

An Naidheachd Againne

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

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Nuair a leig ball ACGA Eubha Ghòrdon dhith a dreuchd ann an 2016, dh'imrich i agus an duine aice bho Chaileafòirnia a Deas gu sgìre Shiatail, Washington, far an do thòisich Eubha, aig a bheil ùidh mhòr ann an cuspairean àrainneachdail, air sùil a thoirt air na duilgheadasan sa cheàrnaidh sin. San alt seo tha Eubha a' beachdachadh air trioblaidean àrainneachdail ionadail, atharrachadh sa ghnàth-shìde, agus na cothroman a th' againn uile gus cuideachadh.

When ACGA member Eve Gordon retired in 2016, she and her husband moved from Southern California to the Seattle, Washington area, where Eve, long interested in environmental issues, began to take note of the sorts of problems affecting their new home. Here, she discusses local environmental problems, climate change, and ways we can all help.

Atharrachadh na Gnàth-shìde: Litir bhon an Iar-thuath *le Eubha Ghòrdan*

O chionn dà bhliadhna, leig mise 's mo chèile ar dreuchd dhinn agus rinn sinn imrich bho Chaileafòirnia a Deas gu sgìre Shiatail, Washington, far a bheil ar mac agus a bhean a' fuireach. Bha mi togarrach siubhal gu tuath aig an àm sin, oir bha mi mothachadh do dh'iomadh atharrachadh thar nam bliadhnaichean anns an àite far an robh sinn fad 40 bliadhna. Bha i a' sìor fhàs na bu teotha gach samhradh, fiu 's as t-earrach

Climate Change: A Letter from the Northwest *by Eve Gordon*

Two years ago, my husband and I retired and moved from Southern California to the Seattle, Washington, area, where our son and his wife are living. I was excited to move north then, since I had been noticing several changes over the years in the place where we had spent 40 years. The heat was increasing every summer, even in the spring and fall. The temperature would climb to



Mt. Adams, WA, two years after forest fire

Eubha Ghòrdan

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

agus as t-fhoghar. Bhiodh an teothachd gu tric a' streap thar 100-110° F (38-43° C) as t-samhradh, agus eadhon anns na 90an F aig uaireannan anns an Dùbhlachd. Bha againn ri uisge a chaomhnadh fad 5 bliadhna de thioramachd. Cha robh truailleachd an èadhair cho dona sa bha i anns na 60an agus na 70an, ach bha ceò bho na teintean choille a' tighinn thugainn na bu trice na bha roimhe.

Ghluais sinn gu tuath, agus thuinich sinn ann an taigh ann an sgìre Snohomais, faisg air Siatail, san Dàmhair a bhò-uiridh. Mhothaich sinn gun dàil gun robh an t-àite seo glè eadar-dhealaichte bho Chaileafòirnia a Deas air iomadh dòigh. Gu h-àraidh an fhuachd agus an t-uisge! Ach, tha an t-èadhar fìor ghlan an seo, tha mòran chraobhan sìor-uaine, malpais agus feàrna air feadh an àite, le blàthan sìriste, phlumbais is ubhail as t-earrach.

Air cho brèagha 's a tha e an seo, bidh mi a' cluinntinn mu iomadh trioblaid àrainneachail anns an sgìre. Tha trafaig air na rathaidean gu Siatail a' fàs nas miosa; tha truailleadh uisge ann an Linne Phuigeat bho na factaraidhean, leithid Boeing, agus bho na saidhbhearann-òtrachais. Tha bagradh eu-dìonachd ann, bhon t-seann fhactaraidh niùclasach ann an Hanford, a dh'Abhainn Choluimbia. As t-samhradh seo chaidh, bha còrr 's 25 teintean choille ann an Washington, Oregon agus Coluimbia Bhreatannach, a' cur ceò mòr dhan adhar fad sheachdainean an seo. A bharrachd air sin, le blàthachadh an uisge ann an Linne Phuigeat, an Cuan Sèimh agus na h-aibhnichean, tha gainnead bhradan agus èisg eile ann a-nis. Le sin, tha na madaidhean-cuain (orcas) ainmeil againne a' faighinn bàs le gortas.

Agus dè mu dhèidhinn atharrachadh na gnàth-shìde? A bharrachd air na teintean choille agus blàthachadh nan cuan agus Linne Phuigeat anns an sgìre seo, tha buaidh mhòr aige air feadh a' chruinne-cè, agus air a' phlanaid againne. Tha teothachd chuibheasach na planaide air àrdachadh thar nam bliadhnaichean bho àm an Tionndadh Gnìomhachais. Aig amannan, mar eadar 1998 agus 2014, bha reat an àrdachaidh na bu mhaile, ach tha an treand a' dol suas nas luaithe a-rithist o 2014. Co-dhiù, tha an deigh aig a' Phòla a Tuath agus aig a' Phòla a Deas a' dol air chall agus tha an sìor-reothadh a' leaghadh anns an Artach. Agus, le sin, tha àirde na mara a' lionadh, a' bagradh mòran eileanan agus thràighean, a' cur sgrios air dachaighean dhaoine.

100-110° F (38-43° C) often into the summer, and even into the 90s F (32-37° C) in December. We had to conserve water during a 5-year drought. The air pollution was not as bad as it had been in the '60s and '70s, but smoke would come from forest fires more often than before.

We came north and settled in a house in Snohomish County, near Seattle, in October, the year before last. We noticed right away that the place was very different from Southern California in several ways. Especially the cold and rain! But the air here is very clean, and there are many evergreen, maple, and alder trees throughout the place, with cherry, plum and apple blossoms in springtime.

Though it is so beautiful here, I hear about many environmental problems in this area. The traffic on the roads to Seattle is getting worse; there is water pollution in Puget Sound from the factories like Boeing, and from the sewers. There is a threat of leakage from the old Hanford nuclear plant into the Columbia River. Last summer, there were more than 25 forest fires in Washington, Oregon and British Columbia, putting smoke into the air here for weeks. In addition to that, with the warming of the water in Puget Sound, the Pacific Ocean and the rivers, there is a shortage of salmon and other fish now. With that, our famous orcas are starving.



Puget Sound

Eubha Ghòrdon

And what about climate change? Beyond the forest fires and warming of the oceans and Puget Sound in this region, it has a large effect throughout the world, on our planet. The average temperature of the planet has risen over the years since the Industrial Revolution. At times, as from 1998 to 2014, the rate of rise has been slower, but the trend is going up faster again since 2014. At any rate, the ice at the North and South poles is being lost, and the Arctic permafrost is melting. And, with that, the sea levels are rising, threatening many islands and coastal beaches, causing destruction of people's homes.

Bidh feadhainn a tha teagmhach mu atharrachadh sa ghnàth-shìde ag ràdh nach eil blàthachadh na cruinne a' tachairt idir, oir tha sìde glè fhuar a' tighinn sa gheamhradh ann an sgìrean àraidh air feadh na dùthcha. Tha an diofar eadar sìde agus a' dol triullaidh orra!

Dè as adhbhar don bhlàthachadh seo? Tha an teothachd a' fas nas àirde ann an co-shìneadh ris na gasan gnìomhachasach, CO₂, meatan agus ceimigean eile anns an àile. Tha iad a' tighinn o fhactaraidhean, còmhhdail, agus stèiseanan cumhachd, gu h-àraidh le losgadh connaidh-fhosail (a' gabhail a-steach gual, peatral, gas nàdarra) agus fiodh. Tha di-choillteachadh a' toirt air falbh tasgaidhean càrboin a bha a' cumail CO₂ a-mach às an àile. Tha pìoban gas nàdarra a' leigeil a-mach meatan ann an àiteachan air feadh an t-siostam ann am mòran bhailtean.

A-rèir artaigil ùr le Jeff Tollefson anns an iris *Nature*,* leis na poileasaidhean a tha ann an-dràsta, tha sinn air slighe gu àrdachadh teothachd de 5.4 puingean F (3 puingean C) ron bhliadhna 2100. 'S e nach àrdaicheadh e barrachd na 2.7-3.6 puingean F (1.5-2 phuing C) an t-amas aig Co-chòrdadh Pharas ann an 2015, gus sgrios mòr sa chruinne a sheachnadh. 'S dòcha gu bheil 10-15 bliadhna fhathast againn gus sin a dhèanamh, ach 's e obair mhòr mhòr a th' ann. 'S e cùl a chur ri connaidhean fosail, no an cleachdadh cho beag 's a ghabhas am prìomh rud a tha againn ri dhèanamh. 'S e rud mòr eaconomaigeach agus poilitigeach a th' ann, ach tha iomadh dùthaich mar Sìona agus dùthchannan anns an Roinn Eòrpa, agus stàitean leithid Caileafòirnia agus Washington a' tighinn air adhart le cumhachd gaoithe, uisge agus grèine, agus èifeachdas cumhachd.

Tha mòran rudan ann a dh'fhaodas daoine dèanamh gus cuideachadh. Mas urrainn dhuibh, feuchaibh na leanas :

- Lùghdaichibh sgudal - cuiribh gu ath-fheum pocannan margaidh, cupannan, sragall, pàipear, msaa
- Ath-chuairtichibh
- Dèanaibh compost airson a' ghàrraidh
- Cuiribh dheth na solasan agus innealan eile nuair nach eil feum orra
- Cuiribh an seilbh ionsulaideadh taighe nas fheàrr,

People who doubt climate change (climate skeptics) say global warming isn't happening at all because very cold weather is happening in certain areas of the country. They are confusing weather with climate!

What is causing this warming? The (average global) temperature is rising in parallel with the gases from industry, carbon dioxide (CO₂), methane and other chemicals, in the atmosphere. These are coming from factories, travel, and power stations, particularly with the burning of fossil fuels (including coal, petroleum and natural gas) and wood.

Deforestation removes carbon storage or "carbon sinks" that were keeping CO₂ out of the atmosphere. Natural gas pipelines are leaking methane in places throughout the system in many cities.



Sword Ferns on Forest Floor

Eubha Ghòrdon

According to an article by Jeff Tollefson in the journal *Nature*,* with the policies in place now, we are on the way to a rise in global temperature of 5.4 degrees F (3 degrees C) by 2100.

The aim of the Paris Agreement in 2015 is for it to not rise more than 2.7-3.6 degrees F (1.5-2 degrees C) to avoid great destruction in the world. We may have just 10-15 years still to do that, but it is a great task. The primary thing that must be done is to turn away from fossil fuels, or to use as little as possible. It is a big matter economically and politically, but many countries in Europe, China, and states like California and Washington are advancing in terms of wind, water, and solar power, and with energy efficiency.

There are many things that people themselves can do to help. If you are able, try to:

- Reduce waste—reuse shopping bags, cups, foil, paper, etc.
- Recycle
- Make compost for the garden
- Put out the lights and other appliances when not needed

* Tollefson, Jeff. "Can the world kick its fossil-fuel addiction fast enough?" *Nature* 556: 422-425, 25 Apr 2018.

- agus seulaichibh timcheall nan uinneagan
- Cuiribh airgead an sàs ann an siostam èifeachdach teasachadh no fuarachadh taighe, mar phumpais-teas
 - Smaoinichibh mu dhèidhinn clàran lùth-grèine airson mullach an taighe
 - Cleachdaibh baidhseagalan, busaichean, carbadan dealanach no tar-chinealach
 - Cuiribh craobhan sa ghàrradh
 - Sgrìobhaibh chun nan riochdairean agaibh anns an riaghaltas, ma tha an cuspair seo cudromach dhuibh... agus bhòtaibh!

- Install better home insulation and put weather stripping round the windows
- Invest in more efficient home heating / cooling systems, such as a heat pump
- Think about solar panels for the roof
- Use bicycles, buses, electric or hybrid vehicles
- Plant trees in the yard
- Write to your representatives in government if this issue is important to you...and vote!

Abairtean Cudromach:

Gnàth-shìde - climate
 Saidhbhearean òtrachais - sewers
 Teothachd chuibheasach - average temperature
 An Tionndadh Gnìomhachais - the Industrial Revolution
 Blàthachadh na cruinne - global warming
 Connadh fhosail - fossil fuel
 Di-choillteachadh - deforestation
 Meatan - methane
 Co-chòrdadh Pharas - The Paris Agreement
 Èifeachdas cumhachd - energy efficiency
 Sragall - aluminum foil
 Ionsulaideadh - insulation
 Clàran lùth-grèine - solar panels

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

Saturday, May 5, saw the coming together of Gaelic language enthusiasts from all over southern Ontario (and even one participant from Québec!) for an all-day Cànan agus Òran / Gaelic Language and Song workshop at St. Michael's College, University of Toronto. Over 40 people participated in language classes at 4 levels of fluency from complete beginner to advanced level, where the class was conducted solely through the medium of Gaelic. Instructors for the day were Nathaniel Harrington (beginner), Oighrig Keogh (beginner II), Lorrie MacKinnon (intermediate) and Màiri Britton (advanced). A very special *mòran taing* goes to Màiri, who braved a major wind storm and multiple flights from Halifax to Boston, back to Halifax and finally to Toronto, arriving in the nick of time to teach her classes.



Left to right: Màiri Britton, Catriona NicDhòmhnaill, Oighrig Keogh, Lorrie MacKinnon
 Janice Chan

For the late afternoon session, Màiri, who is a Gaelic instructor at St. Francis Xavier University in Antigonish, Nova Scotia, taught the combined group a number of *puirt-a-beul*. The day ended with a bit of casual Gaelic conversation among native speakers Catriona NicDhòmhnaill and Oighrig Keogh, giving a chance for everyone, no matter their level of understanding, to hear the language spoken in an everyday context.

The day didn't end with the classroom instruction though, but with many people heading off to a nearby pub, where a Gaelic song or two could be heard far into the evening.

Litir bho'n Cheann-Suidhe le Mìcheal MacAoidh



A Chàirdean,

Anns an iris seo, bu mhath leam briathar a chleachdadh agus a shoilleireachadh – co-dhiù, mar a tha e a' buntainn ris an obair a tha sinn ris ann an ACGA. Tha am facal seo dlùth-cheangailte ris a' Chomunn, agus gu dearbha, cha bhiodh an Comunn ann às aonais. Tha mi a-mach air “saor-thoilicheas”, agus tha seo cho cudthromach dhuinn uile.

Mar eisimpleir, fhad 's a tha sibh a' leughadh na h-iris barraichte seo, ann a bheil tòrr rudan inntinneach, ùidheil, agus cuspairean làn fiosrachaidh, nach cuimhnichibh gun deach a chur ri chèile le buidheann bheag ann a bheil daoine a tha ag obair bho sheachdain gu seachdain, gu saor-thoilich, airson 's gum faigh sinn seo ceithir tursan gach bliadhna. Tha sinn ann an comain nan daoine seo, agus tha còir againn taing a thoirt dha Cham NicRath, Janice Chan, Barbara Lynn Rice, Suzanne NicDhugaill, Sìne Pendergast, agus Ruairidh Ramsey!

Agus, a' smaoinichadh air na h-àiteachan eile ann an ACGA far a bheil daoine ag obair, a' cur na h-ùine aca gu feum gun a bhith ag iarraidh airgead air ais san iomlaid, tha cunntasair a' Chomuinn, Nickie Polson, agus Janice Chan, a tha air a bhith ag obair air ballrachd a' Chomuinn bho chionn iomadach bliadhna, agus am Bòrd.

Tha a h-uile duine a' creidsinn anns a' Chomunn cho mòr 's gu bheil iad airson uairean a chur seachad air obair na Gàidhlig agus obair a' Chomuinn. Agus a bheil fhios agaibh dè seòrsa taing a chòrdadh riutha na bu mhotha na rud sam bith eile? Gum biodh an cuid saotharach a' tighinn gu toradh, ann an riochd sam bith. Ma tha sibh a' cur na tha iad air dèanamh gu feum, 's math sin! Agus, bhiodh iad ag ràdh cuideachd, gun còrdadh e riutha nan robh sibh airson an cuideachadh anns na tha iad a' dèanamh. Ma tha sibh a' beachdachadh air dè seòrsa dòigh anns an cuireadh sibh fhèin ris na tha an Comunn a' feuchainn ri dhèanamh, nach cuir sibh fios thugainn, ag innse gu bheil sibh “deiseil is deònach” a dhol an sàs anns na tha sinn a' dèanamh? Cha leig sibh a leas Gàidhlig fhileanta a bhith agaibh – no fiù 's facal Gàidhlig! Bhithemaid ro thoilichte làmhnan agus inntinnean a bhith air an tairgse dhuinn, ma tha ùidh agaibh anns a' chànan, agus na tha sinn a' toirt seachad. Bidh fàilt' is furan romhaibh!

Le meas,

Mìcheal MacAoidh
Ceann-suidhe, ACGA

Letter from the President by Mike Mackay

Friends,

In this issue, I'd like to use and expound on a term – that is, how it is related to the work we do in ACGA. This word is closely connected with what we do in the Society, and, indeed, it wouldn't be here without it. I'm talking about “volunteerism”, and it's so important to all of us.

For example, as you are reading this excellent newsletter, in which there is a great deal of interesting, informational reading, won't you remember that it was put together by a small group of people who work week to week, as volunteers, to provide it to the Society four times a year. We are indebted to these people, and we ought to thank Cam MacRae, Janice Chan, Barbara Lynn Rice, Suzanne McDougal, Jeanne Pendergast, and Rudy Ramsey!

And, thinking of the other places in the Society where people are working, putting their time to use for us without asking for compensation, there's our bookkeeper, Nickie Polson, Janice Chan, who has been doing membership work for years and years, and the Board.

Every one of them believes in ACGA enough that they are willing to spend their time on Gaelic and the Society. And do you know what kind of thanks would please them to receive more than anything else? That their work will come to some good end, in one way or another. If you are able to use their efforts to your own benefit, that's great! They would also say that they would be happy if you were to offer them help with what they are doing. If you are thinking of what way you yourself might add to what ACGA is trying to do, won't you contact us, and say that you are “ready and willing” to get involved in our efforts? You needn't have fluent Gaelic – you don't need any Gaelic! We'd be very happy to have your hands and mind offered to us as help, if you are interested in the language and what we have to provide. You'll be very welcome!

Respectfully,

Michael Mackay
President, ACGA

Sgoil nan Eun neo Sgeulachd Iain Fhearchair Òig

le Liam Ó Caiside

Caibideil a Ceithir Deug (a' chiad leth): Rèiteach Gun Dùil

“’S iomadh rud tha dhìth orm a dh’fheumainn fhìn mun dèanainn banais.”

– Òran Gàidhealach

Nuair a bha sinn air greim ithe, shuidh sinn a-rithist ri taobh a’ ghealbhain — mi fhìn, Eilidh, Eòghann agus Calum — muga tì anns gach dòrn, gar blàthachadh. Las an sgeulaiche a phìob, agus lean e air a naidheachd neo-chumanta innse dhuinn.

“Bha Iain air ais ann an Sgoil nan Eun,” thuirt am bodach, “às dèidh ghàbhaidhean agus chunnartan, agus abair gun robh e toilichte a bhith ann. Ach thug e an aire, às dèidh greis, gun robh rudeigin air atharrachadh anns na mìosan a bha e air falbh, agus nach robh cùisean dìreach mar a bha. Bha na foghlaintich eile càirdeil ris, ach bha astar eatorra nach robh ann roimhe, agus cha robh fhios aig Iain carson.

Mu dheireadh, mhothaich Iain gur ann airsan a thàinig an t-atharrachadh. “Chunnaic mi barrachd na Glaschu fhèin nuair a bha mi air falbh, agus dh’ionnsaich mi rudan ris nach robh sùil no dùil agam ionnsachadh,” shaoil Iain.

Chuir e barrachd ùine seachad leis fhèin, gu tric a’ coimhead tro tholl na cloiche draoidheil aige, Clach Choinnich Odhair. Uaireannan chunnaic e a mhàthair, agus shaoil Iain gun robh coltas sona oirre agus ise math dheth, an àite bhith bochd. Chunnaic e athair tron cheò, mar a bha e na sheasamh am measg fhaileasan, agus thuig Iain gun robh e fhathast anns an t-sithean.

Uair, chunnaic e saighdearan ann an còtaichean dearga a’ caismeachd tro choille, agus mhothaich e a bhràthair a bu shine. Chuir sin iomagain air Iain — bha cogadh cruaidh fhathast a’ dol eadar na Breatannaich agus na Frangaich ann an Aimeireaga. Nuair a chunnaic e casan-cearbain agus frasan aig muir, thuig e gun robh a bhràthair eile na sheòladair fhathast.

Mu dheireadh thall, chunnaic Iain an tè a b’ fheàrr leis fhaicinn na aon neach san t-saoghal: Nighean an Sgàthain. Ach cha robh ise ga fhaicinn a rèir coltais.

Chunnaic Iain an nighean nuair a bha i a’ leughadh agus a’ sgrìobhadh ann an leabhar, agus bho astar nuair a bha i a’ coiseachd le a h-athair air sràidean Bhaile Àtha Cliath. ’S dòcha nach robh a sgàthan aice.

Ach thàinig an latha nuair a chuir Iain an toll ri a shùil agus chunnaic e an nighean a’ coimhead air ais air. Bha i na seòmar fhèin, a’ coimhead air anns an sgàthan bheag dhraoidheil aice. Leudaich a sùilean agus leum i air ais nuair a mhothaich i gun robh Iain ann. Thòisich i a’ bruidhinn ris, ach stad i nuair a chuimhnich i nach robh Iain ga cluinntinn. Thuirt i gu mall, “Fuirich.” Dh’fhalbh i agus thill i le pìos pàipeir air an robh sgrìobhte, “Gach Dòmhnach, meadhan-oidhche.” Theab gun do rinn Iain danns an sin ann an làrach nam bonn!

Bu tric a chunnaic iad a chèile às dèidh sin, ged bha iad fada o chèile. Bha e doirbh conaltradh a

dhèanamh an toiseach, ach bha cainnt-sanais aig na draoidhean o chionn fhada an t-saoghail, agus chleachd iad sin ri chèile. Dh’innis Iain dhi, beag air bheag, naidheachd a mhaighstir agus a h-athar, agus a amharas gun robh a màthair pòsta ris an draoidh Albannach mus tàinig i a dh’Èirinn. Ach dhiùlt an nighean a chreidsinn gun robh a màthair fo gheasaibh nuair a thug an draoidh

Èireannach dhachaigh i. “Bha iad gràdhach ri chèile agus toilichte nuair a bha mi òg,” thuirt i ris, a’ cainnt ri a meuran anns an sgàthan. “B’ fheudar gun robh adhbhar aice a ciad duine fhàgail airson m’ athar.” Ach bha rud eile air a h-inntinn a-nise cuideachd.

“Dh’fhàg mo mhàthair trì nigheanan eile na dèidh, dìreach mar a dh’fhàg i mise,” thuirt i. “Chan urrainn dhomh sin a thuigsinn idir. Dè bha a’ dol?”

“Chan e boireannach saoghalta a th’ innte, ach ban-sìth,” arsa Iain. “Saoil an dèanadh sin aon diofar?” “Cha dèan e math no milleadh dhomhsa,” fhreagair an nighean, searbhachd na gnùis. “Ach ’s dòcha nach do thrèig i thusa idir,” thuirt Iain. “Chan eil fhios



againn nach do chuir d’ athair do mhàthair fo gheasaibh.” “No gun do chuir e ise à bith,” thuirt an nighean.

Dh’innis i dha a sgeul fhèin cuideachd. Thuirt i gun robh amharas aig a h-athair gun do chuidich ise “an gille Albannach” a thàr às, ged nach tuirt e sin rithe gu dìreach. Ach cha robh soidhne no samhla an spùinneadair, Cnàmhan Dubha, ri fhaotainn bhon latha ud am Baile Àtha Cliath nuair a theich e. Mu dheireadh ’s mu dheagaidh, cho-dhùin an draoidh gum b’ e Cnàmhan Dubha a bu choireach airson na thachair, ann an dòigh air choreigin.

Thàinig atharrachadh air Iain a-rithist. Bha e na bu shona na dhòighean, agus chuimhnich e gun robh

caraidean aige anns an sgoil, gu h-àraidh Mac Mhanainn agus Ceann Cleiteig, gillean an aon aois ris fhèin. Bha fios aig na gillean air na thachair dha ann an Glaschu, agus dh’innis Iain beagan dhaibh mu na thachair dha am Baile Àtha Cliath, agus mu Nighean an Sgàthain.

Chuir e iongnadh orra gun tàinig e às idir, ach bha barrachd iongnaidh orra gun robh Iain eòlach air nighean sam bith, gun luaidh air ban-draoidh!

Ach cha tuirt Iain guth mu dheidhinn na cloiche aige, an naidheachd a dh’innis a mhaighstir dha, no air na gheall e dhan nighinn. Bha e aindeonach cus a ràdh, agus rùintean-diomhair a mhaighstir a thaisbeanadh.

Rèiteach Gun Dùil (a’ chiad leth): The storyteller continues his tale with Iain’s return to Sgoil nan Eun. There, Iain spends much of his time by himself, looking through his magical stone where he one day finds the one person in the world that he most wants to see, Nighean an Sgàthain.

Faclair:

mu dheireadh ’s mu dhèidh (dheagaidh)
Clach Choinnich Odhair
casan-cearbain
ann an làrach nam bonn
Baile Àtha Cliath
rùintean-diomhair

at long last, finally
The Brahan Seer’s Stone / Oracle Stone
shafts of sunlight which disappear into the sea
instantly, on the spot
Dublin
secrets

Tha feum againn ort. Nach Cuidich thu *An Naidheachd Againne*?

Here are some of the ways you, as a reader of *An Naidheachd Againne*, can help:

- Send us your favorite recipe – we’ll help you with the Gaelic translation.
- Proof-read articles in either English or Gaelic.
- Tell us what’s happening in your Gaelic community by writing short articles about local events.
- Find appropriate open-source graphics as needed to accompany articles.

Tiber Falzett Named Visiting Lecturer in Scottish Gaelic Studies at UNC

Scottish Gaelic Studies in the United States takes a leap forward with the appointment of Dr. Tiber Falzett to the first Scottish Heritage USA Scottish Gaelic Visiting Lectureship at the University of North Carolina, Chapel Hill.

The first lectureship of its kind in the United States is the result of a two-year campaign by the Scottish Gaelic Foundation of the USA / Urras Gàidhlig nan Stàitean Aonaichte.

The organization, also known as GaelicUSA, is a 501(c)(3) tax exempt public charity working to reclaim and revitalize the language and heritage of the Scottish Highlands in America, and to build bridges between communities of all sorts, including organizations promoting Scottish Gaelic on a grass-roots level and in academia.

“S e euchd mhór agus dhoirbh a bh’ ann gu toirt gu buil, ach ’s e comharra dòchais is cliù a th’ ann aig an aon àm a thaobh àrdachadh agus leasachadh na Gàidhlig aig ìre oifigeil anns na Stàitean,” Michael Newton, the secretary of GaelicUSA, said in a statement. (“This is a great accomplishment that was difficult to bring to fruition, and it is a mark of hope and respect at the same time for the elevation and development of Gàidhlig at an official level in the United States.” – LÓC)

Newton also thanked An Comunn Gàidhealach Ameireaganach / The American Scottish Gaelic Society for its financial assistance in establishing GaelicUSA.

Last July, Scottish Heritage USA, a separate organization, agreed to fund the entire amount necessary to support the 2018-19 visiting lectureship, the first



position of its kind in an American university. “The Carolinas were home to the largest Gaelic-speaking communities outside of Scotland for generations and people of Highland ancestry still make up a large segment of the region’s population,” Rev. Dr. Douglas Kelly, president of Scottish Heritage USA, said at the time. “This is an ideal time to foster scholarship about the Gaelic legacy of the Carolinas, and North America as a whole, in the academy.”

Falzett is a sessional lecturer in the Department of History at the University of Prince Edward Island, Canada, where he has just finished teaching “Introduction to Folklore” and “Scottish Heritage and Culture.” A fluent Scottish Gaelic speaker as well as a singer and bagpiper, he has presented and performed in a range of venues, from village halls to national broadcast media, in Scotland and Canada. As an active folklorist and musician, he especially values opportunities to share the Scottish Gaelic language and its music with others. He believes that language and music have the power to break down barriers and bring people together.

Seanfhacal na Ràithe – Pictured Proverb

Do you know what familiar Gaelic proverb is illustrated here?

Check page 16 to see if you’re right.



Chicken_456645_1280
Counselling,
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Oisean a' Ghràmair / The Grammar Nook

by Wayne Harbert



Scary Things About Gaelic (STAG): Grammatical Ghost Stories

This column promises scary things, so I figured it was high time to tell you some ghost stories. Gaelic literature abounds in them of course. How could it be otherwise, rooted as it is in a landscape where every *lochán*, islet, ruin, corrie, cave and castle is peopled by unseen, ancient, perilous beings? The language itself seems to be haunted, for that matter; its sentences are fairly teeming with the ghosts of old words.

Take, for example, the “Case of the Cannibal Vowels”. The phrase *trang le theaghlach* means “busy with *his* family.” But which part means “his”? “His” in Gaelic, of course, is *a*, so we might have expected *trang le a theaghlach*. It turns out, though, that Gaelic vowels are antisocial and voracious, so if you park them side by side you can pretty much be sure that one of them will devour the other. And so it is; the *a* gets swallowed up, leaving only a wisp of itself—a Cheshire Cat smile, if you will—in the form of the lenition of the consonant that follows. Sometimes not even that.

Or take the case of “The Severed Head that Fled for its Life”. Back in ancient Celtic times, *sind-os wer-os* meant “the man”; *sind(-os)* meant “the”. Over time, though, it was beheaded, and betailed. The *s-* was lost, and so was the *-d*, and only its middle survived into modern Gaelic, as *an/ am* (*am fear* / the man). But under the right circumstances, the *s-* realized it could save itself by fleeing the article and seeking refuge at the end of the preceding word, where it can still be found lurking in *anns a' chidsin* / in the kitchen (as opposed to *ann an chidsin* / in a kitchen), *leis a' bhalach* / with the boy, and so on. The *n-* that pops up unexpectedly in *ar n-athair* / our father has a similar history. It is likewise a consonant that escaped certain doom by defecting from the possessive adjective and grabbing on for dear life to the vowel of the following word.

And then there's the tale of “The Ghost of the Past”. Why does *Sheinn mi* mean “I sang”? *Seinn* means “sing”, and to make it past tense you lenite the first consonant: *s* becomes an *h* sound (spelled *sh* in Gaelic). But why? Because long ago, a past tense particle, *do*, was placed in front of the verb to signal past tense, and this *do*, as particles often do, caused the first consonant of the verb to lenite. The *do* faded away in time, leaving behind only a spectral after-image in the form of lenition. Sometimes, though, its ghost takes on a more substantial appearance; when the verb begins with a vowel, *do* shows up, transformed, as the *dh'* in *Dh'òl mi* / I drank. And the *do* survives whole and unscathed after dependent particles, as in *An do sheinn thu?* / Did you sing? But what if there's a dependent particle **and** the past tense verb begins with a vowel? In that case, the *do* and its ghost both show up side by side: *An do dh'òl thu* / Did you drink? Imagine standing beside your own ghost! How could things possibly get spookier than that??

And finally, consider “The Tale of the Horrible Hybrid”. In phrases like *an t-sròn* / the nose, we learn that we are supposed to pronounce the *t*, and not the *s*. So the *s* is a sort of ghost in its own way—visible but mute. But where did its sound go, and where does the *t* come from? Back in ancient Celtic times, this phrase would have looked something like *sind-a sroghna*. Remember *sind* from our first story? Since *sròn* is a feminine noun, we would expect its initial *s* to undergo lenition and turn into an *h*, as feminine nouns do after the definite article. In fact, we can suppose that it did. And, as we saw in our first story, we might have expected the *d* of the article to disappear. At the last minute, though, seeing a chance to escape, the *d* evaded its fate with a desperate leap into the following word, where it gobbled up the *h*, and the two of them merged and mutated into the *t* we hear to this day. True story. Pretty scary. There's a similar tale to tell about the *t* in *an t-òran* / the song, but that one involves a new twist, so we'll save it for another dark and stormy night.

Have you ever made Cullen Skink? Here's ACGA member Davine Sutherland to tell you about her recipe for this delicious fish soup.

Brot Inbhir Cuilinn

Tha mi uabhasach measail air adag smocte agus fortanach gu leòr gum bi Lachaidh, fear-èisg à Bucaidh, a' tighinn gach seachdain thugainn agus adag aige am pailteas – fileadan ùra is smocte, adagan dearga (no Finnan haddies mar a theirear orra) agus fiù 's adag-smocte Obar Bhrothaig.

Ged is toil leam gu mòr adag air a praidhigeadh air dòigh thraidiseanta, le bainne air a chur ris a' phana aig an deireadh, tha reasabaidhean blasta eile ann. Tha aon dhiubh,

Brot Inbhir Cuilinn no Cullen Skink mar as fheàrr a dh'aithnichear e, gu math ainmeil, agus tha e ri fhaicinn ann an taighean-bìdh spaideil san latha an-diugh, le grìtheidean cian-annasach, ach bho thùs 's e brot simplidh sàthach beathachail a bh' ann. Agus 's ann mar a tha an reasabaidh agamsa – an tionndadh as fheàrr leam às dèidh dhomh iomadh reasabaidh fheuchainn. Dhòmhsa 's e blas na h-adaig an rud as cudromaiche – chan eil feum aice air cus grìtheidean eile a bhiodh ro làidir.



Davine Sutherland

'S e adagan dearga a chleachdadh iad ann am bailtean iasgaich Linne Mhoireibh, agus 's e sin as fheàrr leam fhìn, ma bhios iad rim faotainn - agus ma bhios ùine agam na cnàmhan a thoirt asta. Nì iad an sùgh as fheàrr. Air neo, faodaidh tu fileadan adaig smocte le craiceann a chleachdadh, agus mura h-eil blas a' bhrota làidir gu leòr, cuir beagan sùigh-èisg às a' bhùth ris. Agus mar as trice cha rùisg mi am buntàta, ach faodaidh tu ma thogras tu.

Gritheidean (6 pòrsanan matha)

2 adag dhearg (mu 600 gr.) NO fileadan adaig smocte (mu 500 gr.)
1 uinnean
2 leigeas
3–4 buntàta meadhanach
400 ml. + 200 ml. uisge
450 ml. bainne
50 gr. ime
Piobar dubh
Peirsill no creamh-gàrraidh mar sgeadachadh

Cullen Skink

I'm extremely fond of smoked haddock and lucky enough to have Lachie the fishman from Buckie coming round every week with a wealth of haddock – fresh and smoked fillets, Finnan haddies, and even Arbroath smokies.

Though I do love smoked haddock fried in the traditional way with milk added to the pan at the end, there are lots of other tasty recipes. One of them, Cullen Skink, is now pretty famous, and you see it in posh restaurants nowadays with exotic ingredients, but originally it was just a simple, filling, nutritious soup. And that's what my recipe is – the version I prefer after trying lots of different ones. For me the taste

of the haddock is the most important thing – it doesn't need too many other ingredients which would overpower that.



It was Finnan haddies that they used traditionally in the Moray Firth fishing villages,

and that's what I also prefer if available, and as long as I have enough time to remove the bones. They make the best stock. If not, you can use smoked haddock fillets, preferably on the skin, and if the taste isn't strong enough, you can add a little shop-bought fish stock. And I don't usually peel the taties, though of course you can if you want to.

Ingredients (6 good portions)

2 Finnan haddies (c. 600 gr.) OR smoked haddock fillets (c. 500 gr.)
1 onion
2 leeks
3–4 medium potatoes
400 ml. + 200 ml. water
450 ml. milk
50 gr. butter
Black pepper
Parsley or chives as garnish

Cuir an adag ann am praidheapan mòr le 400 gr. uisge fuar air an stòbha air teas meadhanach. Leig leis goil agus bruich an adag air a socair mionaid no dhà eile. Fhad 's a bhios an t-iasg a' bruich, gearr an t-uinnean agus a' phàirt uaine de na leigeasan gu mìn, agus gearr a' phàirt gheal ann an sliseagan tana.

Nuair a bhios an adag deiseil, thoir am praidheapan dhen teas. Thoir a-mach às an uisge i agus cuir gu aon taobh i. Cùm an t-uisge mar sùgh-èisg. Cuir pana mòr eile air an teas leis an ìm. Bruich na leigeasan agus an t-uinnean air an socair anns an ìm mu dheich mionaidean gus am fàs iad bog ach fhathast soilleir. Anns an eadar-ama gearr am buntàta ann an ciùban beaga .

Cuir am buntàta agus am piobar dubh dhan phana agus cuir mun cuairt iad am measg nan leigeasan fad mionaid no dhà, an uairsin cuir riutha an t-uisge san do bhruich an t-iasg tro chriathar mhìn. Lùghdaich an teas agus leig leis a' bhuntàta bruich gus am bi e bog.

Anns an eadar-ama thoir an craiceann agus na cnàmhan às na h-adagan agus cuir iad air ais sa phraidheapan fhalamh. Bris an t-iasg ann am bleideagan gu faiceallach, a' toirt an aire nach bi cnàmhan beaga air am fàgail ann.

Nuair a bhios am buntàta bog, thoir am pana dhen teas agus cuir am praidheapan a-rithist air leis na cnàmhan, an craiceann agus 200 gr. uisge gus an goil e, agus mar sin bidh beagan sùigh-èisg a bharrachd agad. Cuir ris a' bhrot e, tron chriathar mhìn.

Thoir an dàrna leth den ghlasraich às a' phana agus cuir e gu aon taobh. Cuir an dàrna leth de na bleideagan-adaig agus am bainne dhan phana, agus pronn e gu mìn le inneal-measgachaidh no plocan-buntàta.

Teasaich am brot a-rithist agus cuir e ann am bobhlaichean le spàin mhòr den ghlasraich agus de na bleideagan-adaig nach deach a phronnadh. Sgeadaich le peirsill no creamh-gàrraidh e. Ith e le aran cruasbach no aran-coirce agus ìm.

Put the haddock in a big frying pan with 400 gr. cold water on a medium heat. Let it come to the boil and simmer it for a further couple of minutes. While the fish is cooking, chop the onion and the green part of the leeks finely, and slice the white part thinly.

When the fish is cooked, remove the frying pan from the heat. Take the haddock out of the water and put to one side. Keep the water as stock. Put another large pan on the heat with the butter. Cook the leeks and the onions gently in the butter till they are soft but don't let them brown, for about 10 minutes. Meanwhile cut the tatoes into small cubes.

Add the tatoes and black pepper to the pan and stir them in with the vegetables for a couple of minutes, then add the water in which you cooked the fish, through a fine sieve. Reduce the heat and simmer until the tatoes are soft.

Meanwhile remove the skin and the bones from the Finnan haddies and put these back in the empty frying-pan for now. Carefully break the haddies into flakes, making sure no small bones are left in them.

When the tatoes are soft, take the pan off the heat and put back the frying-pan with the fish bones and skin and 200 gr. cold water. Boil them up to make a little more stock, and add this also to the soup, again through a fine sieve.

Remove about half of the vegetables from the soup with a slotted spoon and set aside. Put half the haddock flakes and the milk into the pan with the soup and puree it all finely with a blender or tatie masher.

Reheat the soup and serve in bowls with a large spoonful of the reserved haddock flakes and vegetables, garnished with parsley or chives if wished. Eat with crusty bread or oatcakes and butter.



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!

A Website to Watch

Instead of highlighting a website of my own choice this time, I thought I'd poll a few members of ACGA to find out what their favorite Gaelic-related websites are, and I'm glad I asked for their top *two* choices.



Everyone I asked about using on-line Gaelic resources named **Am Faclair Beag** as their top choice. Said one friend who travels a lot, “I don't, for example, carry a dictionary, even if I'm going to a Gaelic event. I just rely on Michael ☺ [Bauer].” If there are any Gaelic students out there who aren't already using this searchable dictionary, here you go: <http://www.faclair.com>



At least my friends' second choices showed a little variety. Well, just a little, anyway. **Rèidio nan Gàidheal** was mentioned second by about half of those who responded to my poll, but alas, I didn't word my question very well, and so I don't know which programs they're listening to. Here's a link to RnG's weekly schedule, and you can decide which ones are your favorites. <https://www.bbc.co.uk/schedules/p00fz181>

The “also mentioned” list included these brilliant suggestions:



Ceumannan. Although meant to be used with the series of books published by Stòrlann, Ceumannan includes lots of sound files, some with transcripts, ideas for language games, and class activities. The range of materials on offer makes it worth exploring the site carefully, and at the bottom of Ceumannan's homepage are links to Faclair Mòr, their new searchable phrasebook app. <https://www.storlann.co.uk/ceumannan/index.html>



Sgeulachdan Traidiseanta. On this website you listen to traditional Gaelic stories being read while you follow the words on the page. You will have to supply your own cup of tea. <http://www.sgeulachdan.scot/>



Stòr-dàta Briathrachais. This is a searchable on-line dictionary which helpfully also includes links from the word you've queried to other major on-line dictionaries. Also available as an app for your phone. <http://www2.smo.uhi.ac.uk/gaidhlig/faclair/sbg/lorg.php>



Comhairle nan Leabhraichean / The Gaelic Books Council. The online face of their bookshop on Mansfield Street in Glasgow can be accessed here in Gaelic or English, and who couldn't use just one more book? <https://www.gaelicbooks.org>



TAIC. This is a grammar-based set of lessons which include exercises and sound files. No colorful cartoon characters or step-by-step mini-lessons, just straight-forward explanations for how the grammar works. Although use of the website is free, all users are required to register. <http://www.taic.me.uk>



Litir à Dùn Èideann

by Jeff W. Justice

A Chàirdean,

My Scottish journey last year brought me in contact with people from all over the world. I went to Edinburgh to pursue an environmental studies degree, but I also took the opportunity to work with the local Gaelic community. Not surprisingly, a number of Americans are part of it. Adam Dahmer is a member of a close-knit group of post-graduate students I joined there. If you have not yet heard his name in Gaelic circles, let me introduce you to him. A native of Louisville, KY, he is pursuing a Ph.D. in Celtic Studies at the University of Edinburgh. His studies of our beautiful language began with an interest in Celtic mythology and paganism. In short order, he became conversant in the language. (He denies that he is fluent, but having heard him speak and sing in Gaelic, I strongly disagree!) He is an active participant in Edinburgh's Beltane Fire Society, which celebrates the Celtic Beltane and Samhain holidays each year with a series of dramatic public performances on Calton Hill and the Royal Mile.

Under the guidance of Prof. Wilson MacLeod, Adam's current research is in sociolinguistics, with an emphasis on use of Gaelic among students in Scottish universities and how they continue to use it after graduation. His goal is to assess the efficacy of these programs and determine which environments can best promote Gaelic among adult speakers. His research is in the early stages, but so far it shows that Gaelic is not in such a dire situation as some would have us believe. Nevertheless, he says, it has an uphill climb ahead of it to regain some of the ground it lost after the Highland Clearances.

Adam's work finds that Gaelic's future lies on both sides of the Atlantic. The Scottish National Party government is putting more and more resources into the language, and Nova Scotia has a Gaelic Renaissance underway. Shows such as *Outlander*, although highly romanticized, are exposing the general public to the language and encouraging both travel to the Scottish Highlands as well as a marked increase in interest in learning the language. Some of the production staff, he reports, have begun learning it as a result of their direct involvement with the show.

Much of the public opposition, Adam says, comes from the Lowlands and the cities, where resentment toward Gaelic is higher. Those who do not know it cannot access the Gaelic foundation of Scottish culture, and they choose to deride the language, ignore it, or even suppress it rather than learn it for themselves. It also still has the stigma in some social circles as a language of Teuchters, or "hicks," although this has been marginalized over the last four decades.

Community opposition is more of a background issue, in his opinion, as his current findings show most Scots are positively inclined toward Gaelic or are ambivalent. Ambivalence may be a greater threat toward the language than outright hostility, and for that reason he urges us to remain vigilant so that Gaelic will not fall into a critically endangered status. The key, he argues, is continued promotion of Gaelic education, and the work that he is doing is crucial to understanding how important Gaelic education is to the language's future.

To take Adam's argument one step further, understanding the place of Gaelic is crucial to maintaining our understanding of the Gaelic underpinnings of Scottish culture. If we do eventually lose it, we will lose with it an understanding of what being Scottish actually means, even if some Scots still refuse to accept the language's firm palm print on the history and culture of their country.

Le meas,

Jeff

Grandfather Mountain Song and Language Week 2018

Grandfather Mountain 20th Anniversary

When?	July 8th through July 13th, 2018
Where?	Lees-McRae College in Banner Elk, NC
What?	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!
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!

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



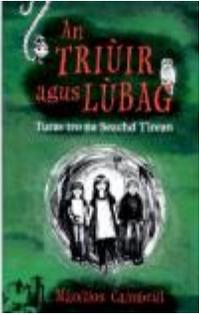
A native Gaelic speaker born in the Isle of Lewis and a graduate of Edinburgh University, Scotland, Catriona NicIomhair Parsons has been involved in the teaching of Gaelic language and song in North America for decades. For thirty summers, she taught Scottish Gaelic at the Gaelic College, St. Ann's, 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 18th and early 19th 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 U.S., 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 are available on the ACGA website: <http://www.acgamerica.org>



Book Review:

An Triùir agus Lùbag: Turas Tro na Seachd Tìrean

Maìlios Caimbeul, Claire Hemmings (Illustrator)

Published by Acair: 2016

Reviewed by Ted Brian Neveln

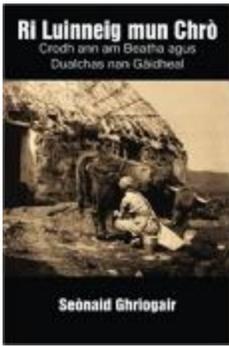
On the Isle of Skye, an 11-year-old girl named Flòraidh and her two slightly younger brothers explore the zinc shed of a deceased fisherman. They find a coil of rope with what appears to be candy in the center and start munching while heedlessly forgetting that he was rumored to use powerful hallucinogens. Their bodies plop unconscious to the floor while their minds drop into an alternate universe: *An Àite Eadar Beatha is Bàs*, although I would call it a place between John Bunyan and Terence McKenna. They meet the fisherman - a Druid in this world - who tells them that the only way to return home is to journey through seven lands, each one dominated by one of the Seven Deadly Sins. Earlier, Flòraidh had asked a question of her mother: “Dè an diofar a th’ eadar donas agus olc?” and now they get a chance to explore that question.

The Druid gives to them a wondrous serpent named Lùbag to be their spirit-guide. She has never made that journey before, but she is a powerful protector and a very necessary one since they are often in danger far worse than Alice ever faced when she chased the White Rabbit. They encounter the implications of one sin after another - as witnesses or victims, not perpetrators. They actually are decent kids and discover goodness and courage in each other that they were not previously aware of. They are certainly better people than some of the adults they meet. Lùbag is an ambiguous psychopomp; she prefers the shape of a shepherd’s crook or a Bishop’s crozier but she can instantly transform herself into a fanged snake or a ladder or a truss or a scythe or wield criminal skills such as invisibility and forgery. She evokes Celtic knot-work as well as the staff of Moses; her name seems to have many resonances in Gaelic as do the names of most of the characters they meet. She saves their lives repeatedly although she does have certain odd limitations. It is delightfully paradoxical to see a perky serpent heroine guiding the children. Flòraidh does not become a princess or obtain any super powers, although she and her brothers respond with altruism, courage, and steadfastness when the occasion requires it. They even help to rescue a plucky princess.

I do not understand all the symbolism but there seem to be many references to Scottish history. There is a mysterious reference to Mickey Mouse. It was interesting to see the land of lust - strictly G-rated but harrowing. Some of the lands are ruled by humans and others by non-humans. A comic interlude was the land of Sloth which is ruled by a very lazy cat – the one country where they feel at ease. The Christian symbolism is obvious but Caimbeul uses pagan motifs to tell a Christian tale. Lùbag and the children are hard to forget and I find myself going back to the novel repeatedly, not to mention finding many good opportunities to study the language.

The vocabulary and syntax are not difficult, most of the words can be found in Colin Mark’s dictionary although several required Dwelly’s dictionary or online resources. The grammar is advanced but not rococo. There are few tricky idioms, far fewer than I have seen in other books for much younger children. One spelling eccentricity is that *coltas* is spelled *colas* and *coltach* as *colach* but most other spellings are straightforward. There are some typos. It is divided into twenty chapters, and so a Gaelic reading group will find little difficulty doing one to three chapters per session. This children’s novel is worthwhile both for the lucid Gaelic and as a compelling story that will spark the imagination of adults.

An Triùir agus Lùbag won the Clan Currie Quaich Young Adult Literature Prize at the 2017 Royal National Mòd.



Book Review:

Ri Luinneig mun Chrò: Crodh ann am Beatha agus Dualchas nan Gàidheal

Seònaid Ghriogair

Published by Grace Note Publications, 2014

Reviewed by Michael Newton

If my memory serves me correctly – this was a fair number of years ago – Jim Watson gave a presentation at an ACGA event which he called “Toradh a’ Bhainne” / “The Milk Yield” because it focused on the central role of cattle in Gaelic folklife and tradition. Dairy products of various forms were the staples of the Gaelic diet before the twentieth century and *toradh a’ bhainne* could be taken metaphorically as the lifeblood of Gaelic society. One must be familiar with the multifaceted role of this animal to fully grasp how Highland society operated in the recent and distant past, and the many song-poems in which cattle feature implicitly and explicitly.

This recent book, *Ri Luinneig mun Chrò*, – which I only recently became aware of – makes a valiant attempt to provide a comprehensive view of cattle in Scottish Gaeldom, making extensive use of texts in both English and Gaelic over the course of several centuries. There are ten main chapters arranged thematically consisting of a total of 152 pages. This is followed by an extensive anthology of Gaelic songs used as primary source material in the first ten chapters, consisting of 296 songs covering a further 240 pages.

Seònaid Ghriogair’s task would be challenging enough as it is, but she chose to write the book in the language of the people she has studied: Gaelic. I’m glad to say that the Gaelic text is very well written, easy to read and a model of how to write scholarship suitable for a popular audience (literate in Gaelic, of course).

The thematic chapter headings are: *Crodh ann am Beatha nan Gàidheal* / Cattle in Gaelic Life; *Eilthreachd agus Atharrachadh* / Exile and Change; *Creach agus Call* / Raiding and Loss; *Buachailleachd* / Herding; *Bainne agus Bleoghan* / Milk and Milking; *An Àirigh: Ùrachadh agus Gaol* / The Sheiling: Renewal and Love; *Dròbhaireachd agus Fèilltean* / Droving and Markets; *Creideamh, Os-chràbhadh agus Dìomhaireachd* / Beliefs, Rituals and Secrecy; *Tairbh agus Tàlaidhean* / Bulls and Lullabies.

Indices at the end of the book cover place names, people, and subjects, enhancing the value of the volume as a reference work. This book is very affordable (£20), is easy to read, and offers a valuable window into traditional Gaelic folklife. I highly recommend it.



Chicken_456645_1280

Counselling, CCO Creative Commons, www.Pixabay.com

Answer to Seanfhacal na Ràithe, p. 8

Gog mòr, ugh beag.
Big cluck, little egg.

2018 ACGA Board of Directors Election Results

This year two candidates stepped forward to fill two vacancies on the ACGA Board of Directors. ACGA is an entirely volunteer-led organization, and as such could not exist without members willing to serve on the Board and/or be involved in other activities of the society.

Jeff Justice is serving his second term on the Board of Directors. During his first term Jeff filled the position of Vice-president, during which he worked with board members to redefine the role of ACGA and how to move forward in support of Gaelic in North America.

Jeff is also a regular contributor to *An Naidheachdan Againne*, with his “Litir à Dùn Èideann”, which he began when he was a student at the University of Edinburgh. He has also begun a long-term research project into the variety of Gaelic self-study tools online.

His goals for his second term include continuing to raise ACGA’s profile and grow its membership, especially among Americans abroad who take an interest in Gaelic and broader Celtic studies, as well as working with the Board to develop and deliver educational materials and opportunities for those who wish to learn it.

Erin Park has been studying Scottish Gaelic since late 2007 while in her teens. She has achieved a level of fluency that allows her to be conversational in any situation, whether on the radio, at school, or among native speakers.

She is a recent graduate of the University of Glasgow, interested in sociolinguistics of minority languages, cultural anthropology, and heritage transmission. In December 2016 she completed her undergraduate dissertation, entitled “Ag addigeadh ris ar cànan: gnìomhairean gallda anns a’ Ghàidhlig” or in English “Adding to our language: Loan Verbs in Scottish Gaelic.”

On her first term on the Board, Erin worked on ACGA’s social media presence, contributed valuable ideas to Board discussions and the new plans for ACGA as it migrates to a more membership-oriented approach.



Dè Tha Dol? Gaelic Events

An t-Òg-mhios 2018 / June 2018

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/>

Fèis a’ Chidsin / Kitchen Fest, Cape Breton Island, NS, June 29 – July 7, 2018

This annual celebration of Cape Breton-based Gaelic music takes place over 9 days and is held in 39 venues with over 120 events and 200 performers from the local area and Atlantic region. Each of the over 80 live performances will feature a Gaelic-speaking host or hostess. See. <https://kitchenfest.ca/>

An t-Iuchar 2018 / July 2018

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

Registration is now open for ACGA’s Grandfather Mountain Gaelic Song and Language Week in Banner Elk, NC, July 8-13. This year’s instructors are Margaret Bennett (Scotland), Catriona Parsons (Cape Breton), and Jamie MacDonald (North Carolina). Join us for a fantastic week of singing and Gaelic language classes, followed by the Grandfather Mountain Highland Games and North Carolina Mòd.

<http://www.acgamerica.org/register-for-the-2018-grandfather-mountain-gaelic-song-language-week/>

Sgoil-Shamhraidh, Colaisde na Gàidhlig / Summer School at the Gaelic College of Arts & Crafts, St. Ann's, Cape Breton Island, NS, July – August, 2018

See <http://gaeliccollege.edu/study-with-us/summer-school/> for course descriptions and dates.

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 who 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/>

Bu Deònach Leam Tilleadh / 20th Annual Gaelic Concert Series, Christmas Island Fire Hall, Cape Breton, NS, July 17, 24, 31 and August 7 & 14, 2018

Tickets must be purchased at the door on a first come, first served basis. Doors open at 7 pm.

<http://feisaneilein.ca/concerts/>

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 6–10, 2018

Gaelic 2, Gaelic 4, Gaelic 6, Gaelic 8, A Seascope 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/>

Fergus Scottish Festival & Highland Games, Fergus, ON, August 10 – 12, 2018

With guest Gillebride Mac'IlleMhaoil. See <https://fergusscottishfestival.com/>

Cùrsaichean Samhraidh / Summer Short Courses, Sabhal Mòr Ostaig, Skye, August 13 – 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 – 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/>

Féis an Eilein / 28th Annual Christmas Island Féis, Christmas Island Fire Hall, Cape Breton, NS, August 21 - 25, 2018

Concerts, Gaelic song and language workshops, milling frolics and more. Download the schedule here:

<http://feisaneilein.ca/wp-content/uploads/2018-Feis-Brochure.pdf>

Directory of Gaelic Classes & Study Groups

Arizona

Tucson

Classes

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

California

Sacramento Area

Classes

Donnie MacDonald minchmusic@comcast.com

Colorado

Boulder

Study Group

Sue Hendrix susan.hendrix@colorado.edu

<http://moosenoodle.com/language/boulder/>

Denver

Conversation Group

Monthly at Stella's Coffee Shop

Reese McKay reese.mckay25@gmail.com

San Luis Valley

Daily Gaelic

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

<http://www.gaidhliggachlatha.com>

Find us on Facebook

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

Illinois

Springfield

Study Group

Bill McClain

217-854-7918

<https://tinyurl.com/SpringfieldILLGaelic>

Maryland

Baltimore

Study Group

<https://tinyurl.com/BaltimoreGaelic>

Rick Gwynallen Rgwynallen@yahoo.com

301-928-9026

New York

New York

Classes

New York Caledonian Club

Contact Barbara L. Rice, Chair, Scottish Studies

Barbara.Rice@nycaledonian.org

<http://www.nycaledonian.org/studies.php>

North Carolina

Triangle / Raleigh area

Study Group

An Phillips fiongeal@gmail.com

Virginia

Catlett

Local in-person and via Skype

Michael Mackay mackay@progeny.net

Northern Virginia-Washington, DC-Maryland

Gàidhlig Photomac

Gaelic Learning Community

Regular workshops and social events

Join us on www.Meetup.com

Contact Liam willbcassidy@gmail.com

Washington

Seattle

Classes & Study Groups

Slighe nan Gàidheal

<http://www.slighe.com>

Canada

Ontario

Toronto

Classes

Comann Luchd-Ionnsachaidh Thoronto

Gaelic classes & private tutoring

<http://www.torontogaelic.ca>

Québec

Montréal

Study Group & Celtic choir

Linda Morrison linda@lindamorrison.com

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

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ACGA Online Faces

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

- www.acgamerica.org, our main website, containing a blog for announcements, tips, articles, etc.; an archive of newsletters; detailed information about our major events; information about ACGA and how to join; learning resources; and more.
- <http://forum.acgamerica.org/>, our collection of conversational forums.
- <https://www.facebook.com/ACGAGaelic>, our Facebook page.
- www.youtube.com/user/ACGAmerica, our YouTube channel with video content.
- <https://twitter.com/ACGAGaelic>, our Twitter account, used for ACGA announcements.
- <http://usmod.wordpress.com/>, the ACGA Mòd website, containing information about past, present, and future Mòds.
- <https://www.facebook.com/groups/1463155417230179/>, a special Facebook page for our Gaelic Song and Language Week at Grandfather Mountain.

An Naidheachd Againne

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

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