

# An Naidheachd Againne

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

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Rugadh is thogadh seinneadair Gillebride Mac'IlleMhaoil ann an Uibhist a Deas. San artaigil seo innsidh e dhuinn mu dheidhinn pròiseact anns a bheil e an sàs: rannsachadh, cruinneachadh agus teagasg òrain Uibhisteach anns a' choimhearsnachd anns an robh iad air an dèanamh bho thùs.

Singer Gillebride MacMillan was born and raised in South Uist. In this article he tells us about a project he is involved in: researching, gathering and teaching Uist songs in the communities where they were originally made.

## Air bilean an t-sluaigh le Gillebrìde Mac'IlleMhaoil

Tha mise air a bhith air leth fortanach anns na beagan bhliadhnaichean mu dheireadh cothrom fhaighinn a bhith a' rannsachadh, a' cruinneachadh agus a' teagasg òrain Ghàidhlig anns a' choimhearsnachd anns an do thogadh mi, Uibhist a Deas. Ged a tha àireamhan bhon chunntas-sluaigh thar iomadh deichead a' sealltainn gu bheil lùghdachadh air tighinn air àireamhan luchd-labhairt na Gàidhlig ann an Alba san fharsaingeachd, chan eil cunntas deimhinnte ann air a' bhuaidh a th' aig a' chrìonadh ann an àireamhan luchd-labhairt air cultar na Gàidhlig san fharsaingeachd agus gu sònraichte air seinn anns a' Ghàidhlig. Cuideachd, ged a chaidh obair

## On the Lips of the People by Gillebride MacMillan

I have had the great fortune over the last number of years to research, collect and teach songs from the community I was born and raised in, South Uist. Although the census figures over many decades have shown a decline in the number of Gaelic speakers, not so much has been done to analyse the effect that a declining population of Gaelic speakers has had on Gaelic culture and specifically on the song traditions. As well as that, though great work was done by School of Scottish Studies fieldworkers and other private collectors, little had been recorded of the song traditions in



Guthan an Iar with Gillebride (middle) performing in "Fuaigh" in Glasgow  
Robin Mitchell ( <http://www.robinmitchellphotography.com/> )

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

mhòr a dhèanamh le luchd-cruinneachaidh, leithid luchd-obrach Sgoil Eòlais na h-Alba, bha ceist ann an robh òrain ann fhathast nach deach a chlàradh riamh roimhe.

B' e sin na smuaintean a bha air cùlaibh EOST (European Oral Singing Tradition) – pròiseact gus seann òrain nach deach a chlàradh riamh a thional agus òrain a bha air bilean an t-sluaigh ann an Uibhist aig aon àm a theagasg a-rithist dhan choimhearsnachd – a chaidh a chur air bhonn ann an Uibhist fo smachd a' bhuidhinn Ceòlas. Thòisich mi a' phròiseact le bhith a' bruidhinn ri seann daoine a bhiodh a' seinn feuch an robh òrain sam bith aca nach robh air an sgrìobhadh ann an àite sam bith. Bha deannan òrain dhen leithid aig cuid dhe na seann daoine ann an Uibhist agus ann an Èirisgeidh. Chlàr mi na h-òrain agus rinn mi tàr-sgrìobhainnean dhiubh gus am b' urrainn dhomh an uairsin an teagasg sa choimhearsnachd. A bharrachd air sin, tharraing mi buidheann de dh'fhileantaich còmhla gus òrain Ghàidhlig a theagasg dhaibh. Tha cunnart ann uaireanan a bhith a' smaoinichadh gu bheil e furasta do dhaoine a tha fileanta ann an Gàidhlig òrain ionnsachadh ach chan eil sin idir daonnan fìor. Tha e uaireannan doirbh faclan nan òran a tha iad airson ionnsachadh fhaighinn agus chan eil mòran chlasaichean no bhuidhnean seinn ann an sgìrean dùthchail leithid Uibhist a Deas. Cuideachd, chan eilear ag ionnsachadh òrain aig a' bhòrd luathaidh no aig àm bleoghan na bà san latha a th' ann! Mar sin, bha mi air mo dhòigh gun do nochd buidheann de 15 – uile fileanta ann an Gàidhlig – gus òrain Ghàidhlig a bhuineadh do dh'Uibhist ionnsachadh.

Abair tlachd a bhith a' tilleadh òrain a bha air an seinn ann an Uibhist bho chionn 60 bliadhna dhan choimhearsnachd. Bha e inntinneach dhomh fhìn faicinn mar a bha an dualchas seinn ann an Uibhist air cumail a' dol fiù 's ann an cuid de shuidheachaidhean nuair nach robh na h-òrain. Nuair a dh'ionnsaich na seinneadairean na h-òrain bha e follaiseach gun robh stoighle seinn traidiseanta Uibhist fhathast aca – am blas Uibhisteach. Tha am buidheann, Guthan an Iar,

the last few decades. Would there, for example, be any songs still sung that had never been recorded before?

These were some of the the ideas on which the EOST (European Oral Singing Tradition) project was based. The project was hosted by Ceòlas and aimed to collect “new” old songs and then teach them to the community again. I started by speaking to some of the older members of the community to find out if they had any hidden gems. A few previously uncollected songs were gathered and these were transcribed so that they could be passed on to young singers from the same community. I also gathered together a group of fluent Gaelic speakers and we started a singing group who would come together to learn songs and sing together. There is sometimes a danger that we presume that learning songs is easy for fluent speakers but it is not like that at all. It is sometimes difficult to source the



Guthan an Iar with Gillebride (left) performing in “Fuaigh” in Glasgow  
Robin Mitchell (<http://www.robinmitchellphotography.com/>)

words and there are few singing classes or groups in some of the more rural districts, such as South Uist. The oral transmission of songs at the waulking table or at the milking of a cow has long gone! Therefore, I was delighted when a group of about 15 fluent Gaelic speakers gathered to learn the songs that their forebears had sung.

What a pleasure it was to be returning songs that were once sung in Uist back to the ceilidhs and gatherings of the 21st century, after a break of about 60 years. I was also interested in how the traditional singing style of Uist had survived even though most of the singers had known only one or two songs in full before the singing group started. When the group learned the songs it was clear that the Uist singing style had survived the break in the oral transmission of songs – they still had the Uist *blas* (taste) to their singing. The group that was set up, Guthan an Iar, are still going from strength to strength and they regularly sing at gatherings and ceilidhs in Uist.

fhathast a' dol bho neart gu neart agus tha iad fhathast ag ionnsachadh òrain agus a' seinn aig iomadh cuirm ann an Uibhist. Tha iad fiù 's air seinn ann an Glaschu, Dùn Èideann agus ann an Lunnainn. Tha mi a-nis ag obair air pròiseact eile far a bheil mi a' rannsachadh òrain co-cheangailte ri iasgach ann an Uibhist. Tha mi air na h-òrain sin a rannsachadh agus air tàr-sgrìobhainnean a dhèanamh dhiubh agus bidh clàr a' nochdadh as t-samhradh 2018. Bha clàr cuideachd air a dhèanamh dhen chiad phròiseact agus abair gun do chòrd e ri daoine fad is farsaing a bhith a' cluinntinn òrain Uibhisteach air an seinn leis na h-Uibhistich fhèin.

Faodar èisteachd ris a' chlàr *Gaoth an Iar* an seo air Spotify:  
<https://open.spotify.com/album/1TWtz7nW1erhGyG5ner7Rp>

They continue to learn songs that were recorded in Uist by fieldworkers from the School of Scottish Studies and they have taken those songs to performances in Glasgow, Edinburgh and London. I am now working on a similar project but this time the focus is specifically on songs connected to fishing in Uist. Songs from the archives have been transcribed by myself and they will feature on an album which will be released in summer 2018. That will go nicely with the first CD released as part of the project. *Gaoth an Iar* was well received far and wide because it featured so many Uist voices singing Uist songs.

The CD, *Gaoth an Iar*, from the EOST project is available on Spotify:  
<https://open.spotify.com/album/1TWtz7nW1erhGyG5ner7Rp>

## A Website to Watch



You may already be familiar with Learn Gaelic because you use their searchable dictionary or perhaps you're working your way through the lessons on Beag air Bheag. Did you know that they also have quite a few short videos on a range of interesting topics with links to both Gaelic and English transcriptions? And there's some good news from Learn Gaelic. According to their latest newsletter:

“Lots has been happening on LearnGaelic and we have plans to have lots of new videos on LearnGaelic about learning the language – the journeys that you guys as learners have been on, reasons to learn Gaelic and busting myths about the language. The majority of the content will be in English, with some Gaelic peppered in, to attract people to learning the language. If you are willing to take part in these little videos – why don't you let us know? In addition to this, if you teach a Gaelic class and you have awesome learners, inspirational and diligent, let us know too. They don't have to be fluent, we are also looking for people who have just taken their first steps!”

If you're interested in being in a video or just want to subscribe to their newsletter, email Màiri at: [mairi@learngaelic.scot](mailto:mairi@learngaelic.scot)

## Criomagan / Bits of This and That

### Nova Scotia Gaelic Online Resources

Dr. Emily McEwan has compiled a comprehensive list of websites on her blog, “Gaelic Revitalization” that covers everything from Nova Scotia Gaelic organizations and institutions, online magazines and newspapers, song and language resources, poetry and video and film. As she notes, online resources come and go, so if you notice a link that no longer works or find a new resource you think should be listed, you can fill out the form on the comment section of the page. <http://gaelic.co/ns-gaelic-resources/>

### Criomagan Eile

*Criomagan* is the plural of the Gaelic word *criomag*, meaning a small bit of anything, and it's an apt name for this regular feature in *An Naidheachd Againne*. It's also an apt name for the series of videos Gaelic author Alison Lang has been posting on YouTube. Each video is a review in Gaelic of a Gaelic novel, and to date there are sixteen videos available here: <https://tinyurl.com/y94pfm93>. All of the books reviewed by Alison on Criomagan are available at Comhairle nan Leabhraichean / The Gaelic Books Council at <https://www.gaelicbooks.org>.

## Litir bho'n Cheann-Suidhe le Micheal MacAoidh



A Chàirdean,

A bheil e ro fhadalach airson bruidhinn air “rùn na bliadhna”? Tha fhios gu bheil sibh a’ tuigsinn cò air a bheil mi a-mach – an gealltanas a nì sinn aig toiseach na Bliadhn’ Ùir, airson feuchainn ri rudeigin nar beatha a leasachadh, cho math ‘s is urrainn dhuinn. Chuir mi fhìn romham, mar eisimpleir, a bhith a’ feuchainn ri m’ fhoighidinn a ghlèidheil agus mi a’ dràibheadh a-measg na daoine eile ann an trafaig dhùmhail – agus bi tòrr chothroman ann an Bhirginia a Tuath airson a bhith ag obair air a’ ghealltanas sin!

Ro thrìc, gu mì-fhortanach, bidh ar rùn, agus a mhisneachd a tha an cois an rùn a nì sinn aig toiseachd na bliadhna, a’ lagachadh – uill, mu’n àm tha seo dhe’n bhliadhna. Cha chan mi guth mu dheidhinn mar a tha mise a’ tighinn air adhart leis an rùn agamsa! An ann mar sin a tha e dhuibh? Ma tha sibh air a chur romhaibh gum biodh sibh a’ dol a dh’fheuchainn as ùr an cuid Gàidhlig a leasachadh, agus ma tha sibh ga fhaighinn doirbh (fhathast), ‘s ann an sin a bhios an comas againn aig a’ Chomunn ur cuideachadh.

Tha Liam Cassidy, a tha air bòrd-stiùiridh a’ Chomuinn, air a bhith ag obair air dòighean airson buidhnean ionnsachaidh a tha sgapte air feadh Ameireaga a Tuath a cheangail ri chèile, leis a’ Chomunn ag obair sa mheadhon. Tha Traci Kennebeck ag obair air làraich ùra a chleachdadh mar Zoom, airson àiteachan a stèidheachadh far am bi sinn a’ cruinneachadh air loidhne airson leasan, no conaltradh, no bùthan-obrach a chumail. Agus tha mise ag obair air prògram far am bi sinn uile ag ionnsachadh agus ag obair air òrain ùr, agus a’ bruidhinn air ciamar a thogas sinn agus a sheinneas sinn òrain, gus am bi sinn deiseil airson cuirmean-ciùil, no mòdan, no cèilidhean.

Seo cuid de na rudan a gheibh sibh le bhith nur buill aig a’ Chomunn. Tha sinn an-dòchas gum faigh sibh buannachd às a sin, ach cuimhnichibh cuideachd gum bi co-dhiù Beinn Seanair ann am-bliadhna, agus an cothrom a bhios ann a sin airson leasachadh a dhèanamh air na th’ agaibh de Ghàidhlig – agus cothrom agaibh ur rùn-bliadhnail a choilionadh, a bhith nas fheàrr le’r cuid Gàidhlig aig deireadh na bliadhna na bha sibh aig a toiseachd.

Le meas,

*Micheal MacAoidh*  
Ceann-suidhe, ACGA

## Letter from the President by Mike Mackay

Friends,

Is it too late to talk about New Year’s resolutions? I know you understand what I mean – the promises we make at the beginning of the new year, to try to improve something in our lives, as best we can. For example, I decided to try to be more patient while driving among the others in heavy traffic – and there are many opportunities in Northern Virginia to work on that resolution!

Too often, unfortunately, our resolution, and the resolve that goes with it, weakens – well, about this time of the year. I won’t speak of how I’m coming along with my own resolution! Is it like this with you? If you’ve resolved to try to improve your Gaelic, and if you are struggling, it’s there that the Society can help you.

Liam Cassidy, who is on the ACGA Board, is working on ways to link learner groups who are scattered across North America together, with ACGA as an intermediary. Traci Kennebeck, (also on the board) is working on new Internet sites, like Zoom, to establish places where we can gather together for lessons, discussions, or workshops. And I am working on a program where we can all learn new songs, and join in discussions about how to learn and sing songs, to be ready for concerts, or mòds, or cèilidhs.

Those are some of the things you can get by being a member of ACGA. We hope that you can take advantage of them, but also remember that we’ll be doing Grandfather Mountain this year, with that opportunity to improve your Gaelic, and the opportunity to help fulfil your resolution to have your Gaelic better at the end of the year than it was at the start.

Respectfully,

*Michael Mackay*  
President, ACGA

# Sgoil nan Eun neo Sgeulachd Iain Fhearchair Òig

le Liam Ó Caiside

## An Treas Caibideil Deug (an dàrna leth): Tilleadh agus Tuilleadh

*“Am fear as fhaide a chaidh on taigh, ’s e an ceòl bu bhinne a chuala e a-riamh ‘tiugainn dhachaigh.’ ”*  
– Seanfhacal

“S iomadh foghlainte dìcheall, friochnach a bha aig an draoidh ud aig an àm, ach bha sinne pong os cionn chàich, mi fhìn agus Fearfeasa. Dh’ionnsaich sinn le chèile, chleachd sinn le chèile, agus rinn sinn draoidheachd le chèile nach fhaca agus nach do dh’fhàirich daoine bho Linn MhicCrùslag, bho chionn fhada mhòr an t-saoghail.

“Bha sin math – aig an toiseach. Bha Coibhidh toilichte leinn, agus bha fiamh air na foghlaintich eile romhainn. Ach às dèidh greis, dh’èirich farpais den t-seòrsa eadarainn. Cò a bha na b’ fheàrr, neo as fheàrr – an t-Albannach, neo an t-Èireannach? Aig an toiseach, bha sinn nar caraidean fhathast, ach mar a neartaich an fharpais, ’s ann a lagaich an càirdeas.

“Aig an deireadh, thug e dùbhlán dhomh an comhair nam foghlaintich eile gu farpais dhraoidheachd, rud nach robh ceadaichte anns an sgoil. Chaidh sinn gu eilean beag nach robh fada bho Sgoil nan Eun, mi fhìn agus Fearfeasa agus dìthis chàirdean. Thòisich an fharpais eadarainn. Thuit an ceò agus dh’èirich a’ ghaoth, agus rinn sinn stri ri chèile gus an robh na tonnan nan taighean mu thimcheall an eilein. Ach an uair sin, nuair a shaoileadh tu gun robh sinn air bearradh a’ bhàis, thàinig Coibhidh. Chuir e casg air an fharpais mus deach an t-eilean fodha.



“Thug e roghainn dhuinn: Seachd bliadhna a chaitheamh nar searbhantan aige a’ dèanamh rud sam bith a dh’iarradh e oirnn, neo an sgoil fhàgail anns a’ bhad. Thagh an Croileaganach an dàrna rogha. Bha e riamh uaibhreach. Dh’fhalbh esan, ach dh’fhuirich mise nam shearbhanta còmhla ri Coibhidh seachd bliadhna eile. Cha b’ e foghlainte a bh’ annam ach sgalag. Rinn mi a h-uile seòrsa obrach a bha ri dhèanamh, agus tuilleadh. Bha mi nam shearbhanta cuideachd dha na sgoilearan eile, agus as dèidh grunn bhliadhnaichean bha mi fada nas sine na iadsan.

“Ach chum mi orm gus an deach na seachd bliadhna seachad tharam. Aig a’ cheann thall, dh’ionnsaich mi

barrachd na dh’ionnsaich mi anns a’ chiad seachd bliadhna, agus dh’fhuirich mi seachd bliadhna eile còmhla ri Coibhidh ga chuideachadh leis na h-oileanaich aige.

“Aon latha, ghabh mi cuairt leam fhèin, thar nan cnòc agus tro na coilltean, gu gleann iomallach, agus cò thachair rium an sin ach boireannach cho àlainn, eireachdail ’s a chunnaic Mac Gàidheil riamh roimhe. Bha i àrd, bòidheach, le cuilean clannach air dath an òir a’ tuiteam mu gualainn. Thig trì nithean gun iarraidh, an t-eagal, an t-eudach ’s an gaol, agus chan fheumainn innseadh dhut gun do chuir i arraing a’ ghaoil ann an làr mo chridhe. Chuir sinn na h-uairean seachad a’ cabadaich ri chèile agus gheall mi dhi gun tillinn thuice gun mhaille. Agus rinn mi sin.

“Chaidh mi dhan ghleann ud iomadh latha fad an t-samhraidh seo. Bha mi cinnteach gur i luaidh mo chèile a bh’ innte – mo ghaol bith-buan. Cha tuiirt i rium cò às a bha i neo cò dha bhuineadh i ach bha mise coma co-dhiù. Ach cha b’ ann mar sin a bha Coibhidh. Aon latha, nuair a bha mise a’ dol a-mach, thàinig e thugam le rabhadh. ‘Tha mi eòlach air do ghràidheig,’ thuiirt e, ‘agus chan ann às an t-saoghal seo a tha i. ’S e leannan-sìth a th’ agad,’ thuiirt e.

“Chuir sin clisg orm, ach cha do chuir e bacadh orm. Chaidh mi air ais dhan ghleann agus dh’fheòraich mi dhi am b’ e sin an fhirinn. Dh’aidich i gum b’ e, agus gu robh i fada na bu shine na mise — mìle bliadhna na bu shine. Ach cha do lùghdaich sin an gaol a bh’ agam mìr. ’S ann ann an ceò a bha mi, a’ bheil thu tuigsinn? Mu dheireadh ’s mu dheòidh, phòs sinn, mi fhìn agus Àine.

“Dh’fhàg mi Sgoil nan Eun agus Coibhidh às dèidh sin, agus thàinig sinn gu Glaschu, mi fhìn agus mo bhean. Bha sinn glè shona le chèile. Rugadh trìuir nighean dhuinn, na nigheanan a thachair riut anns an sgoil. Nuair a bha an nighean as òige glè òg, cò

thachair orm aig Crois Ghlaschu latha ach an Croileaganach fhèin. Bha esan, mar a bha mise, na mharsanta. Cha do chuir sinn sùilean air a chèile airson fichead bliadhna! Ged a dhealaich sinn mar nàimhdean, 's ann mar chàirdean a choinnich sinn an uair sin. Bha sinn làn-toilichte, agus dh'aontaich sinn gur e sinne a bha nar n-amadain nuair a bha sinn a' spàirn ri chèile cho fad air ais.

“Thàinig e dhachaigh còmhla rium, agus thachair e ri mo chèile. Bha sinn uile glè chàirdeil air a' chèile as dèidh sin. Bu mhinig a thigeadh Fearfeasa air chèilidh oirnn nuair a sheòl e a-nall à Èirinn. Bu mhinig a thigeadh, gus an latha a thàinig e agus ... agus ... agus a ghoid e bhuam mo bhean!”

Dh'fhàg an naidheachd sin Iain bodhar, dall greis. “An do ghoid?” thuir e ann an glagachd. Ciamar a rinn e sin?” Dh'fhàs aodann an Draoidh cho dearg ris an fhuil. “Cha robh cùisean cho math eadarainn mar a bha aig an àm,” thuir e. “Cha robh Àine cho toilichte ri saoghal na cathrach. Thuir i gun do chaith mi tuilleadh tìm agus còrr ag obair. Chuir i ‘sanntach’ orm uair. Mise! Ach cha chreid mi gun do dh'fhalbh i ris gu deònach. Dh'fhàg i trì nigheanan na dèidhse!”

“Saoilbh gur ann fo gheasaibh a bha i?” dh'fheòraich

Iain. “Dh'fhaoidte,” arsa an Draoidh, “Cha chuala mi dad bhuaipe as dèidh sin. Agus dh'innis thu dhomh gu bheil nighean aig Ó Croileagain cuideachd? Nighean an aon aois mar riut? Gun dorchnaich an donas a dhorais!”

Sheas an draoidh gu h-obann. “Tha sinn a' dol air ais gu Sgoil nan Eun a-nise dìreach,” thuir e. “Cuir do churrac air do cheann agus can ‘Sgoil nan Eun a-rithist’ ’ille.” “Ach, dè mu dhèidhinn na tha sgrìobhte anns an leabhar agad mu mo dhèidhinn?” arsa Iain. “Na h-abair ‘ach’ riumsa!” thuir a mhaighstir. “Thuir mise gu leòr riut an-diugh mu thràth! Gu tapaidh a-nise!”

Agus rinn iad sin. Ann an tiotan, bha iad air ais anns an Eilean Sgitheanach, ann an Sgoil nan Eun, àite ri cùl na gaoithe agus an aghaidh na grèine, far am faiceadh iad a h-uile duine, agus nach fhaiceadh duine iadsan. Agus abair gun do chòrd sin ri Iain. Ach ged a dh'ionnsaich e mòran, cha robh e fada na bu ghlice mu dhèidhinn na bha sgrìobhte ann an leabhar dubh an draoidh.”

Stad an sgeulaiche an uair sin. “Gabhaidh sinn strùbag a-nise,” thuir e. “S e obair acrasach a th' ann an seachas, agus is math an sgeul a lìonas brù!”

**A Return and More, Part 2:** The Great Druid continues the story of his past at Sgoil nan Eun and how his rivalry with Fearfeasa results in a difficult choice. Many years later, a mysterious woman comes into the Scottish druid's life, and the two are happy together until Fearfeasa once again intrudes into their life.

#### Faclair:

Bho Linn MhicCrùslaig:  
Mac Gàidheil:  
“Is math an sgeul a lìonas brù”

“From MacCrùslaig's time,” a very, very long time ago.  
Son of a Gael, or Highlander  
“It's a good tale that fills a belly.”

## Seanfhacal na Ràithe – Pictured Proverb

Do you know what familiar Gaelic  
proverb is illustrated here?

Check page 13 to see if you're right.



Mountain  
Stocksnap, CCO Creative Commons, [www.Pixabay.com](http://www.Pixabay.com)

# Oisean a' Ghràmair / The Grammar Nook

by Wayne Harbert



## Scary Things About Gaelic (STAG): Neither There Nor Here

I have a book on my Gaelic shelf entitled *Thall 's a Bhos*, a slim volume of short stories by world authors, including James Joyce and Lewis Grassie Gibbon, translated into Scottish Gaelic. Very interesting and challenging content, but leave it to a linguist to get hung up on the title before even opening the book. It's a title that does, in fact, point to a handful of little linguisticky puzzles. For one thing, we might translate it as "Here and There", but, strictly speaking, it means "There and Here". That order seems a bit unnatural in English, of course. Why this difference between languages? Your guess is as good as mine. Similarly, Colin Mark translates "*Bha a' chlann a' ruith a-null 's a-nall*" as "The children were running to and fro". Word-by-word, though, it's really "fro and to", a near impossibility in English!

And the mysteries proliferate. The garden variety word for "here" in Gaelic is *an-seo*. So why do we need *a-bhos* too? Well, *a-bhos* does mean "here", but it does so in a way that always implies a contrast with *thall*: it means "here as opposed to there". This implied contrast is why the two most often appear paired. The same is true of *a-nall* and its opposite *a-null*. But, another mystery, if *thall 's a-bhos* means "there and here", why do we also need *a-null 's a-nall*? It is because Gaelic, unlike English, systematically distinguishes between adverbs that describe locations, being someplace, and adverbs that describe goals of motion, going someplace.

Tha mi <i>a-staigh</i> .	I am inside.	Thig mi <i>a-steach</i> .	I'll come inside.
Tha e <i>a-muigh</i> .	He is outside.	Tha e a' dol <i>a-mach</i> .	He is going outside.
Tha e <i>a-bhos</i> .	He is over here.	Tha e a' tighinn <i>a-nall</i> .	He is coming here.
Tha e <i>thall</i> .	He's over there.	Ruith e <i>a-null</i> .	He ran over there.

In both languages, of course, the difference between "here" and "there" has to do with closeness to or distance from the speaker. *A-bhos*, like "here", means "in a position close to the speaker"; *a-nall*, like "here", means "to a position closer to the speaker". In English, though, this "closer to me" consideration is important just for movement in a horizontal dimension. When it comes to vertical movement, "up" is just "up". If I'm at the top of the ladder encouraging you to join me, I can say "Come up". And if I'm standing at the bottom of the ladder with you and urging you to climb it, I can say "Go up". And if no movement is involved, I still use "up": "The kite is up". But Gaelic's answer to this lax "one shape fits all" attitude is "why use just one form when three will do?" Not only does it insist on signaling whether position or movement is involved, but also whether or not the upward movement is toward the speaker (or the person whose point of view the speaker is taking).

Tha e <i>shuas</i> an staidhre.	He is up the stairs. (position)
Tha e a' dol <i>suas</i> .	He is going up. (movement)
Tha i a' tighinn <i>a-nìos</i> .	She's coming up. (toward the speaker)

And what goes for "up" must also go for "down", which has three shapes in Gaelic.

Tha e <i>shìos</i> an staidhre.	He is down the stairs. (position)
Tha e a' dol <i>sìos</i> .	He is going down. (movement)
Thug i <i>a-nuas</i> leabhar.	She took down a book. (toward her)

The whole system might be schematized as something like this.

	POSITION		MOVEMENT	
	CLOSE TO ME?		CLOSER TO ME?	
	YES	NO	YES	NO
HORIZONTAL	a-bhos	thall	a-nall	a-null
UP		shuas	a-nìos	suas
DOWN		shìos	a-nuas	sìos

So, for example, *a-nuas* conveys “down” and “movement” and “toward me”. (The astute reader may have noted that *a-nall* looks like it might be related to *thall*. This is indeed the case; it originally meant “from there”. *A-nuas* (literally “from up”) and *a-nìos* (literally “from down”) have a similar history. This may make them easier to remember—or perhaps not.

Now, if you think this is altogether too much hairsplitting, you may not be alone; there is evidence that some Gaelic speakers are starting to agree with you, and that this system is fraying a bit at the edges. For many speakers, *a-nuas* has displaced *a-nìos*, and now means “toward the speaker in a vertical direction (whether up or down)”. And many speakers now say *Thig a-staigh* “Come in!”, instead of *Thig a-steach!*, which purists might insist on. Over time, alas, languages incline toward smoothing away the glorious, maddening wrinkles that are the linguist’s bread and butter.

## REVIEWS



### Book Review:

*Ràithean airson Sireadh / Seasons for Seeking*

Lodaidh MacFhionghain

Published by Bradan Press, 2017

Reviewed by Michael Newton

What do you get when you cross a 13th-century Sufi poet with a 21st-century Nova Scotian-Gaelic mystic? It sounds like the setup for a joke, but it is no laughing matter, except in the cosmic sense. The new book of poetry by former Bardic Crown holder Lodaidh MacFhionghain (Lewis MacKinnon) is a bold experiment not just in poetry but in cultural re-imagining and spiritual restoration.

The role and meaning of religion in a modern context has presented one of the greatest challenges that many Gaelic poets have confronted from the twentieth century onward. Abandoned by its former leaders and encompassed by those bent on transforming it for “its own good,” large portions of Gaeldom became enthralled to austere and restrictive forms of religion during the nineteenth century. This arguably accelerated the cultural alienation and decline already ongoing from anglonormative colonization. Gaelic poets have wrestled with the God question in various ways over the last few generations, but as far as I know, MacFhionghain is the first to welcome Rumi and Sufism into the Gaelic céilidh.

MacFhionghain “naturalizes” metaphysics in a Gaelic context in two main ways. The first is to organize the poems according to the traditional calendrical system; the second is to juxtapose Sufi metaphysics with Gaelic material of a similar nature, some of it medieval (such as Duan Amhairghine “Amergin’s Song”) and some of it original. Both of these, I think, work well and serve to enhance the topics, themes, and symbols in both sets of texts. The book is a little under 100 pages in length, with most of the poems being a page or under, about an

equal mix of translations of Rumi (into English by Coleman Barks and thence into Gaelic by MacFhionghain) and original poems by MacFhionghain.

I feel that some of the most compelling poems are those that touch upon emotional vulnerability, human frailty, and *misneachd*. While all individuals and communities have their experiences of trauma, frustration and defensiveness, these can be particularly heightened in ethnic communities grappling with loss and marginalization. MacFhionghain's selection of poems such as Rumi's "Na toir feart do dh'fheadhainn a bheir eagal agus bròn ort" ("Ignore those that make you fearful and sad") should provide helpful and self-affirming reminders.

There are occasional typos and grammatical errors, and learners may be confused by some of the words and spellings from the poet's dialect. Translating Rumi and transmuting metaphysics into Gaelic is no small undertaking, however, and there are few precedents in the language for exposition of this sort. This collection is a highly original and creative work, in my view, that deserves further deliberation and embellishment.

I know well from personal experience that attempting to run a Gaelic press in North America is one of the most difficult enterprises that a fool-hardy altruist can attempt, and Bradan Press's efforts to date fully deserve our admiration and support. The recent closings of Sìol Cultural Enterprises and Cape Breton University Press leave few outlets for Gaelic-oriented work. Like their other publications, *Ràithean airson Sireadh* is beautifully illustrated and produced, as professional as any mainstream press. This book would make a great gift for open-minded Gaels, spiritual seekers, and those interested in literary experimentation in minority languages in North America.



## Book Review:

### *Fionn MacCool and the Salmon of Knowledge*

Terri M. Roberts

Published by Bradan Press, 2017

Reviewed by Barbara Rice

Terri M. Roberts' adaptation of the tale, *Fionn MacCool and the Salmon of Knowledge* (*Fionn MacCumhail agus am bradan fiosa*), is a read-aloud children's book and an introduction to Scottish Gaelic. Rather than overwhelming young children head-on with sentence structure, the purpose of the book is to present an easy, practical introduction with the use of action words, consisting of nouns and adjectives in describing aspects of the characters and their environment, as well as the Gaelic pronunciation of the characters' names.

The book instructs the teacher to first introduce, in English, the vocabulary of action words and the story. The children are shown how to form hand gestures whenever they hear an action word that represents a particular character, noun, or adjective. For example, whenever children will hear the word "salmon", they will mime a salmon swimming upstream, by having their hands together and making a swimming motion. The teacher continues, this time, telling the children what the same action words are in Gaelic and how they are pronounced, as well as how to pronounce the characters' names in Gaelic. The children are asked to do the same hand motions again, whenever they hear the action words in Gaelic. This is reinforcing, in a gentle way, Gaelic vocabulary.

There is a free teaching guide that accompanies the book available from the website of the publisher, Bradan Press, that gives more detail on the story of *Fionn MacCool and the Salmon of Knowledge*, and a very helpful video for pronunciation (<https://youtu.be/PMDuwKYcbRY>) with the author, and linguistic anthropologist Emily McEwan, as well as worksheets for Scottish Gaelic vocabulary and the Ogham alphabet.

The author, Terri M. Roberts, has a background as a high school English literature and drama teacher and now works in specializing in the delivery of arts programming for various age groups in Nova Scotia, Canada.

*Fionn MacCool and the Salmon of Knowledge* is available as a paperback from Bradan Press, along with the book's free teaching guide, at [www.bradanpress.com](http://www.bradanpress.com).

# Grandfather Mountain Song and Language Week 2018

## Grandfather Mountain 20th Anniversary

<b>When?</b>	July 8th through July 13th, 2018
<b>Where?</b>	Lees-McRae College in Banner Elk, NC
<b>What?</b>	From Sunday to Friday the sounds of Gaelic, the first language of the Scots, will resound in the splendid mountains of North Carolina. Songs, stories, jokes, and fun galore!
<b>Who?</b>	You! Absolute beginners to fluent speakers are welcomed. Our experienced teachers come from
<b>Why?</b>	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!

### Instructors:

#### Margaret Bennett



Margaret Bennett was brought up in a family of tradition bearers, Gaelic on her mother's side and Lowland Scots on her father's, sharing songs from several generations in both languages. She has spent her life as a folklorist, widely recording, writing, teaching, and singing world-wide, and is the recipient of several awards. Author of 15 books and many articles, she "wears her scholarship lightly", and as the late Hamish Henderson wrote, "Margaret embodies the spirit of Scotland". Professor, Royal Conservatoire of Scotland, Glasgow.  
Honorary Research and Teaching Fellow, The University of St Andrews.  
Professor of Antiquities and Folklore, Royal Scottish Academy (RSA), Edinburgh.

#### Catriona Parsons



A native Gaelic speaker born in the Isle of Lewis and a graduate of Edinburgh University, Scotland, Catriona NicIomhair Parsons has been involved in the teaching of Gaelic language and song in North America for decades. For thirty summers, she taught Scottish Gaelic at the Gaelic College, St. Ann's, Cape Breton, Nova Scotia, where she was commissioned to prepare *Gàidhlig troimh Chòmhradh*, a Gaelic course in three volumes with recorded text. For many years, she taught in the Celtic Studies Department of St. Francis Xavier University, Nova Scotia; after retiring, she spent six years working for the newly constituted Nova Scotia Office of Gaelic Affairs. She has written well over a hundred Gaelic-English articles for local newspapers. Her poetry has been published in Scottish Gaelic periodicals *Gairm* and *Gath*, and she has produced her solo CD of Gaelic songs entitled "Eileanan mo Ghaoil" in tribute both to Cape Breton and Lewis. From Seattle, Washington, to Grandfather Mountain, North Carolina; from Toronto to Nova Scotia, Canada; from Sydney, Australia, to Dunedin, New Zealand, Catriona has been privileged to share her beloved language and culture with motivated students, many of whom are now instructors themselves.

#### Jamie MacDonald



Dr. Jamie MacDonald is a North Carolina native, a descendant of the original Highland Scottish settlers that immigrated to the Cape Fear River Valley in the 18<sup>th</sup> and early 19<sup>th</sup> centuries. His education includes a PhD from the University of Edinburgh in Scottish Studies and a degree in Gaelic and related studies from Sabhal Mòr Ostaig, the Gaelic college in Skye. Dr. MacDonald has lived, worked, and studied extensively in the US, Scotland, and Canada. He taught Celtic Studies at St. Francis Xavier University in Nova Scotia and has tutored many Gaelic learners individually. Jamie has published a number of Gaelic learning materials and books. He is also the founder of the yearly Grandfather Mountain Gaelic Language and Song Week held at Lees-McRae College and the North Carolina Provincial Gaelic Mòd. In addition to ACGA, Jamie has also served on the board of directors for the Gaelic Council of Nova Scotia, the Antigonish Highland Society, and the Highland Village Museum in Iona, Cape Breton.

More information and registration materials will be available soon on the ACGA website: <http://www.acgamerica.org>

## a-muigh 's a-mach / out and about

### Oidhche nam Bàrd

#### Fèis na Bàrdachd Gàidhlig is nam Bàrd tro na h-Aoisean

le Hilary NicPhàidein

Nochd deannan math aig a' chiad choinneamh dhen bhliadhna aig Gàidhlig Photomac. Thàinig fichead duine gu taigh-bidh Èireannach ann an Seann Bhaile Alexandria, Virginia, air an t-seachdamh latha fichead dhen Fhaoilleach.

Gus toiseach-tòiseachaidh a chur air a' chruinneachadh dh'ionnsaich sinn abairtean feumail ann an Gàidhlig. An dèidh dhuinn ar biadh a ghabhail, mhìnich Liam Ó Caiside dreuchd agus buaidh nam bàrd is an cuid bàrdachd ann an saoghal na Gàidhlig.

An dèidh sin leugh Liam còig dàin ann an Gàidhlig agus leugh neach eile na h-eadar-theangachaidhean. Chaidh dà dhàn le boireannaich aithris. Tha seo annasach air sgàth 's gum b' e fir a bha anns na bàird gu tradiseanta anns an t-seann-aimsir. Bha farsaing mhòr anns na dàin a chuala sinn, le dàin bhon chòigeamh linn deug chun an fhicheadamh linn is iomadach cuspair nam measg:



Barbara Rice

Liam Ó Caiside

misneachadh do shaighdearan air an latha ro chath, call neach-gràidh, tilleadh gu àite an dèidh ùine fhada agus a h-uile nì air atharrachadh, agus dàn mu chothroman caillte.

An uairsin dh'aithris no sheinn seachdnar bàrdachd. Am measg nan dàn bha feadhainn le Dòmhnall Iain MacDhòmhnaill nach maireann agus Ruaraidh MacThòmais nach maireann. An dèidh sin dh'òl sinn deoch-slàinte do na bàird. B' e oidhche thlachdmhor, shoirbheachail a bh' ann.

Mòran taing do Liam Ó Caiside airson an tachartas seo a chur air dòigh.

### Night of the Poets

#### A celebration of Scottish Gaelic Poetry and Poets through the Ages

by Hilary McFayden

Gàidhlig Photomac, the Washington-area Scottish Gaelic Learning Community, held its first event of 2018 on the 27th of January in an Irish pub and restaurant in Old Town Alexandria in Virginia. Twenty people attended, mostly from northern Virginia while three Gaelic enthusiasts came all the way from New York City.

As an ice-breaker, we learned some useful Gaelic phrases and had fun using them with the other people at the table. After supper our host, Liam Cassidy, talked about the role and influence of poets and their poetry in the Gaelic-speaking community. Traditionally in olden times, the position of poet or bard to a clan chief was exclusively held by a man, although there have always been women writing poetry as evidenced by the two women included among the five poets to whom we were introduced.

These are the poets and poems that Liam read, assisted by various members of the audience who read the English translations:

1. Lachlan Mòr MacMhuirich (c. 1411): Brosnachadh-Catha Chlann Dòmhnail, Là Chatha Gharbhaich
2. Mòr Chaimbeul (c. 1570): Griogal Cridhe
3. Donnchadh Bàn Mac an t-Saoir (1724-1812): Cumha Coire a' Cheathaich
4. Màiri Mhòr nan Òran (1821-1898): Nuair a Bha Mi Òg
5. Somhairle MacGill-Eain (1911-1996): An Roghainn

After this, seven people recited poetry. Poems by the late Donald John MacDonald, author of *Fo Sgàil A' Swastika / Under the Shadow of the Swastika*, and the late Derick Smith Thomson (Ruaraidh MacThòmais) were popular choices with four of the speakers, and Barbara Rice from New York recited one of her own poems. The evening ended with a toast to the bards.

Thanks to Liam Cassidy for organizing and running this Gàidhlig Photomac event.

The recipe for these scones, featuring the great combination of roasted pear and ginger, comes to us from Molly MacRae and was featured in her novel *Plaid and Plagiarism*, book 1 of her Highland Bookshop mystery series. Our friend Davine Sutherland translated Molly's recipe into Gaelic and assures us that there's no need to worry: there's no poison listed among the ingredients. Thank you, Davine and Molly. You can find Molly on Facebook and Pinterest, or on her website at [www.mollymacrae.com](http://www.mollymacrae.com).

## Sgonaichean le Peuran is Dinnsear

### Gritheidean

2–3 peuran daingeann (mu phunnd),  
nach fhaod a bhith ro abaich!  
1–1½ chupa min-fhlùir  
¼ chupa siùcair  
1–1½ spàin-tì pùdair-fuine  
½ spàin-tì dinnseir bhleithte  
½ spàin-tì salainn  
6 spàin-bhùird ime fhuair gun salainn,  
air an gearradh ann am pìosan beaga  
¼ chupa dinnseir chriostalaichte  
¼ chupa uachdair thruim no dhùbhailte  
1 ugh mòr

Ro-theasaich an àmhainn gu 375°F / 190°C

Rùisg na peuran agus gearr iad ann an cnapaich mu aon òirlich. Cuir iad air pàipear-fuine air clàr-bèicearachd san àmhainn mu 20 mionaid. Feuch am bi iad air fàs tioram agus rud beag donn air a' bhonn. Thoir am pàipear air falbh bhon chlàr agus cuir air racais e gus am bi na peuran nas fhuair. Fàg an àmhainn air. Cuir pàipear-fuine ùr air a' chlàr.

Fhad 's a bhios na peuran san àmhainn, measgaich na gritheidean tioram ann am bobhla mòr. Cuir na cnapachain ime riutha agus gearr no suath iad a-steach dhan mhin-fhlùir gus am bi na pìosan ime cho beag ri peasraichean. Nuair a bhios na pìosan peura nas fhuair, cuir iad ris agus gearr tron mheasgachadh gu luath trì no ceithir tursan, gus am bris pìos no dhà de na peuran (ach fàg a mhòr-chuid slàn). Co-mheasgaich an dinnsear criostalaichte ris.

Ann am bobhla beag buail uachdar agus ugh. Cuir mun cuairt iad sa mheasgachadh sa bhobhla mhòr le forca, dìreach gus an bi an taois a' tighinn ri chèile ann am ball. Thoir an aire nach measgaich thu e cus.

Air bòrd-fuine air a dheagh fhlùrachadh dèan cearcall mu 6 òirleach a leud às an taois. Gearr ann an 6 no 8

## Pear and Ginger Scones

### Ingredients

2–3 firmish pears,  
not overly ripe  
1–1½ cups all-purpose flour  
¼ cup granulated sugar  
1–1½ teaspoon baking powder  
½ teaspoon ground ginger  
½ teaspoon salt  
6 tablespoons cold unsalted butter,  
cut into small cubes  
¼ cup chopped crystallized ginger  
¼ cup heavy cream (I'm sure milk will do)  
1 large egg

Pre-heat the oven to 375°F / 190°C

Peel, core, and cut the pears into 1-inch chunks. Arrange pear chunks on parchment paper and roast (no need to stir) for about 20 minutes. They should feel dry to the touch and little browned on the bottom. Slide parchment paper with pear chunks onto a cooling rack and cool to lukewarm. Leave oven on. Line baking sheet with another piece of parchment.



Molly MacRae

While the pears are in the oven, whisk flour, sugar, baking powder, ground ginger, and salt together in a large bowl. Add butter cubes and cut in with a pastry blender until the cubes are about the size of baby green peas. When the pear chunks are cool, add them to the flour mixture. Give the mixture three or four quick mashes with the pastry blender (to break up a few of the pear chunks, but leaving most intact). Stir in crystallized ginger.

In a small bowl, beat cream and egg. Stir into the flour mixture with a fork, just until you can bring the dough together in a ball. Don't overmix.

On a well-floured board, pat dough into a 6-inch circle. Cut either into 6 or 8 wedges. Arrange

geinnean i agus cuir air a' phàipear-fhuine iad, dà òirleach o chèile.

Bruich san àmhainn mu 30 mionaid (6 geinnean) no 22 mionaid (8 geinnean) gus am bi iad donn agus daingeann. Cuir air racais iad. Ith iad fhad 's a tha iad blàth fhathast.

Faodaidh tu na sgoaichean amh a reothadh cuideachd, mus bruich thu iad. Cuir iad dìreach bhon reothadair dhan àmhainn. Chan eil feum aca air ach beagan mhionaidean a bharrachd.

wedges, two inches apart, on parchment-lined baking sheet.

Bake scones until firm and golden, about 30 minutes if you're making 6, about 22 minutes if you're making 8. Transfer to a cooling rack. Serve warm.

You can freeze the unbaked scones if you like. Put them straight from the freezer into the oven when you're ready to bake them. They will only take a few more minutes to bake.



Four Pears

By Rhododendrites, Jebulon, AnRo0002, W.carter [CC BY-SA 4.0] (<https://creativecommons.org/licenses/by-sa/4.0/>), via Wikimedia Commons

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!



Mountain

Stocksnap, CCO Creative Commons, [www.Pixabay.com](http://www.Pixabay.com)

## Answer to Seanfhacal na Ràithe, p. 6

**Cho geal ri sneachd na h-aon oidhche.**  
*As white as the one night's snow.*

## FilmG Awards 2018

MG ALBA's short film competition, FilmG, which was launched ten years ago in order to find new talent for the Gaelic channel, BBC ALBA, recently announced in February, its winners for 2018.

For Best Drama, and Best Industry Director, a £1000 prize went to *Mar A Thachair do Dh'fhear a Sgur A Dhol Dhan Eaglais* (*The Man Who Stopped Going to Church*), directed by John Murdo MacAuley, who is based on the Isle of Lewis. Among other winners were Danielle MacLeod, another native of Lewis, for her film, *Bho Clach gu Clach* (*From Stone to Stone*), for Best Heritage Film and as Best Promising Director, and Edinburgh Napier University student, Lana Pheutan from the Isle of Skye, for Best Performance and Best Student Film, *Còig Puing a Trì* (*Five Point Three*). The youth prize for Best Film went to a young independent filmmaker in Edinburgh, Lachlan Peel, for the comedy *Eòghan Beag: Latha Mòr* (*Wee Ewan: A Big Day*). Other categories included Best Mobile Short, Best Sports Commentary, People's Choice, and more.

For a complete list of the winners and to view the films, visit FilmG's website: <http://filmg.co.uk/en/films/filmg2018/winners-shortlists/open>.



## Litir à Dùn Èideann

by Jeff W. Justice

Mo charaidean ann an Ameireaga a Tuath,

I am home, and I am missing home. I am very glad to be back with my family in Texas. I greatly miss the many friends with whom I reconnected and the many more I made during the year and a half I lived in Edinburgh. They are family to me, too.

I began this column to give you this North American's perspective on the language we share and love, on Gaelic's place in Scotland's capital. Sometimes the picture I painted was one of worry. Other times, I was able to share with you the hope I have for Gaelic's continued place in Scotland generally and Edinburgh particularly. Just being a non-Scot living in Scotland gave me the chance to experience it in person yet at a critical distance. Now that 4500 miles of land and ocean put me at a literal distance, I have yet another perspective on Gaelic in Edinburgh.

I think the best, the fairest, way to put Gaelic's situation is to say that it is at a crossroads. As Ruairidh Iain MacLeòid put it to me last summer (see my June 2017 column), it is no longer a community language. One will not generally hear it spoken as the *lingua franca* in any neighborhood pubs, in the grocery store, at the train station, or other public places. This is, indeed, a worry, but I would argue that Gaels are also working to create their own sense of community. Cànan is Cèic and Cearcall Còmhraidh Dhùn Èideann are two weekly conversation circles with steady, even growing, attendance. Bothan Dùn Èideann takes place many months, usually at Canon's Gait in the Royal Mile; it is not a small pub, and more than once it was so packed with people speaking Gaelic that I had to move carefully between my table and the bar with my pint. The Gaelic language service at Greyfriars Kirk grew substantially in regular attendance during my time in the capital, and university students were not the only people who helped it grow.

These are but four examples of community that Gaelic-speakers are creating, and one can find more examples in the brochure 'Dùn Èideann nan Gàidheal', which is available in print form and for download at <https://goo.gl/42k2rA>. As many know, *Outlander* has generated substantial interest in Gaelic, with its dialogue sans subtitles piquing the curiosity of those who might never have heard the beautiful language before. Gaelic language education is available in Edinburgh, including a crèche for young people; the city council and the University of Edinburgh offer courses at all levels for adult learners.

Nevertheless, Gaelic is at a crossroads. Many pieces are in place for it to enjoy a renaissance similar to that which Welsh now enjoys, but that is only a good start. It also faces challenges, including some outright hostility. Edinburgh parents are in sharp debate on the future of Gaelic education in the city's schools, with many opponents citing their displeasure at public funds supporting a language which they think has no long-term future or current practical use. It might not surprise anyone to learn that Gaelic is not the only European 'minority' language under threat. (I detest that term, by the way.) As I write this, Spain's government has just announced its intention to end immersion in Catalan in Catalonia, which it has ruled directly since it dissolved the regional government after the latter attempted to declare Catalonia an independent republic. I have noted on social media multiple sharp rebukes toward this decision, with a number of them coming from the Scottish and Irish Gaelic communities. It would seem to me, from my own observations, that Gaelic's challenges are part of a wider challenge to many languages with lower numbers of speakers.

This last point is one theme I intend to address as I continue this letter series. Although I have returned to North American shores, I have decided to continue this column for a while. I have more stories to tell, as do others I met while abroad. One thing in Edinburgh that really surprised me was the high proportion of students

and academics from North America working to keep Gaelic alive. Quite a number of Gaelic learners and speakers I encountered at the University of Edinburgh hold U.S. and Canadian passports. I encountered staff members with Bòrd na Gàidhlig who hail from American states and Canadian provinces. As I move forward with Litir à Dùn Èideann, I will cover for you their perspectives on Gaelic's continuing place in the Scottish capital and beyond. I look forward to sharing them with you.

Le meas,

Jeff

An do smaoinich thu a-riamh air faclan agus an tùs aca? Uill, meòraichidh ball ACGA Hilary NicPhàidein orra gu tric. Seo a' chiad cholibh san t-sreath ùr aice.

## Thàinig e fo m' aire

### Faclan-iasaid bho Ghàidhlig gu Albais *le Hilary NicPhàidein*

Tha iomadh facal-iasaid anns a' Bheurla, mar eisimpleir tuig/*twig* neo *understand*, bàrd/*bard* neo *poet*, ach a bheil faclan-iasaid bho Ghàidhlig ann an Albais? Uill, lorg mi fear agus chì mi gach mìos e aig seisean seinn Ghàidhlig againn ann an ceann a tuath Virginia. A bheil thu eòlach air a' phort-à-beul ris an canar *Brochan Lom*? Seo a' chiad loidhne: Brochan lom, tana lom, brochan lom sùghan / meager porridge, thin and meager, meager porridge from sowans.

Ach dè air an t-saoghal tha *sowans* a' ciallachadh?

Lorg mi am fuasgladh ann an *Chambers Concise Scottish Dictionary*. "A dish made from oat husks and fine meal steeped in water for about a week; after straining, the liquor was again left to ferment and separate, the solid matter at the bottom being the *sowans*, the liquor swats; usually eaten like porridge, boiled with water and salt late 16-18C. [ScGael sùghan sap, juice] (p.648)." Smaoinich. Thàinig *sowans* bhon fhacal Ghàidhlig "sùghan".

Tha fios againn a-nis dè tha *sowans* a' ciallachadh agus tùs an fhacail. Nach eil e inntinneach gun deach am facal Albannach seo a lorg air feadh na dùthcha fiù 's ann an sgìrean anns nach robh Gàidhlig air a bruidhinn, mar eisimpleir ann an Arcaibh agus ann an Sealtainn.

Ged a tha e coltach gu bheil an t-òran *Brochan Lom* caran gòrach, tha cleachdadh an fhacail *sowans* a' sealltainn dhuinn gur e beathachadh cudromach a bh' anns an t-sùghan fad ceudan bhliadhnaichean air feadh na h-Alba.

#### Glossary:

- facal-iasaid, nm – loan word
- Albais, nf – Scots language
- lorg mi fear – I found one (masc)
- ris an canar – called
- dè air an t-saoghal – what in the world?
- fuasgladh, nm – solution
- air feadh, prep + gen – throughout
  - air feadh na dùthcha – throughout the country
  - air feadh na h-Alba – throughout Scotland



Girl Eating Porridge  
William-Adolphe Bouguereau  
(1825-1905) Oil On Canvas,  
c. 1874

# Dè Tha Dol?

## Gaelic Events

### **An Giblean 2018 / April 2018**

#### **Cùrsaichean na Càisge / Easter Short Courses, Sabhal Mòr Ostaig, Skye, April 2 – 6, 2018**

Gaelic 1, Gaelic 3, Gaelic 5, Gaelic 7, Gaelic Song with Christine Primrose, Gaelic in the Landscape with Roddy MacLean. For course descriptions, costs, and further information see:

<http://www.smo.uhi.ac.uk/en/cursaichean/cursaichean-goirid/caisg-2018/>

#### **Cùrsaichean na Càisge / Easter Short Courses, Sabhal Mòr Ostaig, Skye, April 9 - 13, 2018**

Gaelic 2, Gaelic 4, Gaelic 6, Gaelic 8, Gaelic Conversation with Joy Dunlop, Aspects of Highland Material Culture with Margaret Stewart. For course descriptions, costs, and further information see:

<http://www.smo.uhi.ac.uk/en/cursaichean/cursaichean-goirid/caisg-2018/>

### **An t-Òg-mhios 2018 / June 2018**

#### **Mòd nan Lochan Mòra 2018 / The Great Lakes Mòd, 2018, Akron OH, June 8 – 10, 2018**

Mòd events will include singing competitions, storytelling, poetry recitations, and a workshop. Please email Anne Alexander at [tinwhistle\\_aa@yahoo.com](mailto: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 24 – 29, 2018**

Lakefield College School in Lakefield, Ontario is located 90 minutes east of Toronto. Instructors for the week are Angus MacLeod (NS) Intermediate / Advanced and Kerrie Kennedy (ON) Beginners. Class size is limited to 20 students. Both day students and boarders are welcome. Registration closes June 8, 2018. For more information see <http://ospd.ca/conversational-gaelic-immersion-program/>

### **An t-Iuchar 2018 / July 2018**

#### **Beinn Seanair / Grandfather Mountain Gaelic Song and Language Week, Banner Elk, NC, July 8 – 13, 2018**

See Page 10 in this issue for more information.

#### **Cùrsaichean Samhraidh / Summer Short Courses, Sabhal Mòr Ostaig, Skye, July 9 – 13, 2018**

Òrain Ghàidhlig with Christine Primrose, Gaelic 1, Gaelic 2, Gaelic Conversation Course (Lower Intermediate) with Muriel Fisher, Scottish Gaelic for Irish Speakers (Beginners). For course descriptions, costs, and further information see:

<http://www.smo.uhi.ac.uk/en/cursaichean/cursaichean-goirid/cursaichean-samhraidh-2018/>

#### **Ionnsachadh Tro Chultar Beò Ann Am Flòdaigearraidh / Learning Through Living Culture in Flodigarry, Quirang Lodge, Staffin, Skye, July 16 – 20, 2018**

This course is suitable for fluent speakers or for those have acquired at least an upper intermediate or advanced level of Gaelic (SMO Level 6 or above). The Flodigarry Township Trust in association with Sabhal Mòr Ostaig. For course description, costs, and further information see:

<http://www.smo.uhi.ac.uk/en/cursaichean/cursaichean-goirid/flodigarry-16-07-2018/>

#### **Eòlas Mun Eilean sa Ghàidhlig le Muriel Fisher / Exploring Skye with Gaelic, Hosted by Muriel Fisher, Sabhal Mòr Ostaig and environs, July 23 – 27, 2018**

The course will be partly College-based, and the rest of the time will be spent exploring Skye. In the tutorials, participants will receive a pronunciation workshop, learn basic and useful social phrases, and will cover some simple grammar and language skills. The course is ideal for participants who have little or no Gaelic. For course description, costs, and further information see:

<http://www.smo.uhi.ac.uk/en/cursaichean/cursaichean-goirid/exploring-skye-23-07-2018/>

**Cùrsaichean Samhraidh / Summer Short Courses, Sabhal Mòr Ostaig, Skye, July 30 – August 3, 2018**  
Gaelic 1, Gaelic 3, Gaelic 5, Gaelic 7, Gaelic for Irish Speakers (Advanced Learners). For course descriptions, costs, and further information see:  
<http://www.smo.uhi.ac.uk/en/cursaichean/cursaichean-goirid/cursaichean-samhraidh-2018/>

**An Lùnasdal 2018 / August 2018**

**Cùrsaichean Samhraidh / Summer Short Courses, Sabhal Mòr Ostaig, Skye, August 6 – August 10, 2018**

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-2018/>

**Cùrsaichean Samhraidh / Summer Short Courses, Sabhal Mòr Ostaig, Skye, August 13 – August 17, 2018**

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-2018/>

**Cùrsaichean Samhraidh / Summer Short Courses, Sabhal Mòr Ostaig, Skye, August 20 – August 24, 2018**

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-2018/>

## 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](http://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 a 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](http://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/>.

# Directory of Gaelic Classes & Study Groups

## Arizona

### Flagstaff

Study Group  
Richard Ferguson  
[fergusdubh@yahoo.com](mailto:fergusdubh@yahoo.com)

## Phoenix

Classes  
Richard Smith  
[coindubh@yahoo.com](mailto:coindubh@yahoo.com)

## Tucson

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

## California

### Sacramento Area

Classes  
Donnie MacDonald  
[minchmusic@comcast.net](mailto:minchmusic@comcast.net)

## Colorado

### Boulder

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

## Denver

Study Group  
Reese McKay  
[reese-mckay25@gmail.com](mailto:reese-mckay25@gmail.com)

## San Luis Valley

Phone and Online lessons  
Caroline Root  
[www.gaidhliggachlatha.com](http://www.gaidhliggachlatha.com)

## Connecticut

### Hartford area

Classes  
Thomas Leigh  
[tleigh.piper@gmail.com](mailto:tleigh.piper@gmail.com)

Gaelic Song Classes  
Maggie Carchrie  
860-748-7549

## Florida

### Jensen Beach

Treasure Coast Scots-Gaelic  
Study Group  
[sryan1812@mylincoln.edu](mailto:sryan1812@mylincoln.edu)

## Illinois

### Springfield

Study Group  
Bill McClain  
217-854-7918  
<https://tinyurl.com/SpringfieldILLGaelic>

## Maryland

### Baltimore

Study Group  
<http://tinyurl.com/Maryland-Baltimore>  
Rick Gwynallen  
[Rgwynallen@yahoo.com](mailto: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://tinyurl.com/zp3udd7>

## New York

### New York

Classes  
New York Caledonian Club  
[www.nycaledonian.org/studies.php](http://www.nycaledonian.org/studies.php)

## North Carolina

### Triangle / Raleigh area

Study Group  
An Phillips  
[fiongeal@yahoo.com](mailto:fiongeal@yahoo.com)

## Chapel Hill

Classes  
Michael Newton  
[gaelicmichael@gmail.com](mailto:gaelicmichael@gmail.com)

## Oklahoma

### Midwest City

Study Group  
Barry Acker  
[bearachanse@yahoo.com](mailto:bearachanse@yahoo.com)

## Texas

### Hurst

Classes  
David Gressett  
[jdgressett@hotmail.com](mailto:jdgressett@hotmail.com)

## Fort Worth

Study Group  
Jonquele Jones  
[jonquele@flash.net](mailto:jonquele@flash.net)

## Virginia

### Catlett

Local in person and via  
Skype  
Michael Mackay  
[mackay@progeny.net](mailto:mackay@progeny.net)

## Northern Virginia-

### Washington, DC-

### Maryland

Gàidhlig Photomac  
Gaelic Learning Community  
Regular workshops and  
social events  
Join us on Meetup.com  
Contact Liam  
[willbcassidy@gmail.com](mailto:willbcassidy@gmail.com)

## Tidewater

Classes  
Jason Wilson  
[wilsonsoxford@gmail.com](mailto:wilsonsoxford@gmail.com)

## Washington

### Seattle

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

## Canada

Toronto

Classes

CLUINN

[www.torontogaelic.ca](http://www.torontogaelic.ca)

## Québec

Montréal

Study Group

Linda Morrison

[linda@lindamorrison.com](mailto:linda@lindamorrison.com)

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

For additions and corrections, contact Janice Chan, [ruadh@idirect.com](mailto:ruadh@idirect.com)

## ACGA Officers

### President

Mike Mackay

[mackay@progeny.net](mailto:mackay@progeny.net)

### Recording Secretary

Joyce Campbell

[jyccmpbll@aol.com](mailto:jyccmpbll@aol.com)

### Vice-President

Jeff Justice

[jw\\_justice@me.com](mailto:jw_justice@me.com)

### Membership Secretary

Janice Chan

[ruadh@idirect.com](mailto:ruadh@idirect.com)

### Treasurer

Aileen MacKay

[finance@acgamerica.org](mailto:finance@acgamerica.org)

### Web Editor

Liam Cassidy

[webmaster@acgamerica.org](mailto:webmaster@acgamerica.org)

### Bookkeeper

Nickie Polson

[finance@acgamerica.org](mailto:finance@acgamerica.org)

### Naidheachd Editor

Suzanne McDougal

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

## AN NAIDHEACHD AGAINNE

*An Naidheachd Againne* is the quarterly newsletter of *An Comunn Gàidhealach Ameireaganach (ACGA)*. The newsletter is published in the Spring, Summer, Fall, and Winter. It is produced by the Publications Committee of ACGA.

### Content Editor:

Janice Chan, [ruadh@idirect.com](mailto:ruadh@idirect.com)

### Layout Editor:

Suzanne McDougal, [somcdougal@gmail.com](mailto:somcdougal@gmail.com)

### Assistant Content Editors:

Cam MacRae, [cam.macrae70@gmail.com](mailto:cam.macrae70@gmail.com)

Barbara Rice, [barbaralynrice@gmail.com](mailto:barbaralynrice@gmail.com)

### Additional assistance provided for this issue by:

Gina McClure, Jeanne Pendergast, and Rudy Ramsey

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

