eadar sin agus ionnsachadh na Gàidhlig, tha tachartasan, buidhnean, clasaichean, agus còmhradh riatanach 'san aon seòrsa dòigh airson daoine a' fàs fileanta. Agus, le "fileanta", 's e tha mi a' ciallachadh, gun dèan sibh rudeigin sa chànan cha mhòr gun a bhith a' smaoinneachadh air. 'S dòcha gun sgrìobh sibh dàn, no gun abair sibh "madainn mhath" do charaid, no seinn. 'S dòcha gum bi sin a' ciallachadh gun cùm sibh còmhradh ri cuideigin a tha a' fuireach thall thairis. Ge b' e dè a nì sibh, tha an cothrom ann a bhith fileanta – siùbhlach, ruithleach, agus brosnachail. Ach chan ann, mar as trice, leinn fhèin a thig sinn dhan ire sin, ach, mar a sgrìobh mi, le bhith a' tadhal air tachartas – mar shamhla, Beinn Seanair, no am Mòd, no a' gabhail pàirt ann an clas, no buidheann sgrùdaidh.

Gu fortanach, nuair a bhios sibh nur buill ann an ACGA, bidh cothroman mar seo ann. Agus a bharrachd air an dà thachartas a chumas sinn, tha sinn gus a dhòl an sàs ann an iomairt a chruinneachas feadhainn de na buidhnean sgrùdaidh bho air feadh Ameireaga a Tuath, gan ceangail ri chèile cho math 's a bhios ciallach, agus a' toirt gach cuideachadh dhaibh ann a bhith a' neartachadh na tha iad a' dèanamh a thaobh brosnachadh na Gàidhlig. Ma tha sibh nur buill ann an tè de na buidhnean seo, 's cinnteach gun cluinn sibh bhuainn ann an ùine nach bi fada.

A' bruidhinn air Beinn Seanair, tha mi cinnteach gun cuala sibh mar tha nach bi e fada gus an tig an latha nuair a bhios an t-seachdain aig Lees-MacRath ann – bidh tòrr spòrs ann, ionnsachadh, càirdeas, agus, gu dearbh, ceòl is òrain a thoilicheas duine sam bith. Nan robh sibh a' beachdachadh air tighinn ann, nach faod mi ur piobrachadh beagan – cha ghabh sibh aithreachas sam bith ma thèid sibh ann. Agus, cho cinnteach 's a tha an t-uisge a' tighinn 's t-earrach, thig piseach air an fhileantas a thaghas sibh.

Le meas,

Micheal MacAoidh

Ceann-suidhe, ACGA

Friends,

Have you gotten summer yet? At this time of the year, we should be surrounded by warm weather, but now, in Virginia, it's wet more often than warm. That's good for growing flowers and plants, and, sure enough, the summer's heat will be here before long. As certain as rain in spring, summer's heat and humidity will come!

Rain is necessary for plants to grow, and, if we compare that to learning Gaelic, then events, communities, classes and conversation are necessary in the same sort of way to grow fluency. And, with "fluency", I mean that you can do something in the language almost without thinking. Perhaps it's in writing a poem, or you'd say "good morning" to a friend, or sing. It may mean having a conversation with a friend who lives abroad. Whatever you do, there's an opportunity to be fluent, and by that I mean flowing, effortless, and confident. But it's often not alone that we can get to that level, but, as I wrote, by attending events, such as Grandfather Mountain, or the Mòd; or by taking part in a class; or being in a study group.

Fortunately, when you are a member of ACGA, there will be these opportunities. And in addition to our two events, we are getting involved in an effort to gather some of the study groups from all over North America, connecting them together as best as makes sense, and helping them to strengthen what they are doing to promote Gaelic. If you are a member of one of these groups, you will surely hear from us in a little while.

Speaking of Grandfather Mountain, I'm sure you've heard that it won't be long until the week-long event at Lees-McRae happens. There will be lots of fun, learning, friendship, and, indeed, music and singing that would make anyone happy. If you've been thinking of going, let me push you a little – you won't regret it at all if you go. And, as certain as rain comes in spring, you will see improvements in whatever fluency you choose.

Respectfully,

Michael Mackay

President, ACGA

Long-time ACGA member Joyce Campbell tells us how she came to discover and translate three poems written by her ancestor the Rev. Roderick MacDonald, a Presbyterian minister in Harris and South Uist for many years until his death in 1900. Òran a' Chlò / The Song of the Cloth appears in this issue. Òran Gaoil / Love Song and Blàr Hògh / The Battle of Howmore will appear in future issues of *An Naidheachd Againne*. Spelling and accents in the Gaelic poems are as they appear in the original, reflecting dialectical and period usage.

Bàrd san Teaghlach / A Bard in the Family

by Joyce Campbell

I never met my paternal grandfather, but I must have been around twelve years old when my father told me that his father spoke Scottish Gaelic. I remember thinking, "Some day I'd like to hear that language spoken," and that thought must have found a welcome mat in my brain. Fast forward some forty years, and one evening I happened to be reading a book by a Scottish author. The book had nothing to do with Scotland or Gaelic, but suddenly I thought, "I could hear that language spoken now!" I put down the book, rushed to my computer, and heard my first words of Scottish Gaelic. I fell in love with the beauty of the language and began learning a few phrases online. Not long after that I discovered ACGA and I was on my way.

Sadly, my father had passed away several years before, so I wasn't able to share my new enthusiasm with him, but I did tell his youngest sister, my Aunt Betty, then in her eighties. To my amazement she responded, "Oh, is that, 'Ciamar a tha thu an-diugh?'" – with perfect pronunciation! She put me in touch with my second cousin Sheldon Cunningham. Sheldon had been to Skye and Harris for research into his family history with Bill Lawson, the genealogy expert for the Western Isles. When Sheldon realized that I was studying Scottish Gaelic, he told me about our common ancestor, the Reverend Roderick MacDonald (my great grandmother's first cousin).

Sheldon told me that in addition to his ministerial duties, the Reverend was also a bard, and a few of his poems might have survived. He asked me if I would be interested in trying to trace some poems and translate them, and he pointed me to Bill Lawson's book, *Harris in History and Legend*.

I had two concerns: first, how on earth would I find the poems? And second, was my Gaelic up to the task? I contacted Bill Lawson via email and received a reply from his son, who suggested I try to find *The MacDonald Collection*. This proved unexpectedly easy: I found a print-on-demand copy from Amazon. The book, published in 1911, contains nearly 200 poems including three by my ancestor.

As for my second concern, I was then and still am a struggling learner, by no means fluent. Making even a rough translation was extremely challenging; not only were the poems in Gaelic, but it was older Gaelic, often with unfamiliar words and spelling. My husband and I had recently moved to Ithaca, NY, where I was delighted to find an active group of Scottish Gaelic learners, led by Cornell linguistics professor Wayne Harbert. Prior to that, I studied via Skype with native speaker Frances Acar. Once I had a rough first draft of each poem, Wayne and Frances were most generous with providing suggestions, filling in gaps in my knowledge and correcting my errors. I could not have done it without them, and any errors that remain are definitely mine.

My interaction with these poems over the last four years has been rich with meaning on so many levels. I have gained a new interest and insight into family history, and my interaction with the Gaelic language deepened with this personal connection. But most rewarding of all was the opportunity to give these beautiful 19th century poems a second chance at life in the 21st century. I feel truly honored to have that opportunity!





Weaver's Cottage, Kilbarchan, Scotland
National Trust for Scotland

Oran A' Chlo

leis an Urramach Ruairidh Domhnullach

Seist:

A bhean agam fhin
'S maith a chireas i clòimh;
Ged a tha i gle fhinealt,
'S beag a th' innte dhe 'n phròis.

A bhean a tha 'n Sgarastaidh,
'S i ni 'n t-aodach neo-chearbach;
Bithidh dubh agus dearg ann,
'S e bhios ainmeal an clò.

Cha bhi iasgair no sealgair
Nach bi 'g iarraidh dheth baragan
'N am bhi siubhal a' gharbhlaich
'S a' bhi sealg damh nan cròc.

Ged a bhiodh iad ag ialladh,
'S a falbh air am blian leis
Cha tig toll air no reubadh
'S maith an sniomh bh' air a' chlò.

'Nuair thig geamhradh is fuachd oirnn
Theid mi dh' Uidhist air chuairt leis;
H-uile h-aon bi 'g radh "Bhuainn e" !
Mr. Ruairidh le chlò.

'Nuair thig Samhradh is Céitein
Theid mi mach do Dhuneidean;
'S 'nuair a chruinnicheas a chléir
Gur mi ni 'n fhéill air a chlò.

'S 'nuair thilleas mi Sgarastaidh,
'S i mo bhean a bhios foirmeil,
Leis gach riomhadh a cheannaichear
Le airgiod a chlò!

The Song of the Cloth

by the Reverend Roderick MacDonald

Refrain:

My wife is good
At combing wool.
Although she is very refined
There is little pride in her.

My wife who is in Scarasta,
She makes cloth that is not clumsy.
There is red and black in it.
This cloth will be famous.

There will not be a fisherman or hunter
Who will not seek a bargain for it,
Among those who travel the rugged land
And hunt the stag of the antlers.

Even if they were to crawl,
And to go on their bellies with it,
There would not be a hole or tear in it,
So good is the spinning in the cloth.

When winter comes and we're cold
I will go around Uist with it,
And everyone will say "He is one of us,
Mr. Ruairidh with his cloth."

When summer and May come,
I will go to Edinburgh,
And when the clergy assembles
I will sell the cloth.

And when I return to Scarasta,
It is my wife who will be formally dressed
In all the finery that can be bought,
With the money from the cloth.

Editors' note:

Oran a' Chlò appears on pages 139-40 of *The MacDonald Collection of Gaelic Poetry*, edited by The Rev. Angus MacDonald, Minister of Killearnan, and The Rev. Archibald MacDonald, Minister of Kiltarlity, published by The Northern Counties Newspaper and Printing and Publishing Co., Ltd., Inverness, 1911.



Litir à Dùn Èideann

By Jeff W. Justice

Mo charaidean ann an Ameireaga a Tuath,

It's one thing to study Gaelic and Scottish culture through distance learning, as many of us in ACGA are doing or have done. It's another to come to Scotland on holiday and experience it in person. It's yet another, quite another, to come here to study for a year and live it on a daily basis. Every time I visited Scotland in the past, I got a stark reminder, usually quickly, that my Gaelic is nowhere near the level of fluency that I would like for it to be. That always gave me an extra incentive to take another course through the Atlantic Gaelic Academy or Sabhal Mòr Ostaig (and I plan to do so again). Since Edinburgh is not situated in the Gàidhealtachd, I never had any illusions that I would significantly gain in fluency, but I *would* gain, while living here for this year.

I know my Gaelic has grown. It becomes apparent each and every week that I take part in the Gaelic service at the Greyfriars Kirk or in one of the conversation circles in the capital. I subscribe to an e-newsletter that highlights Gaelic activities on offer during the week, and it always advertises several opportunities. So, it would seem that the language is alive and well in Edinburgh and throughout Scotland, right? In the past couple of issues of *ANA*, I've offered my own observations on the state of Gaelic here. From time to time, I have taken the opportunity to sit down with leaders in the language's local community in order to hear their own perspectives on it. Here is what one of them had to say:

Ruairidh Iain MacLeòid QC, also known as Lord Minginish in his role as chairman of the Scottish Land Court, is a native Gaelic speaker from the Isle of Skye and frequent member of the Greyfriars Gaelic congregation. He beams with true Highlander pride when he speaks of Gaelic, and he mentions from time to time that he would not be half the person he is without it. It forms a significant core of his personal identity in addition to being part of his professional life as a judge. When I asked him to describe the state of Scottish Gaelic in a single word, he chose 'weak'. To be sure, he pointed to the fact that successive Scottish and UK governments, even that of Margaret Thatcher, who I have seen is still widely reviled here, have offered increasing resources to Gaelic education and usage throughout Scotland.

Yes, BBC Radio nan Gàidheal and BBC Alba are still broadcasting. Yes, Gaelic-medium schools are opening all over Scotland. Yes, Gaelic cultural events happen virtually every day. So why aren't Gaelic speakers increasing in number in Scotland as Welsh speakers are in Wales? Ruairidh said that the problem stems from a lack of a Gaelic community. Except for ever-decreasing parts of the Highlands and Islands, people use English for their everyday work and social encounters. Scotland, he observed with regret in his voice, has very few pubs or other social opportunities where the language can be used *regularly*, and certainly it has very few neighborhoods where it is regularly spoken. He credited the Welsh with arresting the decline of their language and even increasing its stature because they do have such communities and neighborhoods.

My expectations on where my Gaelic would be by this point in my year in Scotland are largely met, yet I still have a sense of frustration that my skills could be even better thanks to my time here. So, I increasingly look forward to attending Grandfather Mountain in the USA in the future and other immersion weekends throughout the USA, Canada and Scotland. Ruairidh's own view on where Gaelic now lies in Edinburgh and throughout Scotland makes me feel a bit better on a personal level, but his observations shifted my frustration to the overall state of the language.

His comment on a dearth of Gaelic communities highlights the very reason why ACGA took the steps we recently have to reformulate our *raison-d'être*, as it were, to develop and provide Gaelic resources and make them available to groups throughout America. Our role is now one of fostering and nurturing a twenty-first

century Gaelic community in the USA and Canada. Members of the Edinburgh Gaelic community do take heart in the fact that there are those of us in the Americas who care to learn Gaelic and who wish to be part of such a community, and they strongly encourage the work of organisations such as ours.

Meanwhile, my Scottish odyssey is entering its final weeks. I look forward to sharing one more Litir à Dùn Èideann with you before it comes to an end.

Leis gach deagh dhùrachd,

Jeff

A Bharrachd / In Addition

What's for dessert? After you cook up a pot of Seaboard Gàidhlig's yummy carrot soup on page 12 of this issue, why not head over to Learn Gaelic's bilingual cooking videos (in their "Watch Gaelic" section) and add Màiri's chocolate chip cookies to the menu. Learn Gaelic's cooking videos include Gaelic and English text and helpful vocabulary. http://learngaelic.scot/watch/food.jsp?v=fuine_s1_ep03_01

For a bit more of a cooking challenge, check out Stòrlann's all-Gaelic recipe for pancakes. <https://www.storlann.co.uk/eaconamas-dachaigh/downloads/pancake-page-from-storlann-eaconamas-dachaigh-reasabaidhean.pdf>

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/>.

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

An Dàrna Caibideil Deug (an Dàrna Leth): Latha a' Choin Duibh

"Thig là a' choin duibh fhathast."

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

Thog Cnàmhan Dubha rithe agus chuala Iain, an nighean agus an draoidh esan ag èigheach nan creachan ris na seòladairean cho fad 's a bha iad a' coiseachd sìos am bòrd-coise don cheidhe.

Bha sin gu math. Shaoil Iain gum biodh iad saor bhon draoidh ann an ùine ghoirid, agus gun saoradh Nighean an Sgàthain e fhèin bho chruth a' chòin. Bha iad a' coiseachd gu dlùth ri chèile sìos an doca, meuran na nighinne mu a chluasan, agus ise a' cabadaich ri a h-athair.

Ach an uair sin, leum cat ruadh le aon sùil mhòr uaine a bha na suidhe ri taobh an doca air Iain, agus thug e smealt dha mun t-sròin. Thug an cat na bonnaibh dha agus ruith Iain air a thòir, gun smuain air an nighinn a bha ag èigheachd air neo rud sam bith eile ach an cat a ghlacadh.

Ruith iad suas an rathad agus sìos rathad eile agus tro chaol-shràidean gus an robh iad fada bhon cheidhe. Thàinig an cù mu thimcheall oisean, agus cha robh cat ann.

Stad Iain. Bha e ann an caol-shràid ann an nàbaidheachd bho chd. Ghabh e anail agus thàinig tùr duine air ais dha. Nach esan a dh'fhairich gòrach! Ged a bha cruth choin air, 's e balach a bh' ann. Ach dh'èirich nàdar a' choin cho tapaidh nuair a bhuaill an cat e gun do dhiochumhnic Iain e fhèin a cheannsachadh. Co-dhiù, bha e saor, ach bha e na chù fhathast. Ged a rinn e am Fath-Fithe na cheann, cha b' urrainn dha an geas a thogail bhuaithe. Dh'fheumadh e Nighean an Sgàthain fhaighinn ge b' e far an robh i!

A-mach a ghabh Iain a' gabhail boladh, a' lorg fàileadh nan èisg, nan long agus na h-aibhne. Thàinig grunn chloinne thuige agus ruith e còmhla riutha greis. Thilg gillean nas sine clachan air agus ruith Iain air falbh a-rithist. Chuala Iain fead agus ruith e mun cuairt oisean eile. Stad e. Bha cuideigin ann nach robh dùil aige fhaicinn – Cnàmhan Dubha.



"M'anam don diabhal!" thuirt an spùinneadair. "Tha thu ann, a mhadaidh! An dearbh chù a tha mi ag iarraidh. Ach an e cù a th' annad an dà-rìreadh?" thuirt e le braoisg. "O, tha amharas agam ... tha amharas agam gur tusa am balach dubh a chaill sinn agus gun d' rinn a' ghalla nighean ud do shaoradh! Draoidheachd ann neo às, brisidh stàilinn fhuar na geasan a th' ort."

Tharraing e a chlaidheamh-cutach, agus thog e ceum thuige. Thionndaidh Iain agus ruith e a-mach aig peilear a bheatha. Ach an uair seo, bha e smaoineachadh. Nuair a ràinig e an ath oisean, thionndaidh e. Bha poidhle de bharraillean ann, agus ruith e air an cùlaibh.

Bhon àite-falaich seo, chunnaic e Cnàmhan Dubha a' ruith seachad thairis, dag ann an aon làimh agus claidheamh-cutach anns an làimh eile. Stad e nuair nach fhaiceadh e cù roimhe anns a'

chaol-shràid. An sin, rinn Iain rud a bha gu math cunnartach. Thàinig e a-mach às an àite-falaich, leum e air Cnàmhan Dubha bhon chùl, agus bhid e an gairdean aig an robh an dag. Chaidh a fhiacalan tron chlà agus bhlaic Iain fuil. Leig Cnàmhan Dubha sgread às, agus thuit an dag às a làimh. Chaill e seasamh a chois agus thuit e. Chuir e a làmh eile a-mach agus chaill e an claidheamh-cutach cuideachd. Bhuaill e na clachan-càsaidh agus cù fiadhaich fhathast a' grèimeachadh a ghàirdean goirt. Leis an làimh eile, thug e buille do dh'Iain, agus leum an cù air ais, a' drannadh.

Mus robh tìde aig an dithist aca rud eile a dhèanamh, chuala iad guth ag èigheachd, "Stadaibh! Stadaigi! STOP!" 'S e Nighean an Sgàthain a bh' ann, na seasamh aig ceann na caol-shràide, agus slacan-draoidheachd na làimh a' tomhadh air an spùinneadair.

"Thusa!" thuirt i ri Cnàmhan Dubha, "Na caraich! 'Ille Dhuibh, trobhad an seo!" Nuair a bha Iain na

sheasamh ri a taobh, thuirt i “suidh!” ris, agus rinn e sin, a shùilean air an spùinneadair.

“A bhrathadair!” thuirt Cnàmhan Dubha rithe, a’ suidhe anns an t-sràid le a làimh air a ghàirdean fhuilteach. Bha fearg, feagal agus fallas air am measgachadh na aodann. “Mheall thu mise, agus mheall thu d’ athair! Ach pàighidh tu fhathast, geallaidh mi dhut! Pàighidh tu gu daor air!”

“Cha phàigh, a bhodaich-ròcais,” thuirt i ris le dimeas na guth. “Cha phaigh mise sgillinn. Ach thusa – èist rium.” Dhìrich i, agus sheas i na b’ àirde. Dh’fhàs a guth fuar, mar a bha i a’ sileachadh iarainn fo a fiacalan. “Tha mi a’ cur ort mar gheasaibh, mar chroisibh, gun caill thu do cheann, do chluas agus do bhith-beò, caol mar a tha e, agus gum bi thu nad chnàmhan dubha san fhìrinn, agus do chnàmhan ann an càrn, ma chuireas tu grabadh orm a-rithist,” ars an nighean ris an spùinneadair. “Na bac leamsa agus na gabh ris a’ ghnòthach agamsa!”

Dh’èirich Cnàmhan Dubha. Chuir e làmh a-mach airson a dhag ach thomh an nighean a slatag air agus thuirt i “leamsa sin.” Thàinig an dag tron adhar thuice agus rinn i grad-ghreim air. Chuir an spùinneadair a chùl riutha gu grad, agus ruith e air falbh cho luath agus a bha aige.

“Siubhal a’ chlamhain dha, oir ’s e clamhan a th’ ann!” thuirt an nighean. Thionndaidh i ri Iain. “Chan eil fhios agam dè cho crosta ’s a tha mi riut!” thuirt i. Bhean i a cheann eadar a dha chluais leis an t-slatag agus chagair i facal fo a guth. Sheas Iain suas na bhalach a-rithist.

“Na saoil gun tàinig thu às fhathast,” thuirt Nighean an Sgàthain. Bha i cho feargach gun tug Iain ceum air ais bhuaipe, a shùil air a slatag. “Amadain an t-saoghail!” dh’èigh i. “Carson fon ghrèin a theich thu mar sin? Bha sinn gu bhith saor o m’ athair!”

“Tha mi duilich,” ars Iain. “Tha fhios agam gun robh mi gòrach, ach nuair a bhuaile an cat ruadh mi, chaill mi cumhachd air mi fhèin a cheannsachadh. Bha mi air falbh mus do chuimhnich mise mi fhèin.” “Cat! Dè ’n cat?” ars an nighean. “Cha robh cat ann idir! Chan fhaca mise cat, co-dhiù.”

Chuir sin iongnadh air Iain. “A bheil thu cinnteach?” thuirt e. “Bha e mòr, ruadh, grannda, agus cha robh aige ach an aon sùil. Thug e buille dhomh dìreach air mo shròin!”

Chuir sin clisg air an nighean. “Chan fhaca mi ach cù a’ ruith air falbh mar gun robh e air chaathach,” thuirt i ris. “Às dèidh sin, chuir m’ athair a h-uile duine den sgioba às do dhèidh. Tha thu fortanach gun robh Cnàmhan Dubha na aonar nuair a thachair thu ris! Agus gun tàinig mi às a dhèidh.” “Tha, gu dearbh,” thuirt Iain. “Chan urrainn dhomh ràdh dè cho taingeil ’s a tha mi.” Bha aithreachas cho soilleir na ghnùis gun do dh’fhàs ise nas sàmhaiche.

“Uill, tha sinn saor a-nise, co-dhiù,” ars’ ise. “Agus feumaidh mi aideachadh gun robh thu dàna nuair a thug thu ionnsaigh air an spùinneadair ud. Is fuath leam e! Chan eil fhios agad dè cho tric ’s a bha a shùilean gam leantainn.”

“Smaointinn gun cur e dragh ort às dèidh seo?” thuirt esan. “Cha chuir,” ars’ an nighean. “Nach cuala tu na thuirt m’ athair ris, agus an geas a chuir mise air? Ach fhuair mi rud eile bhuaithe, air a bheil feum agad, mus do dh’fhalbh e.” Agus le sin, chuir i a slatag ann am бага a bha air a gualainn agus tharraing i rudeigin beag a-mach. Dh’fhàs e na bu mhotha agus na bu mhotha agus dè a bh’ ann ach an còta-ghoirid a bh’ air Iain nuair a chaidh a ghlacadh ann an Glaschu.

“Mo chòta!” dh’èigh e. “Ciamar a fhuair thu e?” Chuir e a làmh a-steach na phòcaid, agus dè bh’ ann ach currac dearg agus clach na mheadhan, clach anns an robh toll. “Seall! Seo a’ chlach a bha mi ’g innseadh dhut mu dheidhinn! Chunnaic mi thusa tron toll.”

“Fhuair mi do chòta an oidhche a thàinig thu air bòrd, nuair a bha smùid air Cnàmhan Dubha,” thuirt an nighean. “Bha e cho loisgte ’s gun robh e na chadal, a’ srannail gu h-àrd anns a’ bhunca. Bha an t-seacaid agad air druim a’ chathair aige. Nach math a rinn mi?” thuirt i. “Chan eil fhios agad dè cho math ’s a rinn thu,” ars Iain. “Leis a’ churrac seo, ’s urrainn dhomh dol dhachaigh!” Ach mus gann a bha na faclan a-mach às a bheul, mhothaich e nach robh e cho toilichte ’s a bu chòir dha bhith. Agus à rèir coltais, cha robh Nighean an Sgàthain cho toilichte nas motha.

Chuimhnich e gum biodh ise a’ dol dhachaigh do a h-athair, agus dh’fhaodte nach biodh esan cho sona a bhith ga faicinn mar a bha e air an long uair air ais, gun Iain na ghreim. “An tèid thu còmhla rium?” dh’fhaighnich e dhi. “Gheibh thu fàilte agus fichead bho mo mhaighstir, an Draoidh Albannach. Agus ged

a tha iad ag ràdh gu bheil mise pong os cionn chàich anns an sgoil, tha thusa fada nas fheàrr na mise aig an draoidheachd.”

“Cha tèid, cha tèid,” fhreagair ise. “Feumaidh mise fuireach an seo. Agus nach tuirtear mi riut gur e m’ athair an draoidh as fheàrr an Èirinn?” Rinn i gàire. “Ach na dìochuimhnich do ghealladh, ’ille. Feumaidh tu cuideachadh a thoirt dhomh fhathast, agus mise a’ lorg mo mhàthair. Coinnichidh sinn a-rithist, agus chì mi thu anns an sgàthain agam!”

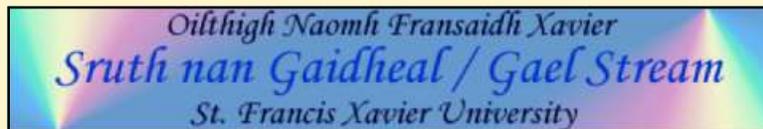
“Tha fiughar orm ri sin,” ars’ Iain, “agus chì mi thusa anns a’ chloich!” Chuir e an currac air a cheann, agus sheall e dìreach na sùilean. “Glaschu a-rithist!” dh’èigh e, agus ann am priobadh na sùla, dh’fhalbh e. Cha do dh’fhàg e oiteag às a dhèidh. Sgeann an nighean air an àite far an robh e greis, gus an do thionndaidh i agus a choisich ise gu mall dhachaigh.

Chan fhaca i an cat mòr ruadh a’ coimhead oirre le aon sùil uaine bhon uinneig, a’ dèanamh crònan ris fhèin.

Thàinig sinn uile air ais dhan t-seòmar, agus gu gealbhan a’ bhodaich, mar gun robh sinn a’ dùsgadh às dèidh brudair trom. Bha an sgeulaiche a’ coimhead air an teine mar gun robh e ann an neul fhathast. Bha e mu chòig sa mhadainn. “Cho fada air ais, cho fada bhuam,” thuirt e ris fhèin. An uair sin, bhuaill e a dhà bhois air a ghlùinean. “Ach cha tèid agam a dhol nas fhaide a-nise! Fuirichidh sibhse mar a tha sibh gus an tig an latha, agus thigibh air ais a-nochd. Dh’fhaodte gum bi barrachd agam ri innse dhuibh. Cò aige a tha fios?” Bha sradag na shùilean fhathast.

A Website to Watch

Sruth nan Gaidheal / Gael Stream



Sruth nan Gaidheal, a project of St. Francis Xavier University in Antigonish, Nova Scotia, is a searchable collection of materials, both visual and sound, relating to the Nova Scotia Gaelic tradition. Topics covered in the collection include Cape Breton and Nova Scotia folklore, the Gaelic language, music and culture, everyday life, education, politics, immigration, and religion.

<http://gaelstream.stfx.ca>

Election Results: ACGA Board of Directors

The 2017 Election Committee extends a sincere thank you to **Traci Kennebeck** and **Michael Mackay** who ran in the recent Board of Directors election. ACGA is a volunteer-run organization and couldn't operate without member contribution of time and talent.

Traci, from the St. Louis area, was appointed to the board in 2016 to fill a vacant seat and is returning to the board for a three-year term. She has been working on increasing ACGA's social media presence.

Mike, from northern Virginia, is also returning to the board for a second three-year term. He has served on the board before and has been an active member of ACGA for more than twenty years. He has served as board president since 2014.

2017 ACGA Election Committee

An Phillips
Tom Stewart
Janice Chan

This tasty and simple soup recipe comes to us from one of our favorite bilingual blogs, www.Seaboardgaidhlig.com, and their friend Christine Moll. Tapadh leibh!

Brot Curran agus Cnò-bhainne (do mu shianar)

500 gr. curranan
1 uinnean
500 ml. sùgh-glasraich no circe
1 tiona cnò-bhainne (mu 400 ml.)
1 spàin-bhùird ola (ola-chroinn-ola no ola-chnòtha-còco)
Salann is piobar

Agus ma thogras tu:
Dinnsear (ùr, ma tha e ri fhaighinn) agus pùdar coiridh, no
piobar-tiolaidh teth dearg
Feòil-circe phraighigte no ròsta air a gearradh ann an ciùban

Gearr na curranan ann an sliseagan agus an t-uinnean ann am piosan beaga. Bruich an t-uinnean air a shocair anns an ola ann am pana mòr trom air teas meadhanach gus am bi e glaineach, soilleir. Cuir na curranan, agus salann is piobar ris agus bruich iad le chèile fad còig mionaidean eile. Ma bhios tu a' cleachdadh dinnsear, coiridh no tiolaidh, cuir ris iad aig an aon àm. Cuir mun cuairt e gu tric. Cuir ris an sùgh glasraich no circe, agus earr-bhruich e, leis a' mhullach air a' phana, air teas iosal gus am bi na curranan bog, mu 20–30 mionaid.

Thoir am pana air falbh bhon stòbha agus nuair nach bi am brot ro theth tuilleadh, pronn gu min e leis an inneal-cho-mheasgachaidh. Cuir an cnò-bhainne ris (cum cuid bheag gu aon taobh mar sgeadachadh) agus teasaich e a-rithist.

Ma bhios sibh ag iarraidh feòil-circe ann, cuir trì no ceithir ciùban anns gach bobhla agus dòirt am brot a-steach. Sgeadaich le spàin-tì cnò-bhainne, agus crath beagan pùdar-tiolaidh air an uachdar 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!

Carrot and Coconut Milk Soup (about 6 portions)

500 g. carrots
1 onion
500 ml. vegetable or chicken stock
1 tin coconut milk (about 400 ml.)
1 tbsp oil (olive or coconut)
Salt and pepper

Optional:
Ginger (preferably, grated root ginger) and
curry powder, or red chili pepper
Cubes of fried or roast chicken

Cut the carrots in slices and chop the onion. Sweat the onion in the oil in a large heavy pan on a moderate heat until glassy. Add the carrots, salt and pepper and cook for another 5 minutes. If you're using ginger, curry or chili, add these at the same time. Stir frequently. Add the stock and simmer it on a low heat, with the lid on, till the carrots are soft, 20–30 minutes.

Take the pan off the heat, and when it's cooled enough, puree it all thoroughly with a hand blender. Add the coconut milk (keep a little aside for garnishing) and reheat.

If you want to have chicken with it, put 3 or 4 cubes in each bowl and pour in the soup. Garnish with a teaspoon of coconut milk, and sprinkle with chili powder if desired.



www.seaboardgaidhlig.com

Oisean a' Ghràmair

by Wayne Harbert



Scary Things About Gaelic (STAG): How to be Somebody in Gaelic

Some European languages, including Romance languages like French and Spanish, have two different verbs for 'be'. In Spanish, for example, I can say either *Yo soy nervioso* or *Yo estoy nervioso*. The last of these means that I'm feeling nervous right now, but the first means that I am characteristically, habitually a nervous person. Old English used to have such a distinction. Some varieties of Modern English still do, for that matter, drawn from the same ancient forms as Spanish *ser* and *estar*. So does Gaelic, but it should come as no surprise that Gaelic adds a few (quite a few) twists of its own.

The two verbs 'be' in Gaelic are *tha* (past tense *bha*) and *is* (past tense *bu*). These are sometimes referred to as the "substantive verb" (*tha*) and the "copula" (*is*), though other labels are out there. Colin Mark, for example, calls *is* the "Assertive Verb." To avoid terminological muddles, we'll make do with referring to them as '*tha*' and '*is*'.

Tha is always the one you use in Gaelic when the predicate is a verbal noun.* (*Tha mi a' seinn*. I am singing.) *Tha* is also always the one used when the predicate is an adjective in modern Gaelic. (There is a very old-fashioned construction using *is* with an adjective, as in *Is brònach mi*. I am sad, but you only encounter this in songs and poems.) So you can't use them for contrasts like the one in Spanish. "I am nervous" would be rendered with *tha*, no matter whether you are habitually or momentarily nervous: *Tha mi clisteach*. To express precisely that you are a person of nervous disposition, you'd have to use a different construction, for example, '*S e duine clisteach a th' annam*, or (with an archaic ring) *Is duine clisteach mi*.

So what if the predicate is a noun? The first question to ask is, is the noun definite, as in "I am Wayne", or "I am the teacher", or "Clark Kent is Superman", or "This is my book"? In sentences like these, 'be' is essentially the verbal equivalent of an equals sign (=). You are asserting that there are two entities ("I" and "Wayne", or "Clark Kent" and "Superman"), and then claiming that that the two are identical to each other, are the same entity. In cases like these, only *is* is possible:

(I)s mise Wayne. I am Wayne.

Is tusa an dotair. You are the doctor.

('S e) sin mo leabhar. That is my book.

In a similar way, when you use a superlative adjective as a predicate in English, like "I am the tallest", you are again making an equation:

There is a unique individual who is me (X) and a unique individual who is tallest of the group being compared (Y), and the sentence again is asserting that the two are one and the same (X = Y). So, not surprisingly, we also use *is* in sentences like these:

Is mise as àirde.

* Resembles the present participle in English.

This leaves the case where the predicate noun is not definite, where it doesn't single out a specific entity, but rather a class of entities. For example, what if, instead of "I am the doctor", you wanted to say "I am a doctor?" One possible way of saying this puts the verb *is* first, followed by the predicate noun, followed by the subject: *Is dotair mise*. This construction sounds very old-fashioned these days, though.

In everyday Gaelic, the usual construction is rather more complicated. It goes like this:

'S e dotair a th' annam.

Literally, this means: It is [a] doctor that is in me.

This is the construction that is used to talk about, for example, professions, nationality, religion, personal characteristics, and so on. A few more examples:

'S e oileanach a th' innte. She is a student.

'S e tuathanaich a bh' annta. They were farmers.

'S e Amereigeianach a th' ann. He is an American.

'S e duine math a th' annaibh. You are a good man.

Simple enough as far as it goes. But here's a puzzle: when I'm looking back on my student days, I don't use *is*. Instead, I use *tha / bha*, as in the following:

Bha mi nam oileanach o chionn còrr is leth-cheud bliadhna.

I was a student over fifty years ago... (Literally, I was in my student...)

Nuair a bha mi nam oileanach, bha mi glè bhoichd.

When I was a student, I was very poor.

So why don't we use *is* in cases like these? It is because using *is* implies that the predicate noun describes a permanent, abiding characteristic of the subject. Things like nationality and profession are generally understood to be such permanent characteristics. But when I'm talking about a time in the past when I was a student (but I'm not anymore), I am thinking of my studenthood not as something characteristic of me, but as a phase, or a stage, that I went through. So I use the *tha* construction instead. It's possible to play with this subtle meaning contrast in sentences like:

Tha i na h-oileanach, ach chan e oileanach a th' innte.

She is [enrolled as] a student, but she's not a student [at heart]

And that's the way it is.

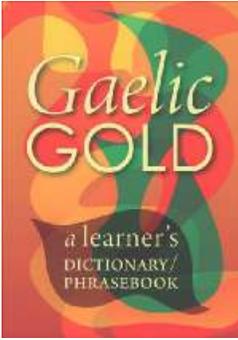
Seanfhacal na Ràithe – Pictured Proverb

Do you know what familiar Gaelic
proverb is illustrated here?

Check page 21 to see if you're right.



"Old Phone", by Jamyn Gratigny (mansellgr15),
CCO Public Domain, www.Pixabay.com



Book Review:
Gaelic Gold, a Learner's Dictionary / Phrasebook,
Translations by Steaphan MacRisnidh;
Peter Terrell (General Editor),
Published by Lexus Ltd., 2017
Reviewed by Janice Chan

Gaelic Gold is the latest pocket-sized dictionary / phrasebook from Lexus, a Glasgow-based compiler of bilingual dictionaries, phrasebooks aimed at tourists, and school grammars for European languages. The over 6,000 words and phrases included have been translated by Steaphan MacRisnidh (Steven Ritchie), freelance translator and Gaelic tutor at italki (<https://www.italki.com/home>). Steaphan is also a contributor to the online Gaelic resources *Dàna Mag*, *An T-Oide* and *Tir Nam Blog*.

Similar in format to the Lexus Travelmate dictionary / phrasebooks that include travel tidbits as well as translations for words likely to be useful to tourists, *Gaelic Gold* offers an English to Gaelic only dictionary, grammar tips and usage examples for words and phrases that the contemporary learner of Scottish Gaelic might find useful in everyday situations. Scots words are also included, and they are marked as such, but some like “bampot” will likely befuddle many, unless the Gaelic provided is understood (duine craicte).

<p style="text-align: right;"><i>ago</i></p> <p>it takes ages tha e a' toirt uine nan uineachan [ha eh ə torsht oon-ye nan oonyeKan]</p> <p>what age is he? de an aois a tha e? [jəy ən ursh ə ha eh]</p> <p><i>you may hear</i></p> <p>1</p> <p>tha e coig bliadhna deug [ha eh koh-ik blee-əne jee-ag] he's 15</p> <p>bidhe dabhliadhna dheugan t-seachdain seo tighinn [bee eh dah vlee-əne yee-ag ən chyaKkin sho cheeyin] he'll be 12 next week</p> <p>that's the same age as my daughter 'səsinanaon aois rim nighean [sheh shin ən um ursh rim nee-ən]</p> <p>2</p> <p>what age is your gran now? deanaoisalhadosheanmhair a-nis? [jəy ən ursh ə ha doh hənəvər a-nish]</p> <p>tha i a' streap ri ceithir fichead's a sia [ha ee a strep ree keh-hir feeKet sə shee-ə] she's coming up to 86</p> <p>ago: a week ago <i>bho chionn</i> seachdain [voh Kyoon shaKkff]</p> <p>it wasn't long ago cha b' fhada bho [Ka batə voh]</p> <p>how long ago was that? de cho fada air ais 's a bha sin? [jəy Koh fatə ehr ash is ə va shin]</p> <p>agree: I agree tha mi ag aontachadh [hameeəgəntə-KəG]</p> <p style="text-align: center;">16</p>	<p style="text-align: right;"><i>all</i></p> <p>I don't agree chan eil mi ag aontachadh [Kan yel mee ...]</p> <p>air an t-aile [ən tahlə] (sky) an t-adhar [ən tahr] I need some fresh air feumaidh mi aile ur [faymee mee ahlə oor] by air (travel) air plean [ehr playn] up into the air suas dhan adhar [soo-az Gan ahr]</p> <p>Airdrie An t-Ard-Ruigh [an tahrree]</p> <p>airmail: by airmail le post-adhair [leh pohst-ahr]</p> <p>airport am port-adhair [pohrst-ahr]</p> <p>airport bus bus (m) a' phuirt-adhair ['bus' a foorst-ahr]</p> <p>alarm (for security!, in building, car) an rabhadh [ravaG]</p> <p>alarm clock an gleoc-dusgaidh [gloKk-dooosgee]</p> <p>alcohol an t-alcol [ən talkol]</p> <p>alive: is he still alive? a bheil e beo fhathast? [ə vel eh byaw hahst]</p> <p>all uile [oolə]</p> <p>all the people na daoine uile [na dan-yə ...]</p> <p>all these people na daoine seo uile [... sho ...]</p> <p>he ate all the pie dh'ith e am paidh air fad [yeeK eh əm pY ehr fat]</p> <p>all night fad na h-oidhche [fat na ha-iKə]</p> <p>all morning fad na maidne [... majnə]</p> <p>all day fad an latha [fat an lah]</p> <p>that's all sine uile [shin eh ...]</p> <p>that's all wrong tha sin tur cearr [ha shin toor kyahr]</p> <p>thank you - not at all tapadh leat - 's e do bheatha [tapa let - sheh doh veh-hə]</p> <p>I don't have any at all chan eil dad sam bith agam</p> <p style="text-align: center;">17</p>
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According to the preface – it’s unclear whether the words are MacRisnidh’s or the publisher’s – the book is intended to offer “a chance to start learning Scotland’s other language”. There is a very brief introduction to some grammatical concepts such as lenition, the definite article, the Gaelic verb and prepositional objects before the actual dictionary, but the grammar is fleshed out a bit in appendices at the back of the book that cover noun plurals, irregular verbs, verb tenses, prepositional pronouns and the Gaelic number system. There are also entries throughout the dictionary section under words and concepts that require more explanation. For example, “have”, “in”, “it”, “to” and “you” all have multi-page examples of use. These important bits of information are set off with a blue background so the reader knows to pay attention to the information.

Each English entry in the dictionary is followed by the Gaelic translation and then an approximated pronunciation. There is a guide provided, although apparently it is based on a southern English accent, which could prove to be problematic for North Americans or others who are unfamiliar with it. For example, the entry for “may” suggests that “faod” is pronounced as *furt*. The guide points out that the *ur* sound doesn’t have an equivalent in English, but is like the southern English “her” or “fur” where the *r* is not voiced, or even the French “cœur”. Robert C. Owen’s *Modern Gaelic-English Dictionary* (Gairm, 1993) on the other hand suggests *faot* for the same word, while the IPA is /fu:d/.

One very useful feature of *Gaelic Gold* that isn’t offered by other dictionaries for learners such as the *Essential Gaelic Dictionary* (Robertson and MacDonald, 2012) are the entries under a word giving common phrases and numerous examples for English homonyms but for which there are different words in Gaelic. These are clearly set off from the

word entry so as to make them easy to see and read. There are also numerous examples for phrasal verbs, those idiomatic expressions like “look up a word” that often cause second language learners such headaches, and these are clearly marked as well.

There are a few minor quibbles with *Gaelic Gold* depending on one’s point of view. MacRisnidh has not provided the gender of nouns, and instead, all nouns are given in their definite form. While it’s true that this enables one to determine gender in the great majority of cases with the help of the entry under “the”, it does nothing to help with words such as “house” (taigh) or “beach” (traigh) where there are no examples given using an adjective that would also provide a clue.

The lack of a Gaelic to English section might frustrate some users as well. “Tha dòigh-obrach againn far nach ceadaich sinn an cron as lugha” found as an example under the entry for “zero” might confuse the learner searching for “neoini” in that sentence, but might be understood by an advanced beginner if unknown vocabulary could be looked up in Gaelic. As it stands, users might want to also use something like the online *Am Faclair Beag* in conjunction with this book.

This leads to the question of who would best benefit from this book. Although the absolute beginner would need additional language support, *Gaelic Gold* is an affordable, beginning dictionary / phrasebook, and even those who are at the beginning intermediate level would find the grammar summaries and abundant examples of idiomatic and colloquial usage helpful.

Gaelic Gold is available from Comhairle nan Leabhraichean for £8.99 or from Amazon for less than \$10 USD or CDN.

ACGA Address Change

Effective immediately, the new ACGA P.O. Box address is:

ACGA (American Scottish Gaelic Society)
PO Box 7193
1626 Belle View Blvd
Alexandria, VA 22307-9998
U.S.A.

Please be assured that we will have received anything sent to the old P.O. Box.

Criomagan / Bits of This and That

Comhairle nan Leabhraichean / The Gaelic Books Council is looking for short bilingual book reviews on all categories of books to post on their website.

From their April newsletter, here's their offer:

If you write three reviews for us, you'll receive a book voucher and other goodies!

Reviews must be:

- Bilingual (Gaelic and English)
- Between 150-500 words (in each language)
- On a book that is in print (and available through www.gaelicbooks.org)

Reviews can be submitted on the listings pages for each book on the website (you will need to create an account).

Not up to writing reviews but you never have enough Gaelic books? Acair has started publishing their Aiteal imprint as e-books, with over a dozen now available. Check your usual ebook sources to see what's available in your region or <http://www.acairbooks.com>

Gordon Wells recently interviewed Liam Alastair Crouse about his new job in Uist as Oifigear Mheadhanan is Conaltraidh Gàidhlig / Gaelic Media and Communications Officer for Ceòlas. Liam, originally from Rhode Island, was the recipient of an ACGA university scholarship in 2011 while he was a student at the University of Edinburgh in the department of Celtic and Archaeology, and he later received his MLitt in Publishing Studies from the University of Sterling.

<https://guthan.wordpress.com/2017/04/29/gaelic-media-and-communications-officer/>

The Nova Scotia Archives website has digitized copies of several years' worth of *Fear na Céilidh / The Visitor*, an early twentieth-century Gaelic monthly that was published in Sydney, Cape Breton Island. On the Archives website, you'll find links to other serial Nova Scotia Gaelic publications from the same period, *Teachdaire nan Gàidheal / The Messenger of the Gaels*, *An Solus Iùil / Guiding Light*, and *Mosgladh / The Awakening*.

<https://novascotia.ca/archives/newspapers/archives.asp?ID=3384&Language>

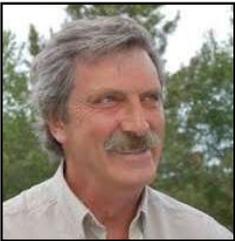
And from the National Library of Australia, here's a link to a mid-19th century Australian Gaelic monthly called *An Teachdaire Gaidhealach / The Gaelic Messenger*. First published from February 1857 to November 1857, it was revived for a short period near the end of the 20th century. Scans of the 1857 issues are here:

<http://trove.nla.gov.au/work/21229624?q&versionId=25333726> About two-thirds of the way down the page, under the words "Freely available," click on the link that says, "issues for Feb. 1857-Nov. 1857."

Finally, jumping from 19th century news to the 21st century, the predictive text app Swiftkey is now available in Scottish Gaelic for both Android (download from Google Play) and iOS (at the App Store). You'll find tips for making the most of Swiftkey at <http://www.igaidhlig.net/en/swiftkey-2/>



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 Mary MacMillan.

Angus MacLeod 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.



Mary MacMillan, Gaelic teacher and singer from South Uist, will also join us this year. Mary taught at the 2010 Gaelic Week and now she's coming back by popular demand..

Mary was born and raised on the island of South Uist in the Western Isles of Scotland. Gaelic is her first language. She has been singing Gaelic songs all her life and was a regular singer at the local Uist Mòd and cèilidhs from the age of five. As a teen, she competed and sang nationally. Mary now has a career teaching in Gaelic medium education. Gaelic singing is an important part of her life and she regularly sings at cèilidhs and festivals throughout Scotland and Ireland. She

is also an experienced fèis tutor. In 2007, she won the Traditional Singing Gold Medal at the Lochaber Mòd and the following year she was runner-up in the Pan Celtic Festival in Donegal Town, Ireland.

Mary sings many songs collected from South Uist tradition bearers, and she is interested in a wide range of contemporary and traditional songs. She is one of the singers featured along with Seumas Campbell, Margaret Callan, and her younger brother Gillebrìde MacMillan on the CD "An Lorg nam Bàrd: In the Footsteps of the Bards: Traditional Gaelic Singing from the Uists". Mary has also sung with the renowned waulking group "Bannal."

To register for the Grandfather Mountain Song and Language Week, see <http://www.acgamerica.org/grandfather-mountain-gaelic-song-and-language-week-2017-registration/>

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!



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 cer-

tainly 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!

Look for more information as it becomes available at <https://usmod.wordpress.com/>

Tapadh leat gu mòr!



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



Dè Tha Dol? Gaelic Events

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 Òr 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/>

An t-Iuchar / July 2017

Féis a' Chidsin / Kitchenfest!, Cape Breton Island NS, July 1 – 7, 2017

7 days of fiddles, bagpipes, concerts and cèilidhs, food and drink, Gaelic language and song. 30 venues and 100 events throughout Cape Breton. For a full schedule of events and performers, see <http://kitchenfest.ca>

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 Mary MacMillan (South Uist). See notice in this issue for further information.

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.com

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.com

Colaisde na Gàidhlig Seisean nan Inbheach 1 / Gaelic College Adult Session 1, St. Anns NS, August 7 – 11, 2017

Gaelic language, Gaelic song and Gaelic storytelling with Kathleen Reddy and Mary Jane Lamond. <http://gaeliccollege.edu/study-with-us/summer-school/adult-session-1/>

Colaisde na Gàidhlig Seisean nan Inbheach II / Gaelic College Adult Session II, St. Anns NS, August 14 – 18, 2017

Gaelic language, Gaelic song, Gaelic storytelling, History of the Gael with Carmen MacArthur and Tiber Falzett. <http://gaeliccollege.edu/study-with-us/summer-school/adult-session-2/>

Féis an Eilein, Christmas Island NS, August 15 – August 19, 2017

27th annual Gaelic cultural festival that includes concerts, ceilidhs, milling frolic, day-long classes in Gaelic language and song, workshops in song, language, and dance and a square dance. See <https://www.cbisland.com/things-to-do/feis-an-eilein/>

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

An Dàmhair 2017 / October 2017

Celtic Colours International Festival, Cape Breton Island NS, October 6 – October 14, 2017

A celebration of music and culture throughout Cape Breton Island through performances, workshops, presentations and community events. Tickets on sale from July 11, 2017. See <http://celtic-colours.com>

Oidhche Shamhna Gàidhlig / Halloween Immersion, Colaisde na Gàidhlig, St. Anns NS, October 27 – 29, 2017

See <http://gaeliccollege.edu/study-with-us/> for more information as it becomes available.

An t-Samhain 2017 / November 2017

An Nollaig Ghàidhlig / Christmas Immersion, Colaisde na Gàidhlig, St. Anns NS, November 24 – 26, 2017

See <http://gaeliccollege.edu/study-with-us/> for more information as it becomes available.



“Old Phone”, by Jamyn Gratigny (mansellgr15),
CCO Public Domain, www.Pixabay.com

Answer to Seanfhacal na Ràithe, p. 14

**Abair ach beagan agus abair gu math e.
Say but little and say it well.**

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

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

Northern Virginia- Washington, DC- Maryland

Gàidhlig Photomac
Gaelic Learning Community
Regular workshops and
social events
Join us on Meetup.com
Contact Liam
willbcassidy@gmail.com

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>

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



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AN NAIDHEACHD AGAINNE

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