

An Naidheachd Againne

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Seo an sgeul air dè thug Àdhamh Ó Broin gu bhith ag ionnsachadh dualchainnt Earra Ghàidheal agus mar a rinn e sin. Cha robh e furasta los nach robh air fhàgail ach beagan luchd-labhairt. Rinn e a' chùis co-dhiù, agus tha e a' toirt dùbhlán do dhaoine eile a leantainn.

This is the story of what brought Àdhamh Ó Broin to learn the distinct Gaelic dialect of his home district and how he went about it. The task was difficult since little of the Argyll dialect was still in use at the time, but he succeeded and challenges others to follow his lead.

Gàidhlig Arra-Ghàidheal (Gàidhlig Earra Ghàidheal) The Argyll Dialect *le Àdhamh Ó Broin*

'S e sgeul a th' ann gu dearbh, mar a thuair mise air m' ais a dh'Arra-Ghàidheal. Dh'fhàg mi an Rubha Bàn, beagan tuath air Taigh na Bruaich ann an Comhghall, ann an 1998 's cha do thill mi gu 2008. San eadar-ama, rugamh dà chaile, Eilidh 's Caoimhe 's bha mo bhean an dùil ri dithist eile, Lachann 's Saorsa. Bha mi air Gàidhlig ionnsachamh ach cha robh mi ach air ùr-thóiseachamh air m' aire a thoirt air cainnt Arra-Ghàidheil. Chan ann às Uibhist na Leodhas a bha mi 's mar sin, cha robh e dhìth orm a' chainnt aca-san a bhruidhinn. Co-thiù, bha gu leòr a dhaoine ag ionnsachamh na Gàidhlig ud; dhèanainn

It's a story indeed, how I got back to Argyll. I left the Pale Point, a little north of the House of the Bank in Cowal in 1998 and I didn't return until 2008. In the meantime, two lassies were born, Eilidh (Helen) and Caoimhe (Hospitable) and my wife was expecting another pair, Lachann (Loch-land) and Saorsa (Freedom). I had learned Gaelic but I had not but newly started to bring my attention onto the speech of Argyll. It wasn't from Lewis or Uist that I was and therefore, I wasn't interested in speaking their way (lit. speech). Anyway, there were plenty of people learning that Gaelic; I would do more good (lit. use) placing importance on somewhere the



Red Ruairidh Kilts 2016

Àdhamh, Lachann 's beagan plòigh le sean aodach air mullach Dhùn Ad

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

tuilidh feum suim a chur ri àiteigin far nach robh a' cháineil a' chòr cho làidir. Shin agad na reinn mi ma-tà, ach cha robh mi eòlach air leobhar na gas eile a bheireamh seachad stiùireamh dhomh air an rathad air aghaidh.

Cha b' e mise a' chiad neach a dh'fheuch air rudaigin da leithid an Arra-Ghàidheal. Bha dithist air thóiseachd orm, Pàraig Mac-Neacaill á Port na h-Apann 's Griogair Labhraidh á Bail' a' Chaolais. Gu dearbh, is Pàraig – cho fad 's is fiosraich mi – a' chiad fhear riadh a dh'ionnsaich dual-chainnt Arra-Ghàidheil gu fileantas. Thachair mi air nair a dh'imrich m' athair bho Chomhghall gu Port na h-Apann bho cheann fichead bliana. 'S e duine mór, laghach a th' ann am Pàraig, fear fuasach inntinneach a bha air a dhòigh-labhairt a stéidheachamh ann an cainnt Dhomhaill Mhic-Ille-dhuibh nach maireann á Lios Mór. Bha e togail na cáineil seo bho bha e sè blian' deug. Thug mi mo bhriathrachas stéidhichte a-staigh ga fhaicinn 's thug mi 'n aire ris an atharrachamh mhór a bh' ann 's e san a' bruidhinn.

Chaidh mi 'hé 's Pàraig a-nunn do Lios Mór a dh'fhaicinn nan Gáidheal 's tha deas cuimhne agam air a' chomhradh a bh' againn comhla. Bha a chainnt cho dòigheil, làn ghnathanas nach cualaidh mi roimhe 's bha m' inntinn a' feuchainn ris an glacamh uile. Bha an aimsir robach, grot 's bha an t-uisge taomamh á na neòil gu tróm. Chóisich sinn thun an "ionad-choimhearsnachd" mar a their ead, 's cha do dh'fhàn mi ach nam sheasachd ag éisdeachd ri Pàraig 's e bruidhinn ri na sean-daoine ann an Gàidhlig cho briagh sa chualaidh mi roimhe no na dhéidh.

Bha mi air dol a shealltainn air Pàraig gu bitheanta sna blianaichean bho sin 's beag air bheag, dh'ionnsaich mi Gàidhlig Lios Mhóir bhuaidhe. 'S ann mar sin a thóisich mi air an rathad fa bheil mi an ceartair. Chuir mi Pàraig agus Griogair ri chéile. "Shaoileadh tu gun do dh'ionnsaich e Gàidhlig aig glùn a mháir," thuirt Pàraig rium agus 's e an fhirinn a bh' aige glé cheart. 'S ann a bha comas-ailis ghasa an dàn don triùir againn 's feumaidh sinn a bhith gu math taingeil gun ann. Tha dual-chainnt ann an tìr-mhór Arra-Ghàidheil beò thathast air tàilleabh sin.

language wasn't anything like as strong. There you have what I did then, but I was not familiar with a book or anything that would give out (lit. past) guidance to me on the road forward.

I was not the first person who tried something of the like in Argyll. There was a pair ahead of me, Paddy MacNicol of Port Appin (lit. the Appin Port) and Gregor Lawrie of Ballachulish (lit. the Village of the Narrows). Indeed, Paddy is – as far as I am aware – the first man ever who learned an Argyll dialect to fluency [from scratch]. I happened upon him when my father removed from Cowal to Port Appin twenty year ago. Paddy is a big, kindly fellow, a terribly interesting guy who had established his mode of speech in that of the late Donald Black of Lismore (lit. the Great Garden). He was learning (lit. lifting) this language since he was sixteen years

[old]. I took my standard vocabulary in to see him and I noticed the big difference (lit. change, i.e. between our dialects) that was there as he spoke.

Myself and Paddy went over to Lismore to see the Gaels and I have a ready memory of the conversation we had together. His speech was so spot-on, full of idioms

I had never heard and my mind was trying to grasp them all. The weather was ugly, nasty and the rain was pouring out of the clouds heavily. We walked to the "community centre" as they say [this is not a native expression], and I stood just where I was [saying nothing] listening to Paddy as he spoke to the old folks in Gaelic as lovely as I had heard before or since (lit. after it)

I had gone to look [in] on Paddy often in the years since then and little by little, I learned Lismore Gaelic from him. Tis like that that I started on the road where I am just now. I put Paddy and Gregor together (i.e. introduced them). "You would reckon that he learned Gaelic at his mother's knee," said Paddy to me [about Gregor] and tis the truth he had right enough. Tis that the superb ability of mimicry was fated to the three of us and we must be very thankful it was. Dialect in the mainland of Argyll is alive yet because of that.



Àdhamh ann an Comhghall leis a' Chaolas Bhodach air a chùl
Alba Images 2015

Bha e riadh a dhìth orm tuilidh fios fhaodainn air cáineal mo dhùthcha 'hé. Cò ris fo ghréin a-nis a bha Gáidhlig Dhail Riada coltach, cainnt an àite a thug dhomh m' àraich? Chaidh mi a-staigh do Sgoil Eòlais na h-Albann feuch am faighinn gas á Comhghall, Cnapdail na Cille Mhàrtainn. Thuair mi uabhas 's thóisich mi air ionnsachamh mar a bhruidhninn fo dhòigh nan laoch sna seana chlàran. Oidheche an déidh a chéile, ghabh mi gu cadal le guthan nan sean-daoine ás Arra-Gháidheal nam inntinn gus an robh mi fileant' air fad. Fad na h-ùine sin, bha mi bruidhinn na Gáidhlig gun stad, gun fhacal sam bith da Bheurla ri mo chuid chloinne 's a-nis tha 'd coimheach teòma air a' cháineil. Gu dearbh, 's e a' Gháidhlig a-mhàin a bhruidhneas ead ri chéile.

Chan eil mi 'm beachd gu robh saoghal na Gáidhlig deis air son ais-éiridh nan

dual-chainnt. Gu ìre, tha m' obair air an ceòl a chur air feamh na fìdhle. Cha chreid mi nach e rudaigin glé dhìth a bha sin. Chan ann coltach ris a' Bheurla a tha a' Gháidhlig, ach bithidh a' chuid as motha de dhaoine feuchainn air a làimhseachamh 's air a h-ionnsachamh mar gun ann. Theirinn gun ann ag ionnsachamh dual-chainnt a gheobhas sinn as dlùithe air cridhe na cáineil. Tóisich air Gáidhlig stéidhichte gu dearbh, ach cum ort thun dual-cainnt na déidh. Le bhith ag innseamh na firinne, chan eil gas de ghnothach cho mór againn an ceartair sa tha dìth luchd-labhairt ann an Dail Riada. Tha sinn am feum air muinntir ùr, daoine a bheireas a' chainnt leocha sna laithean ri thighinn. Ma tha obair a dhìth ort, cuir taic ruinn, ionnsaich Gáidhlig Dhail Riada 's cuir do chuid 'hé ri gnothach mór, bithidh fàilte chridheil romhad.

Ma tha sibh ag iarraidh tuilidh fios air na tha dol againn, gheobhar ann an www.dalriada.scot i agas ann am Facebook agas Twitter @DalriadaGaelic

Slàn leibh air an àm, a chàirdean!

I was ever interested in getting more information on the language of my own country. What under the sun now was Dalriada Gaelic like, the speech of the place that gave to me my upbringing? I went in to the School of Scottish Studies to see if (lit. try) I would get anything from Cowal, Knapdale or Kilmartin. I got a large amount and I started learning how I would speak in the manner of the heroes in the old records. One night after the other, I took to sleep with the voices of the old folks from Argyll in my mind until I was entirely fluent. Throughout that time, I was speaking the Gaelic continuously, without a single word of English to my share of children and now they are incredibly (lit. strangely) adept at the language. Indeed, it's exclusively the Gaelic they speak to each other.



Ealasaid Ni Bhroin 2015
Ràibeart Mac a' Bbhiocair, Àdhamh, Saorsa, Caoimhe 's Lachann

I don't think the Gaelic world was [entirely] ready for a resurgence of the

dialects. To an extent, my work [and that of others like me] has put the cat among the pigeons (lit. the music throughout the fiddle). I believe that it was [actually] something very necessary. Tis not similar to the English that Gaelic is, but the vast majority of people try to handle her and learn her like she is. I would say that it's by (lit. at) learning dialect that we get closest to the heart of the language. [When learning], start with standard Gaelic indeed, but keep on towards a dialect after it. To tell the truth, there isn't any business so important to us just now as a lack of speakers in Dalriada. We need a new people (lit. new inhabitants), people who will take the speech with them in the days to come. If you lack a challenge, lend your support to us, learn Dalriada Gaelic and put your own share to a big thing, there will be a hearty welcome for (lit. before) you.

If you want more information on what's happening with us, it can be found in www.dalriada.scot and in Facebook & Twitter @DalriadaGaelic

Health be with you for now, relatives!

An MP3 audiofile of Àdhamh Ó Broin reading this article in the Argyll dialect can be found at http://download.acgamerica.org/ANA/ANA_2016-06_AdhOB_Dialects.mp3

BEINN SEAN AIR GRANDFATHER MOUNTAIN GAELIC SONG & LANGUAGE WEEK

The 2016 ACGA Gaelic Song and Language Week (GSLW) is almost here. From July 3rd to July 8th, Lees-McRae College, Banner Elk, NC, will resound with Gaelic!

This year we have three teachers (how's your math): two from Scotland and two from Nova Scotia. These are Joanne MacIntyre from Nova Scotia, Màiri MacInnes from Scotland and Catriona MacIver Parsons who is from the Isle of Lewis in Scotland but lives in Nova Scotia and has been teaching there and elsewhere in North America for many years.



New to our teaching staff this year is **Màiri MacInnes**, a native Gaelic speaker from South Uist in Scotland. Màiri is one of the most celebrated and sought after Gaelic singers in Scotland, where her voice is a regular fixture on Gaelic radio and TV. Màiri has entertained his Royal Highness, The Prince of Wales, at Holyrood Palace and has also performed as a soloist at the world famous Edinburgh Military Tattoo. She is a winner of the prestigious gold medal at the Royal National Mòd and the Pan-Celtic Festival in

Killarney, Ireland. In her early years she sang and recorded with the bands Runrig and Mouth Music. Since then she has recorded several solo CDs.

Also new to GSLW this year is **Joanne MacIntyre**, a native Gaelic speaker from Cape Breton and also a beautiful singer. She has been teaching Gaelic in a very successful program in the Cape Breton schools, and she is currently fulfilling the requirements for her master's degree in education. An excellent introduction to Joanne can be found at <http://fpsproductions.tv/fps/?cat=1&cat=1&s=Joanne+MacIntyre>



Catriona Parsons is a regular teacher and adjudicator at ACGA events and we're glad she's returning to GSLW. She is one of the foremost Gaelic teachers in North America, having taught Gaelic at Dartmouth College, St. Francis Xavier University, and Cape Breton University. This past winter she was in New Zealand teaching at a university there. Anyone who has taken a Gaelic course from Catriona will know what a fantastic teacher she is. In addition to her Gaelic teaching abilities, she is a talented Gaelic singer, having placed as first runner-up at the Royal National Mòd in Scotland.

All levels of learning are welcome at our Gaelic Week in the beautiful mountain resort of Banner Elk, NC. To find out more, simply go to <http://www.acgamerica.org/events/grandfather-mountain/info/>. You can register and pay online at <http://www.acgamerica.org/events/grandfather-mountain/2016-gfm-reg/>. We hope to see everyone there!



Litir bho'n Cheann-Suidhe

le Micheal MacAoidh

a Chàirdean,

Tha sinn air tighinn dhan àm dhe'n bhliadhna nuair a ch'inn saoghal na Gàidhlig a' tighinn beò mar a ch'inn an saoghal nàdurach a' tighinn beò as dèidh mìosan de dh'aimsir neo-shocrach is fuar. Tha cothroman ann a dhol gu fèisean, geamannan, cuirmean-cnuic, agus, gu cinnteach, gu iomairtean a bhuineas dhan Chomunn againn. Sa mhios seo, bidh mòd ann an Ohio (Mòd nan Lochan Mòra), agus ma bhios cothrom ann dhuibh a dhol ann, b' fhiach e, leis gum bi Lodaidh MacFhionghain na bhreitheamh ann am-bliadhna. Agus, ann am beagan sheachdainean, bidh Beinn Seanair ann, far an cuir sinn fàilt' air Catriona Parsons, Joanne Nic an t-Saoir, agus Màiri NicAonghais, an luchd-teagaisg againn am-bliadhna. Bidh seo gasda do dhuine sam bith a thèid ann, agus tha fhios gun ionnsaich sibh mòran fhad 's a bhios sibh ann – gun luaidh air an spòrs is fealla-dhà a thig an lùib seachdain Bheinn Seanair!

Mar as fhaid' a tha na bliadhnaichean a' dol seachad, 's ann as motha a tha ACGA a' feuchainn ri rudan ùr a dhèanamh airson a' Ghàidhlig a bhrosnachadh agus a thaiceadh. A bharrachd air rudan mar a thug sinn taic-airgid do dh'iomairtean mar Mòd nan Lochan Mòra ann an Ohio, GaelicUSA, agus A' Togail na Gàidhlig, agus iomairtean mar Beinn Seanair, tha daoine ann an ACGA air prògraman a chur air an eadar-lìon, leis a' bhuidheann Rèidio Guth nan Gàidheal. Ged a chaidh a' bhuidheann seo tro iomadh càs a' cumail na prògraman aca fhèin air an àidhear, tha e coltach gum bi àite ann do'n stèisean, agus 's ann an sin a gheibh daoine ann an Ameireaga a Tuath (agus na Gàidheal air feadh an t-saoghail) buannachd – agus chan eil e dona idir gu bheil ACGA agus a' Ghàidhlig air an ainmeachadh air làraich-lìn mar Facebook. Eadar prògraman ciùil, naidheachd mu dheidhinn Latha na Gàidhlig sa Ghiblean, agus a-nist, prògram ùr litreachais, tha ACGA a' dèanamh a chuid airson Gàidhlig a chumail air bilean an t-sluaigh air feadh an t-saoghail.

Le meas,

Micheal MacAoidh



Letter from the President

by Mike Mackay

Dear friends,

We have come to the time of year when we see the Gaelic world revive as we see the natural world revive after months of uncomfortable, cold weather. There are chances to go to festivals, games, concerts, and, for certain, to events connected to our own society. This month, there will be a mòd in Ohio (The Great Lakes Mòd), and if you have a chance to attend, it would be worth it to go since Lewis MacKinnon will be the adjudicator this year. Also, in a few weeks, there will be Grandfather Mountain, where we will welcome Catriona Parsons, Joanne MacIntyre, and Màiri MacInnes, our teachers this year. It'll be great for anyone who attends, and you'll certainly learn a lot while there, not to mention the fun and amusement that comes with Grandfather Mountain!

As the years go by, ACGA tries more and more to do new things to encourage and support Gaelic. In addition to giving monetary support to events like Mòd nan Lochan Mòra in Ohio, GaelicUSA, and "A' Togail na Gàidhlig," and events like Grandfather Mountain, ACGA members have put programs on the Internet, by the Rèidio Guth nan Gàidheal team. Though this group went through many struggles keeping its programs on the air, it seems that there is a place for the station; it's there that North Americans can get benefit – and it's not bad at all that ACGA and Gaelic are mentioned on web pages like its Facebook presence. Between song programs, news about Gaelic Twitter Day in April, and now, a literary program (coming soon!) ACGA is doing its part to keep Gaelic on people's lips all over the world.

Respectfully,

Michael Mackay

Editors' note: You'll find details about Mike's new program on page 21 of this issue.

Tha Erin Park na h-oileanach aig Oilthigh Ghlaschu ag ullachadh airson a' bhliadhna mu dheireadh aice ann an ceum Gàidhlig is Cànan na Beurla. 'S ann à Pennsylvania a tha i o thùs agus bha, is tha, i air a bhith an sàs ann an ACGA bho aois òg.

After reading author Alison Lang's description of Sandstone Press' Lasag series in *An Naidheachd Againne* 2016-1, we were interested to see how one of her own books, *An Aisling*, appealed to a fluent young learner. Erin Park, a student at Glasgow University, is preparing for her final year in a degree program in Gaelic and English language. Originally from Pennsylvania, she has been active in ACGA from a young age.

Lèirmheas-Leabhair: *An Aisling*, Alison Lang *Lèirmheas le Erin Park*

Cha robh mi idir cinnteach dè bha romham nuair a dh'fhosgail mi "An Aisling" le Alison Lang. Tha mi air leabhraichean ùra Gàidhlig gu leòr a leughadh, ach cha do leugh mi gin de na leabhraichean aig Lang roimhe. Ach tha mi toilichte gun do leugh – thug an leabhar seo tlachd dhomh.

Chanainn gur e leabhar mu a bhith a' tighinn gu ìre a th' ann "coming of age" mar a chanas iad – ged a tha e a' leum air ais 's air adhart nam beatha. Tha am prìomh character, Mòrag, a' fulang bho aillse-broillich, agus tha i airson an eachdraidh-beatha aice a chur air an duilleig. Thòisich i sgrìobhadh nuair a bha a mac a' rànaich le trom-laighe, far a bheil e a' faicinn a mhàthair ceart. Tha i a' dol a chur na sgeòil eatarra sìos gus an leugh e mu deidhinn nuair a tha e nas sine.

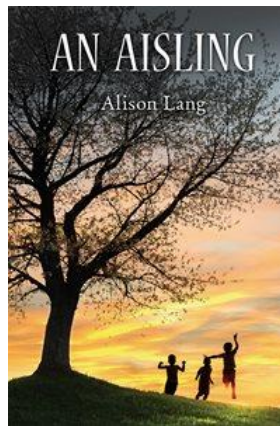
Tha an leabhar gu fìrinneach mu dheidhinn sia caractaran: Mòrag, Donnachadh, Eilidh, Ishi, Pàdraig, agus Màrtainn. Tha an cunntas a' tòiseachadh aig an oilthigh, ann an Dùn Èideann, 's iad a' coinneachadh ann an Roinn na Ceiltis. An sin, fàsaidh iad gu bhith nan dlùth-charaidean, caraidean Gàidhlig.

Tha aisling aca – tha dòchas aca gun urrainn dhaibh coimhearsnachd bheag ùr Gàidhlig a thòiseachadh, far am bi iad uile a' strì gus Gàidhlig a-mhàin a chleachdadh nam beatha-làitheil. Nach eil aisling mar sin air a bhith againn air fad àm no àm air choreigin?

Ach beag air bheag tha cùisean air atharrachadh, agus bidh beatha Mòraig air a tionndadh bun os cionn uair is uair. Tha an leabhar a' togail cheistean: Dè th' ann an càirdeas? Dè th' ann an dilseachd? Dè tha romhainn ma tha na fileantaich a' call an cuid Gàidhlig, air an sgapadh air feadh an t-saoghail? Agus... an tachair 'An Aisling' a chaoidh?

Book Review: *An Aisling*, Alison Lang *Review by Erin Park*

When I first opened "An Aisling" by Alison Lang, I had no idea what to expect. I have read plenty of new Gaelic novels but I was unfamiliar with Lang's work. I am happy that I did – I enjoyed reading 'An Aisling' from start to finish.



I would classify the story as being one of "coming of age" – but one that jumps between the present and the past. The main character, Mòrag, is suffering from breast cancer, and she wants to preserve her life story. She starts writing when her son wakes up crying from nightmares, in which he sees his real mother. She intends to record her relationship with his mother so he can learn about her when he's older.

The story revolves around six main characters: Mòrag, Donnachadh, Eilidh, Ishi, Pàdraig, and Martin. Mòrag's tale begins at the University of Edinburgh, at the Celtic department. There they grow to be close friends. Gaelic unifies them.

These friends, representative of modern Gaels, have a dream. Hopeful that they can build a new Gaelic community, where only Gaelic is used in daily life. Haven't we all had a dream like that?

But little by little, things change, and Mòrag's life will be turned upside-down again and again. The story raises the questions: what is friendship? What is loyalty? What can we expect if Gaels are losing their Gaelic, dispersed all over the world? And... will "the dream" ever happen?

'S e sgeul agus caractaran air leth tlachdmhor a th' ann. Air an libhrigeadh bhon chiad-phearsa, bha mi am broinn inntinn tè a tha a' riochdachadh nan nuadh-Ghàidheal. Dh'ionnsaich i a cuid Gàidhlig na h-inbheach, a' fuireach air a' Ghalldachd, agus tha sealladh farsaing is dòchas aice mu staid na Gàidhlig na cridhe. Ach aig an aon àm tha barrachd innte: tha i tinn; chan eil an obair aice riamh air còrdadh rithe uiread sin; tha trioblaidean na càirdeas ris an duine aice; tha a h-athair a' fulang le Alzheimers... Fhad 's a bha mi a' leughadh mu a beatha, mar a bha 's mar a tha i, bha mi a' faireachdainn co-fhaireachdainn rithe. 'S e caractaran air leth firinneach a th' annta, air an deagh riochdachadh.

Tha an stoidhle sgrìobaidh aig Lang brèagha, le beagan de bhlas luchd-ionnsachaidh ùr oirre, a bha a' còrdadh rium agus a bha a' dol a rèir a' charactar fhèin. Le sin a ràdh, cha robh a' Ghàidhlig simplidh.

Mholainn 'An Aisling' gu mòr, gu h-àraid airson duine sam bith aig a bheil no aig an robh aisling air choreigin.

As her story is told through the first-person, I was drawn into the mind of a woman who represented new Gaels. She learned Gaelic as an adult, living in the Lowlands, with an optimistic view about the state of Gaelic at her heart. But at the same time, there's more to her character than just Gaelic: she is ill; she doesn't particularly like her job; she has problems in her relationship with her husband; her father is suffering from Alzheimers... As I was reading her story, the times past and the times present, I felt empathy with her. On the whole, Lang's characters are relatable and well-constructed.

Lang's writing style is lovely, with a modern learner's accent that I liked very much and that was consistent with the character herself. That being said, the Gaelic would not be easily understandable to new beginners.

I would recommend 'An Aisling' with delight, especially to anyone who has or who had a dream.



Book Review: **La Gaela Lingvo en Skotlando (The Gaelic Language in Scotland), Garbhan MacAoidh**

Review by Jeff Justice

Every once in a while, we find an unexpected gem online while searching for something else entirely. A few weeks ago, I was checking Amazon for Gaelic-language texts on current events, when I came across a book written in Esperanto entitled *La Gaela Lingvo en Skotlando* by Garbhan MacAoidh (Girvan McKay). Having read several of his other books, among them *Tasgaidh: A Gaelic Thesaurus* and his excellent translation of the Esperanto poem *La infana rasa* into Scots and Gaelic, I was intrigued and looked forward to reading it. MacAoidh intended for this book to be a quick introduction to the language for the Esperantist, and at a short 48 pages it might even fit into the "Very Short Introduction" series published by Oxford University Press.

Esperanto is a constructed language, invented in the latter half of the 19th Century, intended to be a

universal second language designed to bring mankind together by breaking down communication barriers through a tongue with no national attachments. It has a very simple grammar, a phonetic pronunciation system, and a vocabulary made of familiar words derived largely from Romance and Germanic languages. While the language never achieved the goals set for it by its creator, it nevertheless gained a following as well as support from academic, religious, and some governmental sources. Estimates place the number of speakers worldwide at some 2 million and in over 100 countries. One website I read claimed that an Esperanto student could become relatively fluent within just a few months of dedicated study. If only Gaelic were as simple

La Gaela Lingvo en Skotlando is practically a two-part book. The first sections are dedicated to introducing the language itself. MacAoidh touches

briefly on the alphabet and pronunciation, mutations, the case system and declensions, and the verb system. He does provide examples in Gaelic of these points of grammar along with Esperanto translations. His treatment of the grammar is so brief, however, that it makes the language appear far simpler than it really is. To his credit, he does acknowledge its difficulties: “*Povas esti, ke gramatike, la skotgaela ne estas aparte malfacila kompare kun, ekzemple, la germana aŭ la rusa, sed ĝi estas multe pli komplika ol la angla aŭ la skandinavaj lingvoj (krom eble la islanda).*” (*It may be that grammatically, Scottish Gaelic is not particularly difficult compared with, for example, German or Russian, but it is much more complicated than English or the Scandinavian languages except perhaps Icelandic.*) However, as I read this, I found that the treatment of the grammatical points is shallow enough that this might work better as a Wikipedia article than a published book.

Research shows that a learner who studies Esperanto as the first foreign language has an easier time picking up additional natural languages afterward than someone who does not know it. I know several Romance languages plus Danish and Icelandic in the Germanic family, so I can read Esperanto with minimal help of a dictionary or translation program. I never touched an Esperanto book until well after I began my Gaelic studies. This said, I seriously doubt that a student with prior knowledge of Esperanto will find it of much use in learning Gaelic. In fact, I would expect that an Esperantist would be in for quite a shock at how much more difficult Gaelic is to learn in comparison with Esperanto. This could be

obvious if the reader notices that the Esperanto translations bear no resemblance whatsoever to the Gaelic written right beside them.

Where MacAoidh does succeed is where his talents clearly lie, and that is in translation. The second part of the book introduces Gaelic fiction, non-fiction, and poetry now in print, including a respectable bibliography of sources (many of which will be familiar to us in the ACGA). Gaelic is very much a symphonic language that readily lends itself to poetry and prose. Esperanto, despite its constructed origin, has its own lyrical quality owing to heavy use of vowel and diphthong suffixes as grammatical markers. MacAoidh’s Esperanto translations remain quite faithful to the original Gaelic poetry and preserve as far as they can the cadence and lyrical beauty of the originals.

The book does have a number of website references for formal Gaelic courses as well as the aforementioned bibliography following the literature section, but the prose merely skims the surface such that it can scarcely spark an interest in digging deeper into Gaelic. MacAoidh is to be congratulated for making this effort at introducing one of the world’s more complex languages to a community that values simplicity. If he ever offers a second edition, I hope he will expand greatly on what he presented here.

MacAoidh, Garbhan. 2014. *La Gaela Lingvo en Skotlando*. Motherwell, Scotland: Esperanto-Asocio de Skotlando.



Seanfhacal na Ràithe – Pictured Proverb

Do you know what familiar Gaelic proverb is illustrated here?

Check page 20 to see if you’re right.



“Ireland 2015”

LeAnne Price



U.S. National Mòd Registration Now Open

Gaelic Singer, Author, Anne Lorne Gillies to Adjudicate 29th U.S. Gaelic Mòd

Registration is now open for the 29th U.S. National Mòd, our three-day competition in Scottish Gaelic singing, storytelling and poetry taking place September 23–25 in Ligonier, Pennsylvania. Simply click the link on the Mòd website (<http://usmod.wordpress.com>) or the ACGA website (www.acgamerica.org) to access our online registration form designed for the Mòd this year.

This will be an exciting Mòd. For the first time, Anne Lorne Gillies, well known in Gaelic as Anna Latharna NicGilliosa, will be our adjudicator. Dr. Gillies is an accomplished Scottish Gaelic singer, writer and activist, and author of the acclaimed anthology *Gaelic Songs of Scotland*.

We will also welcome special guests Donald-Iain Brown and Catriona MacNeil, winners of the Gold Medal competition at last year's Royal National Mòd in Oban. Since the 1990s, Scotland's gold medal winners have attended the U.S. National Mòd courtesy of An Comunn Gàidhealach in Scotland, acting as cultural ambassadors to Gaelic learners and speakers in the U.S.

Gillies has been an educator, actress and performer, appearing on stage and on television since the 1960s. She is also a writer of children's books and television programs, including documentaries. Gillies grew up on a croft in Argyll and attended Oban High School. She won the Women's Gold Medal at the Royal National Mòd in Scotland at the age of 17 in 1962 and went on to perform at many venues and events. She received an MA in Celtic and English from the University of Edinburgh in 1965, and then trained as a classical musician.

Gillies is also a life-long advocate for Scottish Gaelic. In 1983, she became the patron of Comhairle nan Sgoiltean Àraich, the Gaelic playgroup organization founded by Finlay MacLeod. She is a former National Education Development Officer with Comann na Gàidhlig, and in 2009 the Scottish government named her Tosgair na Gàidhlig, a "Gaelic language ambassador."

Her visit is a fantastic opportunity for Gaelic learners and singers of all levels to meet Gillies and benefit from her adjudication, her conversation and her deep knowledge of Gaelic culture.

Brown originally hails from Crossapol on the isle of Tiree, one of the Inner Hebrides. He works for the BBC in Glasgow as head of talent and editorial opportunities. He

had been the runner-up in the gold medal competition for four years before winning last October.

MacNeil, from Glasgow, won the gold medal on her second try. Her family originally is from Barra, and her father, Donnie MacNeil is the drummer in the The Watersay Boys. In addition to singing Gaelic songs and studying Gaelic through Sabhal Mòr Ostaig, MacNeil is a piper.

The Mòd will begin Friday, Sept. 23, with a dinner at the Antiochian Village, our headquarters and lodging for the weekend. That night will feature our poetry and storytelling competitions, as well as a sight-reading competition, one of our newest events and a popular one.

The song competitions take place Saturday at the Ligonier Highland Games in nearby Idlewild Park, off U.S. 30. (Ligonier is about an hour east of Pittsburgh.) There are several competitions, including competitions for groups, choirs and solo singers, culminating in the song finals and our awards ceremony Saturday afternoon.

On Saturday evening, we relax at a cèilidh and banquet at the Ligonier Tavern. Sunday morning we will offer a song workshop with Anne Lorne Gillies.

Throughout the long weekend, there's plenty of opportunity to use your Gaelic with old friends and new, whether you're a fluent speaker or a fresh beginner. We have several attendees who come each year not to compete but to enjoy the event and soak up Gaelic song and story.

We've worked hard to improve the registration process this year based on recommendations of attendees last year. You'll be able to register for the competitions of your choice, reserve lodging and make a banquet reservation from one site, and you'll receive an e-mail confirmation detailing your choices. With registration, you'll receive access to Mòd materials on our website, including this year's prescribed songs for men and women, as well as other songs and materials you can choose to learn and use at the Mòd. We hope to see you there!

For more information, write to Michael Mackay, U.S. Mòd director, at macaoidh88@gmail.com.

– Liam Ó Caiside, on behalf of the Mòd Committee

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

An t-Aonamh Caibideil Deug: Bho Bhothan gu Baile Mòr

*“Fhad ’s a bhithinn beò no mairionn,
Deò dhen anam ann am chorp,
Dh’fhanainn am fochar an fhèidh,
Sin an sprèidh an robh mo thoirt.”*

– Dòmhnall Mac Fhionnlaigh nan Dàn, “A’ Chomachag”

“A-màireach!” thuirt Eilidh. “Cha b’ urrainn dhuinn fantainn chun a-màireach!” “Nach innis sibh beagan eile dhuinn a-nochd?” arsa Calum. “Chan eil e ach tràth fhathast.” Rinn an sgeulaiche gàire. “Tha sibh cho mì-fhoighidneach ri cloinn!” thuirt e. “Is toil leibh aran agus anail a’ bhodaich, a rèir coltais. Dh’fhaodte gun innis mi beagan a bharrachd dhuibh, co-dhiù, mus tig an latha.” Shocraich am bodach e fhèin anns a’ chathair agus lean e leis an sgeul.

“Nuair a ràinig an nighean seo Bail’ Àtha Cliath, cha robh rud sam bith ann air an robh i eòlach,” thuirt e. “Bha an t-àite loma-làn le daoine den a h-uile seòrsa, beartach agus bochd, Gàidheil Èireannach agus Goill. Bha togalaichean mòra ùra air feadh an àite, carbadan air na sràidean agus bàtaichean ann an abhainn Life. Bha am baile a’ sior fhàs air gach taobh. Agus ged a dh’fhuirich i iomadh bliadhna ann an taigh-tughaidh air iomall na coille, gun bhrògan air a casan, chan fhaca i bochdainn riamh mar a chunnaic i ann am Bail’ Àtha Cliath.

Aig an àm cheudna, bha brògan ùra agus iomadh rud eile aice a-nis ris nach do shaoil i riamh a bhiodh aice nuair a ruith i leis na fèidh air Alt Druim na Muice. Bha an nighean agus a h-athair a’ fuireach ann an taigh anns an robh ceithir ùrlaran agus mullaichean-seòmair àrda, agus uinneagan mòra a’ coimhead a-mach air an t-sràid. Bha aodach aice a bhiodh ceart do nigheanan òga beartach a’ bhaile – gùintean agus còtaichean-ìochdair, neo *petticoats*, seacaidean, curracan, adan agus ribeanan. Cha mhòr an ùidh a bh’ aice ann an aodach neo fasan, ach thuirt a h-athair gum bu chòir dhi choimhead cho snasail agus eireachdail ris na caileagan uasal.

Bha a h-athair gu math beartach. B’ e marsanta a bh’ ann, agus thog e a chuid airgid ann am malairt a bha gu math cudromach aig an àm sin – malairt an

t-siùcair. Reic e màrt-fheòil agus biadh Èireannach dha na planntairean anns na h-Innsean agus thug e siùcar air ais ri reic. Anns an dòigh sin, chum na planntairean na tràillean bochda beò, agus dh’fhàs na marsantan saidhbhir.

Ach mar tha fhios agaibh a-nise, b’ e draoidh a bh’ ann cuideachd – an draoidh as fheàrr an Èirinn, mar a thuirt a nighean ri Iain. Bha a longan a’ dol air feadh an t-saoghail a’ giùlan bathair agus a’ toirt air ais nithean draoidheil. Cha robh gin ann an Èirinn a bheireadh dùbhlan dha.

Thug e taoitearan dhi an uair sin: fear foisneach, fiosrach a dh’ionnsaich Beurla, Fraingis, Laideann agus dannsa dhi, agus boireannach a dh’ionnsaich ceòl, beusan agus obair-snàthaid dhi. Leugh i leabhraichean den a h-uile seòrsa. Ach ge b’ e cho mòr is a bha an toileachas a fhuair i bhon fhoghlam, agus gu h-àraidh bho leabhraichean, bu bheag an spèis a bh’ aice air saoghal na cathrach. Bha e fìor gum b’ fheàrr leatha a bhith anns an tuath fada bho fharam nam margaidhean, samhan nan sràidean, cruas nan cabhsairean agus blabaran na Beurla.

Bha aon àite ann am Baile Àtha Cliath air an robh i cho measail, pàirc mhòr air taobh tuath na cathrach. Chanadh iad Pàirc an Fhionnaisge ris an àite ann an Gàidhlig Èireannach, neo *Phoenix Park* anns a’ Bheurla. Dh’fhosgail iad a’ pàirc seo dhan phoball mu dheich bliadhna roimhe siud, is dòcha. Abair gum bu thoil leatha a dhol a choisreachd an siud còmhla ri a bana-thaoitear neo a h-athair, nam biodh e saor agus deònach. Dh’fhairich i mar gun robh i air ais aig an dachaigh a-rithist.

Aon latha, nuair a bha ise agus a h-athair anns a’ pàirc seo, thachair iad ri marsanta eile air an robh a



h-athair eòlach, agus thòisich na fir a' còmhradh. Bha an nighean cho ciùin 's gun do dhìochuimhnich na fir gun robh i ann – b' e a draoidheachd fhèin a bu choireach, math dh'fhaodte. Co-dhiù no co-dheth, chunnaic i sùilean a' coimhead a-mach bho iomall na coille, sùilean air an robh i glè-eòlach, agus ghlaodh i air na fèidh anns a' chànan aca fhèin. Fhreagair iad i, thàinig iad thuice, agus dh'fhalbh i còmhla riutha mus do mhothaich a h-athair sion sam bith.

Sia uairean às dèidh sin, thàinig an draoidh, a h-athair, oirre mu dheireadh thall, ann an àite iomallach, a' cadal leis na fèidh, agus cha robh e ro thoilichte idir, tha mi 'g innse dhuibh. “Abubúna!” a bheuc e – facal a chleachd e nuair a bha e dol dheth fhèin le feirg. “Bu chòir dhuinn Sathbh a chur ort nuair a chaidh do bhaisteadh!” thuirt e, agus thug e dhachaigh i leis ann an tàrnach. Ach dh'aithnich e bhon uair sin gun robh an draoidheachd aice fhèin, draoidheachd na caillich, agus thòisich e ga h-ionnsachadh san draoidheachd aige fhèin cuideachd.

B' iad na làithean a b' fheàrr leis an nighean seo. Thòisich iad leis na h-oibeagan àbhaisteach agus ann an ùine nach robh fada rinn i adhartas a bha mìorbhaileach air fad. Bha feadhainn dhiubh aice mu thràth, co-dhiù. Ach mhothaich i gun robh draoidheachd a h-athar, a thàinig à seann sgoiltean nan draoidhean, mar a dh'innis e dhi, eadar-dhealaichte bho dhraoidheachd na caillich.

Ged nach tuirt i seo ri a h-athair, smuainich i gun robh blas beag meatailteach air seuntan nan draoidhean – caran umhach, shaoil i – agus blas de dh'uisge, de thalaimh, cloich agus gaoithe air an draoidheachd a dh'ionnsaich i bhon chaillich air iomall na coille. B' e draoidheachd na caillich a b' aotruime agus a bu shine, agus a bu treasa cuideachd, shaoil ise.

Anns na làithean an dèidh siud, bha an nighean còmhla ri a h-athair fad an t-siubhail, gus an tug e “m' fhaileasag bheag” oirre mar fhar-ainm. Cha deach i a-mach dhan phàirc cho tric, ach chroch a h-athair pàipear-balla na seòmar air a chòmhdach le dealbhan den choille, ach bha na fèidh air a' phàipear seo a' gluasad agus a' ruith bho bhalla gu balla agus a' cadal fo na craobhan.

Beag air bheag, mar a dh'ith an cat an t-iasg, dh'ionnsaich i gun tàinig i à sliochd a bha draoidheil gu tur agus bho thùs, gum b' ann nan draoidhean

ainmeil a bha a sinnsearan nuair a bha Oisean na laogh agus na leanabh. Dh'innis a h-athair gun deach e a dh'Alba nuair a bha e na bhalach airson draoidheachd ionnsachadh bho mhaighstir dam b' ainm Coibhidh. Dh'fhuirich e bliadhnaichean thall ann an Albainn, ach thill e dhachaigh mu dheireadh 's mu dhèidh le bean, màthair a nighean fhèin. Chuala i gun robh caraid Albannach aig a h-athair, draoidh eile, agus gun deach iad a throd. Bha iad nan nàimhdean às dèidh sin, ged nach tuirt e carson.

Ach cha do dh'ionnsaich i dè thachair do a màthair. Nuair a dh'fhaighnich i rud sam bith mu deidhinn dhan draoidh, thuit e na thost, neo dh'fhàs e feargach. “Na bruidhinn mu deidhinn nam fhochair!” thuirt e. “Dèan às agus feòraich de na fèidh càite an deach i!”

“Le cinnt, nì mi sin aon latha,” smaoinich an nighean. Agus chuir i a cuid cheistean gu taobh.

Nuair a bha i ceithir bliadhna deug a dh'aois, thug a h-athair slat-draoidheachd dhi, agus dh'ionnsaich e dhi ciamar a chleachdadh i e. Theagaisg an draoidh “Fath-Fithe” dhi gus am b' urrainn dhi a cruth a chaochladh ann am badaibh nam bonn. A bharrachd air sin, b' urrainn dhi cruthan creutairean eile atharrachadh cuideachd, le oibeag agus gnogag an t-slait aice.

Bha a h-athair air falbh na bu trice, air a ghnòthach fhèin. Uaireannan, nuair a thigeadh e dhachaigh às dèidh turas, chunnaic i loinnear mi-àbhaisteach na shùilean, neo dh'fhàirich i boladh smùidreach air a chuid aodaich. Thòisich e bruidhinn air na sithichean an uair sin, agus cho cunnartach 's a bha iad. “Ma chì thu sitheach a' teannadh riut, seachain e! Na leig ort cò thusa neo gu bheil draoidheachd agad idir!” Ach chan fhaca i sitheach riamh, mura faca i sithichean uaireigin anns a' choille nuair a bha i glè òg. B' e sin an uair a thug a h-athair sgàthan dhi, sgàthan bheag dhraoidheil anns am faicte rudan fada air astar. “Ma bhios feum agad, coimhead anns an sgàthan agus glaodh orm,” thuirt e. “Chì thu mi ann an tiotag.” Ach chunnaic i iomadh nì eile anns an sgàthan cuideachd: na coilltean mu Alt Druim na Muice; beanntan àrda cruaidh nach fhaca i riamh; lochan mòra, dubha, domhainn. Aon oidhche, nuair a choimhead i anns an sgàthan, dè chunnaic ise ach balach òg le falt dubh, sùilean mòra agus iongnadh na aodann a' coimhead air ais oirre. “Cò fon ghrèin a th' ann, agus carson a tha mi ga fhaicinn?” shaoil i. Ach cha tuirt i dad ri a h-athair mun bhalach seo.

Chunnaic i am balach seo gu tric às dèidh sin, ann an àite mar chaisteal, a' cleachdadh draoidheachd, agus mhothaich ise gur e draoidh eile a bh' ann.

Às dèidh sin, chunnaic i am balach ann am baile mòr agus èideadh Gallda air, a' sràidearachd le pasgan neo pàipearan fo a achlais neo ann an oifis neo taigh-mharsantachd, bha i creidsinn.

Aon latha, thàinig a h-athair thuice agus thuir e, “Tha mise a’ dol a Ghlaschu air gnothach an ath-sheachdain, agus feumaidh tusa a dhol còmhla rium. Bu chòir dhut beagan a bharrachd den t-saoghal fhaicinn a-nise, bhon tha thu a’ cinntinn suas. Dèan deiseil agus bi rèidh!”

'S e sin a rinn i, agus aon latha earraich chaidh i air bòrd luing son a' chiad uair, agus sheòl iad thar a' chuain gu Glaschu agus Alba, tìr dhùthchasach a màthar. Cha robh fios idir aice dè bhiodh an dàn dhi ann, dè cho fada 's a bhiodh i thall, neo cò ris a thachradh i air an turas.”

Stad an sgeulaiche le osna agus choimhead e anns a' ghealbhan greiseag, mar gun robh e cuimhneachadh rudan a thachair bho chionn fhada. “Tha an nighean seo agus Iain a’ teannadh nas dlùithe, a rir coltais,” thuir Eòghann. “Dh’fhaodte,” thuir an sgeulaiche. “Dh’fhaodte gu bheil. Ach 's e crìoch gach comann dealachadh, na dìochuimhnich thusa sin, Eòghainn.”

Gàidhealtachd Support Grants

ACGA's Gàidhealtachd Support Committee has announced three grant winners for this year. This monetary support and encouragement is an important form of annual outreach for the organization. Our thanks to the committee members who carefully evaluated the requests.

The successful applicants for 2016 are “A’ Togail na Gàidhlig,” “Mòd nan Lochan Mòra,” and “GaelicUSA.”

The first is a Canadian program which will allow fourteen beginner Gaelic learners from across Nova Scotia and abroad “to participate in a month-long, live-in Gaelic program titled ‘A’ Togail na Gàidhlig / Lifting the Gaelic.’ The program offers participants daily language and cultural instruction, as well as informal Gaelic immersion opportunities on evenings and weekends. Participants will experience music, dance, songs, stories, visits, traditional food, crafts and outdoor activities – all while living in Gaelic. These fourteen participants will develop their spoken language skills, engage with elders and will strengthen connections to the Nova Scotia Gaelic community.....creating opportunities for that individual to share Gaelic with their family, friends, workplace and community.” [from their application]

Mòd nan Lochan Mòra in northeastern Ohio is an annual event “started 12 years ago by Frances Acar and members of the Great Lakes Gaelic Society as a regional mòd to promote and preserve the Scottish Gaelic Language.” Activities include education as well as competition. Among former adjudicators / workshop teachers are some well-known names from Scotland. This year the group requested money to help pay the adjudicator’s fee plus some to provide prizes in the youth category and expand their advertising to promote more participation by young learners.

Urras Gàidhlig nan Stàitean Aonaichte / GaelicUSA has requested help with start-up money. After paying for the initial essentials, they expect to offer memberships and become self-sustaining. “Our mission – as explored in depth in our website, www.gaelicusa.org – is to promote and represent Scottish Gaelic culture and identity among Scottish Americans (and associated heritage organizations generally) and to facilitate the presence and formal development of Scottish Gaelic Studies in American academia most specifically.” They especially note their desire to complement and expand on ACGA’s efforts.

Google Translate Contest

The previous issue of An Naidheachd Againne (2016-1) after describing the likely pitfalls of machine translation offered a contest for the most humorous example of a mistranslation by Google Translate.

Machine translation has been a serious goal of computer scientists since the 1960s, but its difficulty has often been underestimated. The classic example of the difficulty -- and possibly an apocryphal story -- involves translation of the biblical proverb, "The spirit is willing, but the flesh is weak", producing translations that mean, "The whisky is strong, but the meat is rotten." The technology has come a long way since the 60s, but the fundamental problem illustrated by that example still remains, and pops up now and then in Google translations involving Gaelic. Finding such examples can be fun, and we thought our readers might enjoy the hunt.

Thanks to the readers who participated.

And the editors' choice is Liam Cassidy who submitted the following:

Suirghe fad air falbh ach pòsadh am bun na h-ursainn

Court (someone) far away but marry at home (at your own doorpost)

Google Translate came up with this: **Courting far only marry the base of the post.**

Honorable mentions

Mike McIntyre:

Am fear a bhitheas san fhèith, cuiridh a h-uile duine a chas air.

Nicholson's translation of the proverb is "Every foot will tread on him who is in the mud."

Google Translate: **The man who waited in, we all have a leg**

Hilary NicPhàidein (in the "Most Charming" category):

Hey diddle diddle, the cat and the fiddle . .

Hey cluich ceòl cluich ceòl, an cat agus an fhidhill

Jeff Justice (a translation from Irish Gaelic to English of a Tweet he received):

Nil siri ar fáil i nGaeilge fós. Tá an saineolas ann chuige ach is gá comhoibriú le Apple, nó gníómh 'acadúil a bheadh ann'

Siri is not available in English yet. The expertise is there but need him to cooperate with Apple, or action 'would be academic.'

Here are a few other examples of what Google Translate comes up with:

Bheir aon fhear each gu uisge, ach cha toir a dhà-dheug air òl.

One man can lead a horse to water, but twelve can't make him drink.

Will one horse to water, but there will be twelve drinking.

Sometimes (as with Hilary's above) results are more interesting by starting with English:

Are you wondering when he's going to polish off the cake?

A bheil thu a' smaointinn nuair a bha e a' dol a' Phòlainn far an cèic?

The machine searcher obviously finds some source and then gets stuck on that until a person corrects it. It apparently found this: *Tha an stiùireadh airson cearc bheag Fhrangach a bhruich a' moladh 45 mionaidean* and now it thinks *Fhrangach a bhruich* means "turkey"!

Put a small turkey in the oven. **Cuiribh bheag Fhrangach a bhruich ann an àmhainn.**

Google Translate provided the capital, making that "a small French person" ☺

It turned out to be more difficult than expected to deliberately produce really humorous mistranslations. Most of the trials involved Gaelic proverbs, though of course requesting English-to-Gaelic is possible, too, as in several of the ones above.

Although the contest is over, if these have given you some search ideas and you come up with some examples that are worth sharing, you can still send them in. We may print a few more in the September issue.

Visit <http://translate.google.com> and send your results to us at editors@acgamerica.org

Eachdraidh Iomairtean ACGA

*leis an Ollamh Seumas Ruairidh
MacDhòmhnaill*

Thòisich Dr. Iain Camshron ACGA mar chomhlan neo-fhoirmeil ann an àrainn Washington, DC, ann an 1981 nuair a thàinig daoine còmhla airson Gàidhlig ionnsachadh. Cha do dh'fhàs ACGA na chomann foirmeil gu 1984, ge-tà. Ro 1986, bha An Comann a' reic leabhraichean agus stuth eile co-cheangailte ri ionnsachadh na Gàidhlig, a' cumail chlasaichean Gàidhlig, agus a' dol don Choiseachd Nollaige ann am Bail' Alasdair, Bhiridinia.

Chuir iad bileag bheag a-mach cuideachd air an robh *Naidheachd*. Chaidh oidhirp no dhà a dhèanamh airson còmhlan dannsa Albannach a stèidheachadh, ach cha robh sin soirbheachail. Ach bha cùisean dol a dh'atharrachadh. Ann an 1985–86, sgrìobh m' uncail Dòmhnall MacDhòmhnaill à Dùn Èideann thugam agus thuirt e gun robh ùidh aige ann am mòd a stèidheachadh anns na Stàitean Aonaichte agus dh'iarr e orm sin a dhèanamh. Seach gun robh mise nam bhall den Chomann, chaidh mise don choinneimh bhliadhnail a bha air a cumail ann an Rockville, Maryland, ann an 1986. Nuair a dh'fhaighnich an neach-cathrach an robh duine sam bith airson beachdachadh air gnothach ùr, sheas mi agus thuirt mi gum bu chòir dhuinn mòd a stèidheachadh. Cha robh fios aig a' bhòrd-stiùiridh, ge-tà, dè bh' ann am mòd. Nuair a mhìnich mi dè bh' ann, dh'fhaighnich an neachd-cathrach an robh duine sam bith deònach mo chuideachadh. Bha h-uile duine, ach aonan, nan tost. Sheas boireannach air an robh Elaine Ackerson agus thuirt i gun robh ise airson mo chuideachadh. Cha robh mi air tachairt rithe riamh roimhe, ach dh'obraicheamaid còmhla air a' Mhòd airson an ath dhà bhliadhna.

Bha sinn a' lorg àite airson a' mhòid, ach cha robh ùidh aig duine sam bith ann gus an do bhruidhinn sinn ri Geamaichean Gàidhealach Bhiridinia ann am Bail' Alasdair. Bha iadsan deònach sin a dhèanamh. Seach gun robh àite againn, thòisich Elaine agus mì fhìn air am Mòd a dhealbhadh. Cheannaich mise tiocaid plèana agus chaidh mi gu Mòd Nàiseanta na h-Alba 1986 a chaidh a chumail ann an Dùn Èideann. Chleachd mi na riaghailtean aig a' Mhòd Nàiseanta airson cumadh a' mhòid againn fhìn a dhealbhadh.

Ged a bha sinn a' dealbhadh a' Mhòid Ameireaganaich, cha robh a h-uile duine air bòrd-stiùiridh a' Chomainn den bheachd gur e rud math a bh' anns a' Mhòd. Bha strì

A History of ACGA Gaelic Activities

by Dr. James R. MacDonald

Dr. John Cameron started An Commun Gàidhleach Ameireaganach (ACGA) as an informal Gaelic learning group in the Washington, D.C. area in 1981 where people came together to learn Gaelic, however, ACGA did not become a formal group until 1984. Before 1986, The American Scottish Gaelic Society, as ACGA is known in English, was selling learning materials, supporting Gaelic classes, and attending the Gaelic Christmas Walk in Alexandria, VA.

They put out a small newsletter called *Naidheachd* as well. An attempt or two was made by the Society in getting a Scottish country dance group together, which was not successful, but things were about to change. During 1985–1986, my uncle, Donald MacDonald from Edinburgh, wrote to me and told me that he was interested in starting a Mòd in the United States. He asked me to arrange it. As I was a member of ACGA, I went to the annual general meeting that was held in Rockville, Maryland in 1986. When the chairperson asked if there was any new business to consider, I stood up and said that I would like to start a Mòd. The Board, however, had no idea what a Mòd was. After I explained what it entailed, the chairperson asked if there was anyone there who would like to help me. Everyone was silent except one woman, Elaine Ackerson, who stood up and said she would help me. I had never met her before, but we worked together on the Mòd for the next two years.

We were looking for a place to hold the Mòd, but no one showed any interest until we talked to the Virginia Highland Games in Alexandria. They were willing to give us a chance. Since we now had a place, Elaine and I began to plan the Mòd. I purchased a plane ticket and I went to the 1986 Scottish Royal National Mòd which was held in Edinburgh. I used the National Mòd rules as a model for our own U.S. Mòd.

Although we were in the process of planning the Mòd, some on the Board of Directors did not

againn leis a' bhòrd-stiùiridh, ach aig a' cheann thall, fhuair sinn buaidh agus fhuair sinn cead airson am Mòd a chumail. Bliadhna no dhà roimhe sin, thachair mi ri Catriona Parsons agus i a' teagasg cùrsa Gàidhlig aig Colaiste Lees-MhicRath ann an Carolina a Tuath. Seach gum b' aithne dhomh i, dh'fhaighnich mi dha Catriona an robh i deònach a bhith na briteamh aig a' chiad mhòd againn. Gu fortanach, dh'aontaich i agus thòisich sinn air òrain a thaghadh airson nan co-fharpaisean. Thagh sinn da òran, airson a chur ro na farpaisich, a bha air an dèanamh ann am Ameireaga: "Dèan Cadalan Sàmhach" airson òran nam fir agus "Mo Leannan" airson òran nam ban.



Seach gun d' fhuair mi sgoileireachd airson ceum PhD a dhèanamh aig Oilthigh Dhùn Èideann, dh' fhàg mi an dùthaich anns an Dàmhair 1987, ach chum Elaine is mi fhìn oirn a' dealbhachadh a' Mhòid air a' fòn. An uair sin, thàinig mise agus còisir à Dùn Èideann a Bhirdinia airson a' Mhòid san Iuchar. Abair mòd a bh' againn air an latha sin! Às dèidh bliadhna no dhà,

ge-tà, ghluais ACGA Am Mòd do Ligonier, Pennsylvania, far a bheil e air a chumail chun an latha an-diugh.

Mu dheich bliadhna às dèidh a' chiad mhòd a chumail, stèidhich ACGA iomairtean eile leithid Cùrsa Bogaidh na Gàidhlig ann an 1997. A' chiad turas, chaidh an cùrsa a chumail aig Colaiste Naomh Eòin ann an Annapolis, Maryland. Dh'fhan sinn dà bhliadhna eile aig a' cholaiste, ach às dèidh sin, chaidh an cùrsa a chumail ann an caochladh àiteachan: Boulder, Colorado; Richmond, Virginia; Toronto, Ontario; Dallas, Texas; Gloucester, Ohio; agus Arizona. Ann an 2006, chuir sinn an Cùrsa Bogaidh agus Seachdain Gàidhlig Bheinn Seanar ri chèile aig Colaiste Lees-MhicRath agus abair seachdain a bh' ann an sin! Gu mì-fhortanach, chan eil na Cùrsaichean Bogaidh air an cumail gu bliadhnail a-nis, ach cò aig tha fios? Theagamh gu bheil ùidh aig buill ACGA anns an ath Cùrsa Bogaidh a chumail sa bhaile acasan.

Rinn mi luaidh air Seachdain Gàidhlig Bheinn Seanar mu thràth. Bha mi air a bhith a' smaoinachadh air cùrsa Gàidhlig a chumail aig Colaiste Lees-MhicRath ro Gheamaichean Gàidhealach Bheinn Seanar. Bha Teanta na Gàidhlig againn aig na geamaichean mu thràth, o 1994. Bha mise a' teagasg chlasaichean goirid ann an Gàidhlig agus bha mi fhìn agus m' uncail Dòmhnall MacDhòmhnaill a' teagasg òrain Ghàidhlig san teanta. Ann an 1999, chuala mi gum biodh Cairistiona Primrose a' tighinn do na geamaichean agus dh'fhaighnich mi dhi an robh ùidh aice ann an òrain Ghàidhlig a theagasg air feadh na seachdain ro na geamaichean. Dh'aontaich i, agus mar sin b' ise a' chiad

think that the Mòd was a good idea. We fought hard, however, and in the end we won permission to hold the Mòd. A year or two before that, I had met Catriona Parsons while she was teaching a short Gaelic language course at Lees-McRae College. Since I knew her, I asked Catriona if she was willing to be our adjudicator at our Mòd. Fortunately, she agreed and we began to choose the songs for the competition. We chose two required songs that were composed in America: "Dèan Cadalan Sàmhach" for the men and "Mo Leannan" for the ladies.

When I received a scholarship to do my PhD at the University of Edinburgh, I left the country in 1987, but Elaine and I continued to plan the Mòd over the phone. I returned to Virginia with a Gaelic choir from Edinburgh for the Mòd in July. What a Mòd we had as well! After a year or two, however, the ACGA moved the Mòd to Ligonier, Pennsylvania where it is still held to this day.

About ten years after holding the first Mòd, ACGA undertook another activity, the Gaelic Immersion Course, in 1997. The first immersion course was held at St. John's College in Annapolis, Maryland. We stayed there another two years, but after that, the course was held in a variety of places: Boulder, Colorado; Richmond, Virginia; Toronto, Ontario; Dallas, Texas; Gloucester, Ohio; and Arizona. In 2006, we combined the Immersion Course with the Grandfather Mountain Gaelic Week and what a week we had! Unfortunately, the Immersion Course is no longer held annually now, but who knows? Perhaps some of the ACGA members will be interested in holding an Immersion Course again in their own town.

I mentioned already the Grandfather Mountain Gaelic Week. I was thinking of starting a Gaelic course at Lees-McRae College to be held the week before the Grandfather Mountain Highland Games. We had a Gaelic tent there at the Games already since 1994. I was teaching short Gaelic lessons and my Uncle Donald and I were teaching Gaelic songs in the tent. In 1999, I heard that Christine Primrose was coming to the Games



tidsear òrain a bh' againn aig Seachdain na Gàidhlig aig Colaiste Lees-MhicRath. Theagaisg mise clasaichean cànan agus theagaisg Cairistiona na clasaichean òrain. Bha tòrr dhaoine againn a' chiad sheachdain sin, agus tha an t-seachdain air a bhith a' fàs nas motha agus nas fheàrr às dèidh sin. Bidh ACGA a' cumail an ochdamh Seachdain na Gàidhlig deug aig Lees-MhicRath am-bliadhna bhon treas latha chun an ochdamh latha den Iuchar. Bu chòir dhut tighinn!

and I asked her if she was interested in teaching Gaelic songs during the week preceding the Games. She agreed, and therefore she became our very first song teacher at our Gaelic Week at Lees-McRae. I taught language classes and Christine taught the song classes. There were many people there that first year, and the week has been growing bigger and better since then. ACGA will be holding its 18th annual Gaelic Week at Lees-McRae this year from the 3rd of July until the 8th of July, 2016. You should come.

Grèis-bhrat an Diaspora / The Scottish Diaspora Tapestry

Created for The 2014 Year of Homecoming in Scotland, the Scottish Diaspora Tapestry tells the story of Scots, many of them Gaelic speakers, who have migrated around the world contributing to politics, education, exploration, industry, music and culture in their new homelands. Their accomplishments are portrayed in over 300 panels designed and stitched by volunteers in 34 countries.

Each 50 cm. x 50 cm. linen panel has been hand stitched in wool. The finished tapestry measures almost 90 metres and is designed in sections so it can be separated for display in different locations at the same time.

The tapestry is currently touring Canada with one stop announced so far in the United States, but if you are unable to see it in person, all of the panels can be viewed online with descriptions in Gaelic <http://www.scottishdiasporatapestrygaelic.org> and English <http://www.scottishdiasporatapestry.org/>. A mobile app is also available, as well as a downloadable guide in both languages.



This panel from The Scottish Diaspora Tapestry depicts Orkney-born John Rae, who became a doctor for the Hudson's Bay Company in Canada. He also surveyed northern Canada and the Northwest Passage. This panel was stitched by Rebecca MacKenzie and Toronto Gaelic Association student Joyce MacKenzie.

Tour Schedule

May 13–30, 2016	Christ Church Cathedral, Victoria, British Columbia
June 13–July 3, 2016	Manitoba Legislative Building, Winnipeg, Manitoba
July 16–31, 2016	Vaughn Hall, Montello, Marquette County, Wisconsin
September 17–October 1, 2016	St Andrew's Presbyterian Church, Scarborough, Toronto, Ontario
October 8–22, 2016	The Confederation Centre of The Arts, Charlottetown, Prince Edward Island
October 29–November 12, 2016	New Glasgow, Nova Scotia
November 19–December 1, 2016	Montréal, Québec

What's the Gaelic for "scam"?

Yes, there are Gaelic words for scam (cleas-meallaidh) and phishing (fiasgach), both according to the online *Am Faclair Beag*, and a good thing, too.

As beneficial as Google Translate may ultimately become for certain things, the inevitable result within a month of its extension to Scottish Gaelic was the first phishing attempt in Gaelic, or at least the first widely reported one.

Some of our members were among those who received a message in March supposedly from a 22-year old Ivory Coast student (using an e-mail address in France!) The writer, as is usual with such scams, was seeking help to move a large amount of inherited money out of the country, in this case to fund his/her education. (The writer, having earlier sent English requests under the name Rokia Dodo, seems to be female since the "Gaelic" message cleverly used the feminine form Dhodo.)

As no money was offered for assistance, one recipient thought the only reasonable response was an offer of marriage. He says, "I've figured out that I could honestly offer marriage here. I would admit to the small difficulty that I'm already married, but then I could quite honestly say that I've never heard my wife express any opposition to my having a second, bigamous marriage to the daughter of a rich Gaelic-speaking farmer from the Ivory Coast, so there shouldn't be any problem."

Why blame Google Translate for this? Besides the overall poor Gaelic one sentence says, "tha mi an-dràsta chomhair duilgheadasan...." If you ask Google Translate for "I am now facing difficulties..." that's exactly the mistranslation you get.

The editors briefly considered this message for the Google Translate contest (see page 13 this issue), but one pointed out that "Rokia has \$3.6M and can buy her own book!"

A very similar e-mail was sent to residents of the Western Isles in May, and a short BBC news item reports that "Officers from Police Scotland alerted Benbecula Community Council to the scam at a meeting of the council earlier this week."
<http://www.bbc.com/news/uk-scotland-highlands-islands-36286053>

One blogger thought it might not necessarily be a police matter, however: "I am not yet totally clear whether this scam is from the same place as the rest of them come from, or if it is a desperate fundraising attempt by an SMO splinter group?"
<https://amfacal.wordpress.com/2016/03/25/gaelic-scam/>

Of course, there's one other possibility here. Dè a' Ghàidhlig air 'prank'?

gun robh fois sìorraidh aig a h-anam

Ardith Richards

ACGA and the Grandfather Mountain Gaelic Song and Language Week lost one of its most loyal and well-known participants this month. We were saddened to learn of the passing of Ardith Richards.

Ardith has been attending the Gaelic Week at Lees-McRae for many years and she will be greatly missed. She suffered a stroke in late March and never really recovered from it. She was moved to a hospice near her home where she passed away on April 9, 2016.



More information on Ardith and her life can be found at
<http://www.andersonmcqueen.com/obituaries/Ardith-Richards/#!/Obituary>

Dè Do Naidheachd?

le Hilary NicPhàidein

Nuair a leugh Hilary NicPhàidein Litir do Luchd-ionnsachaidh #6, chuir i na cuimhne geama a bh' aice is aig a bràthair nuair a bha iad òg ann an Alba. Sna làithean seo tha Hilary, a tha na ball ACGA, a' fuireach ann am Virginia.

When Hilary NicPhàidein read Litir do Luchd-ionnsachaidh #6, it reminded her of a game she and her brother used to play when they were young in Scotland. These days Hilary, a member of ACGA, lives in Virginia.

Bha mi a' leughadh tè de na Litrichean do Luchd-Ionnsachaidh le Ruairidh MacIlleathain o chionn ghoirid. Bha an litir seo mu dheidhinn ainmean pearsanta, ach mhothaich mi rudeigin aig deireadh na litreach a chuir rudeigin bhon leanabas agam nam cuimhne. Thug Ruairidh iomradh air lus air an robh *Plantago lanceolata* neo slàn-lus. Bha iongantas orm gun do dh'aithnich mi dealbh an dearbh luis.



Slàn-lus

Nuair a bha mi òg ann an Cill Rìmhinn ann an Alba, chluichinn geama còmhla ri mo bhràthair le cuiseagan slàn-luis is cinn fhùraichean fhathast orra. Leis a' chuisseag agam, dh'fheuchainn ris a' cheann air cuiseag mo bhràthar a dhì-cheannachadh. An uairsin bhiodh an turas aigesan. 'S e *Soldiers* an t-ainm a bh' air a' gheama seo.

Fhuair mi tuairisgeul *Soldiers* anns an leabhar, *Dictionary of Plant Lore* le D.C. Watts, a tha ri fhaotainn air Google, ach bha iongantas eile ann. Ged a bha an tuairisgeul fhèin ann am Beurla, 's e ainm Gàidhlig a bha aig pìos slàn-luis a bha air a chleachdadh anns a' gheama – duine dubh! Chaidh an geama seo a chluiche ann an Cinn Tìre cuideachd.

'S e sgrìobhadair uabhasach math a th' ann an Ruairidh MacIlleathain. Bidh e a' sgrìobhadh mu dheidhinn mòran de chuspairean – eachdraidh, naidheachdan, seanfhaclan, seann-sgeulan – agus a' cruthachadh sgeul beò-ghlacmhor. Mar as trice, bidh mòran ann a bharrachd air sgeulachd – bidh rudeigin a phiobraicheas cuimhne bhon leanabas agam. Gu dearbh, tha mi an-còmhnaidh a' dèanamh fiùghair ris gach litir.

2016 ACGA Board of Directors Election Results

The 2016 Election Committee would like to extend a sincere and huge thank you to all candidates who ran in the recent Board of Directors election. ACGA is a volunteer-run organization, and couldn't operate without member contribution of time and talent.

Jamie MacDonald (North Carolina) returns for his second term in this cycle, although he has also served as a Board member in the past. He is a long-time member of ACGA and a founder of the Grandfather Mountain Song and Language Week. He has served on many committees in the past, including the Scholarship Committee.

William Cassidy (Virginia) is better known as Liam Ó Caiside to some. He is also a member of many years' standing, a former Board member, as well as a former editor of An Naidheachd Againne. Liam is

actively involved in organizing the U.S. National Mòd, held in Ligonier PA every September.

Barbara Rice (New York) is a first-time Board member, who brings her experiences with the New York Caledonian Club (NYCC) to the ACGA Board of Directors. She currently volunteers as the chair for NYCC's Scottish Studies Committee and as its newsletter editor.

Tha sinn a' cur ceud fàilte air Seumas 's Liam 's Barabal!

2016 ACGA Election Committee

Sherry Kreamer

Tom Stewart

Janice Chan

Oisean a' Ghràmair

by Wayne Harbert



Scary Things About Gaelic (STAG): Na Na Na Na Na!

Gaelic has a number of little particles which are all pronounced *na*, but which mean very different things. You can sort them out, though, by looking at their context. The following list is not exhaustive, but it is a start.

- *Na* followed by an imperative verb is a negating particle:

Na cuir dragh ort! ‘**Don’t** bother!’

- *Na* preceded by a comparative adjective is a particle of comparison (‘than’):

*Tha e nas sine **na** mise* ‘He is older **than** me’

- *Na* followed by a plural noun is the definite article ‘the’:

*Tha **na** balaich a’ cluich* ‘**The** boys are playing’

- *Na* followed by a feminine noun in the genitive is the definite article ‘the’:

*Càit a’ bheil athair **na** cloinne?* ‘Where is the father of **the** children?’

(Note that *clann*, ‘children,’ though plural in meaning, is grammatically a feminine singular noun).

- *Na* at the beginning of a relative clause is the relative pronoun ‘what, that which’:

*Chan eil mi a’ creidsinn **na** bha e ag ràdh* ‘I don’t believe **what** he was saying’

- *Na* can be a contraction of *ann a* ‘in his’ or *ann a* ‘in her’:

*Bha dìtheannan **na** (<-- ann a) làimh* ‘There were flowers **in her** hand’

One special instance of this contraction occurs when the predicate of the sentence is a noun, or a verbal noun describing a state (as opposed to an action). In English, we say ‘She is sleeping’, or ‘She is a singer’, but in Gaelic, because these describe states of being, the construction ‘He is in his (*ann a*) sleeping,’ and ‘She is in her (*ann a*) singer’ must be used, and *ann a* is typically once again contracted to *na*.

Tha e na (<--ann a) chadal ‘He is sleeping’ (literally, ‘He is **in his** sleeping’)

Tha i na (<--ann a) seinneadair ‘She is a singer’ (lit., ‘She is **in her** singer’)

This recipe comes to us from Molly MacRae, writer and cook extraordinaire. Visit her at www.MollyMacRae.com to see what she's been up to lately.

Sùgh-Liomaid Meal-Bhucain Uisge Tharraing le Ròs-Màiri

Bidh feum air:

2 chupa uisge
3/4 cupa de shiùcar geal
1 gheug de dhuilleagan ròs-Màiri, sgudaichte
2 chupa sùgh-liomaid
12 cupa meal-bhucan uisge gun sìl, ciùbaichte

Stiùridhean:

1. Thoir an t-uisge agus siùcar gu goil ann an sgeileid bheag thairis air teas àird. Cuir an ròs-Màiri ann agus cuir mun cuairt e. Cuir an dara taobh e agus fàg am bogadh e airson uair a thìde.

2. Cuir leth dhen t-sùgh-liomaid agus leth a' mheal-bhucan uisge ann an inneal-measgachaidh. Sìolaidh an siorap ròs-Màiri tro shioltachan-mogail dhan inneal-measgachaidh. Cuir còmhdach air agus cuir air an t-inneal gus am bi am measgachadh mìn. Dòirt ann am pige e. An sin, dèan an aon rud leis an t-sùgh-liomaid is am meal-bhucan uisge a th' air fhàgail ach na cuir ròs-Màiri ann idir. Cuir an sùgh-liomaid mun cuairt mus toir thu seachad e.

Rosemary Infused Watermelon Lemonade

Ingredients:

2 cups water
3/4 cup white sugar
1 sprig rosemary leaves, chopped
2 cups lemon juice
12 cups cubed seeded watermelon



Molly MacRae

Directions:

1. Bring the water and sugar to a boil in a small saucepan over high heat. Stir in the rosemary, and set aside to steep for 1 hour.

2. Place half of the lemon juice, and half of the watermelon into a blender. Strain the rosemary syrup through a mesh strainer into the blender. Cover, and puree until smooth. Pour into a pitcher, then purée the remaining lemon juice and watermelon and add. Stir the lemonade before serving.



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 future issues 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!



"Ireland 2015"

LeAnne Price

Answer to Seanfhacal na Ràithe, p. 8

Cha do dhùin doras nach do dh'fhosgail doras.

No door closes but another opens.

Criomagan

by Jeff Justice

Là na Gàidhlig 2016 / Gaelic Day on Twitter 2016

Gaelic took over Twitter during the 2016 Day of Gaelic, held on 21 April. The event is a day of celebration of the Gaelic world by posting on Twitter points of interest about the language along with the hashtag #Gàidhlig. The hashtag even appeared in the “trending” feed of this writer’s Gaelic window! Besides showing pride in the Gaelic language, the Day is a great chance to meet other Gaelic speakers online from Scotland, Nova Scotia, and the world over.

The next Day of Gaelic is set for 20 April 2017, but that doesn’t mean that you have to wait until then to join the conversation! Follow @lanagaidhlig on Twitter to learn more about Là na Gàidhlig.

Mios na Gàidhlig 2016 / Gaelic Awareness Month 2016

Nova Scotia observed May 2016 as its 20th “Gaelic Awareness Month,” with the theme “A Place, A Tradition and A People.” It is the only jurisdiction overseas from Scotland to give the language official recognition. (The European Union also recognizes it as a protected minority language.) The provincial Office of Gaelic Affairs invited people to participate in the Month through its Facebook page. The month also featured Gaelic readings at local schools and libraries and frequently encouraged non-Gaelic-speaking Nova Scotians to consider learning our beautiful language. For further information on Gaelic Awareness Month, please visit <http://gaelic.novascotia.ca/gaelic-awareness-month> (in English) or <http://gaelic.novascotia.ca/gd/node/157> (in Gaelic).

A Website to Watch



Anybody for a story? Officially, Education Scotland/Foghlam Alba is an “Executive Agency of the Scottish Government, tasked with improving the quality of the country’s educational system.” But besides providing information on Scottish education and resources for educators at all levels, they also host a wonderful selection of traditional Scottish stories in both Gaelic and English, including the beautifully illustrated book *Scotland’s Stories*, downloadable as a pdf in either Gaelic or English. Prepare to be enchanted.

<http://www.educationscotland.gov.uk/scotlandsstories/scotlandsstorybook/index.asp>

Rèidio Guth nan Gàidheal will now have a new program!

“Fa Chomhair an Leughadair / In Front of the Reader,” with Michael Mackay, will present excerpts from Gaelic books written by different authors. In the program, intended for intermediate learners, the listener will hear (and be able to follow along in their own copies of the books) chapters being read out loud, followed by a discussion of the grammar, language, and vocabulary of the chapter. You can write in on Facebook or email, and ask us to “cover” your favorite book, or ask questions about translations you are struggling with out of the books we cover.

The first book, *An Creanaiche*, by Ruairidh MacIlleathain, is available for Kindle (Amazon) or in print (Comhairle nan Leabhraichean) and most others will be readily available to listeners who want to follow along. *An Creanaiche* is from the Lasag series for learners which provides a brief summary at the beginning of each chapter and a glossary at the end. Starts June 15; see Online Faces on page 23 for the link.



Dè Tha Dol? Gaelic Events

An t-Ògmhios 2016 / June 2016

Mòd nan Lochan Mòra 2016/ The Great Lakes Mòd, 2016, Wellington OH, June 24–26, 2016

Lewis MacKinnon of Nova Scotia will adjudicate and conduct a Sunday morning workshop this year. The Mòd will be held in Akron and Wellington, Ohio. Registration is now open. Please email Anne Alexander at tinwhistle_aa@yahoo.com for complete information.

An t-Iuchar 2016 / July 2016

Ontario School of Piping & Drumming Gaelic Immersion Week, Hamilton ON, July 3–8, 2016

This year the immersion week will be held at Mohawk College in Hamilton ON. Angus MacLeod (Cape Breton) will be the instructor for the Intermediate / Advanced levels, with the Beginning instructor TBA. The cost for the week (tuition, lodging, meals and evening programming) is \$750 CDN, and \$500 CDN for day students (tuition, lunch, dinner and evening programming). For more information or to register:

<http://ospd.ca/conversational-gaelic-immersion-program/>

Grandfather Mountain Gaelic Song and Language Week, Banner Elk NC, July 3–8, 2016

ACGA's 18th annual Gaelic Song and Language Week will be held at Lees-McRae College in Banner Elk NC. This year's instructors are Catriona Parsons (Lewis and Cape Breton), Joanne MacIntyre (Cape Breton), and Màiri MacInnes (South Uist). <http://www.acgamerica.org/events/grandfather-mountain/2016-gfm-reg/>

North Carolina Provincial Gaelic Mòd, Grandfather Mountain Highland Games, Linville NC, Saturday, July 9, 2016

The Mòd will start at 3:00 pm in Donald's Gaelic Cèilidh Tent. Registration forms may be picked up at Donald's Gaelic Cèilidh Tent at any time during the Games until 1:00 pm on Saturday. See

<http://www.gmhg.org/events.htm>. The Games take place on MacRae Meadows from July 7–10, 2016.

Immersion Week, Cape Breton NS, July 25–29, 2016

Angus MacLeod and Fiona Smith will hold a Gaelic immersion week at the home of Angus MacLeod in Cape Breton. Day classes will take place from 10 am–3 pm, with song classes from 3 pm–4 pm. There will be evening activities as well as free time. The cost is \$150 CDN (room and board not included) Email ourhouse@ns.sympatico.ca for more information and / or registration, or for information about nearby accommodation.

An Lùnasdal 2016 / August 2016

Immersion Week, Cape Breton NS, August 1–5, 2016

Angus MacLeod and Fiona Smith will hold a Gaelic immersion week at the home of Angus MacLeod in Cape Breton. Day classes will take place from 10 am–3 pm, with song classes from 3 pm–4 pm. There will be evening activities as well as free time. The cost is \$150 CDN (room and board not included). Email ourhouse@ns.sympatico.ca for more information and / or registration, or for information about nearby accommodation.

Fergus Scottish Festival & Highland Games, August 12–14, 2016, Fergus ON Canada

Gillebrìde Mac 'IlleMhaoil (Gillebrìde MacMillan), Gaelic singer and author, will be performing throughout the weekend and will also be leading an interactive Gaelic Song Workshop. See

<http://www.fergusscottishfestival.com>.

An t-Sultain 2016 / September 2016

Piognag anns a' Phàirc / Picnic in the Park, Orillia ON, September 17, 2016

Toronto Gaelic Society picnic in Couchiching Park, Orillia ON from 2 pm onward. Open to all ages and free of charge. The location has good swimming and is wheelchair accessible. There will be races, and prizes, and Gàidhlig singing. Bring your own BBQs, and food. Guides in Gaelic shirts will be there to guide you in. Contact Oighrig (1-ok1@sympatico.ca) with any questions or to arrange carpooling.

Grèis-bhrat an Diaspora / Scottish Diaspora Tapestry, St. Andrew's Presbyterian Church, 115 St. Andrew's Rd., Scarborough ON, September 19–October 1, 2016

The story of Scots around the world portrayed in over 300 panels created by volunteers in 34 countries. Weekdays: 12 pm–8 pm; Sat. Sept. 24: 10 am–6 pm; Sun. Sept. 25: 2 pm–6 pm; Sat. Oct. 1: 10 am–4 pm. Admission is free. <http://www.scottishdiasporatapestry.org>

29mh Mòd Nàiseanta Aimearagaidh / 29th U.S. Mòd, Idlewild Park, Ligonier PA, September 23–25, 2016

Anne Lorne Gillies will adjudicate this year's Mòd.

See <https://usmod.wordpress.com/2015-u-s-mod-registration/>

An Dàmhair 2016 / October 2016

Mòd nan Eilean Siar / Royal National Mòd in the Western Isles, October 14–22, 2016

This eight-day celebration of Gaelic music, dance, drama, arts and literature will take place in Stornoway, Lewis, and other locations throughout the Western Isles. <http://www.ancomunn.co.uk/nationalmod>



The On-Line Faces of ACGA

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

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

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

Our Facebook page (www.facebook.com/ACGAGaelic) is a public face of ACGA. Because this page is integrated into a social network, it has a very different feel from our website, and likely attracts a different crowd.

Guth nan Gàidheal (GnG) radio channel has its own website (<http://gng.amaireach.com/gngmedia/>). There you can learn all about our Gaelic and Gaelic-related radio content, and find out how to listen. GnG also has its own Facebook page (www.facebook.com/GuthNanGaidheal) and Twitter feed (www.twitter.com/guthnangaidheal).

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

Our Twitter account (www.twitter.com/ACGAGaelic) is used for ACGA announcements.

Some of our events have their own web presence, too. The ACGA Mòd website (www.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 (www.facebook.com/groups/1463155417230179/).

Directory of Gaelic Classes & Study Groups

Arizona

Flagstaff

Study Group
Richard Ferguson
fergusdubh@yahoo.com

Phoenix

Classes
Richard Smith
coindubh@yahoo.com

Tucson

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

California

Sacramento Area

Classes
Donnie MacDonald
minchmusic@comcast.net

North Hollywood

Study Group
Eva Gordon
celt@celticartscenter.com

Colorado

Boulder

Study Group
Sue Hendrix
susan.hendrix@colorado.edu

Denver

Lessons
Glenn Wrightson
thegaelicguy@hotmail.com

Denver

Study Group
Reese McKay
reese-mckay25@gmail.com

San Luis Valley

Phone and Online lessons
Caroline Root
www.gaidhliggachlatha.com

Connecticut

Hartford area

Classes
Thomas Leigh
tleigh.piper@gmail.com

Gaelic Song Classes

Maggie Carchrie
860-748-7549

Florida

Jensen Beach

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

Illinois

Springfield

Study Group
Bill McClain
217-854-7918

Maryland

Baltimore

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

Chevy Chase

Song Group
Joan Weiss
sweiss@american.edu

New York

New York

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

Newfield / Ithaca

Conversation groups
Wayne Harbert
weh2@cornell.edu

North Carolina

Guilford

Classes (advanced beginner)
An Phillips
fiongeal@gmail.com

Triangle / Raleigh area

Classes (beginner)
An Phillips
fiongeal@yahoo.com

Chapel Hill

Classes
Michael Newton
gaelicmichael@gmail.com

Ohio

Cincinnati

Study Group
Andrew MacAoidh Jergens
macaoidh@eos.net

Oklahoma

Midwest City

Study Group
Barry Acker
bearachanseo@yahoo.com

Tulsa

Study Group
Adrian Martin
almarti6527@gmail.com

Texas

Hurst

Classes
David Gressett
jdgressett@hotmail.com

Fort Worth

Study Group
Jonquele Jones
jonquele@flash.net

Utah

Salt Lake City

Classes by Skype
Rachell Blessing
rachell-blessing@comcast.net

Virginia

Alexandria

Classes
Nick Freer
neacalban1@aol.com

Catlett

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

Tidewater

Classes

Jason Wilson

wilsonsoxford@gmail.com

Washington

Seattle

Classes & Study Groups

Slighe nan Gàidheal

<http://www.slighe.com>

Canada

Ontario

Ottawa

Classes

Randaigh Waugh

comunnghaidhligottawa@rogers.com

Toronto

Classes

CLUINN

www.torontogaelic.ca

Québec

Montréal

Study Group

Linda Morrison

linda@lindamorrison.com

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

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



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AN NAIDHEACHD AGAINNE

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